



मिलचार

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Shiva is white as camphor is, and is of the golden color. He is the very embodiment of Karuna - compassion. He is the very essence of the universe. He adores Himself with Vasuki serpent. His abides is the inner recesses of the heart of the Yogis. I pay my obeisance to Him along with His consort Bhavani, who is verily, Parvati Durga.



Painting on Swami Amarnath Cave Lingam by C.L.Raina (USA)

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Message from the President - M.L.Mattoo

Between Ourselves



amaskar. April and May months have been very busy as I happened to be away at Jammu. Taking advantage of my presence as usual, I visited various migrant camps to ascertain personally the needs of sick and other deserving persons who had sent their applications to Kashmiri Pandits' Association, Mumbai, requesting Medical, Educational and General assistance. Following this, about 30 deserving applicants were selected and called to a small get-together at Durga Nag Trust, Barnai, along with the Jammu press. At this gathering, in the presence of press and some NGO officials, we distributed cheques among these applicants from Battal Ballia, Nagrota, Muthi, Purkhoo and Mishriwala migrant camps. Total amount thus distributed was Rs. 61,000.00, out of which Rs. 39,000.00 was given as educational assistance to students, both boys and girls, from the amount of Rs. 50,000.00 donated by Kashmir Photo Exhibition Group, Mumbai. Balance Rs. 22,000.00 was given to cancer/kidney/neuro patients.

KPA is proud to inform you that our activities were appreciated and highlighted by the local press Excelsior and other news papers. We are thankful to the press for their

recognition.

Kharghar Project :

As you are aware, the foundation stone of the 'Sadan' was laid on 'Nevreh' day, 19th March 2007 through the hands of President Shri M.L.Mattoo, Vice Presidents Shri J.L.Kak and Shri S.K.Kaul, Gen. Secretary Shri S.P.Kachru, Treasurer Smt. Meena Wanchoo, in presence of the large distinguished gathering of our community. The auspicious ceremony was performed by our community Panditji, Shri Ramji Sabni. Cold drinks and short buffet lunch including 'Tahar' was served to all present.



At the above function, we received following offers of contribution for the construction of our Complex:

I am very glad to announce that Souvenir 2007 has yielded total collection of Rs. 3,97,500.00 which is the highest ever.

(1) Rs. Twenty lacs against booking of 'Multipurpose Hall' in memory of (a) Shri Maheshwar Nath Kaul and Smt. Sukhraj Kaul, (b) Shri Shyam Lal Shakdhar and Smt. Sharga Devi Shakdhar, by the Managing Trustee Smt. Asha Wazir, Mumbai. (2) Rs. Six lacs against sponsorship of 'Charitable Dispensary' in memory of Shri Sham Lal Wazir, by Shri Surinder Wazir, Mumbai. Towards these sponsorships, we have received Rs. 5.00 lacs and Rs. 1.50 lacs

respectively as advance instalments. (3) Rs. 50,000.00 as Ist instalment against the sponsorship of One-room donation of Rs. 2.00 lacs by Shri Girdhari Lal Dhar in the name of Smt. Susheela Dhar Charitable Trust, Bandra. (4) On Hawan day, we received further donation totalling Rs. 2,58,505.00 including instalment of Rs. 1.00 lac towards the sponsorship of One-room by Smt. Amrita Kachru and Shri S.P.Kachru together. (5) Late Shri M.L. Bradoo - Rs. 3.0 lacs. (6) Shri Ashok Tiku (Two rooms) - Rs. 1.0 lac advance against Rs. 4.0 lacs & more. (7) Dr. Tej Kuchru (One room) Rs. 1.0 lac. (8) Shri Abhay Aima (One room) Rs. 2.0 lacs. (9) Shri R.N.Bakshi (One room) Rs. 2.0 lacs.

We are very much grateful to all the baradari members, donors/ sponsors for their kind and benevolent contribution for this noble cause. We now hope all will initiate action by way of Rs. 11,000.00 contribution per life-member and send in their cheques to Kashmiri Pandits' Association, Mumbai. As on today, pile foundation work is complete with various tests carried out to proceed for further structural work, which is presently in progress. I must thank Shri Chand Bhat (Nerul) for having spared his time supervising the work on daily basis in hot sun and rain.

I would suggest that members who have desire to help us in voluntary work for collection should form their own groups in their areas to collect the donation for this noble cause.

Annual Fund Raising Function :

This year we received an overwhelming response to our approach made to the biradari

members for advertisements in our Souvenir 2007. I am very glad to announce that this effort has yielded total collection of Rs. 3,97,500.00 which is the highest ever. I am personally thankful to all our sponsors, advertisers and all others who helped us to achieve this target. ❀❀

**Kharghar Donations
March-June 2007**

Shri Satish Ganjoo	Rs. 5001
M/s Libra Techno Ltd.	Rs.150000
Smt. Sukhraj Kaul Trust	Rs. 500000
Smt. Susheela Dhar Trust	Rs. 50000
Shri Vijay Moza	Rs. 20000
M/s Popular Plastic House	Rs. 11000
M/s Bliss Pack (India)	Rs. 11000
M/s PSN Chemicals	Rs. 11000
M/s Amisha Vinyles Pvt Ltd	Rs. 2501
Smt. Nilima Khosa Misri (New Zealand)	Rs. 11000

Total: Rs. 766501.00

They Left Us

Pt. Lassa Kaul, brother of Shri P.N.Wali (Editor-in-Chief, Milchar) left for his heavenly abode on 4th April 2007 at Jammu.

