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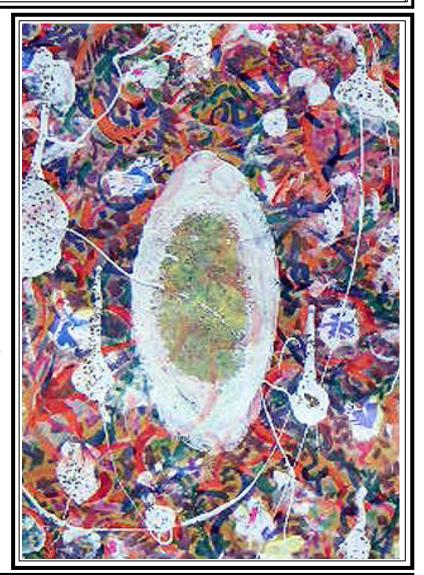
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Vol. IV, No. 2

Official Organ of KPA, Mumbai

May-June 2007

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



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

Project ZAAN: Website: www.zaan.net E-mail: projectzaan@yahoo.co.in

Official organ of

Kashmiri Pandits' Association, Mumbai

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

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ई ही मॉज व्यतस्ता

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Message from the President - M.L.Mattoo

Between Ourselves

amaskar. April and May months have been very busy as I happened to be away at Jammu. Taking advantage of my presence as usual, I visited various migrant camps to ascertain personally the needs of sick and other deserving who had sent their persons applications to Kashmiri Pandits' Association, Mumbai, requesting Medical, Educational and General assistance. Following this, about 30 deserving applicants were selected and called to a small get-together at Durga Nag Trust, Barnai, along with the Jammu press. At this gathering, in the presence of press and some NGO officials, we distributed cheques among these applicants from Battal Ballia, Nagrota, Muthi, Purkhoo and

Mishriwala migrant camps. Total amount thus distributed was Rs. 61,000.00, out of which Rs. 39,000.00 was given as educational assistance to students, both boys and girls, from the amount of Rs.

50,000.00 donated by Kashmir Photo Exhibition Group, Mumbai. Balance Rs. 22,000.00 was given to cancer/kidney/neuro patients.

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

recognition.

Kharghar Project:

As you are aware, the foundation stone of the 'Sadan' was laid on 'Nevreh' day, 19th March 2007 through the hands of President Shri

that



M.L.Mattoo, Vice Presidents Shri J.L.Kak and Shri S.K.Kaul, Gen. Secretary Shri S.P.Kachru, Treasurer Smt. Meena Wanchoo, in presence of the large distinguished gathering of our community. The auspicious ceremony was performed by our community Panditji, Shri Ramji Sabni. Cold drinks and short buffet lunch including 'Tahar' was served to all present.

At the above function, we received

following offers of contribution for the construction of our Complex:

(1) Rs. Twenty lacs against booking of 'Multipurpose Hall' in memory of (a) Shri Maheshwar Nath Kaul and Smt. Sukhraj

Kaul, (b) Shri Shyam Lal Shakdhar and Smt. Sharga Devi Shakdhar, by the Managing Trustee Smt. Asha Wazir, Mumbai. (2) Rs. Six lacs against sponsorship of 'Charitable Dispensarey' in memory of Shri Sham Lal Wazir, by Shri Surinder Wazir, Mumbai. Towards these sponsorships, we have received Rs. 5.00 lacs and Rs. 1.50 lacs

I am very glad to

Souvenir 2007 has

yielded total collection

of Rs. 3,97,500.00

which is the highest

announce

ever.

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

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

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

Annual Fund Raising Function:

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

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

Kharghar Donations March-June 2007

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

<u>Total:</u> <u>Rs. 766501.00</u>

They Left Us

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

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

KPA conveys its heartfelt condolences to the bereaved family.

Editorial - P.N.Wali

A Political Party of KPs

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

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

Politics, to my understanding, is any activity to acquiring/sharing or fighting for power as it devolves from the STATE. Power once acquired, helps the group or an individual to

achieve its cherished goals, good bad or indifferent. Since the advent of democracy, power flows through elected persons or bodies. And politics is, therefore, involved in acquiring significant influence on such persons or bodies. It means standing for elections, supporting or opposing candidates or forming alliances.



These are of course legitimate activities which any one is entitled to

do. Incidentally democracy also legitimises the rule of majority over the minority (where fifty one fools can rule over forty nine wise men).

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

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

We should also not undermine the fact that we will lose what ever sympathies we have been able to garner from the established order so for. They will consider us as their competitors. We could bargain support for benefits, with any party. But will we have enough to count in the political game. It is often said that the powers that be, do not listen to us, our issue, our grievances, etc. I feel that our wish to float a political party is our reaction to this gross indifference to our cause. We hope it will change if we have a party of own. Will it? On the other hand there may be greater indifference if not antagonism.

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

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

This is a point of view. \otimes

🛮 कॉशुर परुन छुनु मुश्किल, दफ कल गछ़ि आसुन्य। 📗

⊠ Letters

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

- Avtar K Misri, Bandra

 \bowtie

❖ टाठि रैना सॉबु, नमस्कार। दय कॅरिनवु हमेशि रुत। प्रानि चिठि सुत्य सोज़मझु म्यान्यव तखलीकव मंज़ स्यठुहन होवु नु वुनि त्विह प्रकाशनुक गाशुय। ताहम छुसवु बु अख अफसानु तु अख उर्दू गज़ल तुहाँज़ि सीवायि मंज़ सोज़ान। व्यमेद छम त्विह खसुनवु टारि तु तोह्य दियिव यिमन पनुन्यन मॉर्यमँद्य तु हरदिल ॲज़ीज़ रिसालन मंज़ अनकॅरीबुय जाय। तुहाँज़ि पूज्य तु टाछि ज़नम दात्री हुंदि स्वर्गवास सपदुनुच खबर पॅरिथ सपुद स्यठाह अफसूस। माजि हुंदि गुज़रनुक दुख कोताह क्रूठ छु आसान, यि ज़ानि सुय यस गुदर्योव। तुहुंद दुख छु अथाह। दय दीनव होसल।

