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Official Organ of KPA, Mumbai'

Jan.-Feb. 2007

# बरादॅरी छु

# नवरेह मुबारक





Navreh Greetings to Biradari



Project ZAAN: Website: www.zaan.net

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### Official organ of

Kashmiri Pandits' Association, Mumbai

(Regd. Charitable Trust. Regn. No: A-2815-BOM)

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

### Between Ourselves

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.



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).

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 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

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.

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 series of а 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.

### ♦ 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.

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#### Editorial - P.N.Wali

### Can We Laugh At Ourselves

output of KPs

increased

improved

great deal in

quality

years.



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 The literary Lahari, another one on Kashmiri rituals and functions, one was Urdu has not only translation by Dr. Premi of a book on Bhagwan Gopi Nath ji. It was the last one that lately but also 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



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 during these reading it. It may take hardly an hour to go though 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

2007 is a new comer,

a freshman, a

greenhorn and we all

declare our solidarity

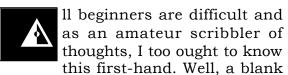
with it by becoming

cheerful debutants

independent of

whether it is our 25th

or 75th new year.



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

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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Jan-Feb 2007 ഇന്ത്യാന്ത്യാന്ത്യാന്ത്യാന്ത്യാന് ഉപ്പെട്ടാൾ വരുന്നു വ

Sweet & Sour - T.N.Bhan

### Remembering Shri Jagan Nath Dhar - 2

hose days, the elders were considered the wise men and women of the society. Whether they had been to any school or college or not. Whatever they said was accepted as the gospel truth. Their advice was followed word by word-nay letter by letter.

Later on Mr. J.N.Dhar was posted in the Civil Aviation department at Delhi. In this department he held significant posts at Mumbai, Ahmedabad, Calcutta etc. etc. Due to the Kabaili raid on J and K state, numbers of Kashmiri youth were displaced, and faced a bleak future, but Mr. Dhar guided and helped them in every possible manner. Almost all of them reached the zenith of professional success in respective careers. Some of them remember him till today with gratitude. Some often talk about him. Yet, some seem to have forgotten him and the timely assistance he rendered to them when they needed it the most. For me I would greet him over the telephone on his birthday, he said, "You call me on my birthday. It makes me very happy. I wish you would call me more often." I did call him later on. But then I could not do so more often as he was too unwell to talk over the phone.

In Civil Aviation Department the young ambitious man from Vecharnag, an insignificant suburb of Srinagar, rose to hold the office of the Chief of the Operations, International Airports Authority of India. His rise was no cakewalk for him. He had to face opposition from various quarters. He had to struggle and strive to survive in the mess of political labyrinth. At



one of the meetings of the Department of Civil Aviation, the minister chairing meeting had remarked sarcastically, "Oh, there is another Dhar! A Kashmiri Pandit is here too!!" The minister did not take very Kindly to Kashmiri Pandit community. God had showered on him many a benediction, due to which he stood out even in a crowd. His impeccable diction in English language was appreciated by all who heard him. There were sad moments in his life. His greatest tragedy was when his only son Dr. Ajay Dhar succumbed to leukaemia at a very young age of 37, in Sept. 1995. This is another example of how powerless God is who watches from the side lines while destiny catches us by the sleeve and does not leave its hold till it sees that we suffer endlessly.

In the first week of May 1971, my family and I were taking a flight from Delhi to Srinagar. I met Mr. Dhar at Palam airport when we were about to board the plane. He came to me and hugged me, "So, you have finally made it." He said. Probably he was thinking of the days in 1960 when I, an

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### Stories for Old & Young - M.K.Raina THE CAPTIVE MINDS = 2

ishore was four years younger to Prakash. He was brought up with utmost care and love. Ram Lal got a boost in his business immediately after Kishore was born. He attributed it to the goodluck Kishore had brought with him. Thereafter, Ram Lal showered tremendous amount of affection on him. His likes and dislikes were given priority in every matter. Sumitra felt uneasy with this, but she could not utter a word. She kept calm and suffered internally. Prakash was least disturbed with this. He loved his brother as much as anybody else did. He also would look after Kishore's comforts. This affection continued till it dawned upon him that his brother was going the wrong way.

Kishore had fallen in bad company. He had taken to smoking and gambling. He used to get a good amount as his pocket money, which he spent on smoking and gambling with his classmates. When Prakash heard of it, he gave a piece of advice to his brother, but without any results. Finally he intimated his father about it, who in turn warned him for reporting falsely on Kishore. Only Sumitra would believe him to some extent.

And one day, Prakash lost the affection of his mother as well. An incident shattered his world beyond repair.

That day, Kishore had not returned home till late in the evening. Everyone was panicky. Ram Lal was

not at home. Prakash enquired from his friends about him. He was led to a house in the outskirts of the city, where he found him and others in a tense situation. This was in



fact a gambling den. Kishore had gambled and lost all that he had in his pocket. In the hope of winning back, he had continued till he came under a heavy debt. Prakash saw that a middle-aged man had caught Kishore by his neck and would not leave him before he would clear his debt. The man was unknown to him.

Prakash intervened and, with the help of a known friend of Kishore, he was able to get him released from the clutches of the middle-aged man who came to be known as Manohar. Prakash promised to pay him the amount next day but requested all the people present not to reveal the incident to any body.

Prakash had a beautiful pocket watch, which was gifted to him by his maternal uncle Mohan Mama on his passing 10th class exams with merit. Mohan Mama had got the watch especially for him from Dubai where he usually went in connection with his business. It was a unique kind of a gift, and very dear to Prakash. He kept it wrapped up and hidden lest someone should touch and dirty it.

