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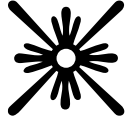
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' Official Organ of KPA, Mumbai'

Jan.-Feb. 2007

**बरादरी छु**

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*Message from the President - M.L.Mattoo*

## **Between Ourselves**



amaskar.

**Shivratri & Navreh Mubarak.**

### **◆ AIKS Meet At Kolkata:**

I, on behalf of KPA Mumbai attended the 3 day meeting of AIKS at Kolkata, coinciding with the Golden Jubilee Celebrations of Kashmiri Sabha, Kolkata and Silver Jubilee Celebrations of AIKS from 24th Dec.

2006 to 26th Dec. 2006. Over 60 delegates representing 24 leading affiliate KP organisations participated in the deliberations and put forward their views on the conference-subject 'Kashmiri Pandits - Towards a National Awakening'.

In the conference, a resolution was mooted by a few executive members of AIKS to form a separate political party. At the AGM, this move was resisted with a dissent by Dr. B.K.Moza (Kolkata), Padma Shri J.N.Kaul (Faridabad) and myself on behalf of KPA Mumbai. In fact, a protest letter was also sent to AIKS from KPA.

Eleven community icons for their outstanding service to the community were honoured by Shri M.K.Kaw, President AIKS, New Delhi on the occasion. They are: Shri A.N.Vaishnavi (Jammu), Shri A.K.Dewani (Jammu),

Dr. B.K.Moza (Kolkata), Sq.Ldr. B.L.Sadhu (Chandigarh), Shri Gautam Kaul (New Delhi), Shri H.N.Jattu (New Delhi), Shri M.L.Mattoo (Mumbai), Shri T.N.Khosa



(Jammu), Shri R.K.Mattoo (Bangalore), Shri T.N.Wanchoo (Ghaziabad) and Shri Udai Nath Kaul (Kolkata).

***What I admired most is the effort of only 58 life members of Kolkata Sabha who built a 3 storey Bhawan of 3000 Sft. with Rs. 22 lakhs many years ago. Really an excellent achievement.***

This Conference was hosted by Kashmiri Sabha, Kolkata led by its President Shri Rattan Moza under the overall guidance of Dr. B.K.Moza (VP AIKS - East). The Conference concluded with a variety entertainment programme at a prominent theatre in Kolkata.

What I admired most is the effort of only 58 life members of Kolkata Sabha

who built a 3 storey Bhawan of 3000 Sft. with Rs. 22 lakhs many years ago. Really an excellent achievement.

I on behalf of Kashmiri Pandits of Mumbai would like to congratulate and thank the members of Kolkata for their hospitality.

### **◆ Kharghar Project:**

In response to our ads, we received offers from 6 builders. These offers

were opened in presence of Project Committee. Out of these, 3 were rejected as they failed to submit some requirements of the tender. Three lowest offers of M/s Globe Engineering, M/s Om Samarth and M/s PAAR Engineering were in order and accepted for further negotiations by the Committee comprising M.L.Mattoo, J.L.Kak, T.K.Raina, and C.L.Raina. After a series of negotiations, we visited the ongoing and completed projects of M/s Globe Engineering where we found the quality of construction work good. A letter of intent has now been issued and the work order is being processed in favour of the said company. We intend to start the foundation work on the auspicious day of Navreh, 19th March 2007 at 11.00 AM.

Please get ready with your kind donations to complete this dream project in time, which was taken up with your support. **Let us be the leaders, not followers.** My sincere thanks to members who have added to donor list on Hawan day.

◆ **Zaan Project:**

We intend to conduct the Zaan Festival sometime in the month of October-November 2007. Please send your suggestions to Shri M.K.Raina, Convener of the Project, so as to make the programme more

successful than ever.

◆ **Annual Hawan:**

Our Annual Hawan was performed at Kashyap Bhawan on 17/18 February 2007. About 800 persons participated in Puran Ahuti and thereafter Naveed

was served, this time with a change in the form of Buffet, which was appreciated by all. Our Guruji Pt. Ramji Sabni performed the sacred Hawan along with Shri Sameer Jalali and Shri Satish Ganjoo. My personal thanks to Hawan Committee headed by Shri T.K.Raina as Convener, assisted by Capt. Rakesh Shah, Shri Vinod Razdan, Smt. Meena Wanchoo, Smt. Neena Kher and Shri S.P.Kachru. Our sincere thanks to the Hawan Committee, young volunteers and many others who worked zealously. Sincere gratitude to the Donors and Sponsors.

**We intend to conduct a Festival under Project Zaan sometime in the month of October-November 2007. Please send your suggestions to Shri M.K.Raina, Convener of the Project, so as to make the programme more successful than ever.**

◆ **Annual Fund Raising:**

A variety programme is being held at Rang Sharda, Bandra Reclamation on Saturday, 31st March 2007 at 7.00 PM sharp. We have invited two artists Ms. Deepali Wattal and Mr. Ravi Bhan, renowned artists from Jammu.

Kindly help us to procure advertisements for the Souvenir, to be issued on the occasion. I am sure, each family head can help us in our cause to help sick and needy at Jammu. ❖❖

*Editorial - P.N.Wali*

## Can We Laugh At Ourselves

**D**uring the month of October while at Jammu, I saw at least four books being released by different Kashmiri authors.

The literary output of KPs has not only increased lately but also improved a great deal in quality during these years. Among the books, one was a rendering of Sunder Lahari, another one on Kashmiri rituals and functions, one was Urdu translation by Dr. Premi of a book on Bhagwan Gopi Nath ji. It was the last one that attracted my attention the most. It was “The Ugly Kashmiri” by Professor Gigoo.

Professor Gigoo’s book is a collection of Caminos about 180 of them. Each page gives one and it is often a one or two liner. The rest of the page is blank for the reader to contemplate. I must admit they compel you to think. Each one is a satire or cryptic statement in some or the other aspect of life, pregnant with meaning. The statements speak of keenness of perception and capacity to put them in effective language. I have seen reviews of the book (Excelsior etc.). They have either praised or disagreed with him. I in the first place don’t think that the book is written with the idea of agreeing or disagreeing. It is written to provoke – a thought or a reaction. It succeeds in that and reviews prove it. Some of the statements are so true like “Divided we stand, united we fall”

that they also create a chain of thought. Of course the conclusion will be our own.

The book to me looks to be an effort to laugh at ourselves. For a healthy



**The literary output of KPs has not only increased lately but also improved a great deal in quality during these years.**

psyche, this capacity can also do wonders. Kashmiris (both Hindus and Muslims) have good sense of humor. In post exodus period, humor has not been all absent even in the grim nature of the situation. This book is an example of this capacity.

I think that every Kashmiri should have copy of the book. You will enjoy reading it. It may take hardly an hour to go through the whole of it, but you will be tempted to read it again

and again, including its very well written preface. I don’t know whether non-Kashmiris can enjoy the book, because every statement has context which may be known only to the Kashmiris. Without the context, many of them have little meaning. I give credit to Allied Publishers who have taken the risk of publishing the book, which can only be enjoyed by those thoroughly acquainted with the background. Thus all the more reason, that each one of us keeps a copy. And see if we can laugh at ourselves, instead of people laughing at us.

□□

*Reaching Out - S.P.Kachru*  
**BEGINNER'S LUCK**



ll beginners are difficult and as an amateur scribbler of thoughts, I too ought to know this first-hand. Well, a blank white sheet searching an introductory sentence although that stage comes before the actual beginning. The real problem, in effect, is making a start. Once one has started, just as I have at last, the magic formula which dwells in the beginnings for guarding and helping us to lead our lives, comes into its own. To start, begin or to embark upon a journey, are the magic words. They conjure up images of a morning breeze, the zephyr of 'Basant Ritu' springtime, a breath of youth. Here at last, I have started ... and now what? Time to begin the next paragraph.

