RNI Registration No. MAHMUL/2004/13413



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### Message from the President - M.L.Mattoo Between Ourselves

amaskar.

 Immediately after the Annual Hawan in February, BOT members were again busy

organizing the annual fund raising cultural programme and thereafter the Nav-Reh function at Kashyap Bhavan.

### • Cultural programme- 2005:

The entire programme was conceived and staged by a new group of young artists of our biradari available locally and in Pune. Some of them being students of medicine & large number from Engineering faculty organised the function under the Direction & Guidance of Shri Pankaj Raina & Shri Rahul Bhat, a renowned cine artist. The programme comprised of music, a dance item by a 10 yr old girl Ms. Sheen Dhar & a Kashmiri

skit - 'télí chhà tarúnúy'.

The programme by all these upcoming artists was startling to watch. The show was compared by our veteran member Shri MK Raina and Set & Lighting was provided by Mr. Surinder Raina.

My sincere thanks to the entire troupe of Shri Pankaj Raina & Mr. Rahul Bhat, Messer's Sandeep Ganhar, Dolcv Bhan, Janavi Jailkhani, Ashish Fotedar,

Manish, Sandeep Bhat, Rohit Bhat, Mohit Mattoo, Avinash Tikoo, Praneet Bhat, Amit Dhar, Ashok Pandita & Ram Raina. KPA is highly proud of them.

I thank all the advertisers for

releasing their ads for souvenirs and our helping us to raise funds of more than 4 lakh rupees which is an all time record. I am also obliged to all the biradari members who



worked hard to seek these ads.

• Life Time Contribution Award:

This year the award was conferred upon Shri Omkar Nath Kaul, a senior member of our biradari who has with his ability & dignity worked for the objectives of the community to be remembered for a long time to come. • KPA Social & Welfare Complex at

Khargar:

I am pleased to inform you that we have

paid the entire lease cost of Rs.7 lakh to CIDCO on 8th April, 2005. We are now awaiting the final agreement & other relevant documents which should be in our Rs. 7.00 lakh hands by the end of this month.

We are thankful to all the donors who have contributed so far to the above project and are expecting others to follow the suit

Smt. Sushila Dhar Charitable Trust, Mumbai has

donated Rs. 2000.00 to the KPA Medical Fund. Our thanks to Shri Girdhari Lal Dhar, the Trustee.

We have agreed to the request of the above Trust to undertake certain Contd. on Page 33

March-April 2005 စာလစာလစာလစာလစာလစာလစာလစာလစာလစာလစာလ Page 3

We have paid the entire lease cost of to CIDCO on 8th April. 2005 for the Plot at Kharghar.

### Editorial - P.N.Wali Indo-Pak Joint Statement

he joint statement of President Musharaf and Prime Minister Manmohan Singh after their meeting in Delhi has been interpreted variously.

Some feel that it is definitely a big and significant step

forward. For once Mr. Musharaf never mentioned the 'views of Kashmiri's at anytime during these two days. He added that India has position а that boundaries will not be redrawn. He no doubt stated his position that LOC cannot be a solution. He chastened Geelani of the break away Hurrivat to use brains. These all show mellowed much а Pakistan. These point to better things to come. This is also supported by the euphoria in both countries

over the confidence building measures. No doubt on the ground the opening of Srinagar-Mazafrabad bus route means very little, but much noise was created on both sides of the border.

On the ground, India appears to have yielded quite a bit. Accepting that people from J&K can cross the border without possessing a passport, was a big let down. A categorical demand for stopping cross-border terrorism was not made, when it is known that terrorist infrastructure on the other side of border is intact, is not only ready to attack but is actually attacking. The sad destruction of beautiful Tourist Reception Center at Srinagar was part of the



recent

events. Indications

of the 'soft border' were floated.

While seeing some movement of Indo-Pak approach to the issue of Kashmir, may be things work for better despite what the Jihadis wish to do. But how does it work out for Kashmiri Pandits? Besides one letter written at this time by Mr. MK Kaw President AIKS to Mr. Musharaf, KPs were not mentioned anywhere. Let us hope, much against hope, that things work out well.

But what about Kashmiri Pandits? Will their condition become normal? Will they be back in Kashmir as in good old days?

The evidence points to the contrary. If we are welcome back, a big if for that, what are we going to do there? To live in a place we need a peaceful atmosphere assuring a safe and a free life. We also need economic means to sustain life. While a big question mark hangs against the first, the second begs for solution. Of these who were in government service at the time of exodus  $2/3^{rd}$  have already

While seeing some movement of Indo-Pak approach to the issue of Kashmir, may be things work for better despite what the Jihadis wish to do. But how does it work out for Kashmiri Pandits?

retired and the rest are going to retire in the next three or four years. Even now people who were employed, were appointed to class 2 jobs. Those who were in business in 1990, have lost their business except for ten or twelve shops that may exist in the villages. Setting up new business is not that easy and will go against the vested interest in such trades already existing there. So how can people sustain themselves back in Kashmir? Nostalgia alone is not enough motivation to track back .

The internal dynamics of the community may also revert back movements. During these 15 years many of our youngsters have with great effort created a niche for themselves. they cannot throw that away for an unknown future in Kashmir.

We would expect the state to provide a helping hand in rehabilitating the community economically. But nothing like that appears to be happening. No body in power whether in state or center appears to be interested in vote-wise-insignificant community.

Considering the odds against us all, developments on political level between India and Pakistan seem to be of no cheer or dismay for a community. Community will have to see within itself to find solution to its problem. Even that is becoming difficult in view of the existence of quixotic leaders working at cross purposes. Let us leave that discussion for another day.

E-mail your write-ups to *editormilchar@yahoo.co.in* 

Donation for Kharghar	
Land Project	

Shri M.L.Mattoo I Ms. Asha Wazir &	Rs. 11000/-
Ms. Nibha Wazir	11000/-
Shri J.L.Kak	11000/-
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Shri T.K.Karihaloo	2500/-
Shri Surinder Kaul	2500/-
M/s Mathew Asso.	10000/-
M/s Offshore Const.	15000/-
M/s Aarkay Instrument	ts 15000/-
Capt. A.N.Raina	5000/-
Durganag Trust	21000/-

### Letter to President, KPA, Mumbai from Kashmir Visthapit Sangharsh Samiti, New Delhi.

On behalf of All Kashmiri Visthapit Sangharsh Samiti and my executie, I thank you and your executive for rendering the sincere services to Kashmiri migrants. I have informed all the concerned associates that it was due to the efforts of Mumbai Association that CET has been cancelled for Migrants in Engineering seats in Maharashtra. I am sure, you will also be able to get Form-L cancelled. We are in touch with HRD Minister Shri Arjun Singh to give concession in tution fees which has been increased from Rs. 4500.00 to Rs. 24000.00.

Nanjee Raina President

### From the Pages of History - J.N.Kachroo Bus - 2005

ashmir is on the crossroads of her destiny. Trans LOC Bus service has been started. Let us hope this momentous event is remembered as one bringing good luck. In the past certain events have proved that destiny has helped Kashmir in the long run.

I have to draw the attention of the readers to the following events, which played momentous role:

1. Muslim Conference was conceived in 1931. Speaking in its first session in 1932, Sheikh Mohammed Abdullah said that they needed to carry non-

Muslims along for achieving their political goal. The orthodox elements lead by Mirwaiz left the organisation. This gave opportunity to S.M.Abdullah to use mosques to propagate his ideas successfully. 2. Muslim Conference (MC) gave a call to observe 19th May 1936 Responsible as Government Day. Many Sikhs and Hindus joined it, ignoring that MC was organizing it. 3. In 1939, MC was

(Mirpur) decided to leave the party. Being close to Pakistan they were under greater influence of Muslim League. If they had stayed back, could have persuaded others to join ML.



4. Jawahar Lal Nehru visited Kashmir in 1940 on a private visit. S M Abdullah used the opportunity of playing host and came very close to Nehru.

5. In 1944, NC issued a document

Nehru made an offer to Pak PM in 1953 (after S.M. Abdullah's arrest) to hold a plebiscite in the whole of Kashmir on the condition that American administrator was replaced by one from a small country. Pak dithered till she formed military alliance with America. called Naya Kashmir. It promised an ear of prosperity, progress and free from the evils of feudalistic regime. People were captivated.

6(a). In July 1944, Jinnah visited Kashmir with a view of winning support to his two-nation theory and Pakistan Demand. Without realising the psyche of Kashmir, he used the reactionary and communal platform

changed to National Conference (NC). Ghulam Abbas and others from Jammu of MC at Jamia Masjid to downgrade the National Conference leaders. He

### त्रेमिठमाय दश्यात्वराज्यस्थात्वराज्यस्थात्वराज्यस्थात्वराज्यस्थात्वराज्यस्थात्वराज्यस्थात्वराज्यस्थात्वराज्यस्थ

had to face humiliation at Baramulla where he was not even allowed to speak. Kashmiris rejected the two nation theory.

6(b). In autumn of 1944 Veer Savarkar visited Kashmir and offered help to train and arm some youth if Mahasabha branches were opened. S N Fotedar, KP leader declined the offer stating that KP were opposed to both Muslim and Hindu fundamentalism.

If Jinnah or Savarkar had succeeded in their mission and weaning Kashmiris from secular course, Kashmir would not have escaped the communal trouble of 1946-47 and India could not have intervened. I shudder to think of the of indecision on accession. Pak sponsored tribal raid on 22<sup>nd</sup> October 1947 forced the Maharaja to sign the Instrument of Accession on 26tt October 1947.

If the matter had not been precipitated, a negotiated decision could have been possible as NC leaders were trying for. Who knows on what terms Jinnah could have agreed? India would have no legal right to intervene.

10. Equally important was the decision of the Cabinet Committee on security provided by Mountbetten to airlift a battalion to Srinagar in spite of the opposition by the army commander, all British. If the airlift had not been started on 27<sup>th</sup> October and the raider

Maharaja Hari Singh was a prisoner of indecision on accession. Pak sponsored tribal raid on  $22^{nd}$  October 1947 forced the Maharaja to sign the Instrument of Accession on 26th October 1947.

fate of Kashmiri Pandits in 1946-47 or even during the raid of the tribals, if the Kashmiris had succumbed to Jinnah or Savarkar bait. Kashmir rejected the two nation theory.

7. The visit of INC leaders in 1945 and the reception given to them confirmed Kashmiri Muslim's faith in secularism.8. Nehru's support and Jinnah's opposition to NC in the wake of Quit Kashmir movement helped Kashmir to recognize friend from foe. had reached Srinagar earlier, the accession would have been on jeopardy.

11. All decisions were not so lucky for Kashmir. The most unfortunate was when Mountbetten succeeded in making Indian Government to refer the matter to UNO.

12. Disclosure by Pakistan that their regular forces were fighting in Kashmir to the Indo-Pak Commission gave a chance to get a somewhat **Contd. on Page 33** 

9. Maharaja Hari Singh was a prisoner Contd. on Page 33 March-April 2005 SOCIOCION CONCENCION CONCENCION Page 7

### Reaching Out - S.P.Kachru Planning

cope



hambu Nath never buys a return ticket. He always buys a ticket just before getting into the train, sometimes not until

he is on the train, depending on his mood at that time. He would not even buy a return ticket if travelling by bus, whether for scenic panorama to Gulmarg or sandy sprawl to Goa He might after all spontaneously decide to go back, trekking on foot. He may fall off that beckoning cliff or still better, could fall head over heals in love with someone he meets there hence bereft of any idea as to when or whether would he want to go back.

Planning seems to Shambu Nath as tempting fate, therefore, he firmly believes that to live for the future is a

vouthful dream and those who live for the moment, truly live for the future. No doubt, attitude such an is fundamentally at odds with the principles of ordered coexistence and he would not even pretend that this deliberately overplayed attitude, could form the basis of a generally applicable rule of conduct. Imagine how chaotic would life be without any plans, schedules, cut-off, maps, budgets not even timetables. Of course, I

cannot afford to live planlessly and I do not even deny the validity of that Chinese proverb. "... In spring, plan for the year, in the morning for the day..." Indeed, people are different and they are people who reserve tables and those who do not mind sitting with strangers until a place becomes available. There are also those who must have drink at the her before they ait

with

different ways. There

life

in



the bar before they sit down to eat. There are five year planners and those who set off into the wide blue yonder. Those who shall stock their fridge as if they fear a famine or siege, while in the other fridge's, you might just be lucky to find a bottle of coke, milk or may be a loaf of last week's bread. Some people take a comprehensive insurance coverage – and others, well

> aware of their own inconstancy, would at the most want to take a travel cancellation insurance. Some people carefully set aside money in fixed deposits, which shall never mature in years; others win fortune through a lottery ticket that was given as birthday gift by a stranger, who they met on a train.