Next day, Prakash took out the watch. He took Kishore along and

### वित्तात हे जिल्ला के उत्तर का कारण के त्यां के त

approached a watch dealer far away from his residence, for money in lieu of the watch. When questioned by the shopkeeper, as to from where he had got such a beautiful watch and why he wanted to sell it, Prakash cooked up a story. He told the shopkeeper that the watch belonged to his ailing mother and he was selling it to get medicines for her. The shopkeeper was moved and paid him the exact amount required to clear Kishore's debt, though he had valued the watch far less than that. Prakash paid the amount to Manohar but advised him and Kishore to keep the whole episode a secret.

Prakash mourned the loss of his beautiful watch very much but was satisfied that he had saved the honour and dignity of his brother by paying his debt. He was sure that the Almighty would forgive him for the sin of telling a lie to the shopkeeper.

But Prakash's excitement did not last long. In course of time, Kishore passed his 10th class examination. Mohan Mama wanted to gift him a watch like the one he had gifted to Prakash. So he asked Prakash to show him the watch. Prakash was disturbed. He had no watch and no answer. He did not reply and stood like a statue.

Prakash was mum, but on persistent enquiry, Kishore revealed the story in a totally different manner. He told his parents and Mohan Mama that Prakash was in debt and he had sold the watch to a shopkeeper on the pretext of his mother's illness. Ram Lal, Sumitra and Mohan Mama were taken aback. Prakash wanted to clarify but the moment he looked at his father's angry face, his lips refused to

move. Words died down in his mouth. He could not reveal the facts. He was shivering now and this was considered as an admission of his guilt. Ram Lal lost his temper and beat him black and blue, till he fell unconscious. Sumitra also lost all love she had for him.

After this episode, Prakash felt he was not fit for this world but there was little he could do. His parents and Mohan Mama had believed Kishore's version of the story as true. Prakash was terribly hurt, not with his father's beating, but because of his brother's sordid role, which only brought him miseries. Yet he preferred to keep mum lest it should bring disgrace to his brother, who was younger to him and liable for mercy. On his part Kishore never repented for his deeds.

Jyoti was also hurt by the treatment meted out to Prakash from time to time. She was sure Prakash was a God-fearing boy and she believed there must be another side to the story. She did not like her father's behavior, but she could not help. She also was scared of him. Prakash found his sister very affectionate and caring. Many times he thought of leaving his home for good but it was only the thought of Jyoti, that prevented him from doing so.

\*\*\*\*

Prakash did not want such kind of situation to arise any more. He knew he had no recognition in the house but was still concerned about the welfare of his family and also about the health of his father. He called Kishore into his room and advised him to live like a responsible member of the family. He also wanted to talk to him about the bad company he was in, but

Kishore, throwing all etiquette to wind, warned him not to interfere in his personal life. For the first time in his life, Prakash lost his temper. He shouted at Kishore and slapped him once on his face. This enraged Kishore and he started shouting back at him at the peak of his voice. In no time did Sumitra and Jyoti reach the spot and saw both the brothers red with anger. Sumitra separated the two and enquired from her younger son as to what had happened. In a bizarre way, Kishore told her that Prakash was angry with him for revealing the story of the watch to his parents. Sumitra embraced Kishore and thrashed Prakash. Ram Lal returned in the evening and after hearing the whole story from Kishore and Sumitra, asked Prakash to leave the house.

Deeply hurt, Prakash left the house. His eyes were wet but there was no one to look into them. Not even his younger brother whom he had always considered as part of himself and because of whom had he invited the wrath of his parents. The ethics of sensitive human relationship was lost in the din. Nobody caught him by his hand and no one asked him where he was going, till he passed through the massive gate of his courtyard and vanished into the darkness.

On leaving his home, Prakash went to live with one of his friends, whose parent's showered a lot of love and affection on him. Through their son they had come to know all about Prakash's miseries. Prakash gave up the idea of pursuing studies any further and instead joined his friend to teach in a school.

Medical reports showed Kishore had no internal injuries. He was moved from the ICU next morning. For the whole night his parents were awake, praying for his recovery. Prakash was quiet, for nobody cared for him. His presence mattered little to them.

Police recorded Kishore's statement. He said that he had been attacked by some unknown persons while he was returning home. He did not give the names of the attackers nor did he explain the motive behind the attack. The police officer, however, did not buy his story and after persistent queries, Kishore gave in and named the attackers. However, he remained firm about ignorance of the motive.

Kishore was discharged from hospital after a couple of days. He was all right now, except for the injuries and bruises on his body which were now healing. His parents were happy and thanked the Almighty for saving their child.

The Police succeeded in arresting two of the three persons who had attacked Kishore. Both of them were said to be closely known to Kishore. On interrogation, one of the arrested persons, whose name was Manohar, told the police that there was a dispute between them and Kishore on sharing of the money won in a gambling match. Kishore, being rich and the son of an influential businessman, considered himself a dada and wanted to take half the money and asked the other three to share the balance. This was not accepted by others who wanted the money to be shared equally.

\*\*\*\*

(To be continued)

### Mysticism & Religion - George vanden Barselaar KASHMIR SHAIVISM & SHIVRATRI

ue 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. Lilian 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 Varanaseva 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

explained both of these texts to Maharishi, and the two saints formed a lasting relationship.

Swami Muktananda of Siddha Yoga also visited Swami Lakshmanjoo on two occasions. During the second visit, less than a week before his passing, Muktananda asked Swami Lakshmanjoo to verify his state of enlightenment according to the tradition of Kashmir Shaivism. To his life long disciple Amma, Muktananda confessed that Swami Lakshmajoo was the only living exponent of the oral tradition of Kashmir Shaivism. Muktananda added that to really understand what he had experienced, one must read Abhinavagupta's *Tantraloka.* Little wonder that after his passing, Amma spent the next three summers in Kashmir, studying these texts with Swami Lakshmanjoo.

In 1991, six months before his departure from this world, Swami Lakshmanjoo visited the United States. This visit laid the foundation for the establishment of the Universal Shaiva Fellowship. The goal of the Fellowship is the preservation of the tradition of Kashmir Shaivism as revealed by Swami Lakshmanjoo and the publication of his teachings.