Many describe beginnings as cheerful and that is presumably why we favour such boisterous celebrations at the start of a new year, welcoming it with donning of new apparels, arranging colourful decorations, convivial celebrations, exchange of gifts, fireworks and the like.

2007 is a new comer, a freshman, a greenhorn and we all declare our solidarity with it by becoming cheerful debutants independent of whether it is our 25th or 75th new year. The word greenhorn is often used as not very

complimentary remark but I think this needs correction. Newcomers have every reason to be cheerful. They are conceded the right to make mistakes, and to bask in beginner's luck.

The great advantage of life as a debutant is the wealth of open and far stretched out opportunities. Freshmen or starters don't fail; they have only just begun. Debutants feel that they are at the entrance to the virgin territory. With their commendable initiative and drive, they are explorers of their own potential. That is why beginners radiate good cheer - for the very reason that they have embarked upon something new.

Now, of course, I am long past the beginning of my text. I have to think of bringing it to a close. There is much less joy in that, so let me dwell on beginnings a little longer. Infact, I could even start all over again. A renowned singer says that he is no more than

a beginner in his own affairs. To me that always sounded particularly promising, even though - may be precisely - because it is essentially an



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*Mysticism & Religion - George vanden Barselaar*

## KASHMIR SHAIIVISM & SHIVRATRI



Due to the Islamic religious climate prevalent in Kashmir for most of the past eight centuries, the knowledge of Kashmir Shaivism was purposely hidden from view. And yet even though many of its earlier manuscripts are now lost and unavailable, this relatively unknown philosophy is becoming of more interest to present day scholars. Still, Scholars have found it difficult to piece together the seemingly impenetrable intricate web of monistic philosophy known as Kashmir Shaivism. This could account for the reason that almost all of the publications that have appeared over the past few decades make reference to the Shaiva philosopher and saint Swami Lakshmanjoo. Considered to be the last living master of the oral tradition of Kashmir Shaivism, who was this unknown saint, and why have we not heard more about him?

One answer may be that in keeping with his quiet nature, Swami Lakshmanjoo preferred to remain hidden from public view. Yet for sincere seekers he always made himself available to deliver the knowledge of the tradition, which he embodied. Lillian Silburn, the French Shaiva scholar, studied with Swami Lakshmanjoo from 1948 to 1960. Lillian Silburn published a number of texts in French including *Shiva Sutra Vimarshini*, *Vijnana-bhairava* and *Hymns to Abhinavagupta*.

Jaideva Singh referred to

Lakshmanjoo as 'the doyen of Shaiva Agama'. In 1963, Singh dedicated his first book *Pratyabhijna Hridayam* of *Kshemaraja* with the following words, "With profound respect to Swami Lakshmanjoo, to whom I owe whatever little I know of *Pratyabhijna* philosophy".

In 1965 in Benares MM, Gopinath Kaviraj, one of the most respected scholars of Shaiva and Tantric literature in the past century, chaired a Sanskrit conference in which Swami Lakshmanjoo delivered a lecture on the secrets of *kundalini*. Speaking from his own experience and drawing from the wealth of knowledge of his oral tradition, Swami Lakshmanjoo gave an influential talk in fluent Sanskrit. Dr. Kaviraj was deeply moved by the presentation of this as yet little known Swami from Kashmir. Years later, at his request, the Varanaseya Sanskrit University would confer on Swami Lakshmanjoo the title of 'Dr. of Sanskrit Lit. honors'.

Maharishi Mahesh Yogi visited Swami Lakshmanjoo for the first time in 1965. Over the next five years, Maharishi and his disciples made regular summer visits to Kashmir, each time making a point to have audience with Swami Lakshmanjoo. Maharishi expressed particular interest in the ancient texts of the *Shiva Sutras*, which explained the reality of universal God consciousness, and the *Vijnana Bhairava*, which outlined one hundred and twelve ways of transcending. Swami Lakshmanjoo



*Kashmir Imbroglia - Dr. Shibeen Krishen Raina*

## **TERRORISM IN KASHMIR: ORIGIN & GROWTH - 3**



Another accord was signed in 1972 between the two Prime Ministers — Indira Gandhi and Zulfikar Ali Bhutto — in Simla. After Bhutto was executed in 1979, the Kashmir issue once again flared up.

During the 1980s, massive infiltrations from Pakistan were detected in the region, and India has since then maintained a strong military presence in Jammu & Kashmir to check these movements along the cease-fire line. India says that Pakistan has been stirring up violence in its part of Kashmir by training and funding “Islamic guerrillas” that have waged a separatist war since 1989 killing tens of thousands of people. Pakistan has always denied the charge, calling it an indigenous “freedom struggle.”

In 1999, intense fighting ensued between the infiltrators and the Indian army in the Kargil area of the western part of the state, which lasted for more than two months. The battle ended with India managing to reclaim most of the area on its side that had been seized by the infiltrators.

In 2001, Pakistan-backed terrorists waged violent attacks on the Kashmir Assembly and the Indian Parliament in New Delhi. This has resulted in a war-like situation between the two countries, with Pakistani President General Pervez Musharraf asking his army to be “fully prepared and capable of defeating all challenges,” and the

then Indian Prime Minister Atal Bihari Vajpayee saying, “We don’t want war but war is being thrust upon us, and we will have to face it.”



### **Plight of Pandits (Hindus) :**

The Pandits, who are the Hindu community of Kashmir and have an ancient and a proud culture, have been amongst the most afflicted victims of the Pakistani-supported campaign of terrorism in Jammu and Kashmir. Their roots in the Kashmir Valley run very deep. They are the original inhabitants of this beautiful valley. Their number being small and peace-loving by nature, they have been the soft targets of terrorists. Virtually the entire population of 300,000 Kashmiri Pandits have been forced to leave their ancestral homes and property. Threatened with violence and intimidation by Muslim fundamentalists, they have been turned into refugees in their own country leaving behind their shops, farms, cattle and age-old memories.

As a matter of fact, Jammu and Kashmir has become a target of Pakistan, sponsored by religion-based terrorism. The persecution by Muslim extremists of the Hindu minority and the systematic religion-based extremism of terrorist elements has resulted in the exodus of these Hindu/Pandits and other minorities from the



*A Peep into the Past - P.L.Zutshi*

## RETURN OF THE BRAHMIN - 2

**T**he sanctum is a spring covered by a stone slab symbolizing the Mother Divine. The slab bears the engraved 'Srichakara' (unconfirmed). This intricately designed geometrical figure of forty-three triangles within three concentric circles and an outer square frame with four entrances. To many of us it symbolizes the womb of the Universe in two-dimensional geometry with every line and triangle given a meaning. To add a bit of logic, the 'Srichakra' should conveniently represent the projection of full blown 'domal' faces of a diamond crystal. Diamond portrays nature's absolute perfection in form and inner reflectance of a crystal. Diamond incidentally is the hardest substance known. If ever nature is to be replicated in its perfect form, diamond crystal is the only substance. It thus helps to symbolize the perfect 'human' in its body frame and mind.