> When we say that somebody does not have a plan, this is understood negatively, in the sense of

having no idea. And even if we are lost without a plan, watches, calendars, organizers etc., it is wisdom to remember now and ever that the **Contd. on Page 33** 

When we say that somebody does not have a plan, this is understood negatively, in the sense of having no idea.

### Sweet & Sour - T.N.Bhan Essence of Kashmiriyat

Your\* phone call on the occasion of Janamashtami, to remind me to observe that day as a vegetarian day and abstain from all non-vegetarian food, speaks volumes about the roots of our culture

and tradition, 'Kashmiriyat'. The basis of this thought is Sufism. Both Sufism and Kashmiriyat have the history of tolerance and unity. The poet saint Noorudin Noorani Known as Nund Rishi preached this and implored

on the people to live in communal harmony. Not only did Nund Rishi, but Lalded, Samad Mir, Shamas Faqir,

Parmanand, Krishanjoo Razdan, Zindlal Kaul all belonging to the Kashmir Valley had the same identical lookout on life. It is most surprising to realize that the thoughts of these men of high thinking ran parallel to "Trika" philosophy. It is this concept that blended Shaivism and Islam. This blending of the synthesis of the two ways of life brought the Bhakti Movement, which proved to

be one of the glorious periods of Indian History. It is most important for all Kashmiris to know that Kashmiriyat is the blending of Islam and Shaivism. The message of Kashmiriyat is to understand the essence of all religions. One must follow one's religion in letter and spirit, at the same time one has to respect all other religions. This has been the message of the greatest leaders like Buddha, Ashoka, Gandhi and Akbar. They preached the message of Universal Brotherhood. It was the same message propagated by our own Monarch Zainulabdin – Badshah, the most



tolerant and just ruler Kashmir ever had.

To accept the teachings of these great men of tolerance, we have to transform our mindset and strive to create 'Sufi-thinking' in the minds of all inhabitants of the Valley.

The message of Kashmiriyat is to understand the essence of all religions. One must follow one's religion in letter and spirit, at the same time one has to respect all other religions.

Dearest friend, I feel I am overwhelming you with my thoughts, but your telephone call to me when the annual festivities at Kheerbhawani was being observed, left an indelible imprint on my pschye and has drawn me to write this epistle to you. I shall forever treasure the sound of your voice. As a small child the 01dinhabitants of Tullamulla told me that it is the abode of Maa Ragnya. I pray that

she shower her blessings on you and all the members of your family, so that you have nothing but contentment and happiness all along.

\* Excerpts from author's letter to his school-mate Mir Inayatullah, former Chief Warden of Wild-life, J&K Govt.

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### Uncommon Life Saga-Jagan Nath Kachru Occurances in My Life - 2

hrown on street : In 1945, when I returned after completing the course of my study in the University, I faced a grimmer period. My grandfather had sued my father for having got disproportionate share in the property earlier, through the decision of the Panch (elderly relatives). My goody goody father had lost the case. Our Karfali Mohalla house was put to public auction and we were thrown out onto the street. This was the greatest setback to the family, and I,

who had come back high with expectations, was shattered. My initiative gone to pieces. Father managed a rented house in Zaindar Mohalla, where we finally shifted. dejection looming large on everyone's face in the family.

Joined the Bar : With the mental

condition much depressed and the economy of the State most disappointing, it was out of reach for an individual like me to find a job. In frustration, I got myself enrolled as a Pleader in the Court of the District and Session Judge, Srinagar, Kashmir. However, only exhilarating experience I went through, during this period, which even now sometimes transports me back to that lost era of my life, was my getting in touch with some senior upcoming personalities like Saddiq (who subsequently became the Chief Minister of the State), Jia Lal Kilam (who became Justice) and D.P. Dhar (who became Central Minister). I remember, in winter, when I along with my other colleagues, who had returned with me from Lucknow, were warming themselves in front of an 'Angeethi', D.P. Dhar would come up to the room and ask me for my overcoat during lunch

While walking back on the Parade Ground road, I saw an empty truck pass by me. On looking up I saw our beloved Iawahar Cal Nehru, standing in the truck. He smiled and waved at me. I did the same in return. breaks. He alongwith Jia Lal Kilam would go to Pestonjee's hotel nearby for a drink or two.

Joined Bank : Financial position getting bad to worse, I was compelled by circumstances to join the services of a bank. One Mr. Malhotra was Manager of the bank then.

**Secretary Halqa Committee** : Political situation getting grimmer and grimmer before and during the period leading to the partition of the Country, we formed an All Jammu & Kashmir National Conference Halqa Committee at Zaindar Mohalla, of which I became the Secretary. During Pakistan raids we managed to keep tranquility and order in our area, as well as boost the morale of the local populace. Shri A.N.

Raina, Advocate, was the President of this Halqa Committee.

**D-Day for Kashmir – Parker Pen lost** : I still remember one eventful day, when while walking back on the Parade Ground road, I saw an empty truck pass by me. On looking up I saw our beloved Jawahar Lal Nehru, standing in the truck. He smiled and waved at me. I did the same in return.

Then on a make shift wooden stand at Lal Chowk, Nehru was standing along with some local prominent persons. D.P. Dhar was on the same platform on the left side of Nehruji. Bakshi Gulam Mohammad was with us in the assembly of a dozen or so people. D.P. Dhar came down from the stand and took away my parker pen from my pocket, for noting something. The pen was never returned, and I suffered pang of grief for the loss. I remember, to be witness to a plane load of Army flying over us at the Lal Chowk, and Bakshi in his dramatic gesture throwing his cap upwards in praise of ALLAH.

Abdullah Enthroned : On the day Sheikh Mohammad Abdullah was to take over as the Chief Minister of the State, we, as volunteers got lined up inside the Shergadi (then State Secretariate Building) gate to welcome the dignitaries. When lastly Sheikh Abdullah arrived, a loud cheer went up the congregation, and the crowd thronged forward pushing each other. Some volunteers, including me gave a protective cover to Sheikh. While he was going up the stairs leading to his official room on the first floor, among the crowd one person followed him closely shouting 'Sheikho Balai Lagai' (Sheikh I will sacrifice myself for you). In that

ecstasy when he came closer to Sheikh on the last step, shouting and opening his arms for embrace perhaps, Sheikh turned, slapped the man so hard that he fell back still and dumb on the crowd following. He at last shouted 'Tse Dhakh' (you get ruined). I recalled this incident first when Sheikh Abdullah was arrested and put behind bars in jail for nearly ten years at Kodiakanal in Tamil Nadu, Move to Delhi : The whole state administration was in turmoil. At the same time my family's financial condition was getting from bad to worse everyday. As we were completely bankrupt after losing of house and our small business, it was not possible to make two ends meet. There was no spare source/cash to fall back upon.

Kashmiri students who were with me at the University started moving out of the State for better opportunities. I also began contemplating similar action. I sought from the bank my transfer to Udhampur, where from I planned moving to Delhi with the help of my transfer TA money, I would receive. I received some two hundred and odd rupees as my transfer TA. I moved to Udhampur, where I stayed for two/three months and then advanced to Delhi in search of a better opening.

On reaching Delhi I had no where to go. Two/three nights I slept in Cannaught Place shopping verandha keeping my old suite case with the shopkeeper during the day. Shopkeeper, I remember, was a Sardarji. He was very kind and accommodating. I now hazily recollect it was perhaps Brocca Press at Cannaught Place.

Being short of cash, it was not easy going in search of a job everyday. Having

#### मिल्न्स हारा त्यान्यात्या कारा के कि निर्मालया कार्या के कि निर्माण के कि निर्माण के कि निर्माण के कि निर्माण क

got my name registered in the Employement Bureau, I accepted a job of an accountant in a Cannaught Place firm, namely Dhoonimal Dharam Dass on monthly salary of Rs.150/-. The firm dealt in stationary items. I stayed during this period in Madras Hotel in Cannaught Circle. Then Employment Bureau sponsored my name for the post of Divisional Accountant to the office of the Custodian of Evacuees Property, the Ministry of Rehabilitation. I got the basic salary of Rs.160/- per month from October, 1948.

**Family joining** : In the meanwhile I got rented a room in Nai Wali Gali, Karol Bagh, and brought my family. My wife had given birth to a beautiful daughter named Usha.

During our stay at Nai Wali Gali, we got acquainted with other Kashmiri families living in the vicinity, who had also left Kashmir during and after 1947 raids. At this time I can recollect the following names, Som Nath Koul (nick named governor), Som Nath Zutshi (nick named Sehgal for his singing beautifully), Bola Nath, Shambu Nath khachru etc. In 1949 November, I was blessed with a son, Ramesh.

As the time passed, we got in touch with other Kashmiris who had migrated earlier. Most helpful among them to young migrants were Late S.L. Shakdhar (Parliament fame), Late Prem Nath Dhar (AIR-Awaz fame) etc.

**Inception of Association** : Shri Prem Nath Dhar lived in Karol Bagh itself. We would sometimes go to his place for guidance and Kahwa (Kashmiri tea). One day in 1950 he came up with an idea that Kashmiris living in the vicinity may have a 'Damoulu bata' party gettogether. As my son's first birthday was coming up on 30/11/50, I volunteered to have such a get together at my place on that date.

We all met on 30/11/50 in the afternoon for the party. Late Prem Nath Dhar broached the idea of forming an association of Kashmiris in Delhi starting with our Karol Bagh area. Everyone present agreed to the suggestion. It was decided that the association be named as 'Kashmiri Sahayak Samiti', and that a monthly subscription of paisa 25 be collected from the members of the baradari. The Samiti was subsequently registered as 'Kashmiri Sahayak Samiti (Registered)', Delhi (South Zone).

At this meeting late Prem Nath Dhar was selected President, myself as Secretary, and Som Nath Koul, as Treasurer. I still remember how in cold and foggy winter and blistering summer Sundays, we would go from door to door to collect paisa 25 per family. Subsequently baradari members from other localities in Delhi were roped in, and the Samiti started growing from strength to strength. Prominent, among them, I recall, were Shambu Nath Khachru, Prithvi Nath Dhar (Planning) and S.L. Shakdhar (Parliament).

In 1959, under my Secretaryship, a resolution, approving the Election Rules (drafted by me), appointment of a Returning Officer for conduct of election to the Executive Council of the Samiti, and three members to represent the Samiti in the then Kashmir Samaj, was passed by the then executive, on 22<sup>nd</sup> February 1959. The elections were held at Lodhi Gardens, under the supervision

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### Epics - Motilal Khar Valmiki & His Ramayana

ong time ago, a robber lived in a forest. Often travellers passing through that forest would be robbed or even killed by him. One day when Narda Muni,

the great Rishi of yore was walking through the forest, the hunter asked him to hand over whatever he had otherwise he would kill him. Narad Muni in a gentle voice told him not to behave like this, as it would lead him to hell. The robber replied that he was

Lord Rama, the hero of the epic is the embodiment of love, patience, courage and sacrifice. Thus Ramayana is the story of victory of truth and justice over untruth and injustice.

doing all this to feed his family. Narad Muni again asked him if he was sure that his family members were willing partners in this sin he was committing. Narda requested the robber to go home and enquire from his family members. The hunter tied Narda with a tree and went to his home to get the reply from his family members including his old parents. They told him that he himself was responsible for they did not tell him to feed them by sinful acts.

Immediately he went back to the forest, untied Narda Muni and begged his pardon and requested to guide him. He instructed him to chant Lord Rama's holy name. After departure of Narda Muni, the robber sat under a tree and started chanting the name of Lord Rama, with faith and devotion and forgot all about robbing and killing and had no desire even for food and water either. He did not even sleep. Weeks turned into months and



months into years. Thus he came to be called "Valmiki", the sage of the anthills all over his body. Many years later he composed Ramayana in Sanskrit telling the story of lord Rama and established Ashram there in the forest.

Ramayana tells the story of a typical Indian family how four brothers of a family faced difficulties depicting the values of the brotherhood, truthfulness, and dutifulness with patience, courage, justice and sacrifice.

Lord Rama, the hero of the epic is the embodiment of love, patience, courage and sacrifice. Thus Ramayana is the story of victory of truth and justice over untruth and injustice. After Valmiki, it was the saint poet Tulsidas who wrote Ramayana in Hindi and made it household name in every Indian language besides English and other foreign languages.