Shri Lambodhar Nath Raina (Andheri), husband of Smt. Ratan Rani and father of Shri Yogin Raina (Worli), Smt. Saroj Sathu, Smt. Rajni Bakshi and father-in-law of Shri Ram Narain Bakshi, left for his heavenly abode on 10th April 2007 in Mumbai.

KPA conveys its heartfelt condolences to the bereaved family.

Editorial - P.N.Wali

A Political Party of KPs

For a long time, deliberations have been going on at various places whether KPs should have a political party of their own. Even a resolution was passed by AIKS at its Kolkata meeting to explore ways for the same. It appears that a group has declared the launching one, with the name J&K National Democratic Front (JKNDF).

Ever since the exodus and even before that, some people in the community have been talking of a political party of our own. Kashmir Minority Forum was one such small effort in the pre-exodus days. KPs have a large number of associations/samaties in various parts of the country (and even outside the country). These are usually declared by their respective constitutions to be non-political. Let us analyse what we mean by being political or otherwise.

Politics, to my understanding, is any activity to acquiring/sharing or fighting for power as it devolves from the STATE. Power once acquired, helps the group or an individual to achieve its cherished goals, good bad or indifferent. Since the advent of democracy, power flows through elected persons or bodies. And politics

is, therefore, involved in acquiring significant influence on such persons or bodies. It means standing for elections, supporting or opposing candidates or forming alliances.

These are of course legitimate activities which any one is entitled to do. Incidentally democracy also legitimises the rule of majority over the minority (where fifty one fools can rule over forty nine wise men).

KPs are entitled to exercise this option. But where does that lead us? We are a microscopic minority and the possibility of getting power are minuscule. Even what ever number we have, the same is scattered over thousands of places not withstanding bigger chunks in Jammu and Delhi. We could ask for a reserve constituency or two at some sordid place. But that will be opposed by those who could have granted it, those holding elected posts now.

We should also not undermine the fact that we will lose what ever sympathies we have been able to garner from the established order so far. They will consider us as



Ever since the exodus and even before that, some people in the community have been talking of a political party of our own.

their competitors. We could bargain support for benefits, with any party. But will we have enough to count in the political game. It is often said that the powers that be, do not listen to us, our issue, our grievances, etc. I feel that our wish to float a political party is our reaction to this gross indifference to our cause. We hope it will change if we have a party of own. Will it? On the other hand there may be greater indifference if not antagonism.

KPs individually find some place in various political organisations. May be by this they are able to garner some support from each outfit, without community being committed to any one in particular. We have to live by our wit. We have to manage support from everywhere. Our demand is rule of law. We are entitled to be listened to. Among the many associations we have, there has been one that stood by the creed of politics. It was Panun Kashmir. You know how it fragmented. Some people believe that the fragmentation was engineered by larger political forces, when they saw Panun Kashmir becoming powerful. Even Panun Kashmir did not participate into any election. It, on the other hand advocated boycott and destroyed almost a near chance of two or three KPs getting elected by freak circumstances created in the first election held after exodus.

Of course we should show disdain for the political groups who are more indifferent to us than others.

This is a point of view. ⊗⊗

| काँशुर परुन छुनु मुश्किल, दफ कल गछि आसुन्य। |



Letters



❖ The President's absence in March-April 2007 issue of Milchar is conspicuous. In Jan-Feb 2007 issue, you wrote about the Annual Hawan (February 2007), a sacred annual event for over four Decades. In your absence in March-April issue, some ungenerous soul has changed the Annual Hawan to 'Special Get-together' on page 35 & 38. Unless I missed the 'Party', I consider this lapse a 'Sacrilege'.

- Avtar K Misri, Bandra

❖ टाठि रैना साँबु, नमस्कार। दय कॅरिनवु हमेशि रुत। प्रानि चिठि सुत्य सोजुमच्चु म्यान्यव तखलीकव मंजु स्यठहन होवु नु वुनि त्वहि प्रकाशनुक गाशुय। ताहम छुसवु बु अख अफसानु तु अख उर्दू गज़ल तुहँजि सीवायि मंजु सोज़ान। व्वमेद छम त्वहि खसुनवु टारि तु तोह्य दियिव यिमन पनुन्यन मॉर्यमँद्य तु हरदिल अँज़ीज़ रिसालन मंजु अनकॅरीबुय जाय। तुहँजि पूज्य तु टाछि ज़नम दात्री हुँदि स्वर्गवास सपदनुच खबर पॅरिथ सपुद स्यठाह अफसूस। माजि हुँदि गुजरनुक द्वख कोताह कूठ छु आसान, यि ज़ानि सुय यस गुदर्योव। तुहुंद द्वख छु अथाह। दय दीनवु होसल।

- हृदय नाथ कौल रिद, वडोदरा

लेखक अपनी रचनायें संपादक को ई-मेल भी कर सकते हैं। हमारा ई-मेल आई-डी है :
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Reaching Out - S.P.Kachru

TOP SECRET



any politicians, policemen, lawmakers, law breakers, protectors, perpetrators, professed lovers etc. have one thing in common. They all participate to a great degree in the delights – as well as the burdens – of sharing a secret. That is why we are jealous of them, for the secret fulfills a truly basic human need. A secret is absolutely wonderful ! Whether wife discovers it while scrumptiously rummaging through husband’s drawers, or Saas ji eavesdropping outside closed doors of Bahurani, whether we share it in furtive whisper or stoically keep it to ourselves, a secret is the perfect synonym for excitement & adventure.