While conceiving the Vedic verse at Sharda, time stretched long enough and a compulsive need arose to name 'Lord Rudra' to take hold of the aboriginal world of men who were there as Nagas and others. This Lord is exclusively powerful who commands the nature and dominates it. The bare Earth stretches under his naked feet

and the infinite Sky above as the exclusive roof. Attired in 'Naga' dress with a lioncloth of animal skin, a 'trident' for defense, a 'damaroo' for the music of it or to signal to the fellow gentry whom 'He' represented as the chieftain. 'Rudra' with ferocious looks appeared defiant. 'Parshuram', the Ramayanic personality just looks alike.



SHARDIANS,  
HAVING  
OBTAINED  
VALID  
KNOWLEDGE  
HAD  
LEARNED  
AND  
SPOTTED  
MOST  
PLANETS  
AND  
CELESTIAL  
BODIES.  
THEY HAD  
INFERRED  
ABOUT THE  
ZODIACAL  
DIVISION OF  
THE STARRY  
CANOPY.

Shardians, having obtained valid knowledge had learned and spotted most planets and celestial bodies. They had inferred about the zodiacal division of the starry canopy. The inter-relationship of the sun and moon to the earth was well understood together with their movement. The rudiments of astrology too were felt about seriously.

These people were well equipped with the Sharda language and literature with a strong inclination to lay faith in the Creator, with a closest affinity to mother figure 'Sharda'. Rudra got in the fame of imagination representing power both of being the protector and destroyer. To these people the sole interest in life had been to locate and add







*Mysticism & religion - Chaman Lal Raina*

## Shri Roopa Bhawani is Alakheshvari



*hyana Mantra of Shri Alakheshvari "Aavirbhutaa Janaka Tapasaa Sharika Ansharoopa dhvaantam Bhitva sakal jagato Yaagataasiita samaksham Bhaktancha Pravar Sukhadaam aagataanaam Samipe Vandey Nityam Vikasita Mukhim Roopanaamnim Bhavaanim*

**Translation:** Meditate upon Shri Roopa Bhawani, who incarnated through the Tapasya of Her father, as the Amsha Roopa/portion form of the Universal Mother Sharika. She descended with full bloomed face to shower the blessings of Prakash/eternal light, and to remove Avidya - ignorance, of the devotees, who take refuge in Her.

Kashmir is the land of Rishis and Yogis. The great saints and sages adored the circuitous valley of Kashmir, with love and spiritual genius. Laughakshi Muni put the religious ethos of the then Kashmir, in the *Paddati* system, which is still practiced in the Kashmiri Pandit religious ethos. The Agama Shastras of Kashmir did influence the way and life of Kashmiri Pandits. After Lallesvari, Shri Alakh Sahiba influenced the religious ethos of Kashmir, maintaining the Sharika worship at Hari Parbat, a spiritual zest.

She introduced the Shlokas, based on the Nirvana Dash Shloki Stavah, Vakya Manjari, Svanubhavollasa Dashkam and Antar Drishti, which have been compiled under



the title 'Shri Roopa Bhavani Rahasyopdesha', in the Kashmiri language. This is one of the sacred texts of the Kashmiri Pandit heritage.

Shri Roopa Bhavani Rahasyopdesha begins with the Guru-Stuti. Pandit Madhav Joo Dhar happened to be her Guru, who was none else but her own father. What a wonderful combination of Guru and Shishya! The Guru Stuti consists of Eight Shlokas. These are the common Gurustuti shlokas, read by any disciple/devotee. The format of the Rahasyopdesha is as under:

- 1) Nirvana Dash Shloki Stavah of 10 Shlokas.
- 2) Vakya Manjari of 114 Shlokas.
- 3) Sva-anubhava-ullasa of

10 Shlokas  
4) Antar Drishticonsists of 12 Shlokas.  
Total 146 Shlokas.

The concluding reference about the Shlokas runs as under in Sanskrit;  
*Om Tat Sat Aaditah Shlokaah 146. Iti Shri*

*Sharikaa Devyaa Avataar Roopaayaah Shri Madhav Dharasya Aatmajaayaa Tapasvinyaa Roop Bhavaanyaa Rahasyopdesha Samaaptah*

It is translated as:

'Here, is concluded the Roopa Bhavani Rahasya-Upadesha, revealed by Shri Roopa Bhavani - the Incarnation of Shri Sharika Devi, who is the daughter of Shri Madhav Dhar.'

All the Shlokas are the Divine gift to humanity, received by Her devotees. She realized the efficacy of the Shloka tradition of the Divine World, which is embedded in the Shakti worship. She is verily, a Rishika like Vagambhrini, and a Yogini like Lalleshvari. Alakh Sahiba is also acknowledged as the Incarnation of Shri Sharika. She was so evolved that She acknowledged Lall Ded as Her Spiritual mentor.

She Says in her Shlokas: *Sharney Aayas Lallishvaras Shri Sat Gvaras Madhva Shivas*

I have come to pay my obeisance to Lalleshvari and Shri Sat Guru Madhava and Shiva.

In the ancient past Vagambhrini of the Rigvedic era gave humanity the eight Mantras, which form the basis of the Devi Sukta of the Vedic tradition. Alakh Sahiba through her intuitive faculty, saw the vision of the Truth, which was revealed to her, as the Mantra Drishta - the seer of the Mantra, gave the 146 Shlokas.

Kashmir as has been said, has remained the cradle of spirituality. Spirituality transcends the rigidity of religion. It sees the presence of the Absolute Spirit, both in the Purusha and Prakriti, in Shiva and Shakti. Spirituality is the awareness of the soul. Shri Alakh Sahiba lived the

very self of spirituality.

Alakheshvari is also known and revered as *Rop'u Bhava'ni*. She was a poet par excellence of the Kashmir valley. Her Shlokas are the spiritually oriented compositions in the then native language, that have come down to the people of Kashmir, in the Shruti form. Her message given in the Shlokas is intelligible, only if we make a little effort to understand the Vedic tradition and the Agamic tradition of Kashmir.

Shri Alakheshvari was born at Dedaar-Khankahi Sokta, Nawa Kadal area, on the sacred banks of Vitasta. She descended to dispell ignorance and to uphold Dharma, which was over shadowed by the mis-interpretation of the Sanatana Dharma. She assumed the physical birth as the sweet daughter of Pandit Madhav Joo Dhar, on the Jyeshtha Purnima in 4696 Saptarshi Samvat, corresponding to 1677 Bikrami era. This auspicious day is celebrated as the Maadhvai Punima as well.

She was married at an early age of seven, as used to be the Kashmir tradition those days but her marriage was not a successful one, as her mother-in-law would not give her the due respect. Her mother-in law was unhappy with her, because Alakh Sahiba was always absorbed in the highest Truth of Sharika consciousness. How could the ignorant persons understand the divine vibrations emitting from Her Divine Self! Alakh Sahiba did not reveal her spiritual attainments, until the day was ripe to express her spiritual depth.

(To be continued)

*Tribute - Moti Lal Khar*

**MASTER KASHI NATH DHAR - A LEGENDRY TEACHER**

**L**ate Master Kashi Nath Dhar was a legendry teacher and a sports wizard of repute of his times. He joined his services as a teacher in Bisco Memorial School Srinagar as an old student of the school and retired as House Master of the school, organizing extra-curricular activities like hiking, swimming, games etc., besides teaching over three decades past. He belonged to a class of distinguished and veteran teachers indeed! His father Late Ram Joo Dhar and his elder brother Late Janki Nath Dhar were working in the same school. Late Janki Nath Dhar while teaching in the school got heart attack and passed away on spot there and then in his young age leaving behind him a large family to support. The school authorities came to his rescue and appointed Pandit Kashi Nath Dhar as a teacher to maintain and to sustain the family.