What makes the Ramayana relevant even today? At a time, when human values and family values are degenerating and we find ourselves in darkness, the story of Lord Rama acts as a guiding light. All this makes Ramayana a book of all times to come.

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### Human Behaviour - Basanti Raina 'Listening'

he first thing one needs for correct meditation is a right mental attitude, particularly, one of listening. Most people

seldom listen. They are deaf to the symphony of sounds in the world around them. They are deaf to other people, for they are more interested in speaking their own minds. They treat their own conscience as though it was deficit to be overcome. They behave as though perpetually campaigning for their own ideas. The process is never ending, every horizon reached, if it ever the process of concocting plans and projects for the future acts calmly, during moments of calmness are dynamically aware.

The calmness born of deep meditation



represents a high degree of awareness. Meditation born calmness will enable you to not only remain calm during periods of intense activity, but also to face and accept with wise understanding the trials of life. Your

### There is a state of awareness that precedes the very process of thinking. Seek that. It lies in inner calmness. Granted, this state is not easy to find. One thing that will help you to find it, however, is 'LISTENING".

is reached, only opens up new vistas of expectation and of wishful thinking.

For a few minutes everyday, why not give this process a rest? Stop decreeing your opinions to the Universe. There is a state of awareness that precedes the very process of thinking. Seek that. It lies in inner calmness. Granted, this state is not easy to find. One thing that will help you to find it, however, is 'Listening'.

Listen to your thoughts. Listen to what is, don't keep on insisting on what you think ought to be. Tune in to things as they are. Train your mind to accept what simply is.

Meditation is the opposite of imposing your will on the world. Relinquish even for just a few minutes goal then at all times is to remain "actively calm and calmly active". To develop inner calmness, listen intently to the silence within. Listening in this context is another word for being fully aware – for not drifting mentally, but soaring upward to greater heights of awareness.

### Quotes

- 1. Mediocrity can talk; but it is genius to observe.
- 2. Honour lies in honest toil.
- 3. None preaches better than the ant, and she says nothing.
- 4. The habit of punctuality lays the bright foundation of your career.
- 5. Success in any effort is deep rooted in attitude; not in aptitude.

- M.L.Mattoo

### Health & Medicine - Dr. H.N.Patwari **Relevance of Ayurveda**

oday human beings are suffering despite access to technological advances that offer the unequalled improvement in quality of our life. The

flaws in our exclusive reliance a materially based on approach to health care are increasingly apparent. Despite amazing diagnostic machines and designer crafted medicines, our society is still suffering from

preventable 'epidemics' of heart disease, cancer and infectious illness. Of equal importance is the recognition

that a large segment of our population while not demonstrating fullblown evidence of disease, is nevertheless not living a true state of health.

In this background Avurveda the ancient system of healing from India has captured the attention and imagination of the world today.

Otherwise also the increased use of natural medicines and remedies over the past decade has prompted one of the most exciting development in health care in our time. Many of the tenets of modern medicine are that 

curing disease leads to good health. This ignores the fundamental concept that pathology is individual to the sufferer and the prevention is ultimately more important than

> treatment for the population at large.

The idea is borne by the fact that modern medicine is simply not as efficient or effective as we have been led to believe, indeed evidence suggests that it

may cause and create more fatal disease than it cures. That explains despite huge sums of money invested

> the population of United Kingdom, Australia, the United States of America and most of the Europe do not live as long as healthy people from other cultures where health care investment is substantially lower. Adverse drug reactions and side effects are one of the ten most reasons for hospitalization in

the United states of America and a recent survey has indicated that avoidable deaths from unnecessary surgery total nearly one million per year. The information provided to modern doctors through out the course



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comprehensive conception of life and health – that takes into account all parts of human existence - from its most

to

of their career is largely funded by multinational pharmaceutical industry, which earns billions each year from sales of the prescriptions, and over the counter medicines. In fact an unholy nexus has come into existence between the two parties for their ulterior motives. As a result today suffering people have been encouraged to adopt 'pill popping philosophy' instead of 'stay well philosophy'.

Perhaps the most alarming result of over dependence upon drugs is the fact that we have stopped altogether responsibility for our own health. When we have headache we take a painkiller, when we have a cold, we might take antihistamine. We suppress the symptoms of health conditions because we want to feel better. We no longer accept the logic that pain or discomfort is a message from our body that some thing is wrong. We have become used to the idea that some one or something else can deal with our health problems. Recently this trend has begun to change. Scares about the side effects of immunization, abuse of the pain killer, antihistamines and antibiotics have proved that conventional medicine despite its many miracles have been over used and we have become far too dependant on it.

Under such the prevailing atmosphere the message of Ayurveda is simple and clear. Health is more than the mere absence of definable diseaserather it is dynamic integration between our environment, body mind and spirit. Health is the return of wholeness and ultimately reflects a higher state of consciousness. Ayurveda teaches that we are not passive victims of pathogenic forces but can substantially impact our quality of life through the choices and interpretations we make. By reducing the toxins and increasing the nourishing influences we ingest we can transfer our minds and bodies.

Though many people are beginning to sense the limitations of a strictly body based approach to their health, yet they are confused about which way to turn. How do you make your way through the maze of fragmented approaches to find a system that truly works to bring your health vitality and happiness?

We invite suffering masses now to entertain a new and yet very ancient view of life and health. In this process they will not be asked to discard their objective orientation but to expand upon it. Ayurveda is an intuitive, holistic model of health where the intangible as well as more material aspects of life are given equal importance as both are considered to be fundamental to life's wholeness.

Ayurveda is not just a health care system but a complete approach to living. It offers rich and comprehensive conception of life and health - that takes into account all parts of human existence - from its most abstract transcendental value to its most concrete expressions in human physiology. In addition it clearly upholds the intimate connection between human life and cosmic life. The million-dollar question arises why and how has this ancient paradigm withstood the test of time and continued to this day to be successful approach to health care? The first and foremost reason is that

it is based on principles, which are as old as life itself, and also intimately tied to how nature functions everywhere in creation?

There are at least seven basic concepts that help to define Ayurveda as a unique and complete science of life. Some of them may seem initially to be bit somewhat different as they are not part of modern scientific thought, but after proper elaboration you will come to appreciate the profound and comprehensive logic upon which they are based.

# 1. The Unchanging nature of Ayurveda:

Through the thousands of years that Ayurveda has been in existence, its basic principles have never changed, because they derive from universal laws of nature which are eternally true. These contrasts with the modern scientific paradigm where new theories often render previous understanding completely obsolete within a short period of time.

subjective method of 2. The **understanding**: one of the most defining features of Ayurveda system concerns its methods for deriving knowledge. Ayurveda recognizes that much of life is non-physical and cannot be studied objectively. It therefore incorporates a more subjective or intuitive approach to gain knowledge in addition to objective means. Unseen intelligence, which for instance orchestrates the process of growth and differentiation in fetus or in the healing of a disease, cannot be analyzed or investigated by the senses, even with the aid of technological means.

depth observation of nature's functioning to understand how the physical and the non-physical aspects of life function in a co-ordinate fashion. It also recognizes that there too is an extremely intimate connection between the process occurring in nature and those going on inside our bodies. The Ayurvedic practitioner is therefore able to draw comparisons between his observations of life as it functions around him and what is happening with the patient. This process can be illustrated by the phenomenon of fire. In the physical world fire can be observed transforming the structure of a substance like wood into some other thing different i.e. ash. The Avurvedic scientist takes note of this and incorporates how the same principle in nature works within the body to convert raw foodstuff into nutrients.

### **3. Five Element Theory:**

The third concept, which sets Ayurveda apart from other healing modalities, is the recognition that human life is part and parcel of nature. The specific intelligence that is responsible for orchestrating the natural world also guides physiological processes within us.

Ayurveda calls these fundamental principles which guide nature's functioning in creation, Mahabutas or cosmic elements commonly known as Ash, Vayu, Agni, Jal, Prithvi. These elements are the basic building blocks of nature, which are responsible for all physical existence.

### 4. The Theory of three Doshas:

One of the most powerful conceptual tools in Ayurveda is the three Dosha

Ayurveda therefore relies on in-

theory. This theory explains how the five elements, which make up the physical creation dynamically combine to control all processes within the human physiology. These three functional capacities are called Vata – the principle governing all motion or movement, Pitta – which control all transforming processes, and Kapha which is responsible for cohesion, growth and liquefaction. Without any

one of these processes there would be no human life.

## 5. Prakruti Constitutional Type :

The fifth premise of Ayurveda called Prakriti is the most useful tool for maintaining an ideal state of health. It recognizes that each human being is born with a unique combination of the three Doshas and that this natural balance is responsible for the physical, mental and emotional differences among people. By identifying and maintaining an individual's

Prakrati, Ayurveda can help each person create his or her own state of health.

### 6. The Effects of Reason:

The next major foundation stone of Ayurveda recognizes the very intimate relationship between the individual and all aspects of his or her own environment. Ayurveda considers seasonal changes and climatic conditions to have particularly important effect on health. Each change of season brings shifts in wind condition, temperature and humidity or rainfall. The predominance of element i.e. Panchamahabuta in the environment changes, which will impact the Balance of the Doshas within our bodies. If we can recognize and respond to these environmental changes, we will better be able to maintain a functional homeostasis, an ideal equilibrium, of Doshas within our bodies.

## 7. Panchakrma – the science of rejuvenation:

The miracle of the human body is that it has a healing intelligence, which is capable of constantly rejuvenating itself. However when Doshic imbalance and weakened digestive capacity allow toxic impurities to form, this natural capacity of the body gets blocked. To remedy this situation, Ayurveda offers the gift of Panchakrma - The 'Science of rejuvenation'. In this process the body is purified of the degenerating influence of these foreign substances, thus freeing it to

naturally exercise its inherent rejuvenate abilities.

Many more Key concepts could be listed here - but these seven aspects are sufficient to demonstrate the uniqueness of Ayurveda approach. This science has always understood health to be a co-ordinated functioning of body mind and spirit in intimate relationship with everything else in creation, material and non-material. It recognizes that human life cannot be separated from cosmic life. 

[Author is former Dy. Director ISM, J&K Govt. and has very kindly consented to write regularly for Milchar.]

This science has always understood health to be a coordinated functioning of body mind and spirit in intimate relationship with everything else in creation, material and non-material.

### Critique - Ravinder Ravi Zaan Ded

ost migration period saw Kashmiri literature reaching its new heights. This era created many writers of fame, whose literary creations not only proved to be contemporaneos in theme but these creations have been highly thought-provoking and up to the

standard. Present genre of writers present a native, nostalgic and a real picture, that reflexes our great values and ethos. These writers have been playing a vital role in our cultural and social renascence that marks a new beginning after ninety.

We can not afford to forget the contribution of our writers to social and cultural development. A sensitive writer, with his non-partisan approach is not only an ambassador of peace and harmony, but he creates awareness among the

masses. A writer like M.K.Raina sees around some corners and then reveal it in his medium. He wants to know his motherland, he wants to preserve the great culture that we had. But our 'Vasmath', the 'treasure-trove' is on the verge of losing its existence because of the onslaught of some forces. He is not at all pessimistic but a quiet optimist.

An engineer by profession, Shri Raina is settled in Mumbai and has been actively involved in literary activities. He has been doing pioneering work in the field of Kashmiri literature and language. An editor of prestigious 'Milchar' and 'aalav' (KP Magazines), he is the main architect of the Project Zaan, a joint project of Kashmiri Pandits' Association, Mumbai and Lalla Ded Educational and Welfare Trust. This

Project is dedicated to preservation, propagation and dissemination of Kashmiri language, and cultural heritage of Kashmir. Besides co-authoring the 'Basic for Kashmiri Reader Language', Shri Raina has uncovered some valuable information about the Love Lorist and Mystic Poetess Arinimal. Some books are also to his credit. His latest collection of short stories 'tsók módúr' too has got rave reviews, and now another much talked about Kashmiri short story 'Zaan Ded' has come to the fore. The story,

which appeared in 'Milchar' of Mumbai (March-April 2004 to July-August 2004 issues) in Kashmiri, and in 'aalav' of Bangalore (July & August 2005 issues) in English (translated by Shri J.L.Manwati) is dedicated to Project Zaan.

The whole story revolves around Zaan Ded, an imaginary character who holds Vasmath, which symbolises the great legacy inherited by aboriginal Kashmiris. Zaan Ded, as the name suggests itself, is a symbol of our great culture, civilization,

Zaan Ded is a tragedy, a human tragedy, that actually portrays the hapless and wretched life of people, who are being hounded out from their own land.

