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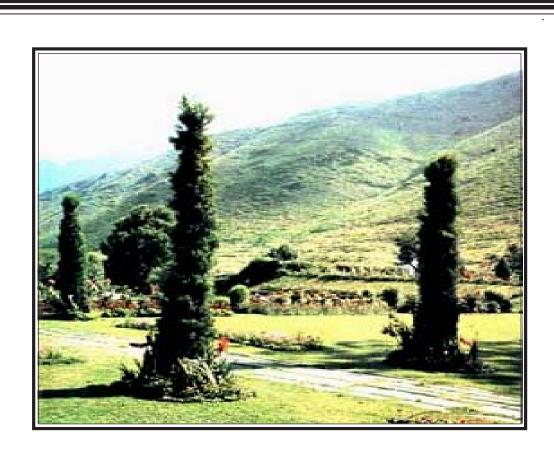


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Cheshma Shahi Garden, Srinagar



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

The Project is

estimated to

cost about a

crore of rupees

in about 3

efforts.

amaskar. I am delighted and honoured to announce that Kashmiri Pandits' Association has finally received the possesion of the plot allotted at Kharghar, Navi Mumbai from CIDCO on 8th July, 2005, after completing various documentations. Total cost so far incurred is Rs. 7.32 Lacs (Cost of land = Rs. 6.60; Other Expenses = 0.72 Lacs). My heartiest congratulations to you all on this occasion. We have conceptualised a couple of ideas for the use of this Regional Cultural & Social Complex to be built and are also in touch with some architects of repute in and outside our community for the purpose. We will shortly start fencing of the plot with the provision of some security arrangements.

The **Project** is estimated to cost about a crore of rupees and is expected to be completed in about 3 years time, may be less with our efforts. Facilities to be and is expected I am sure, with your provided in the proposed 4 to be completed cooperation, we will fulfill our storeyed Complex will be the Stilt for Hawan & Parking, a years time, may Community Hall, a Polyclinic, be less with our and other volunteers will be a Pathological Lab, a few rooms for up-country patients,

and a Dormitory for up-country students particularly girls who seek admission in technical colleges in Mumbai. We also propose to install a Lift.

We now make a personal **Appeal** to you all to stand by us to complete the Project within the stipulated time frame

with your participation and financial support, so that the purpose to help people is served. You are aware, this is our dream project to be taken in hand, and for this purpose, we are in the process of constituting



various sub committees for looking after the jobs like Project Design and Development, Implementation and Construction, Raising and Utilising finance with complete transparency, etc.

This is the second and the last year of the present BOT. We shall be holding our AGM for 2004-05 in August 2005, exact date of which shall be communicated to you separately. We request all life members to attend in large numbers so that we have your

valuable suggestions with regard to execution of the Project. As you know, it will be a huge responsibility on the shoulders of the KPA, and dream.

Here again, our Trustees moving around all the areas of Mumbai and Navi Mumbai

for **Fund Collection** from you all. We hope and depend on your generosity. We will also make an attempt to appeal to our brothren in India and abroad, including various corporate houses for

Kindly bless us.

X

Editorial - P.N.Wali Kashmir Talibanized



n the recent visit to Kashmir somewhere near Kangan on the banks of Sind, we were enforced by two local children

who wanted some things like a cap from us. When told that we are not tourists but local Kashmiris, they showed surprise. They protested how we could

be Kashmiris when my wife was wearing a saree and not a shilwar kameez, when all of us were bearing a tilak on our foreheads, which Kashmiris don't do. We were face to face with the reality of what these children have been exposed to. What beliefs have gone into them. We narrated this to our Muslim driver. He admitted that such things embarrass them also. He said that he was taking a group of tourists from Ahmedabad

when local children wanted some money from them. The tourists asked them why they beg. They offered to take them with them and give them jobs, to which the children said, "how can we go with them, as they were Hindus and all Hindus are dogs".

A delibrate attempt in changing the thought pattern of the population to a Talibanized thinking has been going on in Kashmir all these years. The government, particularly under the present chief minister has been adding to this process. The political establishment and the civil servant are doing everything in their power to add

to this cultural change. Place names are changed routinely to obliterate the real past of Kashmir. Changing the name of Shankracharya hill is part of the scheme. Radio and T.V. programs

showcase a different view of Kashmir. Madrassas have come up everywhere. There is also a campaign against English-medium schools. The granade explosion outside Biscoe Memorial School, Srinagar was a part of this campaign.

In my earlier visit two and a half years back, I could find some people who would be apologetical (may be for my sake) over the happenings in Kashmir and the treatment meted out to Pandits. But

this time I found, even these reactions muted. It appears that acceptance of this situation is most evident when a dreaded militant of Beerwah was killed recently. His Fateh was attended by more than a 1000 people and addressed by other people of his tribe.

Change in the thought pattern is a more dangerous issue than terrorism itself. A mind set justifying certain action leads one to add such actions.

Tail piece: I took my grand children to show them Kashmir, my home lost to me and lost to them. I wanted that after seeing it, they carry no remorse and the resentment on this loss as I do.

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is a more
dangerous issue
than terrorism
itself. A mind
set justifying
certain action
leads one to add
such actions.

Change in the

From the Pages of History - J.N.Kachroo A Community in Exile Pre-1949 Saga

oday, the entire community of Kashmiri Pandits (KPs) is living in exile, scattered all over the world, ignoring the first exodus during the rule of Sikandar, reversed by Zainul-Abidin, and the stray escapes during the cruel Afghans who believed in conversion or death, this process of slow migration atleast 400 years ago. By the end of 19th century, about 4500 KPs were living in the northern India.

All this migration was not due to religious persecution, a large number of them individually or in groups, in search of better opportunities.

Akbar annexed Kashmir in 1576. Kashmir lost her independence, and Kashmiris began losing the place of their

birth. Kashmir under Mughal Subhedars witnessed regular movement of officials on transfer.

The first known KP who migrated from Kashmir to take a job at Agra was one Sadanand Koul 'Gamkhar' during Akbar's rule (1576-1605). He later shifted to Delhi, where Shahjehan granted him a Mansab and Jagir. Raj Koul Nehru

migrated in 1716 AD.

During pre-British rule, Kashmiris concentrated to live in Delhi, Agra, Lucknow, Lahore, Rajputana, Central India. They were the seats of government



and KPs belonged to service class. There is no evidence of anybody seeking undue favour. Out of home, a KP has not been a suppliant before any authority. He had confidence in his abilities. In Mughal Court, many KPs earned Mansab and Jagirs. An ancestor of Mohan Lal Kashmiri had been given a Jagir worth 20 lakh annually.

In Indian states, KP employees rose

to the highest posts. Moti Lal Atal became the Dewan of Jaipor state, Jia Lal Raina that of Jasore, Bishen Lal Bhadur, a member of Council of Ministers of Bharatpur, while Sukhdev Prashad Kak became Prime Minister of Jodhpur. Maharaja Ranjit Singh had a KP finance minister.

During British rule, KPs attained spectacular success.

Moti Lal Atal became
the Dewan of Jaipora
state, Jia Lal Raina
that of Jasore, Bishen
Lal Bhadur, a member
of Council of Ministers
of Bharatpur, while
Sukhdev Prashad Kak
became Prime Minister
of Jodhpur.

Whenever the British govt. threw open any high post in any branch to Indian recruitment, KP was in the lead. Shambhu Nath Pandita Bishambhar Nath Koul became the first Indian judges of Calcutta and Lahore High Courts. Bishan Narain Koul (Traffic Police Chief, Punjab) Kailash Nath Kitchloo (D.P.I., NWFP), Pran Nath Thusu (Examiner Accounts, Punjab), Ganga Ram Koul (Auditor General) and Harihar Mattoo (I.T.Commissioner, Punjab) are some prominent names in this category. Kashmiri Pandits were nominated/elected as members to

session of Indian National Congress. Needless to say that KP lawyers reached emminence in their profession and contributed richly to political development. The first prime minister of the free India was a Kashmiri Pandit.

What is the secret of their success? Speaking on the subject at Srinagar in 1940, Tej Bahadur Sapru said, "They (KP migrants) carried with them keen intellect, their remarkable adaptability and character into a large competitive world." The key word seems to be 'adaptability'. This sense prevented

Speaking on the subject (of their secret of success) at Srinagar in 1940, Tej Bahadur Sapru said, "They (KP migrants) carried with them keen intellect, their remarkable adaptability and character into a large competitive world."

Government College, Lahore (3 out of 18), to Punjab University Senate (3), to Legislative Council NWFP.

KPs did not lag behind when independent profession offered an opportunity. Journalism: Moti Lal Katju edited the first Urdu newspaper called Urdu Akbar. Malwa Akbar in Urdu, Darpan, bi-lingual Urdu/Hindi dedicated to Social Reform issues - circulation 600, all edited by KPs. Even Satri Darpan, circulation 700 in 1913 was edited by two ladies from Nehru family.

KPs took active part in local, state and national politics. They joined the main political stream. Ajudiya Nath Raina presided over the Allahabad their expertise from being obsolete. Examples:

- 1. Sanskrit continued to be court language for about 100 years under Muslim rule (1339) till Zain-ul-Abidin (1420-1470) replaced it with Persian. KP was not taken by surprise. Srivara, a scholar in Sanskrit, Persian and Arabic became Court Historian. There were enough scholars in Sanskrit and Persian to establish a translation bureau which translated into Persian the Hindu Epics.

 2. Before travelling to power centres in India, a KP was deeply steeped in Indo-Persian culture, besides knowing the
- Persian language.
 3. When in 1850's, Persian gave place to Urdu, KP had already a galaxy of

KP in exile till

1947 had

succeeded in

observing a

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rituals,

festivals,

practices,

rites peculiar

to the

community

that gave it a

distinct

identity.

Persian poets.

4. While in India, a KP arranged special teachers to teach Persian to their male children. Even they sent them to Common Madrasas.

5. When in 1820's, it became clear that English would be ultimately the official language, KPs were the first to join the English class at Delhi, Lucknow and wherever possible.

In short, KP had a keen sense to

anticipate the job requirement according to the situation. Has it any relevance under present situation? Consider the question:

Suppose the Delhi Declaration or Bangalore Declaration (December 2004 by KP organisations) is accepted, or the government announces the return of normalcy, we will be happy to lose the tag of 'migrants'. What about the admission of our youth, in absence of migrant quota?

Social Control & Reforms:

1. KP in exile till 1947 had succeeded in observing a fixed set of rituals, festivals, practices, rites peculiar to the community that gave it

a distinct identity. The first intercaste marriage is reported in 1905, about 300 years after Sadanand migrated during Akbar's rule (1576-1605).