Master Kashi Nath was born in the reputed Dhar family at Khankai-Sokhta, Nawakadal, Srinagar around third decades of twentieth century. The family is directly linked with Pandit Raj Joo Dhar who after migration had returned Kashmir in the reign of Mughal King Jahangir and the family was also connected with famous saint – poetess of Kashmir, Roop Bhawani, the incarnation of Mother Sharika and daughter of Late Madhoo Joo Dhar also a saintly person. Master Kashi Nath Dhar’s life was not

a bed of roses but bed of thorns from his young age but being a Mission schoolboy and a sports person he stood to face the ups and downs of life just like a rock with a true sports spirit!



Master Kashi Nath Dhar was a qualified trained graduate. He had done his B.T. (now B.Ed.) from Kashmir University around 1947-48. As a teacher he was of the opinion that the level of teacher’s sympathy and pains taking for the students was not the same in his times as is commercialized now a days. He was a part of the system of education, when the teacher’s role by and large was missionary one like Late Tyndale Bisco – the exponent of modern education in Kashmir.

As a sports person Master Kashi Nath Dhar was a great player of hockey and cricket with wonderful skills and played matches both at state and provincial levels. He was the secretary of Srinagar Cricket Club, with late Ram Joo Tickoo as president and late Bakshi Ghulam Mohammad, the then Deputy Prime Minister of J&K state as patron – both being his neighbours. Master Kashi Nath Dhar would lead and organize tournaments both at school and provincial levels. He was a wizard in sports and had a great passion for games even up to his last life. Scores of sports wizards of

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*From the pages of history - Dr. Satish Ganjoo*

## **Satanic Holocaust of Kashmiri Pandits - 6**



uring 1953-1974 Shaikh Abdullah characterized India as an imperialist power endeavouring to subjugate the people of Kashmir. He asserted that the accession of Kashmir with India was his greatest blunder for which history will never forgive him. He also demanded the right of self determination for the people of Muslim - dominated Kashmir, but ignored the Hindu- dominated Jammu and Buddhist- dominated Ladakh regions. The sophist Shaikh advocated plebiscite and unconditional withdrawal of Indian army from the Saffron Valley. He also campaigned against the import of food grains from India and asked people to eat potatoes grown in Kashmir. For such arguments, Shaikh Abdullah was nick named as 'Aaloo Bab' - Feeder of Potatoes. He made emotional solicitations that after death his body should not be buried in the subjugated Valley, but immersed into the sacred waters of Arabian sea. However, today his magnificent tomb stands on the banks of beautiful Dal Lake in Srinagar and is guarded by the Indian security personnel. By such gratuitous and conflicting statement, his secular credentials evaporated into thin air.

The prospect of disloyalty and sedition began to haunt the Saffron Valley. Kashmiriyat switched over to political vandalism and bigotry d



***In this article, the author, Dr. Satish Ganjoo has detailed the systematic and satanic holocaust of Kashmiri Pandits over a period spanning centuries. The write-up is being carried in Milchar in instalments.***

fundamentalism. Shaikh Abdullah desperately held Indian Prime Minister, Jawaharlal Nehru, a Kashmiri Pandit, responsible for the shattering of his malevolent dreams in 1953. The mortified Shaikh ambiguously decided to retaliate against the whole Pandit community in Kashmir. In vindictiveness, he instigated his associated that while making a choice between a Kashmiri Pandit and dreaded cobra, kill the Pandit first. A vicious campaign of terror was launched against the Aryan Saraswat Brahmans of Kashmir. They were refused entry to government jobs and institutions of higher learning. Besides hurling strong statement against the Government of India and Kashmiri Pandits, the Shaikh derided that the whole lot of Indian army cannot save the Hindus in Kashmir against the malevolence of Muslims. Farooq Abdullah also employed the same approach towards the crumbled Pandits when his brother-in-law,











*Book Review - R.K.Bharati*

## S.N.PANDIT'S 'KASHMIR HINDU SANSKARS'

**Book:** *Kashmir Hindu Sanskars*  
(Rituals, Rites and Customs)  
- A Study

**Author:** S.N.Pandit

**Publishers:**  
Gemini Computers,  
Janipur, Jammu - 2006

**Pages:** 464 ~ **Price:** Rs. 475.00

Kashmir has seen numerous upheavals during its recorded five thousand year old history. It has however retained its identity and always produced literary gems. During the recent exile forced by militants in 1990 the Kashmiri Hindus have once again fallen on the thorns of life and they are bleeding profusely. These may be called secular wounds and may be hurting more painfully as the earlier wounds were inflicted by invaders and proselytizers. May be they can never go back to their native places under the present dispensation therefore they have once again taken to writing with more vigour and zeal as there are more opportunities to produce books and there is a market also.

This phase of writing has been called by them as 'literature in exile' and the present book is also an attempt in that direction. Kashmiri Pandits are a distinct entity among Hindus. There are certain features which mark them separately from other Hindus. Their rituals and rites are guided by *Neelmat Puran* rather than the Hindu lore prevalent in other parts of India. Manu has prescribed twelve Sanskaras but

the Kashmiri Pandits observe sixteen or twenty four such ritualistic obligations'. All the Kashmiri Pandits are Sarswat Brahmins and have no caste divisions unlike rest of the Hindus.

Dr. B.L.Koul in his foreword to the book says that "...there are a number of rituals and festivals which have been given up either due to our slavery for centuries under foreign rule, or due to the tyrannical massacres at the hands of the fanatics from time to time and as a result of the recent exodus from our motherland."

There was an urgent need of preserving the rites and rituals in book form and many such attempts have been made but no book has such a perfection and scientific and scholarly base as the one under review.

In his introduction to the book the author says, "Actually the whole Indian subcontinent is a single block of a community called, the Hindus. Much earlier than the advent of caste system in the subcontinent, the Naga children of Kashapa from Kadru, due to the persecution of Garuda, the son of Kashapa from his second wife 'Vanita', were directed to live in the safe valley of Kashmir under the protection of Nila. The descendants of Kashapa were all considered to be the Sarswat Brahmins".

The book deals with a brief historical background of every ritual and allied subjects but the main thrust is on rituals which otherwise would

have been lost to coming generations. Sadly enough the present generation also has lost and forgotten much of it, as all the rituals cannot be observed in an alien land and climate. Moreover the KP boys and girls are scattered all over the world and whatever of the rituals is observed is done more in Jammu where they concentrate or in Delhi and other big cities where they live in some sort of ghettos or proximity which is necessary for the celebration of rituals in general.

The book has been divided into seventeen chapters and every chapter deals with many rituals and customs. For example the second chapter which deals with rituals has been divided into eighteen sub titles such as prenatal sanskaras and rituals, the birth of a child, namakaran, adopting a child etc. The third chapter has been subdivided into twenty-six sub and sub-sub titles...similarly with other chapters. The total number of different rituals and customs runs into hundreds.

The author has briefly discussed the civilizational background of the rituals, aspects of nature worship, gotra, tonsuring the head, wearing the sacred thread, marriage and the spiritual purification of the boy and girl before marriage, marriage and functions and rituals attached to it, rituals and other formalities performed before and after marriage, first annual ceremony after marriage, life as a householder, as a sanyasin, death, rituals attached to months, fortnights, seasons, sowing and harvesting of grain, celebration of some religious holy functions such as Maha Navmi, Janam Ashtami etc.