#### त्रात्रात्र व्यक्तव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्रव्यक्र

uniqueness, justice and what not. Its symbolical expressions makes it a distinct anecdote. A symmetrical short story Zaan Ded has got a big plot. Characters are lively and woven artistically. The writer has succeeded in his statement when he says, "Before starting a story, I spend a lot of time on fixing and structuring various aspects of my characters." It depicts the situation which forced the native Kashmiris to leave their homes and hearths for no fault of theirs. Its different stages describe different aspects of Kashmiri psyche. The peaceful co-existence among communities is defined with examples. For instance, "Qadir Kak could forget his meals but he would never forget Phalahar (fruits) for Zaan Ded...... Ali Mohd. would never forget to get special gifts for Zaan Ded ... etc. etc. A plain story without any kind of ambiguity, attracts reader's attention in total. However, brevity at some stages could have generated more curiosity. Chronology of events is like beads and good treatment has been meted out to characters. It does not seem that the story has been devised but it speaks itself, thus making it a worth reading short story. As regards the language, colloquial usage has made this story more interesting and catchy. Typical Kashmiri words, proverbial expressions and spontaneous flow are other highlights of the story. 'Kasheer' and 'Kashmiriyat' seem to be the favourite subjects of Raina. His short story collection 'tsók módúr', Zaan Ded and other literary works mainly focus on 'Kasheeriyat'. Zaan Ded is a tragedy, a human tragedy, that actually portrays the hapless and

wretched life of people, who are being hounded out from their own land. These hapless people going through a great trauma never show any pessimism but wait for the 'Punim' to come. 'Punim' symbolises optimism. The people who fled to Bharatpur are compelled by circumstances to give in to people, who enjoy the rule. Zaan Ded takes society with her, that is around and individual reality of the characters has been taken seriously. Narrative in Zaan Ded is a class of its own, howsoever it needs contemporary style that has come to stay now and is inevitable. Nevertheless, the narrative has shown boldness and this boldness has proved the writer's sincerity in giving vent to his feelings and emotions.

The portrayal of real-life tragedy, especially with the similes, maxims and dictums, has brought before, a live picture that still haunts us. Zaan Ded, being nostalgic, is a mix of all kinds of emotions.. It touches a hidden chord with powerful emotions. Globalisation has been the greatest enemy of our culture. It has made our societies consumerists. Culture has become only a product, which does not have any identity. If this trend continues, then the day is not far away when we shall be stripped off of this heritage and it will be difficult to percolate our great cultural legacy to our younger generations. Zaan tries her best to preserve it, come what may. Its simple diction and sensuous language make it worth reading. Shri Raina deserves commendation for his powerful insight.

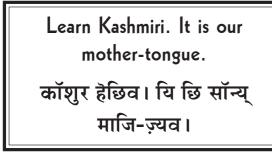
## [Author is with the All India Radio, New Delhi.]

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### Poetry - Kuldeep Peshin Nostalgia

n the day of Id I accompanied my father To say "Id Mubarak" To my foster-brother, Farooq, Who lived down the town On a bicycle which was parked In the compound, The heartiest welcomes Awaited us. Together we sat For the feast-The Kababs sizzled The Gushtaba Creamy - soft Red Cheese in spinach Spongy Rista Saffron-sprinkled curds In large earthen pots Lastly served the pudding With almonds and nuts smeared For a quick metabolism. Ten summers passed And today is Id Farooq is distanced Quietus separated my father Dacnomaniacs strolling The beautiful vale of Kashmir Thanatophobia drove out my brethren Out of the vale of Rishis The devil who inflicted the grievous wounds

Is worth lapidation.



### Poetry - Aditya Rangroo Gone With The Wind



oluptuous days have gone with the wind,

Time have taken a swift swing,

Bitter phenomenon have come before, Oppression have marched from the core.

Effulgence have gone with the wind, Desires have tucked and become shrink,

Venomous nights have taken charge, Uncongenial faces have come in large.

Supple phase have gone with the wind, Torment have become incandescent, Unconfined convoluted time have made its mark,

Foes have thrown me in dark.

Stern era have gone with the wind, Toil have become perishable from the begining,

Cynical days have arrived, Reluctance behaviour is still alive.

Bliss have gone with the wind, Sorrows have expand its wing, Abomination have taken place swiftly, Breaths have gone with the wind lastly.

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### A Correction

In the 'They Left Us' columns of January-February 2005 issue of Milchar, Shri Ashish Dhar was erroneously stated to be the son of Late Pran Pyari Dhar. Shri Ashish is her grandson. Her sons are Shri Ashok Dhar and Shri Satish Dhar. The error is regretted.

### Review - J.L.Manwati Annual Cultural Programme

he Annual Cultural Programme of Kashmiri Pandits' Association, Mumbai is keenly looked forward to event by the Biradari. Not only does the event act as a source of 'Cultural catharsis', but it also revives the nostalgic memories of our native land.

This year, the programme was held on  $26^{\text{th}}$  March, 2005 at Rang Sharda,

who took up the challenge and within a short span of ten days, identified, collected, rehearsed the new talent and finally encapsuled one & half hours



engrossing and totally Kashmiri Musical Medley, which judging by the audience participation of foot-tapping, hand-

The prestigious Life-time Contribution Award for the year 2004-05 was conferred upon Shri Omkar Nath Kaul.

Bandra Reclamation, with usual fanfare and festive mood.

This time, our time-tested singers, artists and performers, who always have been the sheet-anchors of the event, were somehow not able to lend their otherwise ever co-operative hands, because of their pre-occupation. This made the BOT to think hard, that time had come to identify some new, young and hitherto unexplored talent, amongst our biradari, as a back-up or reserve talent-bank. Simultaneously, it was felt that the budding and upcoming band of amateur artists would be pretty encouraged to get their own platform to perform.

Under the circumstances, the event management was entrusted to one Shri Pankaj Raina - a talented artist of repute in the field of entertainment for decades, clapping and general buoyancy could be termed as pleasing & plausible.

The interval of half an hour interlude, as usual, was earmarked for the KPA activities. The President's speech enunciating the achievements of KPA, which inter-alia, announced the much applauded news of allotment of 6000 sq.ft. of land by CIDCO at Kharghar, Navi Mumbai, to the Aossciation. The prestigious Life-time Contribution Award to Shri Omkar Nath Kaul - a silent sentinel of the Association for the year 2004-2005 was conferred upon him by the Board of Trustees. Lt. Gen. T.K.Kaul, as the guest of honour appreciated the efforts of non-musical professionals like Doctors, CAs, MBAs and Engineers in presenting totally Kashmiri oriented

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## *पुस्तक समीक्षा - अर्जुन देव मजबूर* च्रोक मोदुर

**पुस्तक :** च़ॊक मॊदुर (खट्टा मीठा) ★ कहानीकार: श्री एम.के.रैना (मुम्बई) ★ प्रथम प्रकाशन: २००४ मूल्य: ५० रुपये ★ पब्लिशर: एक्सप्रेशन्स, पुष्प विहार, शास्त्री नगर, वसई रोड ४०१ २०२, महाराष्ट्र।

र्णम.के.रैना कश्मीरी पंडित हैं और विस्थापन के पश्चात मुम्बई में रहते हैं। उन का पेशा इंजीनियरिंग है और इस तरह उनका साहित्य

सेवा में आना एक शुभ कार्य ही समझा जायेगा। वे श्रीनगर के 9श्रीनगर टाइम्ज़" और दिल्ली से प्रकाशित 9कोशुर समाचार" में अपनी कहानियां लिखते रहे। श्री रैना एक सौभ्य व्यक्त्त्वि रखते हैं और उन्होंने विस्थापन में लिखे गये साहित्य को इन्टरनेट पर लाने का महत्वपूर्ण काम किया है और इस कार्य को जारी रखे हुये हैं।

पुस्तक (कहानी संग्रह) 'च़ौक मोदुर' में इनकी छ: कहानियां संग्रहीत हैं। कहानियों का वातावर्ण कश्मीरी है अर्थात विस्थापन से काफी पूर्व का। मुम्बई के अत्यंत व्यस्त नगर में कश्मीरी परिवेश पर कहानी लिखना कश्मीर की संस्कृति के प्रति अगाध प्रेम का द्योतक है, जो घर से हज़ारों मील दूर रहकर भी लेखक को कचोक रहा है। कहानियों का प्लाट अगूढ होने पर भी अपनी ओर खींचता है। भाषा ठेठ कश्मीरी है और कश्मीरी मुहावरों, उक्तियों, तथा कहावतों से बुनी यह प्यारी प्यारी कहानियां पाठक को गुदगुदाती हैं। यह कह रही हैं कि कुछ था हमारे कश्मीर में, जिसे हम छोड रहे हैं। कहानियों में आधुनिक जटिलता परिलक्षित नहीं होती। हर कहानी किसी न किसी विषय को लेकर चरित्रों के गिर्द घूमती है और निष्कर्ष पर पहुंच कर पढने वालों को एक ऐसे विचार चक्र में डालती है कि लगता है कि कहानीकार ईमानदारी से स्वयं सोच में पडता है और पढने वालों को भी सोच की भट्टी में ला कर उसे सोचने पर विवश के देता है। यही एक सफल कहानीकार का ध्येय होता है। समस्या का हल वह नहीं बताता। वह एक घटना को चित्रित करता है और शेष पाठक पर छोड देता है। रैना ने भी यही किया है।

परिवेश उस समय का है जब कश्मीर में सब धर्मों के लोग कश्मीरी थे और बस। मैं ने 'नसीहथ'

(शिक्षा) कहानी को पहले पढा और मुझे अपना वह प्राइमरी स्कूल याद आया जहां मैं चौथी में पढता था। बर्फ गिरी थी। बच्चे स्कूल आ चुके थे, पर मास्टर महोदय नहीं आये। हमें एक दम एक शरारत सुझी। हमने कापियों से रफ कागुज़ निकाल निकाल कर दो किलो कागुज़ के चार सिग्रेट खरीदे गांव के एक छोटे दुकानदार से। चार सिग्रेटों के सोलह हिस्से करके हमने सिग्रेट क्या पिये, अपने होंठ जला लिये और थोडी देर तक उछलते रहे। '**नसीहथ'** शहरी माहौल के बच्चों की कहानी है जिस में लेखक स्वयं शामिल है। परीक्षा पास कर चार मित्र अपनी पुरानी किताबें बेच कर शालामार में मौज मस्ती के लिये जाना चाहते हैं। हब्बा कदल पर पुरानी किताबें बेचने का सीन लेखक ने बडी चाबुक दस्ती से खींचा है। अब वह हब्बा कदल कहां जिस पर शाम को छोटे लडके आपस में दुनिया जहान की बातें करते थे। वह पुल अब टेढा हो चुका है, ऐसे ही, जैसे कश्मीर का सब कुछ बिगड चुका है। चार मित्रों में से लेखक की पुस्तकें साफ हैं। तीन की बेच कर वह एक 'साहब' के हत्थे चढ जाते हैं जो उन्हें अपने घर ले जाकर अपने स्वार्थी जोड़ जमा से छः आने दे कर लौटा देता है। यह पैसे वे टांगे वाले को देकर शाम को खाली हाथ लौटते हैं और अगले वर्ष

समस्या का हल वह नहीं बताता। वह एक घटना को किसी के फंदे में न फंसने की शिक्षा ग्रहन करते हैं। March-April 2005 क्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्ड Page 0



बच्चों का मासूम किर्दार, पुराने ज़माने में पैसे की कमी। बचपन की कामनायें, बच्चों को ठग कर भी साहब बने रहने वाले मध्यवर्ग के व्यक्ति – सब कुछ कहानी की बुनावट में मौजूद है और बडी सुंदर शैली में प्रस्तुत किया गया है।

जब मैं ने डॉ.के.एल.चौधरी, जो एक लेखक और नामवर कवि भी हैं, से पूछा कि आपने श्री रैना की किताब पढी, तो उन्होंने कहा, हां मैं ने सब से पहले **'वारुहोर'** कहानी पढ ली। सम्भवतः उन्होंने मेडिकल पेशे से सम्बन्धित होने के कारण इस कहानी को पढा हो जो 'आल इन्डिया इन्सटिच्यूट आफ मेडिकल साईन्सिज़' नई दिल्ली के प्रांगन से आरम्भ होती है, जहां मैं ने स्वयं दो ऑप्रेशन कराये, पर सेहत बिगडी ही, बनी नहीं।