### Shiva Ratri in Kashmir Shaivism:

For sincere devotees of Shiva, the 14<sup>th</sup> day of the dark lunar fortnight, falling in the month of Phalgun (February) is considered extremely auspicious. Most dualist Shaiva traditions believe that on this 'night of Shiva' (*Shiva Ratri*) access to deeper levels of consciousness is made easier by the fact that the door to Shiva's transcendental abode is open, and therefore Shiva's grace is shining forth

for everyone. The centuries old tradition of observing fasts, performing *puja*, or remaining in meditation throughout this night, is common among Shiva worshipers.

In most Shaiva traditions outside of Kashmir, Shiva forms the third part of the trinity of *Devas* consisting of Brahma the creator, Vishnu the preserver and Shiva the destroyer. For the monistic tradition of Kashmir Shaivism however, the Shiva of this trinity is known as Rudra. In Kashmir Shaivism all three Devas - Brahma, Vishnu and Rudra, are merely offshoots of the innumerable energies (shaktis) of *Paramashiva* (supreme Shiva). The Paramashiva of Kashmir Shaivism sits neither on Mount Kailash, nor in any limited worldly abode. In Kashmir Shaivism, Paramashiva is the one reality, the nature of the whole universe, the supreme light of I consciousness.

Kashmir Shaivism has a very different understanding of Shivaratri. In his translation of a verse from the Shivastotravali, composed by the Shaiva sage *Utpaladeva* (8th century C.E.), Swami Lakshmanjoo eludes to the real meaning of *Shiva ratri*: "In the abode of your nectarized residence, where the functioning of the sun has stopped completely, and where the light of the moon has taken its end, that is Shivaratri. And that unique Shivaratri shines by its own glory, it is not perceived by an external light, it is glorified by its own light." (Shivastotravali 4:22)

In his commentary, Swami Lakshmanjoo points out the hidden meaning of *Utpaladeva*'s hymn: "Where

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### Kashmir Imbroglio - Dr. Shiben Krishen Raina

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



nother accord was signed in 1972 between the two Prime Ministers — Indira Gandhi and Zulfiqar 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 intimidation by 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

Kashmir Valley to other parts of India. Fundamentalists and terrorists have also targeted and assassinated Muslim intellectuals and liberal Muslim leaders too, who spoke of Hindu-Muslim unity and brotherhood. Terrorist acts by Kashmiri militant groups have also taken place outside Jammu and Kashmir.

India claims most of the separatist militant groups are based in Pakistan and Pakistan-administered Kashmir (also known as Azad Kashmir). Some like the All Parties Hurriyat Conference and the Jammu and Kashmir Liberation Front (JKLF), demand an independent Kashmir. Other groups such as Lashkar-e-Toiba and Jaish-e-Mohammed favour a Pakistani-Kashmir. Of the larger groups, the Hizbul militant Mujahideen, a militant organisation is based in Pakistan administered Kashmir. Sources reveal that Al-Qaeda too has a base in Pakistani Kashmir and helping to forment terrorism in Jammu and Kashmir.

India is unwilling to lose even one additional inch of his land. New Delhi is also concerned that Kashmiri autonomy would set a precedent for breakaway movements in other Indian states (e.g., Punjab or Assam). To Pakistan, Kashmir is symbolic of its national ethos and commitment to protect Muslim interests against Indian encroachment. It believes that the creation of a separate, strongly sectarian nation is incomplete without contiguous Kashmir. In brief, Kashmir is a target of externally sponsored religion-based terrorism. The aim is to divide people on the basis of sectarian affiliation and undermine/

weaken the secular fabric and territorial integrity of India.

However, as and now with the passage of time, the passion of the Jehad/movement which once had the mass public support has started declining since it has turned out to be a movement run by those who are more interested in their own personal gains. Confusion within the separatist groups too has weakened the movement. The hard liners led by Jamat-e-Islami advocate total merger of Jammu and Kashmir with Pakistan, whereas the soft liners led by J.K.L.F (Jammu and Kashmir Liberation Front) stands for total independence of J&K. This has given rise to a totally confusing and conflicting situation resulting in disillusionment, disarray and disinterest of the common man in Kashmir who has suffered a lot for the past 18 years and is not prepared to suffer any more.

### Annual Fund Raising Programme

Annual Fund Raising Programme will be held on Saturday, 31st March 2007 at Rang Sharda, Bandra Reclamation, Bandra West, Mumbai. The Variety Cultural Programme will start at 7.00 PM sharp.

All are cordially invited.

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

### RETURN OF THE BRAHMIN = 2

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.

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. The interrelationship 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

Page 15

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

Jan-Feb 2007 ନ୍ଦର୍ଗେନ୍ଦର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର୍ଗନ୍ତର

### वित्तात हे जिल्ला के उत्तर का कारण के त्यां के त

attribute to the Creator. In response to this objective they choose, for intelligent birth and growth and gave to the children, who they considered as their basic endowment, to imbibe without fault the entirety of nature. 'Self enquiry' was practiced as an essential are of learning. Without any choice importance was to it.

### Descend in Valley:

The confident Shardians from the Indus (Krishenganga region) and equipped with objective faith and having snug the Vedic hymn descended in to the valley of Vitasta. This event could in all probability be towards the beginning when the 'Iron Age' is declared elsewhere. The preferred route was across the valley

settlement. They were least hesitant to co-habit with local tribal population and loved to build bridges of corporate living. The 'Nilamat Puran', one of the oldest renderings of man, gives a graphic account of these people with details of their habitat and social milieu. Life continued for another long spell until when during pre-Mahabartian time there was a very large influx of population from the 'Saraswat civilization', which has long history of its own.