The author has discussed

auspicious and ominous days as observed by the community, almanac, eclipse, etc. Such household terms as “Dapun’, Devgo>n, ‘ Kanya dan’, Dayi Batl’, ZA:m Brand’, ‘ KuTh dyun’, ‘ Ma:slwa:r’, ‘ ShaDmos’, Zangl Tray’, ‘ Ga;Dl Batl’, ‘ Sa:th’, ‘ Ma:sa:nt’ etc.

The author has hardly left any aspect of life of a Kashmiri Hindu. There are some superstitions among the majority of the KPs such as ‘ Zang’ sneeze, howling of dogs etc. they always consult the almanac and start their year with some formal celebrations as looking at a bronze plate full of rice and decorated with almanac, pen and inkstand, flowers, milk curd, salt, sugar, walnuts etc. Then there are some ancient folk songs attached with most of the rituals such as Devgo>n, sacred thread ceremony, marriage etc. The author being a Sanskrit scholar has tried to give the original Sanskrit words for the present day usage of some mysterious words which the KP ladies sing with great devotion on such occasions.

In the daily chores the author starts from waking up (Ne’ndri wo>thun) to lighting of the lamp (Sandhya: Tso>ng za;lun’) which closes the day for a householder and gives its importance, historical background and meaning to a KPs life of these rituals and customs which is a great research and painstaking work. The author has done a patient research for more than a quarter century and brought out this book.

He also discusses at some detail the daily rituals and religious chores prescribed for men and women separately or common to both sexes. He gives full details of the last rites



## Biradari News

## Biradari News

● **Vaarshik Hawan at Mumbai:**

Besides setting up the usual festive spirit , HERATH also heralds advent of the annual community Hawan at Mumbai. This year's two-day ceremony was conducted by our veteran Guruji, Shri Ramji Sabni, which commenced amidst spiritual piety & fervour on 17th February 2007 and culminated with Puran Ahuti on 18th February 2007 at Kashyap Bhawan premises. In course of partaking Naveed, several elder members were seen meeting each other after a gap of many years hence enjoying nostalgic reunion. Another highlight of this year's Hawan function was the unprecedented interest evinced by large number of members in renewing or registering their subscriptions for our bi-monthly publication MILCHAR. The meticulously planned & organized Hawan arrangements by Shri T.K. Raina of Kopar Khairne and his team, were greatly appreciated by the community members, while our passionately involved President, Shri M.L. Mattoo could be sighted exchanging pleasantries and thanking all members for their participation at this auspicious Hawan congregation.

● **Reaffiliation of KSD with AIKS:**

According to a brief issued by Shri Shibben Dudha, General Secretary, AIKS, the Kashmiri Samiti, New Delhi (KSD) and All India Kashmiri Samaj, New Delhi (AIKS) have inked a reaffiliation document of KSD with AIKS. The decision of reaffiliation and working together of two premier

organisations was arrived at and signed after ironing out all issues that led to bad and unfortunate patch of relationship between the two organisations.

● **Abhay Rustum Sopori awarded 'Sangeet Natak Akademy Award 2007':**

Abhay Rustum Sopori, the internationally acclaimed Santoor Maestro and Music composer has been awarded the prestigious Sangeet Natak Akademy's first 'Ustad Bismillah Khan Yuva Puraskar' for the year 2006. The award, which shall be given to prominent personalities every year for their contribution and achievements in performing arts such as Music, Dance, Drama, consists of a cash prize of Rs.25,000 along with a citation. Abhay Rustum is the son of Santoor legend Bhajan Sopori.

● **Dr. Upendra Kaul Awarded:**

Noted Cardiologist Dr Upendra Kaul, recipient of Padma Shri in 2006 has now been conferred the National Excellence Award. The award, given every year to intellectuals and humanists who are rendering outstanding yeoman service to the society by T.P. Jhunjhunwala Foundation, was presented on the occasion of Republic Day. Dr. Kaul got the award for his contribution in the field of medicine.

Prof. Kaul is one of the first Cardiologists to start coronary interventions in India. He has started a number of new techniques in Interventional Cardiology which

include percutaneous cardiopulmonary bypass, rotational & directional atherectomy, coronary stenting and percutaneous laser myocardial revascularization etc.

● **Honour for Sanjiv Kaul:**

Shri Sanjiv Kaul, MD of Chrys Capital featured recently in a leading business magazine of the country. He has teamed up with the leading names of pharma world - Rashmi Barbhैया, presently CEO & MD and Kasim Mookhtiar, Chief Scientific Officer and Business head Advinus Therapeutics.

Shri Sanjiv Kaul is the son of Shri Dwarika Nath Kaul of Malad.

● **New President of KOA:**

Shri Sunil Fotedar has been elected as the new President of Kashmir Overseas Association (KOA) in USA. Sunilji is a well known youthful activist who has digitised the rich socio-cultural legacy of Pandits by establishing a number of websites during last over one decade, including KPA websites [www.milchar.com](http://www.milchar.com) and [www.zaan.net](http://www.zaan.net)



● **Dr. Ajay Chrangoo meets KPA office bearers:**

Dr. Ajay Chrangoo and Shri Bhan visited KPA on 5th January 2007 to apprise the BOT members about the past and present positions of Kashmir politics vis-a-vis Kashmiri Pandits. Those present from the KPA side were Shri M.L.Mattoo, J.L.Kak, S.P.Kachru, C.L.Raina and Shri S.Vaishnavi.

● **Medical Donation:**

KPA received a donation of rupees fifty thousand from Kashmir Photo Exhibition Group, Mumbai for

distribution among sick and needy students at Jammu camps. KPA is grateful to the Group.

● **Holocaust Day:**

KPA observed Holocaust Day on 19th January 2007 at Azad Maidan displaying banners in memory of the KP martyrs who were brutally killed by Muslim Jehadis in the Valley. Panun Kashmir (Chrangoo group) also participated in the silent demonstration.

● **AIKS initiative to start a new political party - Protest letter from KPA, Mumbai:**

Following is the text of letter dated January 1, 2007 from Shri M.L.Mattoo, President, KPA Mumbai addressed to Shri M.K.Kaw, President AIKS:

**Sub:** *General meeting of AIKS at Kolkata on 25th & 26th December 2006.*

I wish to submit the following:

1. Suggest that we should incorporate and implement 1991 resolution of Jaipur. It is possible that incorporation has been missed somewhere.
2. The resolution of starting a new political party by AIKS stands null & void as it was taken up in 'Any other business' of the agenda. Because of its importance and ramifications, this needs a special general body meeting called with 15 days prior notice for an important legal decision.
3. Time and again AIKS has been meeting various government of India ministries and even Prime Minister with a political agenda, which suffices the character of AIKS.
4. Having Political Affairs Committee already in existence, is there a need to create a new one, as we have always been advocating 'One party under one banner'. Kindly give a thought to this



● **Nuptials:**

**Ravinder**, S/o Smt. Pushpa & Shri B.L.Bakshi of B/303, Vasundhara, Poonam Sagar Complex, Mira Road (E) was married to **Leena**, D/o Smt. Bimla & Shri J.L.Kachroo on 25th February 2007 at Jammu.

**Monica**, D/o Smt. Vijay & Shri R.L.Hak of A-14, Hyderabad House, N.S.Road, Mumbai was married to **Pradeep**, S/o Smt. Chanchal & Shri Amarnath Kochar on 19th February 2007 at Mumbai.

**Sumran**, D/o Smt. Asha & Shri Amresh Jallali of Andheri (W) was married to **Hrishikesh**, S/o Smt. Vaijayanti & Shri Anant Shende on 25th January 2007 at Mumbai.