2. In 1832-36, Mohan Lal Kashmiri was ex-communicated for having

violated a caste-rule of travelling to Muslim countries. Inspite of pleadings, he was not accepted back into the fold and got converted.

3. In 1884, another social crisis struck the biradari. Bishm Narain Dhar crossed the seas to get higher education. Inspite of two prayschits the biradari was not ready to pardon him. Some people sided with him. A sharp division in the biradari between Sanatan Sabhaites

> and Bisham Sabhaites threatened to split the Biradari. Α certain intellectual Prof. P.N.Bazaz came to his help. He organised debates, seminars etc. to discuss the matter. Initially, the group consisted of 10 students. As time advanced, their numbers increased. They issued a bilingual magarin in Urdu and Hindi. It took 20 years for them to convince people to disadvantages of following a policy of isolation. Finally the community elites like M.L.Nehru, Katju and others intervened and peace was restored in the two factions.

The biradari, so vastly scattered had a wonderful network of social contact when present day means of communication or transport were not

It is to be noted:

Contd. on Page 24

Reaching Out - S.P.Kachru Morality Matters



fish seeing from below the water & a bird from above shall see same thing differently and

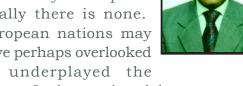
so for our opinions about moralities. It is sometimes matter of convenience to preach morals but law makers have nowhere been able to impose it by law. Morality in effect is the result of a rational process, whereby, the mind reasons about moral ideas & creates

moral rules, which shall make morality acceptable applicable universally. An interesting paradox this since the myth of moral conduct & justice needs to address the application of so-called 'duty' to rescue those suffering injury by others or by nature. Indeed legal quibbles cannot govern the morality of governance.

Some European nations even go to the extent of imposing lawful stipulation of binding duty for citizens to offer support & help in such emergencies, failure of which may even lead to defaulter's imprisonment. On the contrary, in USA even a group of qualified life guards may not be penalized for seeing a child drown, however, they may be

questioned for the liability of any injury Radio has many running for cover over to the child or even for the damages to

the pool, caused by the rescue attempt. while there indeed is a moral duty to help but legally there is none. European nations may have perhaps overlooked or underplayed the



Janet Jackson visual but unusual uproar & protest that ensued in USA unrivalled. was

Morality may also mean bombing schools& hospitals as war against terror and terming protection of temples & residential areas in **Kashmir from** militant barbarism as human rights violation.

Understandably, there is more than one set of morals and therefore each one can cause aggravation in a different fashion, time and people. We observe media morality in what we see in the newspapers splashed across the pages whether passed off as a news item or indecency & obscenity flashed in the garb of product promotion but how often is there a public outcry against them? Not unaffected is our Censor Board & hence the liberal spirit unprecedented anatomical displays and permissiveness for daring & baring thus the so called morality of our nation undergoing a big change. Similarly, the ■ increasing indecency over

their ears while the eyes shall anyways

bear the brunt of unprecedented race for exposures over various TV channels, trying to out do each other in order to ensure higher TRP. Films have always led from the front when it comes to showcase morality in various forms, however, policing of eroding morality appeared in yet another form through recently released & running to packed houses, Bunty Aur Babli, a movie wherein the super cop Amitabh Bacchan lends a perfunctory nod to morality.

Morality in public life & politics has also attained newer dimensions political leaders of all kinds & creeds overruling the established laws & precedents as & when they want to do so. Be it the Chief Minister of Bihar, Tamil Nadu or Gujarat, they would get away by doing their own thing just as, morality in political arena showcases how no political party falls short of offering tickets to many gangsters, slumlords etc., what with a strong vote base that they may claim to carry with them. Not too long ago, Barbie dolls were declared a threat to morality in Saudi Arabia since revealing clothes of the "Jewish" toy were considered offensive to Islam hence religious morality was activated. Similarly, Mumbai recently heard some moralists blaming the molested women & their attires for inviting the attacks on them while the offenders were given the support of sympathy. Morality may also mean bombing schools & hospitals as war against terror and terming protection of temples & residential areas

in Kashmir from militant barbarism as human rights violation. Morality thus also distinguishes world's most powerful democracy from world's largest democracy - depends upon how one sees it.

00

MATRIMONIAL

Wanted a suitable KP Alliance working in Mumbai for a Smart, Good Looking Non-Manglik KP Girl 5'-6", October 1976 born, B.Pharma, MBA (Pune) working as a Product Managar in a reputed Pharma company in Mumbai. The boy should be equally qualified and well placed. Please contact T.K.Tickoo, G2, Prabhat, Amrut Nagar, Margao 403 602, Goa. Tel: 9326129644.

New Delhi.

Donations may be deposited in the name of Pushkar Nath Miskeen, Account No. 12898 at the J&K Bank, Cannaught Place Branch,

csu pe saved.

Smt. Pushpa Miskeen of Sector 4/ 378, UG, Vaishali, Ghaziabad, is suffering from end stage renal disease and has been advised kidney transplant immediately which cost more than seven lac rupees. Community members are requested to donate so that a life

losqqA nA

Uncommon Life Saga-Jagan Nath Kachru Occurances in My Life - 3

oined Election Commission: In 1951, I had joined Election Commission, India, as an Assistant. Before taking up ONGC assignment, I was blessed with a daughter (Asha) and a son (Deepak). **Joined ONGC**: In 1962 (May) I landed a job of an Administrative Officer in Oil & Natural gas Commission now Corporation, and lost touch with Delhi and the Samiti. In ONGC, I had to suffer transfers to various projects. I moved from Dehradun to Ahmedabad, and then to Dehradun, then Jammu followed by Srinagar, Jawalamukhi and Mumbai. I retired from Mumbai in 1982/83. My last assignment being that of a Consultant.

Tulamula Incident: Sometime in 1970-71 when Asha (daughter) was ten years of age, she alongwith

her mother, Nani (mother's mother) and mama etc, went Tulamula (Kheerbawani). The place was fully crowded. While catching the bus for the

on the floor. return journey, Asha was thrown on the ground and the bus started its backward motion. The jampacked crowd stood in awe as Asha was in a minute going to be trampled under the rear wheel of the loaded bus. At this moment, Asha took a turn and crowd sighed in relief. The

bus stopped when someone shouted

that the Durgamata has saved the girl. When someone in crowd asked Asha how come 'you turned at the right time in the right direction', she replied, "I do not know. Someone told me 'dee dulgund' (take a turn). I did it without knowing what was its meaning." (Asha did not know Kashmiri language then). Father's sanity-daughter's marriage: During my posting at Ahmedabad, my father again became victim of Devangi/ Mastangi/insanity. One day when my wife was attending him, he pointed to the floor of the room and asked her whether she did see 'Human Ganapati' sitting there on the floor. My wife as a traditional daughter-in-law kept quiet. Father further told her that she was 'Pativarta' and that her husband i.e myself will outlive her (my wife).

When my wife still kept mum, father in that trance told her whether she was worried about my father, he pointed to the the marriage of floor of the room and asked her Usha (our eldest daughter whether she did see 'Human who was not of marriageable age then). He repeated that he will solemnize her marriage and she (my

wife) need not worry on that account (marriage of daughter).

Unfortunately, when I was posted at Jammu, father passed away. It was the year 1970.

In 1974, when I was posted at Srinagar, the marriage of Usha took

One day when

my wife was attending

Ganapati' sitting there

place. I having returned to Srinagar after 22 years had hardly anyone to guide me. So much had changed in our relationships and the State administration. In the marriage of my daughter three main persons actually proved helpful to us. One was my landlord (he helped permits and articles of ration etc for the marriage), my brother-in-law (he helped with cash when needed) and my senior officer at our Jammu office (with other requirement and logistics support). All these gentlemen were lame by left leg. Will you believe, so was my father because of an accident with a cyclist at Delhi some years ago.

The party had come to take action against me if I had failed to follow the guest control order.

Some days before the marriage I was told about prevalence of guest control order on marriages in Srinagar. I had therefore, one day gone to Collector's office and filled up a form. I had mentioned therein that the Barat will come to our place on such and such date at 7.30 pm. On the day of Barat's arrival, I was in the adjoining ground making arrangement of Shamiyana etc, when I was called to my residence. I saw two three people including a policeman standing inside the compound of the building. When I entered the same, a person asked me whether my name was so and so, and whether I was officer of ONGC and whether my daughter's

marriage was being solemnized that day. To all these statements I made affirmation and nodded my acceptance. Same person told me that he was a magistrate so and so, and accompanying persons were his staff. Then he asked me "Where are the baratis"?. I looked surprised, and told him that they will be here in the evening at 7.30 pm. The surprised look passed on to him. He asked the police official to check and found what I said was correct and that some clerk in his office had mentioned in a slip with him the time of Barat as 7.30 am instead of 7.30 pm. He laughed, patted my back and said," Go ahead, you are lucky. Allah is with you." The party had come to take action against me if I had failed to follow the guest control order. I would have been arrested if the Barats arrival time was in the morning. When I invited him for the evening, he simply smiled and left. Residential Flats arranged: Having lost moorings in Kashmir after becoming homeless and moved out of the State, I had ever since been craving for owning a residence. The intensity touched the roof when my retirement date was closing in. One day in my office when I was in deep anxiety on the subject, Mr. Junjunwala, an estate agent of top builder in Mumbai stepped into my office room. I was surprised. He suggested that I become the promoter and float membership drive for retiring ONGC officers for owning flats in Goregaon/Malad area. He promised to help. Rest is history.

56 flats (28 flats each in Godavari, and Krishna buildings) at Shuchidham, Malad(East) were got built and allotted by draw of lots to eligible members. I

thus got my own residence.

Second Daughter's Marriage-Phenomenal Occurance: In 1984, after my retirement I solemnized the marriage of my second daughter (Asha). When we were arranging things in a room for Devgon (a puja before marriage), we found a corner side place had turned hot. The rest of the room was normal and no fire for havan was lit till then. We all present in the room checked this phenomenon with surprise. The Panditji, who was a knowledgeable person said that some good soul has come to give ashirvad. After the puja, in the evening we found the same small hot place normal without any warmth. It was a surprise and an astounding phenomena for all of us.

Gratitude: I feel indebted to my wife Kanta who did not spare any effort in bringing up of our children even during our hand to mouth existence. Her calm, calculated courageous and realistic approach has been a source of inspiration to the whole family.

After having settled in Mumbai, our children (two daughters and two sons) are fairly established and making best of their lives. Our eight charming grandchildren (four granddaughters and four grandsons) are also coming up very well. The grand children swarm around us and flood us with their love, affection and joy and post us also with their achievements, thus making our lives worthwhile even at our present advanced ages.