Saraswati river in its majestic form flowed from the Himalayas between the River Satluj and River Yamuna. Tectonic upheavals along the 'Delhi-Ridge' changed thecourse of this river. Following this event there was a 'river capture' in which the Saraswati River

## The Brahmins from 'Saraswati Valley' found inviting compatriots in Brahmins of Kashmir. Languages of the two were 'Sharda' for the later and 'Sanskrit' for the Saraswats.

of Krishenganga (then Indus valley) over the mountain tops to north of Kashmir to Harmukh mountain, Lolab, Kupwara (Wanghome), Baderkali, Handwara, Sopore, Wular—Manasbal, Tulmul, Hariparbat — Vicharnag, Harwan [around Dal Lake] Rainawari, Khrew, Bijbihara, Anantnag, Verinag — Vethvathur (Vitasta source). The migration in to the virgin land of plenty must have taken several ages having also picked up an objective to reach the source of the sacred river Vitasta in the wilderness of nature. Fewer in numbers the Shardian Brahmin proved to be explorer who besides locating new abodes around water sources located fertile pieces of land for tilling and

lost its identity and turned into a 'mythical river' with mention only in the classical literature of India'. Studies have however, established the river course of Saraswati, forming part of the Indus basin. The reason for migration of this population to Kashmir, Banaras, Konkan, etc. is therefore obvious. Migration to Kashmir was excessively large one being in close proximity and because of the through acceptance at the level of the 'order' of civilization. The Brahmins from 'Saraswati Valley' found inviting compatriots in Brahmins of Kashmir. Languages of the two were 'Sharda' for the later and 'Sanskrit' for the Saraswats. In course of time

Sharda got retained as the language of speech and Sanskrit as the language of written expression. Sanskrit got considerably enriched by Sharda, which believably has a better phonetic command. Thus commenced yet another spell of Kashmir history through the Mahabhartian Period into the present. When 'Kalhan-Pandit' picks up historical events. He picks with Lord Shiva, (a social form of Rudhra), and all what is mentioned in 'Neelmata Puran', into the origin of Kashmir valley from Satisar Lake and into a habitable place. Factually, Kalhan's historical treatise begins with King Nila and the population of Nagas. 'Sharda (Sarda) is brought into reference as a place where is there 'Goddess Sharda' and river Madumati in Krishenganga valley. 'Kalhan Pandit' does not forget to introduce to us the word 'Saraswati' along with 'Sharda'. Kalhan mentions that in Kashmir the contemporaries of Kaurvas and Pandavas up to Gonanda in the Kali era, fifty two kings had passed in oblivion. The descriptive in Kalhan-Pandit's Rajtarangini, as Jawaharlal Nehru says, is the story of medieval times and often enough it is not a pleasant story. There is too much of palace for intrigue and murder and treason and civil war and tyranny... it is the story of kings and royal families and nobility, not of common folks... It is a rich store house of information political social, and to some extent, economic.

The development of life solely in economic sense alone was either not understood or it was deliberated with a secondary place by choice. Former could be true because of the fact that a lifestyle practiced very consciously for an unknown period of time, was essentially and uniquely even for the entire population. This inference is offered from what we gather from historians who talk of a period earlier than a thousand year and more about the uniformity in living and performance of a special chore. 'Uniformity' is stressed. It is equally understood from the rural setting of Brahmin families and not without a strong support of their thought content.

### Spiritual Values and Myths.

When we visualize a little more the pre-historical state, it is clear that Vitasta River, associated with mythology, was a great allurement. It symbolized the 'Half Self' of lord Shiva. Without the grace of Shiva-Sakti, the Progenitor, Provider, Protector, they believed, life could not be a possibility. In the land of plenty there was enough room for selection of tillable land and opportunity for penance, - an obsessive occupation. While at Sharda the community had created few beliefs and myths, which they adhered to as truths and in matter of fact manner, two of these being Omkar and Rudhra (Shiva). Srichakra, represented the geometry of life, these subjects and the universe. In their earnestness 'Srichakra' was engraved at Hariparbat, a prominent picturesque hillock and named it as 'Chakrishoor' or the abode of Goddess Sharika. Around this site revolved most the life of migrants from Sharda for a pretty long period. This Goddess had a sway over their lives, they believed that nothing under the sky did exist without Her sanction and stamp.

(To be continued)

### Mysticism & religion - Chaman Lal Raina

### Shri Roopa Bhawani is Alakheshvari

After

Kashmir.

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the

Sharika

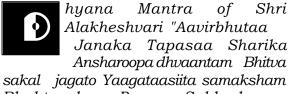
worship at

Hari

Parbat, a

spiritual

zest.



Pravar Sukhadaam Bhaktancha Samipe Vandey Nityam aagataanaam 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 Universal 1 the 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 Lalleshvari, 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 ofthe Rahasyopdesha is as under: 1) Nirvana Dash Shloki Stavah of 10 Shlokas.

- 2) Vakya Manjari of 114 Shlokas.
- 3) Sva-anubhava-ullasa of
- 4) Antar Drishticonsists of 12 Shlokas. Total 146 Shlokas.

The concluding reference about the Shlokas runs as under in Sanskrit: Om Tat Sat Aaditah Shlokah 146. Iti Shri

I alleshvari. Shri Alakh Sahiba influenced the religious ethos of

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 acknowleged Lall Ded as Her Spiritual mentor.

She Says in her Shlokas: Sharney Aayas Lalllishvaras 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 Jyeshta Purnima in 4696 Saptarshi Samvat, corresponding to 1677 Bikrami era. This auspicipius 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 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

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 extracurricular 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 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

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.