**Rohini**, D/o Smt. Usha & Shri Satish Ganju of Bandra, Mumbai was married to **Rajat**, S/o Smt. Pushpa & Shri R.L.Dhar of Jammu on 28th January 2007.

**Sumeet**, S/o Smt. Asha & Shri Vinod Ganju was married to **Namratha**, D/o Smt. Jayshree & Shri D. Subramaniam on 29th January 2007 at Jammu.

**Romel**, S/o Smt. Nirmala & Shri Piyare Lal Kaul of Andheri (brother of Dr. Chaman Lal Kaul of Versova) was married to **Monika**, D/o Smt. Rajani & Shri Inderjee Khashu on 7th February 2007 at Jammu.

**Sandeep**, S/o Smt. Lata & Shri Bhushan Lal Kaul of Thane was married to **Ratna**, D/o Smt. Asha & Shri Hari Om Singh Solanki on 27th January 2007 at Mumbai.

**Sonalika**, D/o Smt. Rekha & Shri G.L.Dhar (grand daughter of Smt. Shanta & Shri J.L.Fotedar of Chembur) was married to **Abhay**, S/o Smt. Arundati & Dr. Anand Patkar on

28th January 2007 at Chembur, Mumbai.

● **Yegneopavit:**

Yegneopavit ceremony of **Sumeet**, son of Smt. Asha and Shri Vinod Ganju, and **Siddharth**, son of Smt. Usha & Shri Satish Ganju (grand children of Smt. Roopa & Late Pran Nath Ganju of Bandra) was performed on 25th January 2007.

● **Smt. Rajlaxmi Kaul Memorial Trust - Award of Prizes to meritorious students:**

The Trust invites xerox copies of marks sheets from meritorious students who have passed the annual examination of the academic year 2006-07 in the first attempt from Standard 1 to Graduation, for awarding prizes (in the form of books). Last date for submission of marks sheets is 15th July 2007. For details, kindly contact the Trust office at G/10, Suman-III, Chhatrapati Shivaji Marg, Virar (W), 401 303. Tel: 0250-2503596, or Dr. Sameer Kaul, D/202, National Avenue, Akurli Road, Kandivli (E), Mumbai 400101. Tel: 022-28461047/65071774.

**They Left Us**

Shri Moti Lal Kachroo (erstwhile trustee of KPA Mumbai) of Pune (formerly of Ghatkopar, Mumbai) left for his heavenly abode on 13th February 2007 at Pune.

Smt. Shamrani Raina (mother of Shri M.K.Raina, Co. Editor Milchar) of Vasai, Mumbai left for her heavenly abode on 15th March 2007 at Mumbai.

**May their souls rest in peace.**



**Reaching Out** ... From Page 6

admission of a lack of routine. I imagine a beginner, a newcomer as someone who is more attentive and aware, seeking a pathbreaking success.

At this point, one could easily argue that nothing leaves life poorer than starting much but completing little, but I object to that. Let us not allow a cheerful beginning to be spoiled by such long-term negative thinking. The end always comes soon enough, be it crowned with success or otherwise. Take the opportunity to indulge in the beginner's euphoria. Let yourself be charmed. Now, as always, is a splendid time to start something new - a novel, a love affair of new relationship, an overseas chat pal, a new hobby. You could launch a humanitarian aid project, embark upon a journey to the Cape of Good Hope, or set some other new ball rolling. May be, you would like to simply start singing a song, learning to play keyboard, to knit a few stiches or invent a new source of energy. There are so many possible new beginnings. Beginning something new is fun. And I would be pleased if you can make some use of this column, because then I will not have to worry about the ending.

**Navreh Mubarak.** \*\*

**Sweet & Sour** ...From Page 7

unemployed person, stayed with him for over three months, looking for a job. I introduced him to my wife Krishna saying, "He is Jagannath Dhar!." That was typical informal and crude Kashmiri manner of talking, not prefixing Mr. or Shri before his name.

Hearing me thus, he did not take any offence but took it sportingly and had a hearty laugh, at my coarse diction and said smilingly, "Your style is same as your father's. Now go and identify your baggage. Bye, and have a nice time back home!" After that I met him for the last time on January 29<sup>th</sup>, 1977 at my niece's wedding at Delhi.

Sunday 8<sup>th</sup> Oct. 2006 was a dark Sunday for all who knew Mr. JAGANNATH DHAR, affectionately called LALA SAHEB by his near and dear ones. On this day LALA SAHEB, was recalled by his Maker to the ultimate abode. This is the cycle of life. Everyone has to depart from this planet, but there are some who leave a void behind which no martal can fill. LALA SAHEB was one such person and I salute him for whatever he achieved in life, through discipline, dedication and dexterity, though he started from very humble beginnings. \*\*

**Kashmir Shaivism** ...From Page 12

the functioning of the sun and moon has taken its end is the external meaning of *Shivaratri*. When the outgoing breath, ingoing breath and all notions of mind have stopped completely, that is the internal meaning and that is supreme *Shivaratri*. With internal *Shivaratri*, you have the rise of *cidananda*. And that rise of God consciousness will never occur when there is breathing in and breathing out, or when there are thoughts in your mind. That unique *Shivaratri* will take place only when these three; ingoing breath, out-coming breath and all thoughts have ceased completely. That is what is known as the real marriage of *Shiva*

and Parvati, the union of the energies of *cit shakti* - universal consciousness (*Shiva*), and *ananda shakti* - universal bliss (*Parvati*) – the rise of God consciousness.

In an impromptu talk, given in 1990 (about one year before his passing), Swami Lakshmanjoo gave the following description of *Shiva ratri*: "*Shiva ratri* means white night, it does not mean dark night! Shiva is white, and *ratri* means night. So, *Shivaratri* is that night which is bright, white, brilliant and glittering. It is that night where all things are visible. Actually *Shivaratri* is a bright night for yogis and a dark night for limited beings, because limited beings feel darkness at night."

Swami Lakshmanjoo concluded his talk by saying that *Shivaratri* means that night where you are filled with the *shaktipata* (grace) of Lord Shiva. It is that night on which Shiva bestows intense *shaktipata* to whom ever he pleases. \* \* \*

**Paying Tribute** ...From Page 20

Kashmir were his students including his own nephew late Dr. D.N.Dhar and his sons Sh. K.L.Dhar and Sh. M.K.Dhar who played at school, college and university levels, besides their academic merits in their professions. In his later life too Master Kashi Nath Dhar had to see number of tragedies. His nephews, his elder brother's sons and only late sister's son Dr.Ramesh Kakroo, the famous orthopedic surgeon and his elder daughter and grandson (the present writer's wife and younger son) all died in their young ages and he himself died in exile like his other members of the community far away from their homes in Kashmir. He was

really a model of his school motto; "In all things be men". We salute Master Kashi Nath Dhar as a legendary teacher and a sports wizard of repute.