I thank the Almighty for giving me courage and strength to face the world without begging or cringing before any person for my personal favour or gain. He gave me strength to stand erect, straightforward and honest, and also

enabled me to help scores of needy Kashmiri young boys and girls as well as others, seeking employment, to stand on their feet. What more could I have asked for.

I sometimes wonder as to who did all that happened during my life span of 80 years, and whether I will find time and energy to tell what will happen hereafter. (Concluded)

Donation for Kharghar Land Project - List 2

Shri M.L.Bradoo	Rs. 300000.00
Shri R.N.Mongha	15000.00
Shri S.Vaishnavi	11000.00
Shri Pran Nath Wali	11000.00
Shri R.K.Bhat (Maro	5000.00
Shri R.K.Shah (Bela	pur) 5000.00

They Left Us

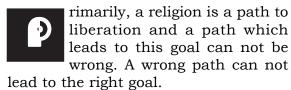
Shri Prithvi Nath Ganju, father of Shri Ashok Ganju of Versova, Mumbai left for his heavenly abode on 29 April, 2005 at Surat.

Smt. Jaganrani Bakshi W/o Late J.N. Bakshi and mother of Smt. Meena Wanchoo (Hon. Treasurer of KPA), Shri R.N.Bakshi & Dr. Aparna Tiku left for her heavenly abode on 14th May, 2005 at Mumbai.

Smt. Kamlawati Bhan, W/o notable advocate Late J.N.Bhan, of 81, Gagan Vihar, New Delhi (originally of Shivpora, Srinagar) left for her heavenly abode on June 1, 2005.

Shri Chaman Lal Wazir S/o Late Janki Nath Wazir of New Delhi (Nephew of Brig. Mohan Munshi of Chembur) left for his heavenly abode on 22 June 2005.

Mysticism & Religion - Manmohan Ambardar What is Religion?



Religion is not Philosophy or Theology. It is not something that can be learned stage by stage as students learn at college. It is a harmonious ordering of life, individual and social, leased on direct intutional certitude. This certitude has nothing to do with compared to the Ghats that lead to the Ganges. The unique mission which he came to fulfil was to show to a skeptical world that the various faiths were but ways to realise the same truth. Truth does not become different when you change the name. Water is water whether you call it Paani or Jal. All the books declare that God is omnipresent, that He is the source of the world and its goal as well. What matters the, if He be named Ishvara or Allah? Sri Ramana

The religious man always thinks that his zeal for making converts is a virtue. It is not a virtue at all, but a vice because this zeal is due to egoism.

social or educational background or intellectual brilliance. It is not a system of ideas worked out by philosophers, not anything that could progress or be added to. Even among civilised communities, there are examples to show that it is not an intellectual achievement. Some of the outstanding religious leaders have not been intellectual. Ignatius Loyola was not an intellectual but an ecstatic and was middle-aged before he could obtain the university degree without which Church would not allow him to teach. Both Sri Ramakrishna and Sri Ramana Maharishi had little education and were anything but intellectuals, and yet intellectuals became their disciples.

In one of the many similes given by Sri Ramakrishna, the religions are Maharishi says that under whatever name and form the omnipresent nameless and formless Reality is worshipped, that is a door to realisation.

I feel the function of religion is two-fold, horizontal and vertical. Horizontally, it is to establish a harmonious way of life for a community, regulating personal relations, social conditions, education, law etc. Vertically, it is to provide pathways to Beautitude. Each facilitates the other, the harmonious way of life facilitates the quest of Beautitude for those who undertake it, while the perennial flow of grace through those who attain Beautitude maintain the Divine spirit in the way of life and counteracts the natural tendency of all institutions to

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Exodus - Aditya Rangroo Days which left a Scar on Humanism

t was a cold winter evening. My cousin and I were playing close to our window. Suddenly I heard people murmuring. I came closer to the window and found scores of people gathered together frantically screaming "humko chahye aazadi." I was too young to understand what it meant. All our neighbours and ourselves shut and locked the doors. Many of us started crying out of fear and I realized there was something serious and wrong. But most of the people didn't come out of their homes. The next morning I heard a very loud noise. I ran

parts of world.

Mothers lost their sons, children lost their parents, and brothers lost their lovable sisters. There was no humanism but brute violence. As I grew into youth I realized Kashmiri Pandits had been thrown out of their homeland and government played the role of a mute spectator.

I was born in Kashmir and my heart, mind and soul belong to Kashmir. Whenever I recall those horrible days, I feel very depressed and anguished because the government did not take any urgent and strong initiative to save

I was a child just 6 yrs old who saw human blood splashed on floor, dead bodies and the tears in the people's eyes.

downstairs and saw a man held by four unknown persons. Within minutes they shot him dead. It was what my eyes saw. My mind got blurred and I fled towards my home. That was the most horrible day of my life. After that incident I saw an old lady weeping and I realized her son was shot dead in front of her eyes. There was a call on loud speakers announcing "Pandits leave Kashmir and leave your wives, sisters here."

I lived for a full month under stress. I was a child just 6 yrs old who saw human blood splashed on floor, dead bodies and the tears in the people's eyes. I am a victim of Kashmir terrorism and still I am not able to come out of that horrible dilemma. People left their property unprotected and migrated to Jammu and then scattered in different

the Kashmiri Pandits. Even now, J&K administration does not take any effective measures to bring peace and harmony to Kashmir. It is reported that the government is least concerned about the welfare of the minority community. For the last 14 years, all Kashmiri Pandits have been living in an exile.

The saga of 1989-1990, which involves plight and blood soaked history of Kashmiri Pandits, their expulsion, their apathy is unforgettable for each and every individual who belongs to the valley. Government is not doing its best to put an end to terrorism. When will all Kashmiri Pandits be able to go back to valley with peace, dignity and harmony? When will our exile end? I am waiting for the day and I hope the day will come soon.

On Leadership - Motilal Khar The Virtues of Leadership

obert Greenleaf, the founding father of the 'Modern Empowerment Movement in Business Leadership', who coined the term, described 'Servant Leadership' as follows:

"The servant leader is servant at first..... It begins with a natural feeling that one wants to serve first"

'Servant Leadership' is a practical philosophy for present so-called leaders, may be political, social or religious. This leadership is concerned with the ethical use of power and authority. Such leaders believe that power and authority are for helping others to grow, not for ruling, exploiting or gaining personal advantage by setting individuals or groups of community and society at large against one another.

Followers of Greenleaf's philosophy have identified ten virtues of leadership as under:

Listening, Empathy, Healing, Awareness, Persuation, Conceptulation, Fore-sight, Stewardship, Commitment to the growth of people and Building Community and Society at large. Some of these virtues come more naturally to some people than others. But these virtues are necessary for successful leadership. Indian polity in general and Kashmiri Pandit Community

at present in distress in particular should be mature enough to appreciate the virtues of these leadership inspired

humility by sincerety. Both the political and socioreligious leaders should develop in themselves the attributes and virtues of a servantleader and not a master-

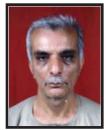
leader for the common good.

Sage Veda Vyasa was given a unique assignment to study all the philosophical and spiritual literature and sum it up in short. After intense study with the help of his Yogic power, he declared, "The act of greatest merit is to help others and the greatest sin is to cause intentional pain to others." This is the ultimate in any religion, philosophy or spiritual school. Swami Vivekananda said, "So far as a single dog is hungry in the country, my whole religion is to feed it." Max Mullar, the

> great oriental scholar of Germany said, "Given the option and choice by God, I would like my next birth as a woman (mother) in India to serve." Parents in general and Indian parents in particular are concerned about the welfare of their children. To err is human, even if parents make mistakes, their intentions can be good; we can not hold their 'mistakes' against them. Same can be true to

those leaders who are sincere and who want to serve others. Another important

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begins with a natural feeling that one wants to serve first"

"The servant

leader is

servant at

first.... It

Health & Medicine - Dr. H.N.Patwari Vanishing Heritage

here is no letter that can not be used for composing of some mantra or the other, no root that can not be utilised as some

medicine or the other and no person who

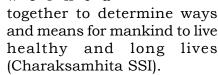
can not be put to some use or the other. It is only the proper employer whom we lack here." So declares one ancient Sanskrit saying. In India, plants have been held sacred for centuries and were part of Indian conciousness

and life style. An intricate and extensive herbal science has been evolved through ages. Herbs have been referred to even in the ancient Indian scriptures. In the Rigveda, the oldest of the four Vedas, there is an entire hymn in praise of herbs invoking their healing power. The Yajurveda also mentions many plants but the most detailed account of herbs (288 hymns) is in the youngest of Vedas, the Atharveda. Some translated excerpts are given in the following lines:

'You herbs, born at the birth of time More ancient than the God themselves You, who have a thousand powers Free this my patient from disease.' 'When restoring vanished strength *I hold you herbs within my hand* And the spirit of disease departs Cheated of another death.'

In fact, the art and science of wholesome living known Ayurveda originated in the Himalayas when

> many highly evolved souls worked



and means for mankind to live healthy and long lives In another spiritual Indian

text Chandogya Upanishada, it is said that 'The essence of all beings is earth, the essence of earth is water, the essence of water is the plants and the essence of the plants is the human being.' The Buddha, who taught compassion for all beings supported the study and practice of herbal medicine. In fact Buddhists added a new insight to the existing knowledge of herbs and practiced it along with their religion in many countries. Herbs are also referred to in the Bible, Mahabharata and Ramayana. It is no wonder that herbal medicine in India is traditionally referred to as Divya Aushadhi or divine medicine.

From the very beginning of civilization, to be perfect healthy was of utmost vital significance and part of socio-religious conduct. The link to

The need of the time is to revive that glorious heritage of traditional family medicine, under which the grand old lady of every household shall have significant role to play.

spirituality mentioned here is thus attributed to the social life. All the sciences and subsequent practices of treatment had a strong connection to the Indian philosophies and these philosophies were in no way different from the spiritual practices. In fact, commencement of any education was a ritual and a part of sixteen samaskaras that made a man complete. These samaskaras understood as rituals are actually more than that.

In this background, the emergence of grand old lady (grandmother) as an Institution in itself for imparting training of basic healthy practices to daughter and daughter-in-law was quite logical. This knowledge was passed on from one generation to other mainly on oral tradition.

This glorious tradition was more or less a sort of vital first aid limited to treatment of common ailments with the help of whatsoever was available in her kitchen and household surroundings. It was part of domestic and social psyche. Today due to combination of various factors, the said heritage and tradition has almost ceased to exist. The need of the time is to revive that glorious heritage of traditional family medicine, under which the grand old lady of every household shall have significant role to play. It will be pertinent to mention about the herb Tulsi, which is found in every household. It is ironical that while it is worshipped and even its marriage is solmenised, hardly any person is utilising its wonderful medicinal value. Same can be said about spices like Pepper (Kali Mirch), Red Pepper (Lal Mirch), Long Pepper (Pipal-Pipalamool), Clove (Laong), Cinnamons (Elaichi), Nutmug (Jayphal), Zingiber (Adrak & Sounth), Ajwain, Haldi, Methi and herbs like Paudina, Onion, Garlic, Neem, Kumari - popularly known as Kunwar Ghandhal.