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 unconditional and 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 b i g o t e d



fundamentalism. Shaikh Abdullah desperately held Minister, Indian Prime 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 Kashmir. They were refused entry to government jobs and institutions of higher learning. Besides hurling strong statement against 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,

### वित्तात हे जिल्ला के उत्तर का कारण के त्यां के त

Gulshah, seized the chief ministership in 1984. The reactionary leaders- Afzal Beg, Maulvi Farooq, Mohi-ud-Din Kara and Maulana Masoodi; ignored the very existence of Kashmiri Pandits during their political adventurism. The Kashmiri Pandits were made to pay for every move on the political chessboard in Kashmir because they represented the pseudo-secularism, incognito-socialism and flowering- democracy of India. They were scolded and emotionally hurt in the Afghan fashion.

betrayed disillusioned, politically raped and left in wilderness by their own leaders.

Omkarnath Ganjoo, who established the Index Branch of the Jammu & Kashmir Criminal Investigation Department under the directions of Union Home Ministry in early 1960 and managed the same upto 1986, established a powerful network in the State. He collected detailed information about the seditious, subversive and treasonous persons

# The then celebrated governor of Jammu and Kashmir, Jagmohan, wrote a detailed letter to the former Prime Minister, Rajiv Gandhi, on April 21,1990, endorsing the alarming signals earliest transmitted by discerning Omkarnath Ganjoo, but cowardly Indian leadership was still unconcerned.

But then the whole political scenario in Kashmir took a dramatic turn in 1974, when Indira-Shaikh accord was signed by virtue of which the Shaikh became the Chief Minister of the State after the lapse of 22 years. Ignoring the great expectations he had created among the people in Kashmir and his vigorous campaign for plebiscite, the sophist Shaikh began to speak the language of Indian nationalism, democracy, socialism and secularism. The slogans of plebiscite, selfdetermination and independent Kashmir melted away. But the Hate-India virus, infused by him into the blood of the Muslim youth in Kashmir, was exploited by other corrupt selfstyled politicians for their own interests from time to time. A vacuum was created because the people were

and sent the detailed dispatches to the government from time to time. He also excavated the nefarious designs of ISIthe Pak Intelligence Agency, and informed the concerned authorities. But the state as well as the central administration lacked determination and resolution to act. The programmes and policies of Bakshi, Sadiq, Qasim, Farooq and Gulshah were also damaging for the Kashmiri Pandits. They were continuously haunted by antagonistic, hostile and rebellious elements. Mufti Syed is even believed to be responsible for the anti-Hindu communal riots of 1986, when cows were slaughtered and temples destroyed in Anantnag district. From 1947-1986 about four lac Kashmiri Pandits silently migrated from Kashmir. Hypocritical atrocities and

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### वित्तात हे जिल्ला के उत्तर का कारण के त्यां के त

criminal ignorances of political leaders responsible for development. Pakistan, to avenge the defeat of Bangladesh, blatantly sponsored the violence and terrorism in the Valley, resulting in the turmoil of 1989-90. The then celebrated governor of Jammu and Kashmir, Jagmohan, wrote a detailed letter to the former Prime Minister, Rajiv Gandhi, on April 21,1990, endorsing the alarming signals earliest transmitted by discerning Omkarnath Ganjoo, but cowardly Indian leadership was still unconcerned.

> 'Aay Zalimu, Aay Kafiroo Kashmir Hamara Choudh Dou' 'Bharat Kay Aiwanu Ko Aag Lagado, Aag Lagado'

The final assault on the Kashmiri Pandits started with these slogans. Barbarous terrorists from Pakistan, Afghanistan, Turkey, Sudan and even Saudi Arabia penetrated into the Saffron Valley. Brutal, wild and barbarous techniques were employed to hound and kill the Aryan Saraswat Brahmans of Kashmir. Even the helpless ladies were not spared. Sarla Bhat, a nurse in Soura Medical Institute, was abducted on 19<sup>th</sup> April, 1990, by JKLF militants who repeatedly gang-raped her and eventually killed her on 25<sup>th</sup> April. Girja Tikoo, a teacher from Bandipur, was kidnapped, raped and eventually shred to pieces by a saw mill on 4<sup>th</sup> June, 1990. Bimla Braroo from the Nai Sarak, Srinagar, who along with her daughter, Archana, was raped in the presence of her husband, Sohanlal, before all the three were killed on 31st

March, 1992. There are dozens of such brutal instances. Even wicked Afghans will be feeling sorry in their graves for the sanatic holocaust of the legendary Kashmiri Pandits.

The barbarous murder hundreds of innocent Brahmans of Kashmir caused their seventh and final agonizing mass exodus from the Valley. This was the final knock down of ethnic cleansing and genocide of the Kashmiri Pandits. The massacres at Sangrampora (1997), Udhampore (1997), Prankot (1998), Wandhama (1998) and Nadimarg (2003) were the follow up cleansing operations. Pandits in Kashmir dwindled from 10% in 1947 to fewer than 5% in 1989 and to less than 1% today. The pretended world bodies, contaminated human organizations, pseudo-secularists, selfstyled leaders, so-called policy makers, tainted political parties and slack bureaucracy have failed to express serious concern at this great human tragedy. Danse macabre is going on. During 1990-2005, the security forces seized around 30,000 assault rifles, over 15,000 pistols, more than 20,000 kg explosives, about 2000 UMGs and RPGs, from terrorists. In the barbarous turmoil about 45,000 persons including the Kashmiri Pandits, nationalistic Muslims and Sikhs have been killed. However the government is keen to provide a healing touch to militants. But the legendary Kashmiri Pandits, who were virtually exterminated from the Valley, have not even received the displaced status.