**Awakening is ...** ...From Page 24

Awakening also means social consideration about the status of the woman, which the Swami did through the rehabilitation system of *punar vivah* (widow remarriage), in case of a young widow. This was really a drastic revolution in the popular Hinduism, which he undertook, and provided the Shriti and Smriti proofs. Now Swami Ji is adored for his social reforms, promotion of Sanskrit and Hindi. It was the vision of Swami Ji that English is being taught in the DAV institutions, along with the traditional Sanskrit in the Gurukul system. The great Sanyasi as he was from the spiritual point of the Vedas, he was also the highly awakened leader of the religio-cultural renaissance in India. His quotes published in the Dayanand Commemoration Volume, in celebration of his 50th Nirvana day in 1933, focusses his visionary awakening: (1) "The world is fettered by the chain forged by superstition and ignorance. I have come to snap that chain to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom." (2) "Though I was born in Arya Vartta (India) and live in it, yet just as I do not defend the falsehoods of the faiths and religions of this country, but expose them fully in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned." ❖❖



 Letters 

► **'Satanic Holocaust': Author replies:**

Please refer to the letter by Shree Avtar K. Misri published in Milchar (Nov-Dec). In my article 'Satanic Holocaust of Kashmiri pandits', I have never said that the Muslims as a community are responsible for the ethnic cleansing of the legendary Kashmiri Pandits. I have praised Sultan Zainul Abidin, Qadus Gojwari and many others who were secular and tolerant in outlook. I have extensively worked on Islamic Studies and published four books - Glimpses of the Islamic World, Prophet Muhammad, Economic System in Islam and the Muslim Freedom Fighters of India (3 Vols) on the subject. I am well aware of the Islamic principles and the Muslim community. Who does not know Nuruddin Rishi, the great saint, and the influence of Rishi order in Kashmir. It is only because of religious fundamentalism, dogmatism, intolerance, selfish interests and personal greed that the people of Kashmir have suffered since centuries. This fundamentalism can be in any religion. Remember the crusades between the Muslims and Christians. Kashmir had closer relations with Central Asian Khanates, Afghanistan and Persia. There was direct influx and influence of not only Muslim saints and sayyids, but also those of fundamentalists who applied every method for forced conversion. The iconoclast Sikander, bigoted Ali Shah, dogmatic Haider Shah, sectarian Chaks, intolerant

Aurangzeb and tyrannical Afghans will be feeling stung in their graves for their acts of cruelty and brutality against the Kashmiri Pandits. Kashmiri Pandits are the Aryan Saraswat Brahmans. So any reference to Brahmans in my article refer to the Kashmiri Pandits and not to priests. Most of the Hindus in Kashmir are Brahmans because due to mass conversions lower castes scumbed to pressure but the Brahmans retained their caste.

**Satish Ganjoo**

Satnampura, Phagwara, Punjab

► **Reply to Shri Raj Kumar Pandita:**

In his rejoinder (Milchar Nov-Dec 2006), Shri Raj Kumar Pandita has refuted the mental feelings of Shri Misri. It seems Shri Pandita is more a philosopher than a humane. No doubt Shri Pandita's perception is beautiful, but at the same time there is a rub in it so far his thinking is concerned. In a swift manner, he has refuted the sentiments of Shri Misri without going through his article between the lines. Though Shri Pandita has brought forward several cogent arguments in support of his theory, but that won't go down as he has failed to make out his sentiments in its true perspective.

Shri Pandita should know that Shri Misri's article is based on the teachings of Lord Krishna to Arjuna in the Bhagvad Gita and this is known as Karma Theory.

**Manmohan Ambardar**

Satara



# मिलुच्चार

कश्मीरी पँडित्स अँसोसिएशन, मुम्बई का अधिकृत प्रकाशन

वर्ष: ४ अंक १

हिन्दी कश्मीरी भाग

जनवरी-फरवरी २००७

## इस अंक में

- |                                    |          |
|------------------------------------|----------|
| ■ तुहुंज चित्थ वॉन्न               | पृष्ठ ३७ |
| ■ कविता                            |          |
| ◆ जु गज़लु                         |          |
| - मोती लाल मसरूफ                   | पृष्ठ ३७ |
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| ■ कथ                               |          |
| ◆ तमुहस तमुन                       |          |
| - हृदय नाथ कौल रिद                 | पृष्ठ ३८ |

## तुहुंज चित्थ वॉन्न

मिलुच्चार छु मे बराबर वातान तु अमि बापथ छुस बु तुहुंद शुक्रगुज़ार। मैगज़ीनस छु द्रह पतु द्रह रंग हुरान। सफन हुंद तादाद ति छुवु त्वहि बडोवमुत, यि छु रुत कदम। रोज़िहे जान हरगाह यि मैगज़ीन र्यतु वार नेरान आसिहे। तिथु पॉठ्य हेकिहे यि ज़्यादु ज़बर पॉठ्य कौमुक्य मसलु वदि कँडिथ।

म्यॉन्य नज़म 'कौआ' (मिलुच्चार नवम्बर-दिसम्बर २००७) छुवु त्वहि गज़ल वँनिथ छॉपमुन्न। बहरहाल शुक्रियाह।

तुहुंद रुत कांछन वोल

**अर्जन देव मजबूर, जोम**

## जु गज़ल - मोती लाल मसरूफ

### सपुद पुर यि लोलुक पैमानु रोज़्या

सपुद पुर यो लोलुक पैमानु रोज़्या।  
 अँछन मंज दँरिथ ओश दुर्दानु रोज़्या।।  
 गुंदुन छुय अमारस मुन्नर तनि शबाबस।  
 छु यावुन कंडचन प्यठ यि नज़रानु रोज़्या।।  
 हरख पोश योदवय छ्वनन चूनि लोलस।  
 बरख क्या च़ु हलमस यि दामानु रोज़्या।।  
 छे हेन्य साम लॉजिम अथ गाटुजारस।  
 खबर वख पगाह म्यानि अनमानु रोज़्या।।  
 खता खारु क्या यावुनस गुल परेशान।  
 छु टूरिस अंदर बंद यि मयखानु रोज़्या।।  
 कन्यन थाव खँन्य खँन्य 'मसरूफ' हरफन।  
 पता छा वतन हुंद यि मीज़ान रोज़्या।।

### या तु छ्वकन ताज़ु करख वन्योमय

या तु छ्वकन ताज़ु करख वन्योमय।  
 कथु वछु यि खाब सरख वन्योमय।।  
 पेय हँरिथ वँथुर एहसासुक्य वतन।  
 शीशु पटचन क्या च़ु परख वन्योमय।।  
 स्नेह छु गोमुत रॉस्य नाग होख्य अँछन।  
 ओश नु टार्यन तु क्या हरख वन्योमय।।  
 गोव तु दॉग्य नूर सुबहुक, प्रवु दँजिथ।  
 म्वखतु कथ शबनमु जरख वन्योमय।।  
 या तु कडख मानि 'मसरूफो' कथन।  
 ज़ॉव्यजारस या तु सरख वन्योमय।।

## कथ - हृदय नाथ कौल 'रिद'

### तमुहस तमुन

मँग्य मँग्य ज़ामुत कुन तय कीवल  
खानुमोल अलाल खान,  
लॅम्य लॅम्य पास येलि बॅहिमि जमॉच्च गव  
बब मॉज गॅयि हर्षस  
डोनेशन दिथ मॉल्य दिवुनॉवुनस  
अँजीनेरी मंज़ सीट  
परुनस मंज़ कम, यावुगी मंज़ हुर  
रुज़ तस दिलचस्पी  
च्वन वॅरियन हुंद कोरस सतन मंज़  
कोरुन मसा मुकमल  
च्वचि बॉगराव्यख, तॅहरि कर्यख  
तय हवन कोरुख सतिदीव  
कसालतन अदु काल स्पॅटरुच  
येलि मीजिस नोकरी  
साथ वुछिनॉविथ टेकनि कज्यख  
तय सूज़ुख क्वलावॅली  
टेकनि रलॉविथ सतव गरव हॉव  
तानस दिलचस्पी  
नेचिव्य वॉल्य मँज कोर्यन हुंज़ स्वानेह  
फोटुव तु पीरु वोटुर  
पय कोर द्वशिवुय दर्यव ज़ि तलु क्याह  
छु ओसमुत ओरुक दोर  
कांह मा ओसुख दोब दून सुन्न वाज़  
गोर या व्वन्य कांदुर  
बेयि क्युथ छु कोरि तय गोबरु वाजेनि हुंद  
मिज़ाज़ु, म्यंग, स्वबाव  
मंग मंग मा रोज़ि, म्यंग मा हावन  
क्युत मा कोरि करन ?