यह कहानी कश्मीरी पंडित समाज की घरेलू ज़िंदगी से पर्दा उठाती है। ज़ाम (ननद) की कारिस्तानियां इस में खूब रंग लाती है। कहानी में कुमार जी का चरित्र एक आदर्श चरित्र है। उसे एक नरसिंग होम से लाया गया है। पापाजी को उस के बाद अपना लडका पैदा होता है, जिसे कुमार जी एक इंजीनियर बनाने में खास भूमिका अदा करता है। शादी लाल बाहर के किसी देश में नौकरी करता है। वहीं किसी मेम से विवाह करता है और बदल जाता है। यहां तक कि वह अपने पिता के मरने पर भी घर नहीं आता। यह स्थिति हालात पलटने से अब बढ रही है। काकी (ननद) कुमार जी और उसकी पत्नी पर इलज़ामात लगाती है और ज़मीन बेच कर कार खरीदने का हंगामा खडा करती है। कुमार जी रोगी पिता के इलाज के लिये कार बेच देता है। उस की आर्थिक स्थिति बिगड जाती है और उसकी पत्नी उसे बीमार पडने पर AIIMS (नई दिल्ली) में प्रविष्ट कराती है। कुमार जी की किडनी खराब हो जाती है। उसका साला डोनर (किडनी दान करने वाला) के लिये परेशान हो उठता है। इसके लिए पचास हज़ार रुपये चाहियें। अन्त में नाटकीय अंदाज में कुमार जी का भाई शादी लाल अपनी किडनी दे कर भाई को बचा लेता है। इसके साथ ही शादी लाल की मेम, जिस ने पति को छोड दिया था, अचानक आ जाती है।

कहानी में आर्थिक साधनों के बदलने से टूटते मानवीय रिश्तों और उन के कभी कभार पुनः स्थापन की बात की गई है। इस तरह की दर्जनों कहानियां आज के कश्मीरी पंडित समाज में बिखरी पडी हैं। कहानीकार ने सफलता से ऐसी घटनाओं को रेखाँकित करके हमें चेतावनी भी दी है।

'**हवॉल्युह्यथ'** (सही हिंदी शब्द नहीं मिल रहा): यह कहानी दाज दहेज पदरथा से रिश्तों में जो दरार आती है, उसी पर आधारित है। कहानी इस प्रकार है कि लीलावती (सास) अपनी बह फूला जी से दहेज में कार की अपेक्षा करती है। फूला जी का पिता एक छोटा मुलाज़िम होने के कारण लीलावती का यह तकाज़ा पूरा नहीं कर पाता। लीलावती का दूसरा बेटा अजय है। उसकी पत्नी डॉली दहेज में कार ले आती है। जम्मू आने पर लीलावती अजय के साथ रहने दिल्ली चली जाती है। डॉली उस के साथ दुर्व्यवहार करती है, उसे तंग करती है। वह फूला जी (दूसरी बहू) की तरह उसे व्रत पर शुद्ध भोजन नहीं बनाती, अपितु एक पिल्ले को गोद में लिये फिरती है। लीलावती घुटती रहती है। वह कैद है और उसका बेटा अजय भी डॉली (पत्नी) का ही पक्ष लेता है। डॉली बहुत बदल गई है। उसने बाल कट करा लिये हैं। उसका उठना, बैठना, सास से बात करना सब कुछ बदल गया है। जब लीलावती इस दम-घोंट माहौल में अत्यंत दुखी होती है तो वह एक दिन अचानक भाग कर अपनी बडी बह फूला जी के पास पहुंचती है। वह ख़ुले दिल से उसका स्वागत करती है और लीलावती उसी बहू के साथ सुख से रहने लगती है जिसे उसने कभी दुतकारा था। इस प्रकार लीलावती की कार का भ्रम टूट जाता है। कहानी नाटकीय अंदाज़ में अंत को पहुंचती है।

दहेज की बीमारी यद्यपि कुछ लालची परिवारों में मौजूद है पर एक सुखद बात यह भी है कि हमारे आज के कई नवयुवक दहेज के विरुद्ध उठ खडे हुये हैं और लडकी वालों से कुछ भी ग्रहण नहीं करते। ऐसे परिवारों को lime light (प्रकाश) में लाने की आवश्यकता है ताकि अन्य लोग इस से शिक्षा ग्रहण कर सकें। कहानी दहेज के भरम के स्थान पर बडों का आदर करने की ओर संकेत करती है। यह दुःख से कहना पडता है कि हमारी जाती में बुज़र्गों का निरादर बढ रहा है। मैं ने स्वयं कई ऐसे पिता तथा माताओं की दुर्दशा देखी है। इस विषय पर भी कहानियां लिखने की काफी आवश्कता है।

'पछ्' (विश्वास) एक ऐसा मानवीय आधार प्रस्तुत करती है जो यदि न हो तो समस्यायें और अधिक बढेंगी। कश्मीरी में 'पीर छू न बोड, यकीन छू बोड' अर्थात 'विश्वास ही बडा है, न कि जिस पर विश्वास किया जाये'। देवी, देवता, साधू, फकीर, सब इसी श्रेणी में आते हैं। प्रायः कई लोगों की मुश्किलें साधू फकीरों के आशीश से हल हो जाती हैं। यह प्रथा कई समाजों में चलती है। भारत में 'भाग्यवाद' शताब्दियों से चला आ रहा है, यह भी एक प्रकार का विश्वास है। आप इसे अन्ध-विश्वास भी कह सकते हैं। जब कश्मीर में गांव देहात में डाक्टर नहीं होते थे तो बीमार बच्चों को साधुओं या फकीरों के पास लिया जाता था। उनके फूक या किसी वस्तु के जलाने से बच्चा ठीक होता था। आज भी जब भयंकर बीमारियों का इलाज काम नहीं करता, तो साधु, मस्तानों और फकीरों के पास दौड-धूप आरम्भ होती है। कहीं कहीं रोग का निदान हो भी जाता है। हमारे कश्मीर में नन्द बब, स्वन बब, और न जाने कितने मस्त मलंग थे जिन का नाम और करामातें (चमत्कार) अभी तक लोगों को याद है। भगवान गोपी नाथ जी से आज तक लोग अपनी मुश्किलों को दूर करने की भीख मांगते हैं।

'पछ़' इसी प्रथा पर आधारित कहानी है जहां हिंदू कमाल साहेब सुनील को अपने ठेके के काम में भागीदार मुसलमान का भेद समाप्त हो जाता है। गांव की स्वन बनाता है। सुनील की ईमानदारी और काम में दक्षता March-April 2005 क्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्डक्राल्ड Page 0

बटनी भी जब हनीफा जी से जान सॉब, जो एक मज़दूर है, की तारीफ सुनती है तो वह भी अपने कष्ट कसाले इस फकीर से दूर करवा लेती है, और उस का विश्वास इस फकीर के प्रति दृढ होता जाता है। उस के पति अर्ज़न दीव का बॉस (सहाब) उसे तंग करता है तो स्वनु बटनी जान सॉब के पास जाकर अपने पति के बॉस को ट्रान्सफर करवा लेती है। कहानी में स्वनु बटनी की देवरानी की ईर्ष्या का अच्छा चित्रण हुआ है। वास्तव में कामू (Comos) का दर्शन मनुष्य-प्रकृति पर ठीक बैठता है। उसका कथन है कि मनुष्य वास्तव में वहशी स्वभाव का है। यहां यह कहना ज़रूरी है कि समाज का डर ही उसे मनुष्य बनाये रखता है। श्री रैना 'पछ़' कहानी में अपने चरित्रों के मनोवैज्ञानिक विष्लेशण से कहानी को जगह जगह रोचक बनाते हैं।

'**बॉतुल**' (जब भाग्य बदले) एक ऐसे बच्चे की कहानी है जो सही दिशा न मिलने के कारण पढाई में आगे नहीं बढ पाता और आवारा कहलाता है। सुनील सातवीं श्रेणी तक पढ कर सिरफिरा हो जाता है। वह अपनी माँ और मामा तक की बात अनसुनी कर देता है। सुनील का पिता एक असिस्टेंट इंजीनियर है जो एक जीप हादसे में मारा जाता है। उसके घर के सामने एक और पंडित भासकर नाथ, जो डिविजनल इंजीनियर है, अपने लडके को कानवेंट सकूल में पढाता है, परन्तु पडोसी के यतीम लडके का कोई ध्यान नहीं रखता।

सुनील का एक दोस्त रशीद है जिसे वह वितस्ता में डूबने से बचाता है। इस सहानुभूति का प्रभाव रशीद के पिता कमाल साहेब पर पडता है। वह एक जंगल ठेकेदार है। सुनील को बचपन से एक कार का शौक था जिस के लिये वह प्राय: दु:खी रहता था। कमाल साहेब जब कार खरीदता है तो वह सुनील को भी अपने पुत्र रशीद के साथ कार में बिठा कर सैर कराता है। और अंत में कमाल साहेब सुनील को अपने ठेके के काम में भागीदार बनाता है। सुनील की ईमानदारी और काम में दक्षता जिल्लाइजलाइजलाइजलाइजलाइ Page 0

जाते हैं। कहानियों में सोमदेव की कथा कहने की शैली को अपनाया गया है। लेखक किसी चारित्रिक गुत्थी में हमें उलझाना नहीं चाहता। कहानियों में कई सुंदर और बर-महल (यथा संगत) मुहावरे आये हैं जो आंचलिकता को दर्शाते हैं। मुहावरों का सही हिंदी अनुवाद मज़ा बिगाड सकता है, इसलिये मैं उन्हें व्यक्त नहीं कर पाया हूं।

स्त्रियों में एक दूसरे से ईर्ष्या को अच्छे प्रकार से प्रस्तुत किया गया है। कहानियां रोमेंटिक नहीं, अपितु सच की धरा पर खडी हैं और काल्पनिक या आइडियल पात्रों को प्रस्तुत नहीं करती; अपितु हमारे समाज में ज़िन्दा किरदारों की खूबियों और खामियों को प्रस्तुत करती हैं।

कहीं कहीं पर कुछ अशुद्धियां रह गई हैं जो नगण्य हैं। पुस्तक का मूल्य भी अधिक नहीं। यदि इस को किताबी साइज़ में केवल हिंदी लिपि में ही छापा जाता तो लागत भी कम होती और पुस्तक की साज-सज्जा में और बेहतरी आ सकती थी। कवर को भी और आकर्शक बनाया जा सकता है।

मुझे खुशी है कि मुम्बई में एक नये कश्मीरी कहानीकार का जन्म हुआ है जो आगे चल कर कश्मीरी अफसाने को बहुत कुछ दे सकता है। मैं ने लेखक से पूछा था कि मुम्बई जैसे बडे नगर (महानगर) में तो स्थल स्थल पर कहानियां बिखरी पडी हैं, वे मुम्बई के परिवेश की कहानियां क्यों नहीं लिखते। उनका उत्तर था, वह कश्मीर के परिवेश में पगे हैं, अत: कश्मीरी साहित्य की ही सेवा करना चाहते हैं। विस्थापन से पीरपंचाल के दोनों ओर सेंकडों कहानियां घटी हैं, उनकी अभी बहुत कम खोज हुई है। मुझे आशा है कि एम.के.रैना जी कहानी रचन की ऊंचाइयों को पार करेंगे क्योंकि ऐसी रचना-शक्ति उन में मौजूद है। ख़ुदा करे ज़ोरे कलम और ज़्यादा।

### -११५, ज़ीरो लेन, तोमाल, सूर्या विहार, बोडी, तालाब तिल्लो, जम्मू १८०००२.

उसे कमाल साहेब का प्रिय बनाती है। सुनील अपनी गाडी खरीद लेता है और कोठी भी बना लेता है। कहानी दो बातों की ओर संकेत करती है। प्रथम यह कि समाजी दशा से ही कोई बच्चा बिगडता है किंतु जब उसे प्यार मिलता है तो वह बहुत कुछ कर दिखाता है। दूसरी बात जो इस कहानी से उभरती है वह है मानवता की। मानवता धर्म और दीन से परे है। सुनील की सहायता उसके पिता का सह-कर्मी नहीं, अपितु एक अन्य धर्म का व्यक्ति करता है। सुनील भी अपने जीवन की परवाह न करते हुये अपने मित्र को बचाता है। मानवीय रिश्तों की यह कहानी बुनत, चरित्र चित्रण और कश्मीरी स्वभाव के विभिन्न पहलुओं को दर्शाती मानवीय मूल्यों को, जिनका हास हो रहा है, पुनः जीवित करने का संदेश देती है।