Nothing unites people than having a secret in common. Secret societies, conspiracies & intrigue benefit from the power & attraction of a secret.

A secret can be a burden too, if we have to keep it to ourselves. But the difficulty of keeping a secret cannot outweigh the delight of discovering one. Nothing unites people than having a secret in common. Secret societies, conspiracies & intrigue benefit from the power & attraction of a secret. And the good news is – there’s a secret around just about every corner. So while there is no dearth of secrets, the trick is to retain a sense of curiosity.

Most people have a secret or two. A friend of mine once indulged in the

fun of calling up all sorts of people on the phone & whispering "I just chance to know a couple of those things & goings on etc." into the handset in his most conspiratorial voice.

Actually he knew nothing at all but almost all of the people so addressed were nevertheless astonishingly quick to realize which of the secrets he claimed to 'know'.

Secrets lie in wait just beyond our own four walls for the open mind-well, atleast if one of the walls borders on a neighbouring flat. What goes on there day & night, why this neighbour returns so late in night, who is that



frequent visitor of theirs? What mysterious fates are lived out behind the doors & windows which we pass by so innocently? Nothing but uncharted territory on our maps. All of animate & inanimate nature offers us nothing but secrets – the minute we care to look.

But you need not become too inquiring and marvel at every single thing from now on. A spark of curiosity is enough to confer undreamt of allure on life. If that is not enough for you & then I recommend that you adopt a

(Contd. on Page 25)

which brought a sociocultural change here. This ascendancy was so vigorous and dominating that it could not be washed off for centuries; and is reflected even today. The food habits in Tajikistan, Uzbekistan, Iran, Afghanistan and Kashmir are almost same. The credit of islamising the society of Kashmir goes to Iranian saints, sufies, artisans and other men of letters. The internal turmoil and Timurid incursion in Iran and other parts of Central Asia compelled these emigrants to abdicate their native land and move towards Kashmir. In Kashmir, Buddhism was being replaced by Saivism- the worship of Lord Siva. The Muslim missionaries had a direct confrontation with Saivism. However, the Muslim emigrants exerted every effort to create a Muslim society in Kashmir. The great saint Sayyid Ali Hamadani, who planted the sapling of Islam in the Valley, was from Hamadan in Iran. Baihiqi Sayyids, who came from Baihiq (Khurasan) were received with great respect and provided prestigious positions. But due to their involvement in the local politics, they were exiled, then resettled and finally slaughtered. The intellectuals and scholars from Iraq also found Kashmir as the best springboard for their activities. The scholars were encouraged and even provided 'Jagirs' in Kashmir. Mir Shams-ud-Din Iraqi, who visited Kashmir twice, was the founder of Nurbakhshiya order, a sect of Shiaism, in the Valley. The mission of Mir Shams-ud-Din was to strengthen the roots of Islam here. In the mid-16th century A.D., the relations between Kashmir and Iran suffered due to the sectarian frenzy between Sunnis and

Shias in the Valley. Mirza Haider Dughlat, who ruled Kashmir from A.D. 1540 to A.D. 1551, sowed the seeds of discord between these two sects of Islam for his selfish political motives. This religious rivalry between the two sects even continue today; and the so called religio-political leaders-who are bigoted with ultra-Islamic mentality, exploit the situation for their own personal and individual interests. The present political turmoil in the Valley of Kashmir, which started in A.D. 1989, is also the creation of these so-called leaders and guardians of society. Kashmir, which was a great center of Buddhism and Saivism in the past, cosummated a dignified place in the Islamic world when in A.D. 1699, during the reign of Aurangzeb, the Sacred Relic of Prophet Mohammed arrived here. The Sacred Relic was brought by Nur-Ud-Din Ishbari, an affluent Kashmiri merchant, from Bijapur(Deccan) and lodged in Hazratbal Mosque at Srinagar. With the advent of Islam in Kashmir, an interwoven Hindu-Muslim culture emerged. Both communities influenced each other. The newly converted Muslims never gave up their Hindu customs. The Hindu shrines and spots of pilgrimage were considered sacred by these converts. Even intermarriages took place in the upper classes. The Muslim rulers married Hindu ladies and allowed them to profess their own religion. Hindus learnt Persian and became great scholars. However, Sanskrit learning remained confined to Hindu community. But Islam could not dominate the traditional society of Kashmir.