[Author is former Dy. Director ISM, J&K Govt.]

The Virtues of Leadership ... From Page 15

way to serve the community, society, nation and humanity at large is to help those in need and in distress, as are we Kashmiri Pandit community at present. Dole out money based on show is likely to be counter-productive. Assistance in education and health would help people to help themselves. It will give them confidence and boost their self-esteem.

Another feather in the cap of KPA, Mumbai

With the continuous efforts of the KPA Mumbai and AIKS, New Delhi, the authorities at Maharashtra Board of Technical Education have agreed to open one more centre at Gandhi Memorial College of Education, Jammu, in addition to those in Delhi and Mumbai, for receiving and scrutinising the admission forms of displaced students for the Engineering Courses in Maharashtra.

From the Records - M.K.Raina

Suyya Pandit - A Great Engineer

A

vantivarman, the founder of Utpala dynasty, came to power in 855 AD and ruled Kashmir for 28 years. His peaceful and

just reign was a period of consolidation, when Kashmir rose once again to great heights in the realms of philosophy, letters, art and architecture. He is well

remembered for his founding the city of Avantipura, 17 kms. from Srinagar on the banks of river Jhelum, which is still called by the same name. During his rule, he also constructed the temple dedicated to Shiva Avanteshwara. The ruins, adjacent to to Jammu-Srinagar highway are among the most imposing monuments of ancient Kashmiri architecture, ranking next only to the Martand temple.

Kashmir was liable to floods owing to which it yielded little produce. King Lalitaditya, who

ruled Kashmir during mid 8th century, had with great exertions, drained out some water from the valley after which it produced, to some extent, better crops. During the weak rule of the later Karkotas, the drainage operations had been neglected, with the result that floods were devastating the country as frequently as ever. Avantivarman and

the people were in veritable despair. The king was very much grieved because of the famine and thought of several plans for the relief of the people. At that time, it is said,

Through the merits of Avantivarman, the redescended to the earth the Lord of Food (Annapati) himself, in the person of the illustrious Suyya, to give fresh life to the people.



through the merits of Avantivarman, there descended to the earth the Lord of Food (Annapati) himself, in the person of the illustrious Suyya, to give fresh life to the people.

The origin of Suyya is not known. His birth is woven in mystery. By his acts, which were wonders of the world, it became certain that he had not been born from a woman's womb. It is said that as a baby, he was found in a covered earthen pot on the roadside, from where he was picked up by a Chandala woman named Suyya while she was

sweeping the road. She got him nourished in the house of a Sudra woman, who named him after that of his adopted mother. He grew up into an intelligent youth and having obtained some education, became a teacher of the local boys. Possessed as he was of a sharp intellect, there was always a cluster of sensible men around him.

Suyya came to be known as a great engineer of King Avantivarman's court. Owing to the waterlogged condition of Kashmir due to constant flooding, cultivation had declined. Suyya found that the recurrence of flood in the valley was due to the waters of the Vitasta which could not get with considerable swiftness through the gorge, some three miles below Baramulla as the compressed passage got blocked with boulders. He removed the rocks and built some stone-walls to protect their further sliding. He also constructed new beds for the river. As a result of these activities, thousands of acres of arable land were reclaimed and hundreds of new villages sprang up on these sites. The great chronicler Kalhana reveals a curious story about Suyya on this issue. Whenever there was a talk of famine, Suyya would say that he knew how to banish this monster if he were provided with the means. King Avantivarman came to know of Suyya's observation

threw a pot of money at a village called Nandaka (Nandi on the Vashau river) which was submerged with flood water and then hastily returned, going to Yakshadar near Khadanyar below Baramulla and threw handfuls of money into the river. People were sure Suyya was mad. The king however wished to watch the result of his doing. The famine-stricken people, who were watching Suyya's operations, at once jumped into the river near Dyaragul and in order to find the precious coins, cleared the bed of rocks which had rolled down into the river bed. This accelerated the flow of water, which speedily drained out. The submerged land re-appeared. The pot full of money, which he had dropped in deep water at Nandaka, came into full view.

Kalhana's topographical exactness is strikingly revealed from his accounts of the regulation of the waters of the Vitasta by Suyya, which help us to trace the original course of the river and the

Kalhana's topographical exactness is strikingly revealed from his accounts of the regulation of the waters of the Vitasta by Suyya, which help us to trace the original course of the river and the changed course.

and summoned him to his presence. Questioned as to what he was saying, Suyya repeated the same words. He would not explain his scheme and so the courtiers declared him to be mad. Yet the king wanted to test him and placed his treasures at his disposal. Suyya took many pots full of money in a boat and started towards Madavarajya, the southers district of the Valley. He

changed course. Previously the Vitasta and the Sindh met near Trigami, turning a large area into a swamp. But Suyya planned their confluence at Shadipur and regulated the course of the Vitasta in such a manner that it flowed right through the Wular Lake. The course of the tributaries was also regulated in a similar manner. The water was

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Without Comments - Samvit Rawal Confessions of a Narcissist

erely an observer of nature and its creation, I am fascinated by my own personal appearance. Although this doesn't mean

that I am pleased with it, mind you, or that I can even tolerate it. My interest is simply morbid. Each day I get up I look like someone, or something,

different. Not knowing what it is going to be until I steal a look in the glass (come on, I don't suppose you really could call it stealing. It belongs to me after all).

One day I look like Amitabh Bachhan from 'Deewar' and another day it may be Ajay Jadeja if I have grown a stubble. And a third day if I have let my French cut grow it is Robert De Niro straight from 'The Heat'. Some mornings, if I look in the mirror soon enough after getting out of bed, there is no resemblance to any character at all. On such occasions, the shock of finding that I am actually the possessor of the face in the mirror is good enough to send me scurrying back to the bed, completely unnerved. All this is so depressing that I start

sulking at the new day's transformation. On the street I look at myself in store window mirrors or at a Maruti with dark window panes and try and recognise myself.

On occasions, when I wear a new

jacket (a leather one and that too imported you know) I pass right by my reflection without even nodding and I start thinking You must have given off some visual impression into that

The snaps in which I do not appear 910 so much dross that it is better to watch 'Bold and Beautiful' in Hindi, but I pretend that I am equally interested in them.



mirror. You are not a disembodied spirit yet-I hope'. And I go back and look again and come understand that the strange looking man I thought was walking just ahead of me in the reflection turns out to have been my own image all the time. It makes a fellow stop and think, I can tell you that. My excitement knows no limits when photographs are being passed around. The moment someone brings the envelope containing the prints from the nearest Konica Square, I Can hardly wait to get my hands on it. I try to dissemble my eagerness to examine those in which I myself figure. The snaps in which I do not appear are

so much dross that it is better to watch 'Bold and Beautiful' in Hindi, but I pretend that I

am equally interested in them. When nobody is around I secretly go through my snaps again and again and gaze to my fill. But day in and day out, in mirror or in photograph, there is always that

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May-June 2005 BORBORBORBORBORBORBORBORBORBORBORBOR Page 20

Profile - Dr. Hriday nath Veerinder Patwari - A Prolific Writer

elieve it or not. Despite being a physical wreck, he is mentally alert as ever, producing volumes of literature. Today, at

the age of 65 and suffering from incurable degenerative disease leading to almost total physical crippling, he is still active with his precious pen. Yet it is clear, creative iconoclastic Veerinder Patwari, the short story writer, plawright

and author is an unsung person today, forgotten by his predecessors and peers.

Veerinder Patwari had unique privilege to enjoy his childhood in an atmosphere which was full of literary heritage. His father Prem Nath Patwari (Masroor Kashmiri) was well known for his masterly contribution to Kashmiri literature. Among his other books, 'vênû pòsh' has been in particular hailed by literary critics.

It goes to his credit, that he has been able to establish balance between his profession and literary persuit. Changing subjective and objective society conditions of precipitate social complications. Socially conscious and sensitive

intellectuals observe whatsoever is happening around them. Veerinder, while keenly observing socio-economicpolitical crisis, has been able to create

unique opportunity to express and interpret through his various characters and used his creative potential to good effect. At the same time, has never compromised with basic

essence of story writing. He has been bold as well as frank

At 65 years of age, despite being a physical wreck, suffering from incurable degenerative disease leading to almost total physical crippling, Veerinder is mentally alert as ever, producing volumes of



Veerinder Patwari

enough and his characters reflect social realism.

Veerinder Patwari, although an engineer by profession (he retired as Executive Engineer in the year 1998) had passion for Urdu as well as Kashmiri language, and he started writing short stories at very early age. Till date, more than two hundred short stories and Urdu dramas have been published in reputed national and international magazines like Shair, Aajkal, Pehchan, Imkan, Rozen, Khushboo Ka Safar, Aiwan-e-Urdu, Harfzaar, Biswein Sadi, Qartas, Parvaz-e-Adab etc. Various Kashmiri magazines and All India Radio have given prominence to his Kashmiri short stories. His published books include

'Firishte Khamosh Hain (1981), Akhri Din (1983), Doosri Kiran (1986) Bechain Lamhon Ka Tanha Safar (1988), Awaz Sargoshyun Ki (1994), Kab Bhor Hogi

literature.

(2000), Ek Adhoori Kahani (2002) and Ufaq (2003). His books under publication are Much Awaited Dawn novelette on Kashmir in English, Alam (collection of short stories in Kashmiri) and Insaan (collection of dramas in Urdu).

His radio plays broadcast from various radio stations of All India Radio include Aur Dharti Sulagti Rahi, Anokhi Raat Nirali Subah, Hum Dono, Sham Se Sahar Tak, Hum, Zamin Jal Rahi hai and Aasman Ubal Raha hai. His TV plays/ Tele films telecasted include Maa, Ghar, Waqt-Waqt, Nai Kiran, Chhallawa, Mujhe Jeene Do, Dakshana, Koi Nahin Mera, Doosra Kinara, Babujee, Sailab, Pehchan, Ankahi etc. His tele serials in Kashmiri and Urdu include Taqdeer, Atur, Aavlun, Gati Manz Gaash, Anjaam, Hubba, Intezaar, Zakh, Duniya, Dard, Maseeha, Andhiyan and Sazza.

Veerinder Patwari has been script writer for cinemascope Eastman Colour feature film titled 'Mohabat Mohabat', documentary titled 'Irrigation in J&K' and documentary titled 'Awaz' on Kashmiri migrants. While Veerinder has been already felicitated by various prestigious literary organisations, yet it is astonishing that J&K government and State Cultural Academy has almost forgotten this son of the soil in respect of according any honour or award to him.