### Swami Dayananda's approach to management - Dr. Abhinav Kamal Raina AWAKENING IS SELF RELIANCE

t is really the demand of time to focus on various themes related to the Vedic Heritage, Arya Samaj and Swami Dayanand in the present context. It is a matter of privilege for me to contribute my thoughts about the 'JAGARAN', from management and planning point of view. Swami Ji was a great economist, a great management educationist with the keen spirit to provide a printing press for the publication of the Vedas. It was he, who was highly awakened Rishi of the 19th century, to realize the need of printing press. He got it commissioned at the main campus of

it at that time. This technique falls within the higher research today. Practical in his fore sight, as he was, he realized that India needs the authentic Four Vedas in the print and published matter. Thanks to his great vision and awakening of the sleeping souls. The students of commerce and business management are taught the importance of the book-keeping, proper documentation of the tenders, vouchers, income and expenditure statements along with the entries of dates, months and the year to make the institution running financially stable and rigorously honest. Swami Dayanand was very accurate to the

### It was the vision of Swami Ji that English is being taught in the DAV institutions, along with the traditional Sanskrit in the Gurukal system.

the Paropkarini Sabha at the heart of Ajmer City. It was he, who got the Vedas published in the Devanagari script, for the highest good of humanity. Imagine the great enthusiasm of a great Sanyasi of the late eighteenth and early nineteenth century travelling far and wide in search of the Vedic manuscripts for authentic recension to arrive at the proper Varna-Shabda-Matra of the Vedas. He was an adept scholar in the feild of manuscriptology with the scholarly techniques of documentation, to provide the authentic Mantras of the Vedas, which were lost due to foreign invasions. Only a great Rishi could do

fraction in maintaining the accounts properly, just as it is done today. If you happen to visit the Paropkarini Sabha and Rishi Udyan Vedic Monastry at Ajmer, you will feel surprised that the Swami was having highly scientific vision, to think ahead of his times. He developed the Vedic Pustakalaya (library) with the infrastructure according to the needs of the time, but I may submit, the library and the publishing house with the highly developed printing press with thousands of manuscripts and books speak in itself the awakening of Swami Ji's spirit. He was the Rishi in the inner recesses of his heart.

Contd. on Page 34

Jan-Feb 2007 ഇൽഇൽഇൽഇൽഇൽഇൽഇൽഇൽഇൽ

### Project Zaan - Announcement

**Project Zaan** intends to organise another **Zaan Contest** sometime in October-November 2007 in **Mumbai**. Main parameters of the Contest will be:

- i) **Elocution** on a topics related to Kashmir & Kashmiri.
  - ii) Essay or Story Telling or Recitation in Kashmiri.
  - iii) Quiz Contests.
- **iv) Reading Kashmiri** from the Standardised Devanagari-Kashmiri text. The competition will be held separately for **Elders** and different age-groups of **Children**. Awards will be given to the first three rankers in all categories as per norms. A **Special Award** in the name of **Late J.N.Kachroo** (foundermember of Project Zaan) shall also be instituted, details of which are being worked out.

Basic material like **Question Bank**, **Basic Reader in Kashmiri Language**, **Kashmiri Work Book** etc. are available with the Project Zaan, and shall be made available on request. This material is also available on net **(www.zaan.net)** and can be easily downloaded.

Those interested in taking part in the competition are requested to register their names with the organisers by sending a mail to the Convener, Project Zaan at projectzaan@yahoo.co.in or sending the information by post to the Convener, Project Zaan, Ground Floor, Pushp Vihar, Shastri Nagar, Vasai Road (W), Dist. Thane 401 202, giving the following details:

Name:

Date of birth:

Complete address with Pincode:

Tel./Mob. No.:

Class in which reading/Occupation:

E-mail ID:

Whether interested in Elocution/Essay or StoryTelling or Recitation in Kashmiri/Quiz Contest/Kashmiri Reading Competition:

Detailed programme of the Festival will be publicised in due course of time. Contest will be a full day affair. There will also be some entertainment in the form of music etc. Breakfast and lunch will be served.

We would also like to invite people to help us in organising the programme. Those interested in the cause are requested to contact us thru e-mail or phone.

M.K.Raina

Convener, Project Zaan

Cell: 9422473459 ~ E.Mail: rainamk1@yahoo.co.in

Strive to keep our culture and language alive. Give Project Zaan a hand.

### 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

### वित्तात हे जिल्ला के उत्तर का कारण के त्यां के त

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, and other formalities rituals 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

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performed after death of a person and how the pyre is prepared and mystic sketches made of flour and lime on the cremation ground before placing wood on it.

The author has concluded the book with a select bibliography and an exhaustive index spread over 23 pages.

This book is hard bound with an attractive cover jacket containing rare sketches of 'Yagnya Sha:la:' etc. He has given the original verses in Roman English adapted for Kashmiri language but it is not so easy to read as Devnagri script adapted for Kashmiri language. Since the new generation of Kashmiri Hindus does not know Urdu therefore Persian script of Kashmiri language as approved by the Government would be useless. This also tells us how necessary it is to use both the scripts for Kashmiri at Government level but the bias of Kashmiri politicians does not allow it. However Sahitya Academy accepts both the scripts.

The author has worked hard on the book. His command of English language is good. He has not used the loose language as is found in most of the books written after exile. One can safely say that it is after quite some time that one has found such an informative and interesting book to read. The book has not only an historical importance but also social and philological importance as far as the Kashmiri folklore is concerned.

What one misses is a key to pronunciation without equivalent words as is being done in *Advanced Learner's Dictionary*. To say "affricate", "dental fricative", "retroflex stop" and "dental nasal" (page-v) is quite

unintelligible to common readers (bechara aam admi of politics) unless accompanied by examples from the language used in the book. This makes reading and hence understasnding of quoted verses difficult.

There are hardly any mistakes in writing but a few errors of proof reading here and there could be avoided if it had been read more than once or by cross checking by any expert on the proof reading. Sometimes incorrect English equivalents have been used perhaps by oversight such as 'dentifrice' (Page-127) for a twig used as tooth brush (DA:ntun).

The book will serve researchers and dispersed KPs all over the world for a long time.

### **Homage to Masi**



Smt. Sham Rani Raina (1933 - 2007)

Though uneducated, your understanding, intelligence and broadmindedness surpassed even the enlightened and educated brains. You led a life full of love, affection and kindness. Your simple and humane qualities will be a source of guidance for all of us.