(To be continued)

A Peep into the Past - P.L.Zutshi

RETURN OF THE BRAHMIN = 4

The date less Panchastavi is soul-stirring hymn that grips each Vitastian Brahmin from Kashmir. It is an emotional rendering in praise of the Divine Mother who is the beginning and the end of the Universe of creation. By now most of the Vedic renderings were already in the air. People were equipped in the divine thought and principles. Last two thousand and five hundred years, however disturbed by the advent of iconoclasts since over thousand years by now, Kashmir history is strewn with Brahmins of great scholarship in the field of sociology, religion, literature, history art and critique.

The compositions of Abhinavgupt, Somdeva, Bilhana, Kalhan, Mahima Bhat, Kuntaka, Anandvardhana, Jonaraja, Lallded, Nundrish, Rupded, Arinmal are unique. These are most prominent men and women but not all, who are often quoted. There must be, as many may believe, scores & scores of people who scripted without appending authorship. Nilmata Puran is available in several manuscripts where the authors are not known.

Here then one may conclude the Portrait of people who looked for

something unique, something exclusive and believed with conviction that it is available in the nature's abundance. There is a belief again, that whole lot of these



people was not available for the Foreigner's attempt at the caricature of the 'Brahmin from Kashmir'. That it has been incomplete and partial – may not be wholly incorrect.

That anthropological science of non-Historical or pre-Historical period needs established observations as proof goes without saying. However, the population that has emerged out of this history bears numerous basic traits which when used and analyzed should satisfy the quest.

The renderings in Nilmata-Puran, though given in a mythological vein, provide a desired insight into very basics of these people and place living far away from the luxury of the life as in the plains and remote to the extent of being easy to

forget and neglect too. It appears to have been their exclusive choice for penance in those remote times Later qualified as Brahmins, a people who

Kashmir history is strewn with Brahmins of great scholarship in the field of sociology, religion, literature, history art and critique.

would like to journey to the unexplored absolute heights of knowledge and knowing while wantonly undertaking the hazards of it, they set for us well deliberated road maps as hymns. Their authored findings are soul stirring. *'Karma and the mental conditions of men-women, builds their destiny that arouses a bondage of sorts'*. The 'future' Buddha, proved it, and put it to us, to accept the same as a fundamental truth. The Vitastan-Shaivites; built the beliefs that, 'the Self has an absolute existence and it does not require any help in feeling it. Every seed is given to sprout into a plant'.

This kind of Brahmin thus projects, a population of Shivgans, or the family of the 'Lord'. It has to be believed that the Brahmin from Kashmir did not suffer any waver in this thought process until recently under threats to life. In a way the beliefs set the feelings that life and its conscious field was pre-set and unless one resigns unto the Creator, The right and wrong commitments and actions stay intertwined with the bondages that have to unfold.

Kalhan Pandit developed a saga of history – the oldest history book of an oldest section of mankind – Raj Tarangini, from out of tell tale stories set in his time also quoted as events. His principal source for earliest Kings has been Nilamata Puran where exists Sage Nila, Suvarata's schoolbook narration of history in his next reference. He also refers to Khamendra (990-1065 A.D) who was a scholar in his own right having presumably translated into Sanskrit the *Vrihat-Katha – the Great Story*, a work of 100,000 verse of Gunadhaya in

Pisaca dialect and ancient *Pushto* written in first century of the Christian era.

Kalhan Pandit adds, rather more in support of himself, 'who else is capable of making vivid before one's eyes pictures of a bygone age barring the poet and the Creator who create naturally the delightful production?' While the history does reveal, though only very partially also, about the people as well, it is their very physical being which is more relevant to a write up of their ethos or the story of their gains and achievements against their well enunciated objective life.

Eternal time :

Historicity of a human system or a society, steals the importance to an extent of leading the imagination to an acceptance of the narrative in the continuation of Time. The Indian Civilization in this context may be accounted since 'Late-Pliocene' Time. When we are given to agree with the *Yug* division of time, 'Late-Pliocene' corresponds closely to the beginning of 'Satya-Yug' (Kreta-yug) i.e. around {<4 m.y.}. With 'Satya-Yug' begins also the cycle of four 'Yugs'. Incidentally this is the period when begins also the collusion of Indo-Tibetan-Plates and the initiation of the rise of Himalayas. 'Satya-Yug' ends after 1.728 m.y. to give place to 'Tretya-Yug' or the '*Ramayanic period*'. The Ram-Katha could have taken place towards the end of 'Late-Pliocene', or the end of 'Tretya-Yug'. In the cycle of Yugs the 'Dwaper-Yug' or the '*Mahabartian Period*' begins around eight hundred sixty seven thousand years b.p. (before present).

(To be continued)

sunshine. End of rains meant Kite season was upon us.

For some of us making kites of trace paper from last years Drawing Books was economical. Making Manja was tedious but fun. Left over Bamboo (from making kites) was used to make Stars & Phanus for the Diwali and later New Year which was round the corner. Diwali Holidays were suddenly upon us. Tennis Ball Cricket in the mornings, Playing with Marbles, the Tops (Lattoos), and of course flying the kites in afternoon and evenings was usual.

Time flies when one is young. Diwali, and suddenly Christmas and New Year, a great experience as Orlem Malad was mainly Christian dominated. Soon January became February and in a blink of an eye March was upon us bringing mainly examination fever and plans for the long Hot Summer to follow. For most of us it was stay put and no dream of vacation to any hill station.