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Suyya Pandit

... From Page 19

channelled for irrigation purposes and each village was allotted as much water as was necessary for its crops. Suyya had many villages reclaimed from marshy tracts by having circular embankments raised all round them to keep out water, so that they looked like round bowls and hence were named Kundala. Some villages, for instance Utsa Kundal, Mara Kundal etc. retain this designation even to this day. However, the irrigation operations of Suyya, removing the junction of the river Vitasta and Sindhu from Parihaspura to Shadipur, resulted in Parihaspura losing most of its importance. It is said that he built a temple of Hrashikesha Yogasayin at the new confluence.

supplemented Suyya these measures by an equally important step of improving the irrigation system, which was indispensable for the cultivation of the staple food of Kashmir. In the words of Kalhana, after examining the different classes of land, he procured a supply of river water for the villages, which thus were no longer dependant only on rainfall. After watching all village lands, he took from each village some soil, and ascertained, by observing the time it took to dry up, the period within which irrigation would be required for each soil, respectively. He then arranged accordingly on a permanent basis for the size and distribution of the water-course for each village, and by using various streams for the irrigation, and thereby embellished all regions with an abundance of irrigated fields which were distinguished for excellent produce.

The town Sopore (then Suyyapura), which Suyya built on the banks of the Jhelum river, commemorates his name. He prohibited killing of fish and waterfowl in the Wular lake. He granted the village Suyyakundala to the Brahmins in honour of his mother Suyya and constructed the bund Suyya-setu after her name.

(Main Source: Kalhana's Rajatarangini

Book Review - Prof. R.N.Bhat **Arimimal**

Book: Arnimaal.

Author: Arjun Dev Majboor

Edition: 2004

Publisher: Nagraj Koul, New Delhi.

Price: Rs. 100/-

he octogenarian Kashmiri poet, critic and commentator, Arjun Dev Majboor, presents a very

comprehensive account of the life and creativity of the 18th century Kashmiri love –poetess Arnimaal in the book under review. The author has collected thirty-six love songs attributed to the poetess whose appreciation has been

given in a forty two-page text. The work is a befitting testimony of Arnimaal's creative talent and the agony she has had to suffer due to the negligent attitude of her debased husband whom she was

married at a very tender age and who in turn disowned her in the prime of her youth.

Majboor has acknowledged the help extended to him by his friends and former colleagues in unearthing facts about Arnimaal's parental village Pahlawan – some 19 kilometers away from Srinagar.

There are several references to Kashmiri Pandit customs and rituals in her poetry. For instance:

kand naabad Eerundmutuy Phand kErith tsolum kotuy Khand kErnam luukan thiye Kar yiye darshun

diye!

Her choice of words demonstrates her knowledge of Sanskrit (mokh, darshun, parbat shila, balvir etc.), Persian (ashk, jaahil etc.), and



Hindi/Hindustani (*diyo*, *pii*, *piyo* etc.), which indicates that Arnimaal had some exposure to other creative writings of the time.

Her songs have come down to us through traditional singers/musicians (as is the case with other stalwarts of

the medieval Kashmir) and eventually their renderings immortalized her songs especially among lovelorn womenfolk. Arnirang goom shrawan hiye is one such song which one could hear in almost

every *mEEnzrath* at the mid of night. I have observed women in tears whenever these lines used to be sung.

Majboor has been very wise in presenting Arnimaal's love songs both in Nastaliq and the Kashmiri-Devnagri scripts. The compositions have thus become accessible to the people across the Pirpanjal. Majboor deserves to be congratulated and deeply appreciated for this piece of work.

- Head, Dept. of Linguistics, Banaras Hindu University Varanasi-221005.

A Community in Exile

... From Page 7

imaginable.

Kashmiri Pandit exilees never forget their motherland:

- 1. Poets Chakbast, Hijr, Bissmil and others were never tired of singing the praises of their Janam Bhoomi.
- 2. In 1892, 1903 and 1905, Kashmir faced natural calamities of fire, floods and famines. The Kashmiri Pandits in exile constituted Kashmiri Pandit National Association to organise relief in Kashmir. Moti Lal Nehru donated Rs. 1000 in1903.
- 3. Kashmiri Pandits presented an address printed on satin cloth to Maharaja Partap Singh. They declared their everlasting love for their Janam Bhoomi and assured the Maharaja their dedication to their Karm Bhoomi.

Even today it is true. If our Janam Bhoomi ceases to be our Karm Bhoomi, the verse can be satisfying.

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What is Religion

... From Page 22

petrify. The horizontal modality of spirituality is almost defunct in all religions today.

Incidentally, it may be noted that the religious man is rarely at ease, because he sees so many people believing differently from himself. He ardently looks forward to a time when all men shall be of one religion, but he can not bear to think that religion shall be in the least different from his own; he would rather wish that other people should be without any religion than that they should cherish a religion not his own. Hence it happens that the more intensely religious a man is, the more unpleasant he is likely to be to those

who differ from him in religion. If he obtains political power, he will persecute all that profess other religions. That is because religious belief is not inimical to egoism.

The religious man always thinks that his zeal for making converts is a virtue. It is not a virtue at all, but a vice because this zeal is due to egoism.

The real aim of all religions is to lead up to the awakening to the Truth of the Self. It is also no use telling people that all religions are the same, because they are so obviously not the same, they differ in so many points of doctrine and ethics.



Confessions of a Narcissist... From Page 24

slight shock of surprise which, although unpleasant, lends a tang to the adventure of peeking (read letching). I never can quite make it seem possible that that is really poor little Sam, the little cute Me I know so well and yet who frightens me when face to face. As each day passes and the change continues one day I will come up with something that is a winning number. Someone told me that our dear Big B (of ABCDfame) is now planning a Mr. Smart contest (now no protests, we have already shifted the underwear contest part to Timbuktoo). May be I will win, who knows!

But whatever is in store for me, I shall continue to watch the daily modulations with an impersonal fascination not unmixed with awe at Mother Nature's gift for caricature and will take the bitter with the sweet and keep a stiff upper lip. Actually my upper lip is pretty fascinating by itself, in a bizarre sort of way.

Donations for KPA Social Get-together (Havan) 12-13 February 2005

S/Shri/Smt/Kum		Naren Kachroo	1000	Major Ashok Kaul	500
A well wisher	21400	P.M.Wazir	1000	Sanjay Ganjoo	500
Mohan Lal Bradoo	15000	Vijaya Bhan	700	Ashok Kaul	500
Sohan Lal Kaul	12000	Ramji Sabni	700	Subodh Raina	500
M.L.Mattoo	10000	Mohan Lal Dhar	551	P.L.Kaul	500
A devotee	8000	M.L.Watal	551	Surinder M.Raina	500
H.J.Kachroo	7000	Sheela Mohan Kaul	511	B.K.Tikku	500
A devotee	7000	S.K.Kaul	510	Vijay Moza	500
A well wisher	6000	Ashwani Hashia	505	Maharaj K.Kaul	500
Amrita Kachru	5100	Sanjeev Shalia	501	Suriender Kachroo	500
T.K.Wali	5000	Dr. J.P.Trakru	501	Vijay Kaul	500
Vijay Parimoo	4000	Jayant Raina	501	Satish Ganjoo	500
M.L.Shalia	3001	Capt. Rakesh Shah	501	Dr. M.K.Sahib	500
R.N.Bakshi	3001	J.L.Kasid	501	Satish Dhar	500
S.K.Razdan	2800	N.N.Pandit	501	Pran Peshin	500
Capt. A.K.Misri	2500	Anna Bulk Carriers	501	K.N.Dhar	500
Ashok Tiku	2100	Kapil Raina	501	Surindra K.Kaul	500
M.L.Dhar	2100	R.R.Dhar	501	Ravinder Handoo	500
Meena Wanchoo	2001	Manmohan Dhar	501	J.L.Manwati	500
Rajni S. Vaishnavi	2001	Ashim Dhar	501	Dr. Bansilal Bhat	500
Chuni Takoo	2000	Raj Kaul	501	Sunil Kaul	500
Vinod Ganjoo	2000	O.N.Fotedar	501	S.N.Jalali	500
Dr. Avtar Miskeen	1551	T.K.Wali	501	V.K.Thusu	500
Avtar K.Raina	1501	Pran Nath Takoo	501	Supriya Raina	500
Ravinder Bhan	1500	A.K.Kaul	501	Bhushan Lal Kaul	500
Neena Kher	1500	V.K.Raina	501	Vijay Tiku	351
Avtar K.Kaul	1111	Bal Krishen Khar	501	L.N.Raina	301
Meena Wanchoo	1104	M.K.Kachroo	501	Narendra Kaul	300
Surinder Wazir	1100	R.L.Bradoo	501	T.N.Mongha	300
Sarla Jalla	1100	Mohini Tiku	501	Somnath Surmali	300
Ashok Dhar	1100	Narendra Razdan	501	Leela Mam	300
Yogin Raina	1100	K.K.Kemmu	501	V.K.Raina	300
Ashok Dhar	1100	Rajeev Shivpuri	501	Dr. M.K.Raina	300
Rajen Kaul	1100	Bhats (CBD)	501	Raman Kachroo	300
Capt. A.N.Raina	1001	Surinder Raina	501	Mohini Ganjoo	300
Vinod Wanchoo	1001	Rajinder Kachroo	501	A.K.Kaul	300
Vinod Safaya	1001	P.Bhawmik	501	Rita Gupta	300
R.N.Mongha	1001	Sushma Kaul	501	D.B.Kaul	301
K.L.Kachroo	1001	Ashok Dhar	501	Maharaj Raina	271
Saroj Sathu	1001	Ramesh Raina	501	Rajesh Trilok Tiku	251
Rita Kaul	1001	Shiben K.Raina	501	T.N.Shangloo	251
Ravinder Watal	1001	Col. S.N.Sadhu	500	Shivnath Kaul	251
Kiran Sachdev	1001	Virander Takoo	500	Manju Satish Kaul	251
M.K.Padora	1001	Lalita Bakshi	500	K.K.Tikoo	251
Bhabhi Raina	1000	S.K.Dhar	500	M.K.Kar	251
Onkar N.Wazir	1000	Kshema Ganju	500	Virender Miya	251