कोरि वाल्यव पुछ अँकिसुय अँकिसुय  
कोरुख पानस तसली  
द्योत द्योत क्युथ वाति, खॉतिर क्युथ व्वथि  
ओस गोबरु वाजिनि ख्रोव  
“कूर छय गाव मॉज, संस्कारु वाजेन्य  
सुशील तु सीवाकार,  
कोरि वॉलिस छय सथ लबु स्वनु संज़ु,  
हज़ त हवस नेरी  
युथ च्ने गछी, त्युथ गॅछ्यतन मे पानस” दिचुहस ज़मानथ  
नेचिव्य वाल्यन खोत अख गरु टारि  
अख कूर गॅयख पसंद  
कोरि वॉलिस येलि शेछ वॉच्च,  
तॅम्य ज़ॉन्य कोरि हुंज़ बाग्यवॉनी  
यखदम दोर्योव, कूर करुनॉवुन लॅडकस मुलाकाथ  
पतु गव वख्ता, लॅडक वाल्यन हुंद आवुय नु “अवु” या “ना”  
तिम ति क्याह करुहन, नेचिवी येलि ज़न कोरुनख तमुहस तमुन  
प्यठ लदुनॉवनख रब, कडनॉविथ टेक्यनि तु कथि दजि दूद  
“हा गोबरु, ब्रॉतुय वॅन्यजिहे,  
मे छुमवु कोरमुत यपॉरी क़ोल”  
“बु हय मंदुछोस तु खूचुस तोह्य मा गॅछिव खफु, मॉनिव नु”  
“करनु येलि नु मंदुछोख तु खूचुख, वननु कवु ?  
व्वन्य वनतम, यस सुत्य कोरुथ च्ने, स्व कमि जॉच्च हुंज़,  
तॅमिस छा सॉन्य व्वथु बेठ” ?  
“मुदा छु आसुन्य हम-आहंगी, बाहम दून बॉच्चन ।  
ज़ाथ बूथ, गरुबार, सनसकारु अज़ ताम छा काँसि वॅजमुच्च तन”  
अमि पतु शोयि रेत्य बटु गज़ुटस मंज़ आव मैट इश्तिहार,  
“त्रुह वुहुर तलाख शुदु अँजीन्यर बटु कोट छांडान  
सनसकार्य कॅट” ।

## नज़्म - मोती लाल खर कश्मीर में गर्म है मौत का बाज़ार

अक्सर सोचता हूं  
कलम उठाऊं तो क्या लिखों मैं ?  
वह जुल्म व सितम की दास्तान लिखों  
वह खून रेज़ियों का किस्सा बयान करूं ?  
लल द्यद और नुन्द ऋषि की ज़मीन पे हैं आज  
जो कभी तहज़ीब का मरकज़ रही वह ज़मीन  
आज मज़हब के नाम पर  
टैंक, बंदूक, तोप, मिज़ाइल  
सभी नाचते हैं वहां  
गर्म है मौत का बाज़ार अभी  
दुंदता हूं कश्मीरियत के भाईचारे को  
हज़ारों कातिल नज़र आते हैं वहां  
जो सरहद पार के मालिकों के इशारों पर  
कश्मीर को खंडरों में बदल कर  
नई आज़ादी के नाम पर  
कश्मीर की वादी को नये लिबास में लिये  
हथियारों से लेस  
कश्मीर की रौनक को रोंध रहे हैं वह  
यह कौन हैं ?  
मैं अक्सर सोचता हूं  
कलम उठाऊं तो क्या लिखों मैं ?

**कॉशुर परुन छुनु मुश्किल,  
दफ कल गछि आसुन्य ।**

★★★

**कश्मीरी पढ़ें और बोलें,  
यह हमारी मातृभाषा है ।**

## क्या कहें? - राजेश कुमार क्योंकि यह हिन्दुस्तान है - २

मुगल यवनी पुर्तगाल फिरंगी  
दो हज़ार वर्षों से दास रहे, इतिहास साक्षी  
तभी तो जनमानस में है संकीर्ण मानसिकता  
क्योंकि यह हिन्दुस्थान है।  
माओ नक्सली अलगाववादी, घुसपैठिये  
करें कत्ले आम, चरित्रहरण और बम विस्फोट  
तभी तो लष्कर-ए-तैयबा जैसों को तौबा नहीं करा पाते  
क्योंकि यह हिन्दुस्थान है।  
कानून अंधा, मासूमों पर अत्याचार  
सैनिकों का हाल, बलि का बकरा  
तभी तो प्रताडित लोग बैठे हैं बगावत पर  
क्योंकि यह हिन्दुस्थान है।  
मदू प्रकरण या हो उपहार व बमकांड  
न्याय में विलम्ब, अन्याय का प्रतीक  
तभी तो न्याय की आस में कई परलोक गये सिधार  
क्योंकि यह हिन्दुस्थान है।  
सोने की चिडिया वाला यह देश  
कई राजनीतिक चोला बदले और भेस  
तभी तो गरीबी, महंगाई, अराजकता है बरकरार  
क्योंकि यह हिन्दुस्थान है।  
आए दिन बंद हडताल रास्ता रोको  
गरीबी उन्मूलन, महंगाई पर रोक  
बंद करो यह नारे झूठे आश्वासन  
रोकिये भ्रष्टाचारी और घूसखोरी  
दया शांति, निंदा धिक्कार  
ऐसे शब्द अब हो गये हैं बेकार  
शांति प्रक्रिया में क्रांति केवल  
कठोर शासन और युद्ध से  
तभी तो रहेगा जीवित यह हिन्दुस्थान।



**Smt. Sham Rani Raina**  
**(1933-2007)**

अच्छेष्टा अर्धभूतानां मैत्रः ककन एष च।  
निर्ममो निरहंकारः क्षमदुःखशुखः क्षमी॥  
अंतुष्टः अततं योगी यतात्मा दृढनिश्चयः।  
मर्यपितमनोयुद्धिर्यो मन्त्रकृतः अ मे प्रियः॥

- श्रीमद्भगवद्गीता १२/१३-१४

(जो किसी से द्वेष नहीं करता, लेकिन सभी जीवों का दयालु मित्र है, जो अपने को स्वामी नहीं मानता और मिथ्या अहंकार से मुक्त है, जो सुख-दुःख में समभाव रहता है, सहिष्णु है, सदैव आत्मतुष्ट रहता है, आत्मसंयमी है तथा जो निश्चय के साथ मुझ में मन तथा बुद्धि को स्थिर करके भक्ति में लगा रहता है, ऐसा भक्त मुझे अत्यंत प्रिय है।)

With profound grief, agony and sorrow, we inform the sad demise of our beloved mother Smt. Shamrani Raina, originally of Baghi Sunder Bala, Chhattabal, Srinagar. She left for her heavenly abode on 15th March 2007 at her worldly home in Vasai, Mumbai.

We pay our respectful homage to her sacred memory and pray to Almighty to bestow peace upon her noble soul.

**Grief stricken**  
**Raina Parivar**