There was no weather forecast then so the Gods had no choice but to bring rains 7th June on schedule.

April was examination time, the results, promotions and so on. Mercifully late April all schools closed. Long Hot Summer meant doing nothing. Inside the rooms it was intolerably hot. Fortunately small verandas were well shaded where we would relax and play Carrom, Ludo, Snakes and Ladders etc. Skies were cloudless and air breathless. The Sun

scorched the earth mercilessly. We suffered equally.

Fortunately end May was soon upon us. Pre-monsoon showers brought much needed respite from the heat. It was also time to dust the Umbrellas and bring out the Duckbacks. For those without any, neighbours were ever present. Both would share the umbrella and the rain in equal measure and the one who owned the umbrella never showed it. Elders again found the stones and placed them across the lane ensuring it could be used by both young and old. There was no weather forecast then so the Gods had no choice but to bring rains 7th June on schedule. July it poured in earnest. The Talao again overflowed into the surrounding fields and looked frightening.

On Thursdays our mid-week off from the school, we looked forward to some break in the rain. We would rush out with our "Kagaz ki Kashti" and float them in mini rivulets formed between the stones in the Lane. Kashtis we made were Flat Bottom like the Shikaras. Kashtis were also with a keel like the ones used in coastal waters. Also Twin Hulled with two keels like a Catamaran. And lastly like a Steamship with two Funnels. Seasonal games followed one another endlessly till we grew and joined different professions.

In 1966 we shifted to Bandra and I never saw any one play Marbles again on the road or spin a Top like we did. No Kites because the overhead Telephones wires did not permit. Kagaz ki Kashti – no way. There are no mini rivulets here and the Sea is too dangerous. □□

*a new star in the firmament,
our life's wish-fulfilment.*

And how does a mother express her feelings when the child is still in her womb?

*Then I saw you first time,
on the ultrasonic screen,
face to face,
embedded within myself,
lying deep within me
in quiet repose.*

Imagine the moments of glory of a mother, when the newcomer is born and she lays her eyes on the infant with the inborn delight:

*I never set my eyes on anything
as beautiful as you, my darling
stirring so many visions –
of the subtle fragrance*

The author has truthfully given the deep-rooted dimensions to parents love, especially that of a mother, for their child. Mother pours out her heart when she takes the child in her lap and says:

*You are the embodiment divine,
the god incarnate, all mine*

and the child knows that she is the whole world for him and she ought to be always with him:

*He smiles an angelic smile,
now looking at her
in unblinking admiration,
now lightly closing his eyes,
now forcing them open
to make sure
she is by his side*

The poet has blended his words excellently with the infant psychology, life and love. He turns the glimpses and movements of various organs of

the infant into language. Imagine an infant raising his arms and rubbing mother's cheeks with his soft tiny hands, looking direct into her eyes, as if to say:

*Mother,
there is a timelessness
between you and me
that goes beyond my birth,
beyond the point you conceived me,
beyond singularity,
beyond the infinity of time.*

And when he does not want to leave company of his mother and father even for a while, he just looks at both of them with compassion:

*I mean no offence
to the day-care centre,
I have no complaints
against the care giver;
but frankly,
it is only the two of you,
dear mother, dear father,
that makes all sense,
that is the Shangri-La
and the essence.*

The poet expresses in a fascinating way, the emotions of grandparents when they converse with their grandchildren in a far away country and show their urge to meet the little ones in person:

*Your poser makes me ponder,
my lovely little grand daughter,
how long do I wait for destiny
to make us meet in person again*

The poor old people know that they are at the fag end of their life and that they may not get much time to play with the tiny tots and shower their love upon them. The grandfather in the poet awakes and laments, giving new

everyone of us that long before we expect our children coming from a distant place, we start thinking about them, their food, their likes and dislikes, their habits and tendencies and what not. Sample these lines, wherein the author translates innocent feelings of a grandmother:

*But there is a grandmother here
pleading with the oranges
to tarry a while,
to stay put on the mother tree
She desires her grandchildren
to pick them virgin from the tree,
to hold them in their little hands*

I (MK) remember, a family in our neighbourhood used to arrange well in advance, a handful of 'Guchhis' from wherever possible and at whatever cost, for their visiting son because he was so fond of the dish.

The poem 'After You Left' represents the sad moments of a household when their young ones have already left. The pain and agony of the separation can not be expressed in words but the author is able to give an idea of that in the following lines:

*You gave us just two weeks
for a separation of as many years,
and what a melting away it was -
of time, of us
we forgot who and what we were
in our total surrender
to your being near.*

There is a plethora of literary rich and much prized verses in the book, but four of them, dedicated to a mother are really heart-warming:

*Motherhood is divine at the core,
infinite like the cosmos.
Motherhood is
the mother of all relationships.*

'Enchanting world of Infants' is a real piece of literature, combining the child's psychology with the parents' and grandparents' emotions, ethos of Kashmir and nature. Poet has a good command over English. The flora-fauna of the place where kids live, have been depicted through the relation of the infants with nature. The poet is a physician too and he has put in his whole worth to mix body-language to the poetry and create an enchanting world.