मिलुझार ४००२४००२४	SOCESSOCE	SEDCES DOCES DOCES DOCES	પ્લક્સ્ટા પ્લક્સ્ટા	EDGREDGREDGRED MI	LCHAR
C.L.Raina	251	Prabhakar Painaik	111	Rajinder Raina	100
Tej Krishen Kaul	250	Dr. C.L.Kaul	111	Sunil Kaul	100
R.K.Bhat	250	B.C.Ambardar	111	Chandresh Kachroo	100
R.K.Pandita	250	Rahul Miskeen	111	Kuldip Sharma	100
Sunil & Shraddha		Kakaji Safaya	111	M.K.Peshin	100
Manwati	250	P.K.Miskeen	110	Khema Raina	100
Chand Bhat	250	Rajinder Harkara	105	O.N.Kaul	100
Veena Wazir	221	Ravi Bakaya	101	Ravesh Moza	100
Ravinder Kher	201	Santosh Kaul	101	Dr. P.N.Kaul	100
S.K.Tiku	201	D.P.Bhat	101	A.K.Bhatt	100
Ramesh kaul	201	Ashok Thusu	101	Sanjay Dhar	100
Tej Krishen Hakim	201	Laxmi Narayan Kaul	101	R.Fotedar	100
Renu Dhar	201	O.N.Kundu	101	Kuldip Bhan	100
J.K.Tiku	201	Vijay Kaul	101	Ratna Sapru	51
Kanchan Kalgutkar	201	S.K.Kaul	101	Vijay Dhar	51
Pran Nath Miya	201	Vandana Zutshi	101	M.L.Moza	51
Ravi Kaul Jalali	201	Ragini Kaul	101	Vikas Mattoo	51
Sanjay Dhar	201	Omkar Nath Kaul	101	Ravinder Sumbly	51
Sheela Dhar	201	Manju Khanna Watal	l 101	M.L.Tiku	51
V.K.Peshin	201	Anmol Ganju	101	Vasta Kannaw	51
Vinod Kumar Turki	200	J.N.Mirza	101	Rekha Kaul	51
B.N.Sultan	200	N.M.Kachroo	101	C.L.Pandita	51
Pushkar Kaul	200	Rita Kaul	101	Jawahar Lal Kher	51
T.N.Bhan	200	Vivek Raina	101	Satyavati Kaul	51
Surendra Chrungoo	200	Tarun Raina	101	Sunil Tutu	50
T.N.Bali	200	Asha Rani	101	D.N.Kaul	50
R.Kaul	200	Ashok Shivpuri	101	Prabha Bamzai	50
Sameer & Preetika		Kapil Bhat	101	Mohini Malla	50
Wanchoo	200	S.K.Raina	101	Dilip Kumar Nehru	50
T.N.Kaul	200	A.K.Razdan	101	B.N.Zaru	50
Krishna Taploo	200	Veena Kaul	101	Kamal G.Kaul	25
Nirupam Das	200	Sunita Kaul	101	J.N.Manwati	10
Chandji Pandita	152	S.K.Fotedar	101	Total: Rs. 210	<u> 219.00</u>
Mohan Lal Wazir	151	Vijay Misri	101	Expenses:	
Rohit Kar	151	Sudhir Pandita	101		
R.L.Thusu	151	Anup Kannaw	101	Lunch/Dinner, Tea,	
PIIT students	151	P.L.Bhat	101	Kheer, Masala, Pro	
R.C.Raina	151	Chaman Lal	101	Toiletaries	22299
K.K.Dhar	151	Shakuntala Nair	101	Aganwatri	8500
S.K.Modi	151	Sunil Dhar	101	Misc. Expenses	3709
Dr. D.K.Kaul	151	Vijay Bhan	101	Rent for Hall	12000
Vimal Wakhlu	151	Manmohan Kaul	101	Decorators	30000
Triloki Nath Tiku	150	Tej Krishen Kaul	101	Cook	16500
C.L.Kadalbujoo	150	Ashwini Kumar	100	Kashmiri Cook	3004
Ramesh Kachroo	150	Anket Pandita	100	Guru Dakshina	7000
Sunita/Dr. Vijay Kal	k 150	C.L.Kaul	100	Conveyance	1140
Sunita Dudhwadkar	150	O.K.Kaul	100	Bisleri Water	3350
J.N.Kachroo	150	M.K.Raina	100	Gas Cylinders	2040
G.L.Thusu	125	A.K.Tiku	100	Milk & Curds	3869
Asha Kaul	125	Shanta Mahaldar	100	<u>Total:</u> Rs. 113	<u>411.00</u>
MayIune 2005 800	ૹૹઌૹૹ	രുതരുതരുതരുത	രുള	കരുകരുകരുകര	Page 26

हिन्दी-कश्मीरी भाग

मिल्चार

मई-जून २००५ अंक

यिनु सॉ ॲसिव!

... निकु लाल

तौहीन

ॲक्य् शरॉब्य् फुटरोव पनुनि ज़नानि अथु। येलि यि शख्स जजस ब्रोंठु किन पेश सपुद, ॲम्य् वॅन्य् वदान वदान जज सॉबस सॉर्य दॅलील ज़ि यि अथु शर सपुद अलगॉब। जजन दिच्चस मॉफी मगर आयंदु एहतियात करनुक कॉरुनस ह्यदायथ।

दोयिमि दृह आव यि शख्स बेयि जज सॉबस ब्रोंटु किन पेश करन्। ॲम्य् ओस ज़नानि हुंद ब्याख अथु ति फुटरोवमुत। शरॉब्य् दिच्न पनुन्य् सफॉयी, 'हज़ूर ! राथ यॆलि त्वहि बु यलु त्रोवुवस, मॆ कॊर पानस सख मलामथ। गम मॅशरावनु म्वखु चव मॆ रछ़ाह शराबु। अमि सत्य पेयि न म्यानिस गमस कांह फर्क। हजूर, अमि पतु चेयि में बेयि ज़ु बोतलु तु सपदुस मुतमईन। गर येलि वोतुस, अमि वोनुनम 'आख शराबि।' मे कॅर हज़ूर छ्वपु, तिक्याज़ि में सूंच ज़ि यि छि ठीखुय वनान । म्यॉन्य् छ्वपु वुछिथ जिनाब वोलेयि यि ज़्यादय पहान। दोपुनम, 'कॉमा काराह छुय नु कांह। सिर्फ फटुहख शराबु चथ नालि।' में हज़ूर वानुस न तोति केंह। मगर अमि पतु कॅर अमि हदुय। अमि वॉन जिनाब त्वहि खलाफ। दोपुन, 'अगर तस जजस अक्ल आसिहे, च आसहँनख स्योदुय जेल सूज़मुत।' बस जिनाब! अदालतुक तौहीन गव नु में बरदाश केंह। अमिय फुटरोवुस में ब्याख अथ।'

> Learn Kashmiri. It is our mother-tongue.

कॉशुर हेछिव। यि छि सॉन्य् माजि-ज़्यव। वाख

... लल द्यद

अंदर ऑसिथ न्यबर छोंडुम पवनन रगन कॅरनम सथ। द्यानु किन्य् दय ज़गि कीवल ज़ोनुम रंग गव संगस मीलिथ क्यथ।।

*

अँदरिय आयस च़ँद्रुय गारान गारान आयस हिह्यन हिह। चृय हय नारान चृय हय नारान चृ हय नारान यिम कम विह।।

*

निवेदन

कश्मीरी में लिखने वाले लेखकों से निवेदन है कि अपने लेख नयी देवनागरी-कश्मीरी लिपि में ही लिख कर भेजें। इस लिपि को समझने के लिये कश्मीरी में लिखे गये लेखों पर ध्यान दें। देवनागरी-कश्मीरी लिपि को सीखने के लिए प्रोजेक्ट ज़ान की तरफ से एक पाठ्य पुस्तक 'Basic Reader for Kashmiri Language' भी प्रकाशित की जा चुकी है। यह पुस्तक भवानी नगर स्थित कश्यप भवन में उपलब्द ह और इसे इंटरनेट से भी www.zaan.net/pdf/BasicReader.pdf पर लॉग ऑन करके डाउन लोड किया जा सकता है।

कृपया इस बात का ध्यान रखें कि लेखों में लिपि परिवर्तन की वजह से लेखों को प्रकाशित करने में कठिनाई आ सकती है।

- संपादत

कविता - डा. बी.के.मोज़ा **कॅशीरि दूर**



कॅशीरि दूर पूरबस मंज़ ॲकिस स्वंदर सागर बॅटिस प्यट बॅडिस गुंजान नगरस मंज़ छुस बु लेखान कुम कॉशिर्य शार कमन बालन, नालन तु यार्यन दूर ॲकिस गॉर माहोलस मंज़ छुस बु लेखान कॉशिर्य शार अमा क्याज़ि तु कुमन बापथ बोज़नस छुम कुस तु कुस छुम कन थावनस तु वथ हावनस यथ गुंजान नगरस मंज़ यति कृत्य् छि ज़ानान म्यॉन्य् ज़बान कति यति महफिल तु मजलिस छि कस बोज़नस फुर्सत तु फुर्कत यिम म्यॉन्य् कॉशिर्य शार तु दिलुक्य् अंगार मगर बोज़नस कुस छुम ल्वकुचारस छुस बु द्रामुत किम टाठि कॉशिरि माहोलु मंज़ दूर लोगमुत स्यठा दूरय येति ज़बानु छि बजि तु बेशुमार मुजरा कति म्यॉन्य् कॉशिर ज़बान तु कस छि अमिच यॆति कांह ज़ान ॲथ्य् गॉर माहोलस मंज़ वुम्बुर गॅयि ड्वचुर दिवान कथ मुकामस कुन

कुमन इदारन मंज़ ज़िंदुगी रवां गॅयि कुमव मुरादव सुत्य् मगर व्वन्य् हरदस वॉतिथ मेय स्वपनन यिवान कॉशिर्य शार बिंड शोकु तु किम थिद वलवलय किम बावय अगर बोज़ानुय छुस, करान इज़हार मगर बोज़नस कुस छुम लेखान बु क्याज़ि यिम शार येलि हवा छि गॉमुत्य् में तिम अलफाज़ यिमव सुत्य् छि कॉशिर ज़बान बरजस्तु बरपूर तु साफ करान इज़हार तिम दिलुक्य् खयाल स्वखुक्य् तु दूखुक्य् खुशी तु गमुक्य् लहजात तापुजारुक्य् तु शैहजारुक्य्, वंदुक्य् तु गर्मुक्य् मुखतलिफ जज़बात तिमन दिलचस्प बहारन मंज़ कृत्यन अशोकु पेचानन सुत्य् तिम लमहात नोजुक औकात तु लोलुक्य् फितरात यिम छि अनान अशकाल दिलस मंज़ तिमन टाछन स्वनुमालन तु हीमालन हुंद्य बॉबरन तु यँबुरज़लन हुंद्य कॅतिजन, कुकिलन तु बुलबुलन हुंद्य गुफतगू मगर बोज़नस कुस छुम

नॅन्य् क्वदरथ - त्रिलोकीनाथ धर 'कुन्दन'

टॉंठ ज़िंदुगी

मि तपालि हुंद आगुर ओस इंडोनिशिया। सुबचि साडि शॆयि बजि आव बारु बुन्युल। ॲम्य् बुनिल्य् ॲलुरोव समंदरुक ज़ॊक ताम,

तु पां गृथ दिच्चन बॅरिथ पिछम कुन। वुछान वुछान आयि पां समंदर लायिन तु छावन। यि पां तूफान द्राव सम्हार करान ब्रोंह कुन। वित खसु जाय आयि, युस ब्रोंठ आव, खसु बॅस्ती आयि, तथ कोरुन डास। नाश तु बरबॉदी हुंद सु आलम प्यूर, ज़न तु ओस शिव नाथ तांडव करिन द्रामुत। मलेशिया, थाईलैंड, बॅरमा, श्री लंका, मालदीव तु हिंदुस्तानुक वारियाह बोन्युम हिसु अअव अमिकिस ज़दस मंज़। गामन हुंद्य गाम वुडेयि। सासु बॅद्य लुख गॅयि पां बुज़्य्। जानवर, जादाद तु ज़ॅट पॅट गॅयि यीरु। गंटन त्रन मंज़ कॅडुन तिछ़ ठिल ज़ि हाहाकार मचव। कॉसि तोर नु फिकरि ज़ि यि नबु त्रठय आयि, तु आयि कपॉर्य। अथ वानुख सुनामी, वनुन गोछूस क्वनामी। बहरहाल!