'व्वट खूर' (पटकनी) शहरी और ग्रामीण युवकों के स्वभाव की कहानी है। जहां सीधे सादे ग्रामीण शहरी युवक की झूठी ठाठ बाठ में आ जाते हैं, वहां वही शहरी युवक जो ग्रामीण लडकों (गाम बॉल) को अपने बढ़प्पन की धौंस जमाता था, रेल यात्रा में पूर्ण रूप से, चालाकी दिखाने पर भी लुट जाता है। उसका सामान, ट्रंक आदि रेल ठग लूट लेते हैं। और जो व्यक्ति शक्ल से उसे चोर लगता था, उसे 'आटो' के लिये पच्चास का नोट चुपके से सामने छोड देता है। यह भावना (ग्रामीण और शहरी फर्क) अब भी जारी है किंतु अब ज़माना बदल गया है। गांव के लोगों ने शहर के रहने वालों के मुकाबले में खासी प्रगति की है। अब वे शिक्षित हैं. नौकरियां और कारोबार करते हैं, उनके पास गाडी का होना बडी बात नहीं। किंतु कहानी एक मनोरंजनात्मक प्लॉट को लेकर विभिन्न परिवेशों में रहने वाले युवकों के स्वभाव, सैकी और भोलेपन को मुखरित रूप से प्रस्तुत करती है।

भाषा तथा शैली: कहानियों की भाषा सरल किंतु चरित्रों के अनुरूप है। कोई भी पात्र लेखक के विचारों से दूषित नहीं होता। सब पात्र स्वभाविक रूप में स्टेज (कहानी के कनवस) पर आकर अपनी गहरी छाप छोड March April 2005 - 500250025002500

मिल्चार छाल्स्छा	୧୫୫୦୧୯୫୬୧୯୫୬୦୧୫୬୦୧୫୬୦୧୫୬୦୧୫୬୦୧୫୬୦୧୫୬୦୧୫୬୦୧୫୬	MILCHAR
	कविता - राजेश कुमार	į
	क्यों ?	
į.	ज्य भारत, जय भारत या कह लो जय हिंदुस्तान।	į
	बिना घर द्वार के क्यों चल रहे राहें अनजान।।	
1	ठिठुरती ठंड से बचाती आई यह पूर्वजों की देन।	ļ
i	हम पर ही क्यों चली यह कांगडी निर्दय दिन रैन।।	
1	धारा ३७० बनी अभिरक्षा एवं कश का अनोखापन।	
1	हमारे लिये क्यों बन गयी यह धारा अश्रुपूरित नयन।।	i
	सरकार की कुरीति-नीतियों का परिणाम या देन।	
	वतन छोड कर क्यों जिये शिविरों में बन कर मेहमान।।	į
	ढेड दशक से होते रहे झूठे वादे और आश्वासन।	
1	हम क्यों झेलें यह दुख, पीडा, नरक त्रासदि आजीवन।।	į
	समस्याओं का न हल न उपाय, न कोई है अनुमान।	
Ì	फिर क्यों नेता बैठा है कुर्सी पकड अभिमान।।	Í
	कैसे समझायें कि कश्मीर है अयोध्या मुद्दे से भिन्न।	
1	जब सुनोगे गाथा कशमीरियों की, मन से हो जाओगे खिन्न।।	
i	प्राकृतिक छटा से भरपूर, ऋषि मुनियों द्वारा पूजित धरा पावन। ज्या उमें जन्म प्रो जन्म के निमे गीमा, जन्म विकिन, जन्म ।	i
	हम क्यों तरस गये सदा के लिये ग्रीष्म, शरद, शिशिर, सावन।।	
i	जन्नत जन्नत  न रहा अब बन गया शमशान। फिर कैसे रहें उस वादी में जहां है उग्रवादी हैवान।।	i
	शरणाार्थी शिविर और विभिन्न प्रांत, अब सारा जहां है वतन। विस्थापन ने क्यों कर दिया जीवन मूल्यों का पतन।।	į
	मुकुट कब का उड चुका है, जो था गिलगत, अकसाई चीन। क्यों यह भारत का विभाजित अंग है, जहां शेष बचे हैं दुखी दीन।।	į
	हम भी हैं इस देश के वासी, करा दो कोई पहचान।	
1	वर्ना लुप्त हो जायेगा, तिब्बतियों की तरह हमारा भी नाम।।	Í
	ढेड दशक व्यतीत हूये मातम में, क्या कोई नहीं दयावान।	
	यदा यदाहि धर्मस्य का शंखनाद कब होगा भगवान।।	ļ
	- अ ३/७/०:२, साईनाथ, क्षेत्र ९, कोपर खैरणे, नई मुम्बई	1 800008
<b>L</b>	ດແຮກແຮກແຮກແຮກແຮກແຮກແຮກແຮກແຮກແຮກ	

#### ୩୦୮୮୦ ନେରେସେନ୍ଦେବେନେରସେନ୍ଦେରେନେରସେନ୍ଦେରେନେରସେନ୍ଦେରସେନ୍ଦେରସେନ୍ଦେରସେନ୍ଦେର୍ଯ୍ୟନ୍ଦେକ

कविता- पी.एन.कौल सॉयिल मॉज शारिका त्रॆ च़-पॅद्य

### (٩)

छ़ालि अकि वॅछ़ वुज़ुमलाह आकाशि ब्वन आशि कमि ताम सानि आंगनु जुत कॊरुन यान्य् लूकन नज़रि गॅयि सुय गव नन्यर छ़ालि खॅन्न स्वय हारि पर्बत् थख कॊड़ून

### (२)

यॅहय गॅयि पार्वत छुस शारिका नाव यॅहय च़क्रेश्वरी छुस क्याह शांत स्वबाव करान भॅक्त्चन छॆ क्षनु क्षनु कामना स्यद दिमोस प्रदिख्यन ज़पव पज़ि मनु असुंद नाव

(३) यि छम ना इष्ट दीवी पादन वंदस पान यॅहय गॅयि मॉज सॉन्य् ॲस्य् ॲहॅंद्य संतान यॅहय छम डखि तु छुस ना शांदु व्वगनिस अवय "सॉयिल" छु ॲमिसुय पान पुशरान

काँशुर परुन छुनु मुश्किल, दफ कल गछि आसन्य्।

## कविता - मोती लाल खर कश्मीरी पॅंडित जाति के नाम



(9)

मेरी जाति की टूटी किश्ती का बिखर जाना मुझे लगता है ताश के पत्तों का बिखर जाना मानता हूं कि शीशे की तरह टूट गये हम चाहता नहीं मुझे दिल शीशे की तरह बिखर जाना हर आंसु को आखों की पलकों में रखें हम पत्थर सा बना देगा सितारे का बिखर जाना हां, हर मुसीबत में हम से कोई सीखे लहरों की तरह टूटना, लहराना, बिखर जाना जीने की अदा का यह नया रंग है मोती बूंदों का लहरों से उतर आना, बिखर जाना

### (२)

क्यों आपस में लडते हैं तुम भी हम भी जब कि दोनों इनसान हैं न कि हैवान तुम भी हम भी हम दोनों जगत अम्बा के हैं असली और सच्चे सपूत श्री राम को मानने वाले, तुम भी हम भी दोनों का एक ही है दया और धर्म भगवत गीता को मानने वाले, तुम भी, हम भी एक ही बिखरी हुई जाति हम दोनों की इस को संवारने और बिगाडने वाले तुम भी हम भी आओ ज़रा गौर करें हम सब अपनी हालत पर अपने ही देस में बे-घर हैं, तुम भी हम भी आखिर झूटा मोती किस को मानें ज़रा गौर करें, तुम भी हम भी

## कविता - डा. बी.के.मोज़ा पकुन च़ॆ ब्रोंठ छु इरादु कॅरिथ यिम कदम च़ॆ तुलिथुय, पकुन च़ॆ ब्रोंठ व्वन्य् छु म्यानि टाठ्या। सवाल व्वन्य् छून् च़ॆ पथ फेरनुकुय, यि मॅंज़िल चॆ प्रावुन छु म्यानि टाठ्या।। सफर बुमॉनिथ छु दूर तु दुशवार, मॅंज़िल मगर छुख वुछान चु ज़ोतान। थॅद्य चॉन्य् मुकामुय, च़ु ज़ॉनिथुय छुख, वातुन च़ॆ तूर्य् व्वन्य् छु म्यानि टाठ्या।। वथ चॉन्य् पॆठ्य् व्वन्य् कोहन तु बालन, कुच़ा यि क्रुठ छुख ज़ानान च़ तनु मनु। तसली छु प्यूंता केंह ज़ान च़े वतिची, सारुन च़े सुय ग्यान छु म्यानि टाठ्या।। थकुन तु वति शांश खसुन्य् छि आमुच़, पॊज़ सार छु यी मुहिम छि चॉन्य् मनुची। दिल शाद गछि कूत तथ जायि वॉतिथ, वातुन च़ॆ तॅथ्य् जायि छु म्यानि टाठ्या।। छि ज़ीव ज़गतुक्य् यिवान तु गछ़ान, ज़िंदु दादि यिम छि रुप कृत्य् दारान। त्रावुन्य् छि खाँहिश दिलु खाँतुरय व्वन्य्, ज़ानुन्य् च़ॆ यिम बम छि म्यानि टाठ्या।। अमि कॉद मंज़ दिल नेरुन यछान छु, फेरुन ओबुर ह्यू यि इछायि मन छु। क्याज़ि रोज़ि दिलगीर हर हमेशु इनसान, प्रावुन मोक्ष व्वन्य् छु म्यानि टाठ्या।। दौलथ छि बॅड बार् अख दुनियादाॅरी, ज़िंदु रोज़नस छु बेयि ति केंह ज़रूरी। बॅड कथ छि सेहत तु मनुच यि शाँती, सीर यिम च़ॆ ज़ानुन्य् छि म्यानि टाठ्या।। मतलब अम्युक छुनु यि दुनिया छु त्रावुन, मुंतरुन छुनु संसार, न छु सॅन्यास दारुन। ज़ॉहिर मगर छु बेयि कामि वारियाह, ज़ानुन तिहुंद सार च़ॆ छु म्यानि टाठ्या।। कमि वति च़ॆ तार लगि यथ सागरुसुय, छांडुन च़ॆ मुकुमोलु सुय आगरुय छुय। बाव शॊद्य आसन तु नाव पकि पानय, नम सुय ऩॆ रटुन व्वन्य् छु म्यानि टाठ्या।। शामुक समय यियि तु दूह गछि लूसिथ, बॊट छुय वुनि दूर तु गरि छय मीनिथ। तुल सॉ व्वन्य् अथु तेज़ वातुन च़ॆ दूरुय, पूरुय मॅंज़िल चॆ प्रावुन म्यानि टाठ्या।।

कथ - त्रिलोकीनाथ धर 'कुन्दन' म्वंजि कॉठ



गुबल ओस मशहूर मॅलियॉरी ज़ॅमीन बापथ। अकि अंदु ओस बोड दांदुर्य खाह तु मॅहलन मंज़ मंज़ ति ऑस्य खेत तु वारि, यिमन मंज़ ऑस्य कुस्मु कुस्मु सब्ज़ी तु तमोक ववनु यिवान। दून बड्यन मॅहलन मंज़ बाग ओस अख बोड खाह। अति ऑस्य ववान बंद त फल म्हंजि त डाख ओलव

अति ऑस्य् ववान बंद तु फूल, म्वंजि तु हाख, ओलव तु वांगन, मरच़ वांगन तु तमोक। अथ ऑस च़्वपासे यँट्ठ दूस दिथ, मगर लुकव ओस छ्वटि बरि व्वटुबॊर, अख वतु पॊद बनोवमुत यपॉर्य् अकि मॅहलुक्य् लूख बॆयिस मॅहलस कुन तरान ऑस्य्। दृशिवुय तर्फव ऑसुख दूसु त्रॉविथ वसनस खसनस जाय बनॉवमुच़। अमि सुत्य् ओस यिमन अँद्य अँद्य गछनुक कमुय ज़रूरत प्यवान तु वख्त ति ओसुख कम लगान। यिथु कॅन्य् ओस यि मॉदान फसलु सुत्य् बॅरिथ आसान मगर पकु पख करनु सुत्य् ओस अथ मंज़ अख जान वतु पॊद बन्योमुत यथ प्यठ केंह ति ओस नु व्वपदान।