The Book is a new addition to the Indian English literature. It is error-free and will be welcomed by the English world. The imagery, the symbolic expression and brevity of words is praiseworthy. It also has a flavour of Kashmir's geography, seasons and picturesque beauty. The drawings of Shri Gokul Dembi are appropriate and charming. The publishers of the book rightly say that the book is a uniquely diversified poetic narrative, whose anthology takes the reader along an adventurous journey into the enchanting world of infants. **

Reflections - Siddhartha Gigoo

CURFEW AND RAPE

A knock -
the door opens
and
a thud.
A body is unveiled.
The boatman's daughter
gropes for the cord,
lies still,
emaciated
and panting
in the arms
of curfew and rape.

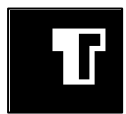
Mysticism & Religion - Dr. Chaman Lal Raina (USA)

KUMBHA ABHISHEKAM

Preamble :

*Hiranya-garbhah sama-varta-taagre
bhutasya – jaatah-patireka-aaset Sa
daadhaara prithveem dyaamute maam
kasmaidevaya havishaVidham*

-(Yajurveda 13-4)

 he Divine is adored as the Hiranya Garbha being self – illuminating, eternal, auspicious and protector of the manifestation. Hiranya Garbha is the creator of the solar and lunar worlds. He is omnipresent, omnipotent, omniscient. May we reach that Hiranya Garbha through devotion, penances and invocation!

A devotee's spiritual effort is to see the Devata/ Pancha Devatas installed in the Garbha –Griha or sanctum sanctorum of a Devalaya/ Mandira/ temple. This is a spiritual urge for every devotee.

The Vedas with Samhitas, the Brahman Granthas and the Kalpa Sutras are the sources of knowledge to invoke Nirguna in the Saguna Form in Devalaya/Mandira/temple through the installation of the Samuhik Vighras in the Garbha Griha or sanctum sanctorum. The Divine is with infinite Forms and Names. His aspects and attributes are many. He is with diverse attributes, but in essence the Divine is One. That divine is prominent in the form of Maha

Vishnu, Devi
Durga, Sada Shiva,
Maha Ganesha, Aditya
Surya and Kumara
Kartikeya.

K u m b h a

Abhishekam is the prerequisite to adore the Shri Vighras and to perform the ritualistic Puja in the Devalaya/ Mandira/Temple. Shikhir Puja through Kumbha Abhishekam is the essence of the Avahan/Invocation, Prana-Pratishtha/ instilling life in the Murti; Kalasha Samarpanam/dedicating a sacred POTwith the Nava Ratna Nyasam at the time of invoking the Murtis/Shri Vighras in the South Florida Hindu temple. It is the sacred and auspicious occasion according to the Scriptures and the Jyotirvignyan/ science of astronomy.

Kumbha is the symbolic representation of the Hiranya Garbha of the Vedas. Hiranya Garbha is the cosmic womb, the very abode of the whole creation. Kumbha is the pivot of the Mandira, which generates the Divine effulgence, as it represents the Shikhir-Shakti aspect of the temple. The Shikhara is the Purna- Prakriti, with all the attributes of Divya Prakasha and Vimarsha Shakti. It is the top of the KALPATARU – the celestial tree of the Temple, as



Kumbha is the symbolic representation of the Hiranya Garbha of the Vedas.

Biradari News

Biradari News

● **Shriya Bhatt Mission Hospital, Jammu - Launch of Mid-day Meals Scheme for camp children :**

The Shriya Bhatt Mission Hospital, Jammu recently launched Mid-day Meals Scheme for children residing in refugee camps. The Scheme was launched, in the first phase, at Battal Balia Camp, Udhampur by Shri Moti Kaul of Mumbai, who was also the Chief Guest at the function. Dr. Agnishekhar was the guest of honour. Dr. K.L. Chowdhury the Chairman of Shriya Bhatt Mission Hospital, in his speech said that 'Operation Child Health' which we have launched today for the children of Battal Ballia camp is the first of the commitments that the mission has made towards its larger goal of 'Community Health Project'. Under these projects we are going to take the services of the hospital right into the camps and the homes of the displaced population. These will include medical survey, disease detection camps, treatment camps etc.

It may be mentioned that the funds for the meals are provided by KOA Canada and Shri Moti Kaul. Shri Kaul is the ex-President of KPA, Mumbai and a senior member of the Mumbai biradari.

● **A.N.Kaul Sahib honoured :**

Amidst loud applause from a distinguished gathering of Rotarians and eminent citizens, Shri A.N.Kaul Sahib was presented with a prestigious Plaque of Honour for his outstanding contribution to the humanitarian

activities of the international organisation in India. The occasion was the 15th Rotary India Award Presentation Ceremony on June 1, 2007 at the jam-packed Sathya Sai Auditorium, New Delhi, which was given to a Lucknow – based NGO, Vatsalya.

Leading lights of the Rotary in India recalled Shri Kaul's highly fruitful 15-year stint with the Rotary Awards for Service to Humanity (India) Trust as he said good-bye to the Trust of which he was the Executive Director. He had been invited to take up this assignment soon after his retirement as Director, Parliament Library and Research and Information Service, Lok Sabha Sectt. in 1992.