दपान यिछ झँड छि यिवान हतस वॅरियस मंज़ अिक लिट। मगर कोदरतुक कारुबार छा रोज़ान बिहिथ। लदावच कम ति छि चलान तु लुहरावनच कॉम ति छि चलान। गरा छु यिवान सॅहलाबु, गरा छु यिवान बुन्युल, गरा छु फॉलान कांह व्वबाह, गरा छे आसान ख्वशुकसॉली, गरा छि यिवान पिस वॅसिथ तु गरा छम्ब। गरा छि प्यवान त्रठ तु गरा ताफ आसान ज़न तु दज़वुन नार। गरज़ क्वदरथ छि मुरचुगॅर ति, तु दॅतिरनाश ति। यि छि बनावान ति तु मिटावान ति। समंदरु बॅठ्च बॅठ्च यिम गाम ऑस्य्, तिमन हुंद नामु निशान मिट्चव। यिम सॉलॉन्य् समंदर बॅठिस प्यठ लुतुफ तुलिन ऑस्य् आमृत्य्, यिम बद नॅसीब सुबचि हवाखोरी बापथ ऑस्य् बॅठिस प्यठ चहल कदमी तु लॅहरन हुंद लुतुफ तुलिन आमृत्य्, तिम सॉरी नियि पां सॅहलाबन डुविथ।

सॉनिस मुल्कस मंज़ यथ हिसस प्यंठ सारिवय खोत्

ज़्यादु बुरु असर प्यव, तथ मंज़ छि कार निकोबार, अंडमान, चिन्नय, कडलूर, नागुपटिनम बेन्नि जायि, येतिक्यन लुकन हुंदि बापथ यि ऑस बदलय आसमॉन्य् बलाय। यिम लुख यीरु गॅयि तिम ऑस्य् मदतु बापथ



क्रकु दिवान। यिम बॅठिस प्यठ यिहुंद्य टॉठ्य ऑस्य्, तिम ऑस्य् विछ विछ दिवान तु पन्नि मजबूरी हुंद व्यलाफ करान। यिम फॅट्य, तिहँदि बापथ ऑस यि नबु त्रठ। यिम बॅठिस प्यठ ऑस्य् यि दर्दनाक नज़ारु वुछान, तिहँदि बापथ ओस यि वॉलिंजि श्राकु वसुन लायख हॉदिसु। बठ्यन प्यठ ऑस्य् अङ्य जान बचावनु बापथ चलान, अङ्य ऑस्य् लुकन बचावनु बापथ अथु खोर वायान, अङ्य ऑस्य् क्रकु दिवान बगवानस ज़ारु पारु करान। यिमन होश ओस सॉलिम, तिम ऑस्य् कैमरा सुत्य् फोटू तुलान, युथ ज़न तिम दुनियहस ह्यकन हॉविथ ज़ि अमि गॉबी बलायि सुत्य् कुस अफसूस गव, क्वसु तबॉही मचेयि तु कुस डुबु पास गव। तिमव थोव जानु मालुक न्वक्सान फोटुवन मंज़ कॉद कॅरिथ। ज़ॉहिरा मा छि ॲथ्य् वनान, ऑकिस दज़ान दॉर, ब्याख वुशनावान अथु।

मोतुक तांडव ओस च्ववातरफ, अमा पोज, ज़िंदुगी कर छि मोतस खूचमुच। यि छि दूहय लडु करान, ह्यमच सान मुकाबल करान तु ब्रोंह कुन पकान। ज़िंदुगी कस छनु टॉठ? ज़िंदुगी खॉतर क्याह छिनु ॲस्य करान तु करनु बापथ क्वसु वोठ छांठ छि थवान बाकय? भर्तृहरियन छु वोनमुत, 'अमीषां प्राणानां तुलित बिस्नीपत्र पयसाम् कृते किं नास्माभिः निज गुणकथा पातकं महत्।' कोताह पोज़ छु यि। समंदरस मंज़ यिम फॅटमुत्य् ऑस्य्, तिम ऑस्य् यिहॅय टॉठ ज़िंदुगी बचावनु खॉतरु अथु ख्वर वाना। येमिस छांठ ऑस तगान, सु ओस छांठ

वॉयिथ बॅठिस कुन लमान। येमिस नु तगान ऑस, सु ओस तोति नॅर ज़ंग हिलावान, बॅठिस कुन आशि हुंज़व नज़रव वुछान तु व्यमेद करान ज़ि कांह गमखाराह, चुक्य् दाराह या दिलदार मनुशाह मा पॆयि हंगतु मंगु वॉतिथ, तु मे करि अथु रोट।

ॲथ्य् अंदर ऑस अख ज़नानाह, च्वन शुर्यन हुंज़ मॉज। यि ति ऑस पां दकस मंज़ ह्यनु आमुच्च तु पां गुति सुत्य् ऑस वुरुकॉविथ दूर समंदरस मंज़ यीरु छुनिमुन्न कॅरिथ। अमि ओस अकि अथु रॉटमुत अख शुर तु दोयिमि अथु रोटमुत ब्याख शुर । ख्वरव तु लतव सुत्य् ऑस छांठ वायान, तु सीनु दिथ ऑस मलखन मुकाबलु लंडु करान। पान्युक ओस यूताह ज़ोर तु मलखन आँस यीज़ाह गुथ ज़ि यि ऑस ज़ृ गज़ पकान बॅठिस कुन तु चोर गज़ ऑस गछ़ान पथ। ॲथ्य् कशमकशस मंज़ च्र्यून अमि ज़ि ॲम्य् सुंज़ु निर ह्यचन लोसिन। यि ऑस नु दूशवॅन्य् शुर्यन हुंद बोर चालान। ॲमिस बास्यव ज़ि अगरय यिमव मंज़ अख यियि त्रावनु, तेलि मा गिष्ठ पां लॅहरन हुंद मुकाबलु करुन हना सॅहल पहान। ॲकिस च़िहिस मंज़ कांपेयि यि मगर तुफान ओस कलस प्यठ। लॅहरु आसु यि बूज़्य्ज़ि ति ॲनिस लिथुनावान। करिहे तु क्याह करिहे ? मँज़्य् आव ॲमिस खयाल ज़ि त्रावुख शुर्य् ज़ ति तु पनुन पान ति, तु कर पान हवालु समंदरस। मगर हुति टॉठ ज़िंदुगी! व्वंदु आस नु केंह। आशायि दोपुनस ह्यमथ मु हार। यि पँच गज़ ज़ु गज़ बेयि ब्रोंह कुन। व्वन्य् लोसस ज़ंगु, अथु हानेयस, बुथ सोसुन्योस। व्वन्य् बास्योस स्यक् पॉठ्य दूशवय शुर्य बचावुन्य् छु ना मुमकिन। व्यसतादन छु वॊनमुत, 'सर्वनाशे समुत्पन्ने अर्धम् त्यजित पंडित:।' - येलि सॉरिसुय नाश आसि सपदनवोल, तेलि छु गाटुल यसपस त्रावान। मगर ॲम्य् सुंदि बापथ ओस यि तय करुन मूश्किल ज़ि कुस ऑड त्रावन। बोड ह्यू पांच वुहुर मुना किन ल्वकुट दु वुहुर चुन् ? यि छुम अख ॲछ तु हु ब्याख। क्वसु ॲछ कडन पनुन्यव अथव तु करन पां बुज़्य ? मुनु रोछुम तु ललवुम

पांज्ञन वॅरियन तु व्वन्य् छुम ज्ञाटुहाल गछान। ॲम्य् सुंज़ु मेछि मेछि कथु तु ॲम्य् सुंद पकुन तु टुकुन मा पेयम याद अगर यि त्रावन यलु। श्राकु मा वसनम सीनस तु वॉलिंज मा फट्यम? व्वन्य् त्रावुहन चुनु, यि छुम नु वुनि विछ तलय अलग कोरमुत। ॲम्य् सुंद असुन, मस नेंद्रि मंज़ फ्रिस्तन गिंदुन तु बबन ज़ुह ज़ुह द्युन येलि ज़्यतस पेयम, बु माप्राटु मस? यिमव बिचार्यव क्याह छु वुछमुत? वुनि हय ज़न्मुय छिनु कुनि ह्यवान।

ऑखुर आयि स्व गॅर येलि ॲमिस यि ऑखुरी फॉसलु प्यव करुन ज़ि दूयव मंज़ु कुस शुर त्रावन तु कुस थवन ? ब्रुंज़िस खंडस गव तस वट, वॉलिंज गॅयस कॅन्य् तु ॲछ वॅटिथ दिज्ञुन क्रख 'वह्य म्यानि बबु!' तु त्रोवुन दॅछुन अथु यलु, तु वुछान वुछान न्युव मुनु पां मलखव पानस सुत्य् डुविथ। माजि लगोव व्वन्य् ज़ोर। यरादु कोरुन प्वखतु, ज़न ऑस सॅहलाबस वनान, 'अख शुर न्यूथनम, ब्याख दिमनय नु निनु । बु छस मॉज शक्ति स्वरूपा, चु पोशख नु मे।' अमि कोर तूफानस मुकाबलु तु ह्योतुन बॅठिस कुन छांटि लमुन। किम कशालु तु कॉत्याहन गंटन हुंदि जदुजहदु पतु वॉच यि पनुन दूदु ह्यडुर ह्यथ बॅटिस। अति यिम लूख समामृत्य् ऑस्य्, तिमव कौर ॲमिस अथु रोट तु वातुनॉवुख कैंम्पस मंज़। यि बचेयि तु असुंद अख गाबुर ति बचव मगर ॲमिस हारान तु मुनुनि बापथ पान मारान।