दूहा गव, अपॉर्य् पॊक अख जवानाह। अमि ब्रॊह कमुय काल ओस सोरुय म्वंजि फसुल च़टनु आमुत। अमा पॊज़ म्वंजि काछि आसु वुनि ति ज़ॅमीनस मंज़ मेखु हिशि वॊद-दनि। कांह कांह कॉठ ऑस अथ वतु पॅदिस प्यठ ति कलु कॅडिथ। यि जवान ओस बे फिकरी सान पकान। ग्यवन लॅहरा ऑसुन त्रॉवमुच़ तु तरान ओस ब्वन मॅहलु प्यठु ह्यॊर मॅहलस। ख्वरस ओसुस चपनि जंदाह छृनिथ तु दिवान ओस ड्वचुर ड्वचुर। वुछान वुछान प्यव ॲमिस ख्वर अथ म्वंजि काछि प्यट तु क्रख च़ॅजिस नीरिथ। यि ब्यूट पथर। चपुन्य् कॅंडुन न्यबर तु लोग वुछनि ख्वरस कुन। अति वुछुन रथ यिवान। ॲम्य् ऩॊट ॲंद्य पॅख्य् द्रमुन तु गासु। अमि सुत्य् व्वथुरोवुन रथ तु सुती द्युतुनस फ्वख फ्वख। यीतिस कालस मंज़ पॊक अपॉर्य् अख नफरा। ॲम्य् प्रुछूस, "क्योहो दॅलील बाया ? ख्वरस लोगुया ?" यि वोथुस योर दर जवाब, "केंह मुप्रछ। खबर कसुंद बत काल आम ब्रूंठ्य। नत् लजेयि न ख्वर छ्यननस तॉर। दयन रॊछुस। अदु यिथय रतु रछ आयि तु बलायि टलेयि। ज़ॉहिर ओसुस रुच्रिय ज़ंगि गरि द्रामुत।" अम्य कॅड चंदु मंज़ु दजि तुर तु दिचुनस गंडन बापथ। ॲम्य् गॅंड ख्वरस दजि तुर तु दूशिवय पॅक्य् पनुनि पनुनि वति। मंज़ु गव गंटु खंड तु ब्याखा पोक अपॉर्य्। वुछनस मंज़ ओस यि ति हटु कटु, जान ज़ुव ज़्यत्। दयि संज़ क्वदरथ। अथ म्वंजि काछि निश पेय तन ॲमिस ति ख्वर अथ प्यठ। यि गव बिहिथ तु ह्यचन क्रक दिनि "हा बबो, मूदुस हा! ख्वर हा छ्यॊनुम। कुनि कांह छुवु नो ? हय क्याह गोम!" ॲम्य् सुंज़ क्रख बूज़िथ रुकेयि ज़ त्रॆ ज़ॅन्य् वति पकुवुन्य्। ॲक्य् प्रुछुस, "क्या सॉ दॅलील लाला ?" ॲम्य् वॊनुस वदान वदान, "हतु सॉ क्याह वनय ? खबर कस शिकस लदस ओसुम वुछमुत बुथ सुबहन। खबर कॅम्य् सुंज़ि शिकस ज़ंगि छुस द्रामुत ?

### ମଧାରୀ ସେହାରେନ୍ଦ୍ରେରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେନ୍ଦ୍ରରେ ଅଗ୍ରକୁର୍ମିକ

अदु वुछतु, ख्वर छ्यॊनुम। रतु दॉव्य् छुम गोमुत तलपॊद। दग कॅरनम।" यिमव कॊरुस त्राहि त्राहि तु पॅक्य् ब्रॊह। यि रूद पथ कुन ड्यकस थफा कॅरिथ। यूताह ह्यॊकुन तु त्यूताह कॊरुन वदुनाह। हॉसिल आस नु केंह। ड्यकस दिच़ुन झॅंडाह तु पॊक अपोर कुन लंगान लंगान।

बेयि गव केंह कालाह, तु त्रेयुम नफरा ति पॊक अॅथ्य् वति पॅदिस प्यठ। ॲमिस पॆयि नज़र अथ म्वंजि काछि प्यठ। यि वुछिन तेज़ नोकदार तु प्योस ज़्वन, खबर कस कस च़टि यि ख्वर। यि छॆ ज़ॉब्य्तु कॅडिथुय निन्य्। यि सूंचिथुय ब्यूठ यि पथर। ग्वडु कर्योन अथ लमु तु हॆन्नॉयन यि मूलु कडुन्य्। अमा पॊज़, अथ पूश नु केंह। तौ पतु कॊड ॲम्य् चंदु मंज़ु श्राकुपुच तु नियन यि म्वंजि कॉठ मूलय कॅडिथ। यि दिच्चन कश कॅडिथ दूर बॅरिथ तु पॊक ब्रोंह कुन।

वुछतव यि पींच़ुर म्वंजि कॉठ। किथु कॅन्य् दितिन त्रॆयि कुसमुक्य् इनसान बदि कॅडिथ। असुवुन, वदुवुन तु गाटुल। अख यॆमिस गाशी गाश छु लबनु यिवान, दॊयुम यस गॊटुय गॊट छु बोज़नु यिवान च़्ववातरफ, तु त्रॆयुम युस पनुनि अक्लि छु कॉम ह्यवान। यि म्वंजि कॉठ!



# कविता - म.क.रैना

### साम

सॅहलाबन कलु पैठ्य छठ कॅडनम खसुवुन्य् आबन कॊरुनस मार। बठि प्यठु कांछ़ा अथुरॊट कॅर्यतव छा कांह अखाह, यस यियि आर।।

> ग्वडु कथ बॅल्य् बु नरि ज़ंगु वायान सूंचुम पनुनिस पानस सुत्य्। प्रथ कांह आवुर पनुनिस कारस येति कुस आमुत कॅमिस बकार।।

अँदरी दिलन मॆ आलव कॊरनम दॊपुनम तलु सॉ पानस पृछ़। कस मज़लूमस चॆ अथु रॊट कॊरमुत कॅम्य् सुंज़ मटि ज़ांह हॆच़मुऩ खार।।

ज़ांह यॆलि काॅसि ति आलव कॊरुनय दॊपुनय हुत ताम पखतम सुत्य्। ऩॆ ति कॅरथस यिहुंज़ुय हिश अमलाह दॊपुथस बॆयि मा छुम कांह कार।।

च़े ति मा तमि विज़ि ज़ांह ति यि सूंचुथ कुनि मा प्यख च़ ति हेरि प्यठ ब्वन। पनुनी थज़रन टासाह कोडनय वनतम कस अज़ मंगख तार।।

व्वंदु कुय बूज़िथ कलु गोम ब्वन कुन सूंचुम पज़रस दिमु क्याह दोल। तेह ऑसुम तय ओसुस अकरिथ ज़ान्योम मा ज़ांह मॆ ति गछि़ हार।।

यी सोंचान गोम आलव कनुनुय कॅम्यताम रॅटनम नरि मंज़ नॅर। खून ॲछव किन्य् हॉरिथ ज़ोनुम वुनि ति छि ज़िंदय दिन वॉल्य् तार।।

## Biradari News & Report

### News from KPA Mumbai:

The two flagship events of KPA, Mumbai, which generate a lot of activity and interest in otherwise more pre-occupied Mumbai Pandits are the Annual Hawan and the Annual Cultural Programme.

The **Annual Hawan** this year was started on 12<sup>th</sup> of February and after 24 hours of various Sahakars the Puran Ahuti was performed on the 13<sup>th</sup> of February the auspicious day of Basant Panchami at New Mumbai. Nearly 1000 Biradari members participated in the Puran Ahuti and partook Naveed.

The Annual Cultural Programme was held this year on 26th of March, at Rang Sharda, Bandra. The packed auditorium of 800 Biradari members was treated the totally oriented  $1\frac{1}{2}$ hours programme (musical) by young and non-musical amateurs like Doctors, MBAs, CAs and Engineers, which instantly transported the audience to their native land. This year's Life-time Contribution Award was conferred upon Shri Omkar Nath Kaul, a 'silent worker' of our Association. The other half of the programme was a devoted to a debatable skit and entitled 'adû chhà tarúnúy' (Have we to return to the Valley ?) The skit was presented and directed by famous actor Rahul Bhat.

The good news which we would like to share with Biradari at large is that after years of efforts put in by the various members of the Board of Trustees, the CIDCO has allotted 6000 sq. feet of plot at Kharghar, Navi Mumbai to Kashmiri Pandits' Association, at one fifth cost of the prevalent land rate for development Kashyap Bhawan. The KPA has as made the initial payment of the plot and shall soon come out with the blue print for the development of the plot when we shall approach the philanthropic members of our community for their assistance.

### Another Proud Achievement by KPA Mumbai - Migrant students exempted from MH-CET :

Kashmiri Pandits' Association, Mumbai feels immense pleasure & pride to inform our community members, within the country & abroad, that following protracted efforts and deliberations of over two years with the concerned authorities of Maharashtra Government,

Directorate of Technical Education. Maharashtra has vide circular notification dated 3rd. March, 2005 announced that all the migrant students of J&K shall henceforth be exempted from appearing at the MH-CET written examinations. This has been highly appreciated by all quarters of community especially in light of the fact that the much avoidable extra hardship & expenses of travelling to Maharashtra have been prevented & hence the much needed relief to the migrant students & their parents . Our sincere thanks to the Govt. of Maharashtra for the noble gesture towards us.

### Milchar Editorial Board Recons-

March-April 2005 & SOCK & SOCK

#### tituted :

The Editorial Board of Milchar, the official organ of Kashmiri

Pandits' Association, Mumbai has been reconstituted. Shri P.N. WALI continues to be Editor-in-Chief. Shri

J.L.Manwati will be the Executive Editor and Shri M.K.Raina, the Coordinating Editor. Other members of the Board are Shri J.N.Kachroo, Shri T.N.Bhan, Smt. Basanti Raina and Shri S.P.Kachru.

### Milchar Consulting Editor :

Shri J.N.Raina of Pune (Ex UNI) has very kindly accepted to be the Consulting Editor of Milchar.

### Milchar Development Committee:

A Development Committee for 'Milchar' has been constituted by the BOT of Kashmiri Pandits' Association. Following are its members:

1) Shri Surinder Wazir - Collection of Articles

2) Smt. Basanti Raina - Collection of Funds & Subscriptions

3) Shri S.P.Kachru - Communication with other KP Associations regarding KPA's activities & Milchar.

4) Shri Sunil Kher - Collection of Biradari News & Subscriptions.

5) Smt.Neena Kher - Collection of Biradari News & Subscriptions.

6) Shri Vinod Razdan - Collection of Biradari News & Subscriptions.

### ☑ Navreh Celebrations of KPA :

Keeping its annual date with Navreh celebrations, Kashmiri Pandits' Association, Mumbai organized a well attended get-together at Kashyap Bhawan on Sunday, 10<sup>th</sup> April 2005

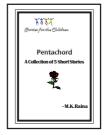
with predictable festive gaiety. Adding traditional fervour to Kashmiri cuisine & tea were the soulful renditions of melodious Kashmiri

songs & humourous anecdotes etc. by several youthful members, which instantly illuminated nostalgia among the audience. Enthused thus, some small children took initiative & presented endearing Kashmiri recitations as also participated in Kashmiri quiz etc. that followed. Winners were presented a copy each of Shri M.K.Raina's autographed book of short stories in English 'Pentachord'. KPA's president Shri M.L. Mattoo alongwith other members of Board of Trustees rallied around ensuring maximum participation by various members as also looking after them with his usual care & concern.

## Shri M.K.Raina's 'Pentachord' released:

Another highlight of the Navreh

function was the much awaited release of Shri M.K. Raina's latest collection of 5 short stories in English hence titled 'Pentachord', at the hands of Shri P.N. Takoo, President,



Durganag Trust, Srinagar and veteran member of our Mumbai biradri. Mr. Raina has crafted the art of story telling in his inimitable narration with touching effects of



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Biradari

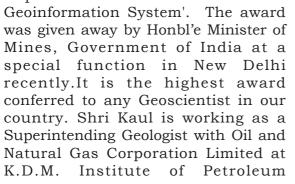
News

ambience, ethos & nostalgic emotions, which was also evident in his earlier authored 'tsók módúr', a collection of six short stories in Kashmiri, an attempt that has already attained rave reviews & recognition for his deft pen wielding attributes from the readers of Milchar & Aaalav, published from Mumbai & Bangalore respectively.

# Prestigious Award for Shri Anil Kaul of Dehradun :

'National Mineral Award -2003' was conferred upon Shri. Anil Kumar Kaul

in recognition of his d i s t i n g u i s h e d contribution in the field of 'Development, Structuring and Implementation of





Exploration, DehraDun. Incidently he is also the Editor of 'Harmukh', the official organ of Kashmiri Sabha, DehraDun.