● **Dr. S.K.Raina honoured :**

Renowned Hindi writer/translator Dr. Shiben Krishen Raina has been nominated for Mohan Rakesh Kshitij Natya Samaan by Kshitij Incorporated, Worthington Street, Columbus, Ohio, USA recently for his play 'Shribhatt' which appeared on various websites and was adjudged the best literary piece by the readers/viewers all over. Winner of several academic awards Dr. Raina was Fellow at IAS, Shimla where he worked on the 'Problems of Transaltion from Various Indian Languages into Hindi with special reference to Kashmiri-Hindi.' (The work has been published by IAS recently and widely acclaimed)

After postgraduating in Hindi from Kashmir University in 1962 and securing 1st class 1st position, Dr.

Raina obtained Ph-D degree from Kurukshetra University on UGC Fellowship and later joined Rajasthan Higher Education Service after selection from Rajasthan Public Service Commission, Ajmer in the year 1966. Dr. Raina rose to the position of HOD in 1978 and later to Vice-Principal/Principal and subsequently retired in 2000.

Having authored/translated around 16 books, Dr. Raina is the recipient of first Translation Award from Rajasthan Sahitya Academy and a Tamrapatra from Bihar Rajya Bhasha Vibhag Patna. He has translated Kashmiri poet Mahjoor's works into Hindi for J&K Cultural Academy. Dr. Raina has the distinction of translating/transliterating Kashmiri Ramayan 'Ramavtarcharit' into Hindi which was released by the then PrimeMinsiter Mrs.Indira Gandhi at her residence in the year 1983.

● **Change of Address :**

❖ Shri Brij Mohan Munshi (LM-45), Shri Sanjeev Munshi and Smt. Nirja Munshi have shifted to their new residence at 3rd Floor, Sunbeam Apartments, 18th Road, Chembur, Mumbai 400 071. Tel: 25286269, 252866163.

❖ Shri Autar Kishen Sapru of Lokhandwala has shifted to 2702, Eldora, Hiranandani Gardens, Powai, Mumbai 400 076. Tel: 40104371. Mob: 9867623802.

❖ Smt. Shalini Kaul (LM-672) has shifted to her new residence at Flat 11/01, Bldg. 18, Sea Wood, Nerul, Navi Mumbai 400 706.

● **Dr. O.N.Kaul of Gwalior honoured :**

According to a communication received from Kashmiri Samaj, Gwalior, Dr.

O.N.Kaul, President of the Samaj was elected as President, M.P.Nursing Home Association, Gwalior on 20th May, 2007. Dr. Kaul is also a Past President of the Indian Medical Association, M.P. State Branch.



● **Kashmiri Pandit Welfare Assn., Sahibabad, Ghaziabad :**



Kashmiri Pandit Welfare Association, Sahibabad, Ghaziabad, under the presidentship of Shri Ashok Jalali organised a free medical check-up on its first anniversary on 25th March 2007, at Shalimar Garden Extension, Sahibabad. Hundreds of people got themselves checked up by a team of doctors namely Dr. Vinay Bhat, Dr. Pawan Zuthshi, Dr. Meenakshi Dhar, Dr. D.N.Bhat, Dr. N.K.Bhat, Dr. Sonali Langer, Dr. Meenakshi Wazir, Dr. Sunaina Chawla and Dr. Bharat Kachroo.

● **Eminent Kashmiri Artists felicitated :**

Eminent artists from the Kashmir Valley were felicitated by Sadiq Memorial Society at a function at Jammu, which was organised in collaboration with Academy of Art, Culture & Language. Minister of Health, Mr. Mangat Ram Sharma was the Chief Guest on the occasion while Vice Chancellor Jammu University, Prof. Amitab Mattoo was the Guest of



Glimpses of the Annual Cultural Programme 2007 held at Ranga Sharda, Bandra, Mumbai

Artistes in action

A Section of the packed auditorium



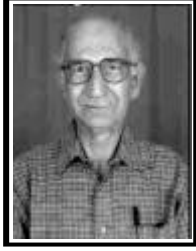
Young artistes performing an action play 'Lagyo Balaayi Munnabhai'

कथ - हृदय नाथ कौल 'रिद'

काव्य - प्यारे हताश

शर

रूप आतंक का



शुराह वॅरिशी डूनिस डूना छॉडिथ
 ल्वकृची कोरुहस रुन
 खांदरु पतु वुहरी प्यायि तु ज़ायस
 दयि दिन्न यिववुनय कूर
 वॉर्यशिन्य रूज़स क्वछ तय तमि किन्य
 शेन मंज़ ज़ायस शे
 जुरक्यव तु पामव मन गोस शिठान
 गॅज्य तनु लॅज तस ज़ून
 प्यठु फ़ठ रुन मा त्राव्यम अनि स्वन
 बनि क्याह मे तु म्यान्यन
 सॅत्यमि पीनु आश ज़ि दज़ि मा ज़ूरि च़ोंग
 नेरि शर पेयि प्रागाश
 प्यायि तय शाह ह्यथ म्वछि मंज़ प्रारान
 दायि रूज़ अनि रुच़ शेछ
 लोसु कुठिस बर मुन्नरान माजि येलि
 ड्युंतुन रोय अलौंद
 लोसि लूस आश तय व्वश ज़्यूठ त्रॉविथ
 वचि तमि नमनाक अँछ
 मॉज कुठिस मंज़ दिवान दिलासु,
 हश वुज़स मंज़ तबचि परान
 अमापुज़ कस ?