मुन गव यीर्। सु ओस यिथु कॅन्य पॉनिस मंज़ ठासन तु लायिन यिवान, यिथु कॅन्य् हर्दस मंज़ हवाहु सत्य् हॊखमुत बोनि वॅथुर छु यिवान लायिन अिक जायि प्यटु बॆयिस जायि। क्वदरत्च खेल छि ॲजीब। ॲमिस यॆलि छु कांह बचावुन आसान, ॲमिस छु तगान छल तु बल करुन। खबर कपॉर्य आिय वुल्टु पइं गृथ तु मुनु दितुन वापस बॅठिस कुन दॉरिथ। अित ऑस ब्याख जवान ज़नानाह मोतस सुत्य लड करान तु छांठ वायान

शेष पृष्ठ ३५ पर

पुस्तक: ज़ोक मोदुर (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।

एम.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 व्यक्त्त्व 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) 'च्रोक 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 छोड़ 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 सूझी। हमने कापियों से रफ काग़ज़ निकाल निकाल कर दो किलो काग़ज़ 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 बड़ी 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 जोड 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 किसी के फंदे में न फंसने की शिक्षा ग्रहन करते हैं।

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 किव भी हैं, से पूछा कि आपने श्री रैना की किताब पढी, तो उन्होंने कहा, हां मैं ने सब से पहले 'वारहोर' कहानी पढ ली। सम्भवतः उन्होंने मेडिकल पेशे से सम्बन्धित होने के कारण इस कहानी को पढा हो जो 'आल इन्डिया इन्सिटच्यूट 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 अंदाज़ 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 पित को छोड दिया था, अचानक आ जाती है।

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

'हवॉल्य्ह्यथ' (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 बहू 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 बहू फूला जी के पास पहुंचती है। वह खुले 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 खड़े हुये हैं और लड़की 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 बड़ों का आदर करने की ओर संकेत करती है। यह दु:ख से कहना पड़ता है कि हमारी जाती में बुज़र्गों का निरादर बढ़ रहा है। मैं ने स्वयं कई ऐसे पिता तथा माताओं की दुर्दशा देखी है। इस विषय पर भी कहानियां लिखने की काफी आवश्कता है।

'**पछ़**' (विश्वास) एक ऐसा मानवीय आधार प्रस्तुत करती है जो यदि न हो तो समस्यायें और अधिक बढेंगी। कश्मीरी में 'पीर छु नु बॉड, यकीन छु बॉड' अर्थात 'विश्वास ही बडा है, न कि जिस पर विश्वास किया जाये'। देवी, देवता, साधू, फकीर, सब इसी श्रेणी में आते हैं। प्राय: 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 मुसलमान का भेद समाप्त हो जाता है। गांव की स्वनु 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 पित अर्ज़न दीव का बॉस (सहाब) उसे तंग करता है तो स्वन् बटनी जान सॉब के पास जाकर अपने पित के बॉस को ट्रान्सफर करवा लेती है। कहानी में स्वन् 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 सिरिफरा 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

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, पुन: 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 (गामु 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 चिरत्रों 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 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 बड़े नगर (महानगर) में तो स्थल स्थल पर कहानियां बिखरी पड़ी 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। खुदा करे ज़ोरे कलम और ज़्यादा।

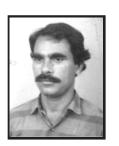
> -११५, ज़ीरो लेन, तोमाल, सूर्या विहार, बोडी, तालाब तिल्लो, जम्मू १८०००२.

आध्यात्मिक स्तम्भ - बलराम **मुक्ति**

ानव जीवन का चरम लक्ष्य है मुक्ति। मुक्ति का अर्थ है छुटकारा। प्रश्न उठता है इस छुटकारा की क्या आवस्यकता है? उत्तर

में कहा जा सकता है कि सांसारिक अज्ञान पंक में फंसे हुए प्राणी को आनन्द की अनुभूति नहीं हो पाती। और वह निरन्तर दु:ख के कराल सागर में पड़ा हुआ जब परमात्मा का स्मरण करता है तब वह मुक्त हो जाता है। एक कथा है कि त्रिकूट पर्वत पर एक हाथी रहता था। वह इतना मदमस्त हो गया था कि न किसी अन्य जीव की सुरक्षा का ध्यान रखता था न स्वयं की अवज्ञा का। एक दिन वह अपने विशाल परिवार के सात वहीं के एक सरोवर में गया और मदमस्त होके जल-स्नान करने लगा। सारे सरोवर का जल उस की शक्ति से बाहर चला जाता था। उसी सरोवर में एक ग्राह भी रहता था। परिणामतया उस ग्राह ने उसके पांव को पकड लिया और उसे और गहराई में ले जाने लगा। हाथी को छुडाने के लिये उसका सारा परिवार लग गया पर ग्राह उसे गहराई में ले ही गया। हाथी को डूबते डूबते भगवान का स्मरण आया और परिणामतया ग्राह से उस की मुक्ति हो गयी। वस्तुत: यह कहानी एस रूपक है। सरोवर यह संसार है जहां प्राणी सुख से रह रहे हैं। हाथी जीव है और ग्राह माया. जब जीव माया से पूर्णतः लिप्त हो जाता है और उसमें डूबने लगता है, तब उसे परमात्मा का स्मरण याद आता है।

मुक्ति का अर्थ है माया से अलग होना। पर सामान्यतया मनुष्य माया से मुक्त नहीं हो पाता। जब तक वह निर्मल मन से अपने को पूर्णतः समर्पित नहीं करता, उसको मुक्ति नहीं मिलती। मुक्ति दो प्रकार की होती है। पहली सद्य मुक्ति या शीग्र मुक्ति, तथा दूसरी क्रम मुक्ति। सद्य मुक्ति में प्राणी उत्कट तरलता से अभिभूत होकर जब सांसारिक मोह पाश को काट कर गहरे वैराग्य से युक्त होता है। तब उस प्राणी का कहीं जाना नहीं होता। वह यहीं विलीन हो जाता है। परन्तु क्रम मुक्ति में धीरे धीरे मलिन वासनाओं के बन्ध को काट



कर स्वयं को निर्मल करता रहता है और उसकी यात्रायें चलती रहती है। कर्मों का क्षय करते करते एक दिन वह मुक्त हो जाता है। मुक्त व्यक्ति न किसी को कुछ देता है न लेता है। नित्य आवश्यकतानुसार स्वतंत्र भाव से जीवन यापन करता है। ऐसे मुक्त व्यक्ति को ऋषि कहा जाता है। यह ऋषि ही मंत्र दृष्टा बन जाता है। उसका एक एक शब्द वेद बन जाता है।

मोक्ष वस्तुतः आनन्द की अवस्था है। संसारिक मोह जाल से विरत होकर जब साधक आत्म कल्यान में लीन हो जाता है, तब वह मुक्त हो जाता है। उसे सांसारिक आकर्षण छू नहीं पाता। वस्तुतः जब प्राणी की मलिन वासनाऐं गल जाती हैं और उस में दिव्य भाव का जागरण होता है तब वह शुद्ध सत्व मुक्त हो जाता है। मुक्त प्राणी समस्त दुःखों से अलग हो जाता है।

टॉठ ज़िंदुगी ... पृष्ठ ३० से

ज़ि अचानक आव मुनुन अथु ॲम्य्सुंदिस अथस मंज़। अमि दिच्न ऑमिस थफ तु न्यून लमान लमान बॅठिस कुन। लुकव कोर यिमन बचाव तु वातुनॉविख कैम्पस मंज़। कैम्पस मंज़ गव म्युल मुनस तु मुनुनि माजि। मॉज, मुनु तु चुनु मील्य् यकजा तु ज़िंदुगी लगॉव बेयि अकि लटि मोतस दुदरु थापुर। बेयि अकि लटि गव सॉबिथ ज़ि ज़िंदुगी कॉ चाह टॉठ छि। मोथ मरि नु मगर ज़िंदुगी ति हैकि न मॉरिथ ज़ांह।

Biradari News

Tushar Kaul S/O Mr. K.K.Kaul and Mrs. Kiran Kaul has secured All India Rank 1609 in IIT Joint Entrance Examination (JEE) 2005. Tushar was a student of Smt. Sulochanadevi Singahania School (JK) in Thane.

□ Residence Shifted:

- Shri Ramesh Kaul of Malwani Mansion, 15th Road, Khar (W) shifted his residence to 401/402, Mangesh Society, Juhu Versova Link Road, Behind Skylark Towers, Andheri (W), Mumbai 400053. **Tel:** 26700564.
- Shri J.L.Razdan of Asha Nagar, Kandivli (East) shifted his residence to 301, Dhuri Towers, Anan Nagar, Vasai Road (W) 401 202.

- Naresh S/o Smt. Lakshmi Shuri & Late B.N.Wali of Bunglow No. 11, Harbour Villa, Jawahar Nagar CHS, Sector 19-A, Nerul, Navi Mumbai was married to **Kalpana** D/o Smt. Vimla & Shri Balkrishna Dadhich on 12th May 2005 at Mumbai.
- **Priyanka** D/o Smt. Amrita & Shri Vijay Misri of 15, Surguro Park 1, Deonar Farm Road, Mumbai was married to **Vivek** S/o Smt. Tarla & Shri Arvindkumar J. Patel on 17th June 2005 at Mumbai.

Letters

Namaskar! Through your esteemed column, I want to share personal experience with the Biradari members.

I am Wg Cdr Raman Sopory, spent 24 years in the Indian Air Force and sought premature release in 2000. Now working for Wipro Infotech in New Delhi. My son Pranav Sopory, a class 12th pass out, applied for passport under Tatkaal scheme on 31 May 2005. The passport office website says that the passport is ready but as per the rules now, children born in J&K are not eligible for Tatkaal passport. The Police have initiated CID report on him to prove that he is not a terrorist.

There are many children like him who are innocent but they have to prove innocence to Police. He was born in Srinagar when I was posted in J&K while in the IAF. This 16.5 years old boy has suddenly become so depressed on the mental agony of loosing one year of his career just because he was born in Srinagar, that too when his father was in the IAF.

May I request you to inform this to Biradari members' benefit as passport applications for kids born in J&K takes time, unless you tell a lie that your child was born outside J&K state.

Raman Sopory New Delhi

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