May Almighty grant eternal peace to your noble soul.

Fondly remembered by: Meena, Satish & Mineet Kaul

### 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 Shiben 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

### Biradari News

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':

Abhav Sopori, Rustum 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, recepient 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 Barbhaiya, 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 and 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

### वित्तात हे जिल्ला के उत्तर का कारण के त्यां के त

suggestion otherwise it would mean encouragement to others to form new parties. (Opinion of KPA Mumbai)

5. Our prime need of the hour is to find out what Kashmiri Pandits want to ask for in the light of discussion of **Autonomy/Self Rule** or any other proposal by the government of India during AIKS participation in talks. As you rightly said that Kashmiri Pandits want to go back to their motherland provided accepted by the majority with honour and dignity.

6. I have left a slip with Shri Rajendra Premi at Kolkata for you in a hurry. Hope it has been delivered to you.

M.L.Mattoo

President, KPA, Mumbai

### • KP Scientist solves Albert Einstein's twin paradox:

Professor Subash Kak, professor of electrical and computer engineering at Louisiana State University has claimed to have solved Einstein's twin paradox, known as one of the most enduring puzzles of modern-day physics. First suggested by Albert Einstein more than 100 years ago, the paradox deals with the effects of time in the context of travel at or near the speed of light. "I solved the paradox by incorporating a new principle within the relatively framework that defines motion not in relation to individual objects, such as the two twins with respect to each other, but in relation to distant stars", said scientist Subhash Kak. The implications of this resolution will be widespread, generally enhancing the scientific community's comprehension of relativity.

Professor Kak has completed his Ph.D. at the IIT, Delhi in 1970. Earlier

he taught at IIT, Delhi, Imperial College, London, Bell Laboratories and Tata Institute of Fundamental Research.

### • Hur-aatham celebrations:



On the occasion of Hur-aatham, Kashmiri biradari members of Chembur alongwith their families celebrated the occasion in BPCL, Trombay Club. About 25 families participated in the function. Temple resembling the Mata Sharika of Hari Parbat at Srinagar was made and decorated. Various Kashmiri Bhajans were sung on the occasion. Kehwa was served throughout the function followed by dinner which included delicious Kashmiri food served in total Kashmiri style.

### • 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. Subramaniuam 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 spoilt 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.

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### 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 29th,1977 at my niece's wedding at Delhi.

Sunday 8h 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, outcoming breath and all thoughts have ceased completely. That is what is known as the real marriage of Shiva

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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 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

also means Awakening 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 Gurukal system. The great Sanyasi as he was from the spiritual point of the Vedas, he was also the highly awakened leader of the religiocultural renaissance in India. His quotes published in the Dayanand Commemoration Volume, 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." \*\* \*\*

### MATRIMONIAL

### **Wanted Groom:**

Wanted a suitable KP alliance working in Mumbai for a smart good-looking KP girl, 5'-6", 26th October 1976 born at 3.14 PM at Srinagar. B-Pharma, MBA (Pune), working as a product manager in a Multinational Pharma company in Mumbai. The boy should be equally qualified and well placed. Please contact Mrs. Veena Tickoo, G2 Prabhat, Amrut Nagar, Margao, 403 602, Goa. Tel: 09822198586

E-mail: tktickoobp@rediffmail.com

### Wanted Bride:

Looking for a well cultured and well qualified KP girl for my son born 11.00 AM on 2nd December 1982, 6'-0", BE (E&T) Pune, MBA (Symbiosis Institute of Telecom Management) Pune. Working as a Senior Executive in a leading Multinational BPO Organisation in Bangalore. Please contact Mrs. Veena Tickoo, G2 Prabhat, Amrut Nagar, Margao, Goa 403602 or

tktickoobp@rediffmail.com.

Tel: 09822198586.

E-mail: shampytickoo@yahoo.com

### **Wanted Bride:**

Alliance wanted for a good young looking KP, born 01-55 AM 3rd December 1955, unmarried, MS (Baroda), Computer literate, working as chief consultant in Software Company, Mumbai. Owns a flat in Mumbai. Please contact Mrs. Veena Tickoo. Mob: 09822198586.

### **Wanted Bride:**

Wanted a suitable KP girl for a Manglik good looking boy 5'-8", born 10 Oct. 1976, Diploma in Electrical Engineering from Pune University, working as Branch Incharge at Pune. Correspond with Kolawali to Mr. Ajay Monga at Udhampur, Jammu 01992-274216 or at Mumbai Mr. Pandita 9870001223.

E-mail: pandita\_san@hotmail.com

### **Wanted Groom:**

Wanted suitable match for a KP girl, September 1980 born, 5'-6", B.Pharmacy, MBA, Working in product management in Mumbai in Merck, a pharma MNC. Parents are in government job in Jammu. Correspond with tekni and biodata with J.L.Saraf, Opp: Panchayat Ghar, Link Road, Barnai, Jammu. Tel: 0191-2594213, 09419240289.

E-mail: priya99999@gmail.com

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### M 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, intolerence, 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 with Central relations 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.