जिंदगी कटती गई दिन गुज़रते गए।
 जैसे तैसे हम पल-पल बसरते गए।।
 काश हाल उनका पूछने ही जाता कोई।
 फट्टे खीमों, तपती धूप में मरते गए।।
 जाने वह दौर पलट के आयेगा भी कभी।
 झूठे वायदों पर भरोसा करते गए।।
 दोष क्या था जो उनका विस्थापित हुए।
 ठंडी आहें वे दिन रात भरते गए।।
 अब तो आदत है जीने की किसी भी तरह।
 हर मुसीबत को रोंदते, मसलते गए।।
 रूप आतंक का कितना भयंकर वहां।
 हम ने झूझा, सहा और चलते गए।।
 कितने मारे गए, घरों से बेघर हुए।
 इतना पत्थर है दिल अब जो सहते गए।।
 याद आता है शबखून उस रात का।
 अपने हमसाये भी तेवर बदलते गए।।
 किस को अपना कहें किस को दुश्मन कहें।
 घात विश्वास का दोस्त करने लगे।।
 दिन दहाडे जब घरों को लूटा गया।
 पड़ौसी वो तमाशा हंसते देखने गए।।
 देख कर वह सब कुछ, तब प्यारे 'हताश'।
 अपने परिवार संग दूर बिखरते गए।।

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

कश्मीरी राइम्स फ्राम डिस्टेंट डाइसपोरा - डा. बी.के.मोज़ा

ही माँज



व्यतस्ता

ही माँज व्यतस्ता, सॉन्य छख च़ु माता, कमि कालु कति प्यठु छख च़ु पकान
कमि बालु नेरान तु कमि हालु फेरान, कथ सागरस कति पतु छख च़ु मेलान
दार हिश नेरान, वति ज्वयि च़े मेलान, बोड सागर बनून पूरय छख च़ु ज़ानान
कोहन छख प्राटान, पलन छख च़ु ठासान, कुनि नु अज़ ताम छख च़ु थकान
टाठि चानि त्राये, वति वति जाये, माजि-लोल यक तरफ कूत छख च़ु बावान
ही माँज व्यतस्ता सॉन्य छख च़ु माता, कमि कालु कति प्यठु छख च़ु पकान
हाख बतु तु म्यवु छख हलुमव च़ु सारान, गरु गरु बिजली गाश छख च़ु अनान
जंगलन वसान छख ज़िन्य कूट्य वालान, कति प्यठु कूत बोर छख च़ु सारान
नावि सॉल च़े करान, डूंगन छि रोज़ान, बोर कूत बा-सबुर छोपि छख च़ु तुलान
शहर तय गाम कुत्य चॉनिस बँठिस प्यठ, कमि बावु चिकु चावु छख च़ु नज़ान
मंदर मँशीदु कुत्य चॉनिस बँठिस प्यठ, पूजायि ग्रज़ तु अज़ान छख च़ु बोज़ान
ही माँज व्यतस्ता सॉन्य छख च़ु माता, कमि कालु कति प्यठु छख च़ु पकान
सरहदु छि मुल्कन, बँदिशि खलकन, च़्वपॉर्य दूर बेखोफ अपोर छख च़ु तरान
बादशाह बँड्य तय राजु तु महाराजु, आयि गँयि कुत्या नवान छख च़ु रोज़ान
जंग कुत्य चॉलिथ, लाशि कुच़ु ललविथ, खून ज्वयि आमुन्न साफ छख च़ु करान
ज़ीन्यमुत्य जलसु कुत्य, वुछमुत्य च़ेय कुत्य, व्यपरीथ हार जीत पूर छख च़ु मानान
नंगु नाच तु जुल्मन छख च़ुय शॉहिद, यिछु ग्रायि यिवान छख च़ु व्याख्यान
ही माँज व्यतस्ता सॉन्य छख च़ु माता, कमि कालु कति प्यठु छख च़ु पकान
गुतु तय लँहरय च़े गेनि ज़ांह नु अनान, हमवार रोज़ुन बनून छख च़ु ज़ानान
पापव सान्यव यिप्य छख च़ु अनान, रोशान च़ु प्यूता तु तिथुय छख च़ु हमान
वॉनी च़ु बोज़ान प्रथ कांह ज़बॉनी, मंगुनुय दुआयि खॉर कूत छख च़ु व्यछुनान
गोरव छु असि कूत चाने पकनुक, अमि सुत्य शूब असि कुच़ु छख च़ु अनान
टॉठ्य माँज व्यतस्ता ज़िंदु रोज़ माता, रोज़ हमेशु पकान यिछु छख च़ु आसान
ही माँज व्यतस्ता सॉन्य छख च़ु माता, कमि कालु कति प्यठु छख च़ु पकान