### Achievements :

**Aashish Kachru**, Maharashtra's Discus throw Champion U/14 boys,

Son of Shri Deepak Kachru of S h u c h i d h a m , Malad(East), Mumbai achieved third position (Bronze Medal) in the same event, in the G o l d e n



Jubilee, 50th National School Games, Athletics competition, conducted by the School Games Federation of India, at

Pune (Maharashtra), during January 10th to January 14th. **Aashish** is also Sports Captain of the school. He is in standard VIII, at Gokuldham Higher Secondary School and Junior College, Goregaon(East), Mumbai, of which Mrs. Usha Raina is the principal.

**Aashish**, besides being quite a bright boy academically, has many commemorative award winning extra curricular activities to his credit. He is the recipient of Gold, Silver and Bronze medals, besides merit certificates at school, city, district and state level competitions in Judo (blue belt), Relay Race, Shot Put, Javelin and Discus Throw.

### 🛆 Matrimony & Yagnopavit :

Usha Bhan, of Yashodham, Goregaon (East), W/o late Ramesh Kumar Bhan, solemnized the marriage of her daughter Monica, with Ben Beckwith

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of USA on 2nd. January, 2005, at the Bageecha Restaurant, Malad West. Both Monica and Ben, alongwith Ben's parents Mr. Sidney and Mrs. Kisti, had flown across from Texas, USA, for the purpose.

Yagnopavit of Usha's son Vishal, was also solemnized at the same place

and date, who had also come from Texas, USA, where he is doing his MS.

Monica, having passed MS degree, landed a job in Advanced Micro Devices at

Texas, USA, where Ben, who passed his MSEE degree in 1999, is working as a Senior Product Development Engineer.

### ☑ KPA Medical Relief Fund :

BOT KPA, Mumbai thanks Shri Piyarelal Kaul of Thane and Shri Sanjay Mattoo of New Delhi for their contribution of Rs. 5000 and Rs.2000 respectively to KPA Medical Relief Fund:

### 🛆 Ah! Ashok Raina :

Mr. Ashok Raina, originally of Hari Singh High Street, Srinagar, expired due to a massive heart attack on Monday, 2nd. May at 4.35 pm at Talegaon. Mr. Raina was quite active in Kashmir in various social organisations, prior to migration in early 90's. He worked at Talegaon with Tata's for some time before starting his own business and settled at Talegaon only. He was in mid fifty's and the demise was sudden and untimely with no past history of heart problem. Mr Ashok Raina was married to younger sister of Ashok Tiku of Andheri West, Mumbai.

# Biradari News & Report

#### △ Lalla Vaakh CDs Released :

The most awaited recording of Lalla Vaakh and Indrakshi CDs were released on 18th April 2005 by Shri J.N.Kaul, the President of KSS at Faridabad. The CDs have been recorded by Shri Dalip Langoo. Lalla Vaakhs have been recorded from the

> compilation work done by Shri M.K.Raina of Mumbai. The Album-Lalla Vaakh, Volume 1 & 2 (261 Vaakhs) 104 minutes recording is

priced at Rs. 150.00. For single Audio CD (popular Vaakhs only), the price is Rs. 100.00. Album Indrakshi single CD is priced at Rs. 75.00 only. Courier charges are Rs. 35.00 within India. For further details and order, please contact Shri Dalip Langoo, New Delhi (Cell 9313638303).

### △ Camp students adopted :

Two boy Students of 1st and 4th Stds. from Nagrota camp were adopted for education by KPA, Mumbai.

### $\square$ Nuptials :

**Shanorama** D/o Shri Bhushan Lal Bhat of Suyog, Juinagar Sanpada, Navi Mumbai, married **Pankaj** S/o Late Major J.L. Raina of Salunke vihar, Pune on 29th April, 2005.

**Nirmal Bhat** S/o Shri Bhushan Lal Bhat of Suyog, Juinagar Sanpada, Navi Mumbai, married **Chhaya** D/o Shri R.B. Gurung of Bhimtal, Nainital on 1st May, 2005.

**Rajeev** S/o Smt. Shalini & Shri J.L.Kaw of Waliv, Vasai Road was married to **Varsha** D/o of Smt. Nalini



& Shri Hemant Patil of Palghar on 1st of May 2005 at Vasai.

**Sandeep Bhat** S/o Smt. Sheela & Shri Badri Nath Bhat of Pune was married to **Nimfia** D/o Smt. Santosh & Shri R.K.Misri of Ghaziabad at Jammu on 5th May 2004. Sandeep is a software engineer and is well known for development of Arinimal Software for Kashmiri language.

### **Birth** :

Smt. Beena & Shri Ashish Bakshi (Son of Smt. & Shri R.N.Bakshi of Andheri West were blessed with a son on 22nd April 2005 at San Diego, USA. The newborn has been named Krish.

### ☐ Creative Work of Shri Surinder Raina :

The attractive stage setting with a giant size Kashmiri Kangdi in the background and the lovely captions in K a s h m i r i l a n g u a g e



printed on the large photographs of Mäj Kåshìr, at the KPA Annual Cultural Programme, evinced great appreciation from the audience. The set was designed and executed by Shri Surinder Raina. Well done Mr. Raina. Keep it up.

### MATRIMONIAL

Wanted a suitable KP alliance working in Mumbai for a Smart Good looking Non-Manglik KP Girl, 5' 6", Oct. 76 born, B.Pharma, MBA (Pune) working as a Product Manager in a reputed Pharma Company in Mumbai. The boy should be equally qualified and well placed. Please contact T.K.Tickoo, 62 Prabhat, Amrut Nagar, Margao 403 602, Goa.

Tel. No. 9326129644.

A respectable Medico family, P well settled in USA, invites alliance for a smart Medico boy born 1976, 5'7", M.D. Columbia University. Girl should preferablly be a doctor, good looking and gentle with decent family background. Please E-mail Biodata and Kulawali to: nkhose@vzavenue.net Tel: 001-215-885-8204 & Cell: 215-870-4448. Details can also be sent to Shri A.K.Raina, 74/4 Oshiwara Ravi Kiran CHS, Oshiwara Park, New Link Road, Andheri (W), Mumbai – 400102. Tel: 26740791.

Alliance invited from professionally qualified KP Boys for our Daughter Born July 80 (Manglik), 5'-6", MBBS, starting MD in May 2005. Please contact/ correspond at Misri, D-1101/ Marathon Cosmos, L.B.S.Marg, Mulund (W), Mumbai 400 080. ravindermisri@yahoo.com Tel: 022-25646522.

Alliance invited for KP boy Jet Air Engineer based at Mumbai 35/ 5'-10"/15000. Contact Jammu. Tel: 2586195.

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#### Between Ourselves ... From Page 3

activities in association with them to help promote education amongst students of the four camp schools in Jammu. This arrangement will exclusively be with KPA only, with no encumbrances attached on either side. Hence the title "in Association With KPA, Mumbai" along with the signature of the President of KPA which shall be reflected in the text of their merit certificate.

It is hartening to note that Director Technical Education, Maharashtra has exempted J&K migrant students seeking admission to Engineering Technology Degree Courses in Maharashtra state from CET-2005. This was possible after a long persuasion with the authorities for the past 1 year. We have been successful in mitigating economic hardship faced by J&K migrants. Our sincere thanks to the Directorate of Technical Education, Maharashtra.

From the Pages	From Page 7
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helpful resolution. It had three parts. The first was implemented and the cease fire ordered. The second asking the Pak to withdraw her forces remains unfulfilled. The third could not be settled.

13. Nehru made an offer to Pak PM in 1953 (after S.M. Abdullah's arrest) to hold a plebiscite in the whole of Kashmir on the condition that American administrator was replaced by one from a small country. Pak dithered till she formed military alliance with America. India withdrew the offer. USSR used the Veto at a subsequent UNO resolution. Kashmir problem was frozen. The heat generated by the wars in 1965, 1971 and 1998 (Kargil) failed to defreeze the situation.

14. Cross border terrorism/proxy war unleashed in 1989-90 has brought large scale of death, destruction and misery and no solution.

15. So no wars, no UNO resolution, no terrorism change the situation and solved the problem. Only one option remains to be tried: Peace to be nourished by all the concerned. The trans-border bus is a symbolic ambassador of peace. Let us pray it succeeds. Amien.

### Reaching Out .... From Page 8

fluttering of a butterfly's wings can have a far greater consequence than the ticking of a clock. Nonetheless, if we are completely honest, we must admit that even those who do plan do not know what the future will bring for those plans and probably that explains the logic behind – if you want to give God a laugh, tell him your plans!

#### Uncommon Life Saga .... ... From Page 12

of the returning officer, Shri K.N. Dhar of IV-33/208, Lajpat Nagar, on  $12^{\rm th}$  April, 1959.

During the period 1950 to 1962, while I for a length of time, continued to look after the Samiti's affairs as Secretary, the Presidency rotated hands from Prem Nath Dhar, Prithvi Nath Dhar and Sham Lal Shakdhar. In the capable hands of the later teams the Samiti got well established

#### ମଧ୍ୟାପ୍ରଥାଧି ରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରେରେନ୍ଦ୍ରରେ ଧାନ୍ତ୍ରକାର୍କ

as a spokesman organization of Kashmiris and its office got permanently established at Lajpat Nagar. **(To be continued)** 

Epics	From Page 13
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In a present situation of chaos and confusion, dilemma and delusion and cutthroat competition we tend to look for solutions in the ideals that the Ramamyana teaches us. Swami Vivelkananda writes, "Rama, the ancient idol of the heroic ages, the embodiment of truth, of mortality, the ideal son, ideal husband, the ideal father and above all the ideal King. The great sage Valmiki has presented this Rama before us. No language can be purer, none chastier, none more beautiful and at the same time simpler than the language in which the great poet has depicted the life of Rama". 

### Cultural Programme ... From Page 22

programme.

The post-interval period presented a skit full of ' Punch & Pun' title 'adû chhà tarnúy' - Breaking News a dramatic satire, enlivened by the performance. The prospect of the 'Return to the Valley', its effect on the generation next of KPs, the economy of Jammuites, and on the leaders who were thrown up by the exodus and who have since thrived on the situation in the past 15 years was, commendably conceived & directed by Rahul Bhat our lead actor in the Bollywood. It held the audience in rapt attention both for its debatable story content and the mature presentation.

Any entertainment of KPA would normally be inconceivable without the spicy commentary or comic fillers of our known anchors namely 'Chandji and Bharatji'. In their absence the job was taken upon by our own Shri M.K. Raina, whose matter-of-fact manner commentary in chaste Kashmiri interspersed with comic fillers, made audience to roar in Guffaws. It was indeed a nostalgic journey which shall be remembered and savoured for one year till the next cultural programme.

### They Left us

Smt. Kamlawati Kak, Mother of Shri J.L.Kak of Ramayan, Kanderpada, Dahisar East left for her heavenly abode on 31st December 2004 at Mumbai.

Smt. Roopavati Kaul, W/o Late D.N.Kaul of Bohri Jammu (mother-in-law of Shri M.K.Raina of Vasai) left for her heavenly abode on 5th March 2005 at Jammu.

Shri Kanya Lal Moza of Noida (Uncle of Shri T.N.Bhan of 'Gauri', Eksar Road, Borivali West) left for his heavenly abode on 4th April 2005 at Noida. Shri Moza was a trade union leader for about half acentury. He was also General Secretary of All India Postal Employees Union.

Ashok Raina of Talegaon, (Brother-in-law of Shri Ashok Tiku of Andheri West) left for his heavenly abode on 2nd May 2005 at Talegaon.

### **OM NAMO BHAGWATE GOPINATHAYA**

## To Commemorate The 36th Mahanirvan Day of

BHAGWAN SHRI GOPINATHJI MAHARAJ

A Mahayagya would be performed on Wednesday, the 8th June 2005 at Narmadeshwar Mandir

(Near Mandala B-Camp, Trombay) Sion-Trombay Road, Mumbai 400 071

## Puran Ahuti at 1.30 pm. Prasad thereafter All devotees and members of the biradari are cordially requested to participate

"na tadbhasayate suryo na shashanko na pavakah yad gatvana nivartante tat dhama paramam mama"

"The Sun does not illuminate it, nor the Moon, nor the fire. That is my supreme state reaching which one does not return."

- Gita Chapter XV, Verse VI

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### Bhagwan Shri Gopinathji Trust

≏ Kharyar, Habba Kadal, Srinagar, Kashmir.

▲ Udaiwala Road, Bohri, Jammu Tawi.

▲ Pamposh Colony, New Delhi.

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