 $\bowtie$ 

### 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



### मिलुद्यार

### कश्मीरी पँडित्स ॲसोसिएशन, मुम्बई का अधिकृत प्रकाशन

वर्ष: ४ अंक १

हिन्दी कश्मीरी भाग

जनवरी-फरवरी २००७

इस अंक में	
■ तुहुंज़ चिठ्य वॉच़ ■ कविता	पृष्ठ ३७
<ul><li>कु गज़लु</li><li>- मोती लाल मसरूफ</li><li>कश्मीर में गर्म है मौत का बाज़ार</li></ul>	पृष्ठ ३७
- मोती लाल खर + क्या कहें ?	पृष्ट ३९
- राजेश कुमार <b>■ कथ</b>	पृष्ठ ३९
	पृष्ठ ३ <i>८</i>

### तुहुंज़ चिठ्य वॉच

मिलुन्नार छु में बराबर वातान तु अमि बापथ छुस बु तुहुंद शुक्रगुज़ार। मैगज़ीनस छु दृह पतु दृह रंग हुरान। सफन हुंद तादाद ति छुव त्विह बडोवमुत, यि छु रुत कदम। रोज़िहे जान हरगाह यि मैगज़ीन र्यतु वार नेरान आसिहे। तिथु पॉठ्य हॆकिहे यि ज़्यादु ज़बर पॉठ्य कौमुक्य मसलु विद कॅडिथ। म्यॉन्य नज़्म 'कौआ' (मिलन्नार नवम्बर-दिसम्बर २००७) छवु त्विह गज़ल वॅनिथ छॉपमुन्न। बहरहाल शुक्रियाह। तुहुंद रुत कांछन वोल

अर्जन देव मजबूर, जोम

### ज़ गज़ल - मोती लाल मसरूफ सपुद पुर यि लोलुक पैमान रोज़्या

सपुद पुर यो लोलुक पैमान रोज़्या।
ऑछन मंज़ दॅरिथ औश दुर्दानु रोज़्या।।
गुंदुन छुय अमारस मुचर तिन शबाबस।
छु यावुन कंड्यन प्यठ यि नज़रानु रोज़्या।।
हरख पोश योदवय छ्वनन चूनि लोलस।
बरख क्या चु हलमस यि दामानु रोज़्या।।
छे हॆन्य साम लॉज़िम अथ गाटुजारस।
खबर वख पगाह म्यानि अनमानु रोज़्या।।
खता खारु क्या यावुनस गुल परेशान।
छु टूरिस अंदर बंद यि मयखानु रोज़्या।।
कन्यन थाव खॅन्य खॅन्य 'मसरूफ' हरफन।
पता छा वतन हुंद यि मीज़ान रोज़्या।।

### या तु छ्वकन ताज़ु करख वन्योमय

या तु छ्वकन ताज़ करख वन्योमय।
कथु वछृ यि खाब सरख वन्योमय।।
पेय हॅरिथ वॅथुर एहसासुक्य वतन।
शीशु पट्यन क्या चृ परख वन्योमय।।
स्रेह छु गोमुत रॉस्य नाग होख्य ॲछन।
ओश नु टार्यन तु क्या हरख वन्योमय।।
गोव तु दॉग्य नूर सुबहुक, प्रवृ दॅज़िथ।
म्वखतु कथ शबनमु जरख वन्योमय।।
या तु कडख मानि 'मसरूफो' कथन।
जॉव्यजारस या तु सरख वन्योमय।।

### तमहस तमुन

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

कोरि वाल्यव प्रुछ़ ॲकिसुय ॲकिसुय कॉरुख पानस तसली ह्योत द्योत क्युथ वाति, खॉतिर क्युथ व्वथि ओस गांबरु वाजिनि ख्रोव "कूर छय गाव मॉज, संस्कारु वाजेन्य सुशील तु सीवाकार, कोरि वॉलिस छय सथ लबु स्वनु सुंज़ु, हज़ त हवस नेरी युथ च़ॆ गछ़ी, त्युथ गॅछ़्यतन मॆ पानस" दिच़हस ज़मानथ नेचिव्य वाल्यन खोत अख गरु टारि अख कूर गॅयख पसंद कोरि वॉलिस येलि शछ वॉच, तॅम्य ज़ॉन्य कोरि हुंज़ बाग्यवॉनी यखदम दोर्योव, कूर कर्नॉवुन लॅडकस मुलाकाथ पतु गव वख्ता, लॅडकु वाल्यन हुंद आवुय नु "अवु" या "ना" तिम ति क्याह कर्हन, नैचिवी येलि ज़न कौरुनख तमुहस तमुन प्यं लदुनॉवुनख रब, कडनॉविथ टेक्यनि तु कथि दिज दूद "हा गोबर्, ब्रोंदुय वॅन्यज़िहे, में छुमव कोरमुत यपॉरी क़ोल" "बु हय मंदुछोस तु खूच्चुस तॊह्य मा गॅछ़िव खफु, मॉनिव नु" "करनु येलि नु मंदुछोख तु खूचुख, वननु कवु? व्यन्य वनतम, यस सुत्य कोरुथ च्रे, स्व किम ज़ॉच हुंज़, तॅमिस छा सॉन्य व्वथु बेठ"? "मुदा छु आसुन्य हम-आहंगी, बाहम दून बॉचन। ज़ाथ बूथ, ग्रुबार, सनसकार अज़ ताम छा काँसि वॅजमुच तन" अमि पतु शियि रेत्य बटु गज़टस मंज़ आव मैट इश्तिहार, "त्रुहु वुहुर तलाख शुदु अँजीन्यर बटु कोट छांडान सनसकॉर्य कॅट"।

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

अक्सर सोचता हुं कलम उठाऊं तो क्या लिखों मैं? वह ज़ुल्म 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 ढुंढता हं 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 पढें 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, बिल का बकरा तभी तो प्रताडित लोग बैठे हैं बगावत पर क्योंकि यह हिन्दुस्थान है।

मट्टू 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)

अक्रेष्टा अर्षभूतानां मैत्रः कक्न एए च। निर्ममो निवहंकावः समदुःखभुखः क्षमी॥ संतुष्टः सततं योगी यतात्मा द्वनिश्चयः। मय्यर्पितमनोषुद्धियों मद्भक्तः स 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-दु:ख में समभाव रहता है, सिहण्णु है, सदैव आत्मतुष्ट रहता है, आत्मसंयमी है तथा जो निश्चय के साथ मुझ में मन तथा बुद्धि को स्थिर करके भिक्त 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