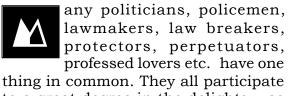
- हृदय नाथ कौल रिंद, वडोदरा

लेखक अपनी रचनायें संपादक को ई-मेल भी कर सकते हैं। हमारा ई-मेल आई-डी है : editormilchar@yahoo.co.in

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editormilchar@yahoo.co.in

Reaching Out - S.P. Kachru TOP SECRET



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

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



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

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

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

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

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

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

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

(Contd. on Page 25)

विवास अञ्चलका कार्यका व्यक्त व्यक्त

From the Pages of History - Satish Ganjoo

Kashmir & Central Asia - Links & Legacies - 1

gnoring the geographical impediments and natural ramparts, Kashmir had maintained close relations with the adjacent Khanates of Central Asia since ancient times. The Buddhist missionaries from Kashmir, which stood a great center of Buddhism, extended their work beyond the Hindukush in Central Asian territories, China and Tibet. They traversed the difficult routes for the propagation of the Buddhist philosophy in these lands. Modern researches reveal that most of these

the different parts of that country. It was with the conversion of Kafiristan, now called Nuristan, to Islam in A.D. 1895 that Afghanistan became completely a fundamentalist Islamic



country. The commercial relations were maintained not only with the important trade centers of Central Asia like Yarkand, Khotan, Samarqand, Bukhara and Khurasan; but also with China, Bhutan, Egypt, Syria, Iran,

The Buddhist scholars from China and Iran also came to Kashmir in search of truth and salvation.

missionaries, who worked in these regions, hailed from Kashmir or were educated in Kashmir. We have the evidence to prove that Buddhist scholars from different parts of Central Asia, Tibet and Afghanistan were provided schooling in Kashmir. In Tibet, Buddhism made compromise with the traditional 'Bonism' and formed 'Lamaism', which today dominate the whole area including Ladakh region of India. The Buddhist scholars from China and Iran also came to Kashmir in search of truth and salvation. Afghanistan was once a stronghold of Zoroastrianism and Buddhism. In the 7th century A.D., HieunTsang, the Chinese pilgrim, found the traces of Buddhism there. Even today, the huge but neglected statues of Lord Buddha are found in

Nepal and Iraq. Sericulture was introduced in Kashmir from Tibet. However, with the downfall of Karkota dynasty (A.D. 950), these relations received a severe set back. Dulacha or Zulju, a Mongol from Turkistan, invaded Kashmir in A.D.1320, shook the Hindu power and paved the way for the establishment of Muslim rule. With the foundation of Sultanate in A.D. 1339, the whole strategy about Kashmir changed. It became the magnetic attraction for the Muslim missionaries, sufies, saints and ulema from Central Asia- who propagated the message of Islam in the region. The territory was formally connected with the Islamic world. Central Asian culture, customs, habits, usages, manners, dress, diet, language and ideas penetrated into this little Valley;

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

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

(To be continued)

Stories for Old & Young - M.K.Raina THE CAPTIVE MINDS = 3

he skirmish resulted in a heated exchange of words among them. Kishore ran away with the money but they chased and caught him. Kishore kicked Manohar hard and they in turn used stones and sticks to thrash him. After injuring him, they ran away with the money.

Next day, Ram Lal visited the police station to meet the police officer. The officer related the whole story to Ram Lal. On hearing the truth, Ram Lal was taken aback. Kishore had told him an entirely different story. He had said that Manohar and others attacked him when he demanded the money he had loaned them a long time back.

Ram Lal was now sweating. Police had registered a case against Manohar and his companions for assaulting and injuring Kishore. Ram Lal spoke to Manohar in the lock-up and what he came to know in detail was sufficient to put him and his family to shame. According to Manohar, Kishore had been spending his father's money on gambling and drinking and had been in the company of people like him since a long time.

Ram Lal wanted the case to be closed, because he feared that within days people would come to know the facts and his son's character would become talk of the town. He himself had a very high standing in the society and these revelations could bring him a bad name. He requested the police

officer to drop the case. While Manohar and his companion were being released from the lock up, Ram Lal accidentally found Prakash's Dubai watch on Manohar's wrist.



Ram Lal asked him as to where from had he got the watch, and Manohar revealed yet another shocking story. This story struck the hardest blow to Ram Lal, and almost fainting, he fell on the ground. The Police officer comforted him and offered him a glass of water. A little later, he left for his home, completely shattered.

On reaching home, the first thing Ram Lal did was to contact his elder son and call him to his home presumably for some urgent consultation. Sumitra pleaded with Ram Lal not to call Prakash, as she did not want to see anything untoward happen in her house again. But Ram Lal was calm this time. He was looking at the family photograph hanging on the wall, with his three small children in the foreground. All those in the photograph had smiling faces except Prakash, who wore his serious looks there as well. "This cannot be ego, my child", murmered Ram Lal with tears in his eyes, "Forgive me". Sumitra was aghast. She could not make out what was happening. Ram Lal looked straight into her eyes and said, "My mind has long been captive to my prejudice against my son. Please

pardon me, all of you." Sumitra was still ignorant about the new developments, but she murmurred, "And so has been my mind, captive to your terror".

Prakash arrived immediately. Sumitra was tense. She was not sure what was going to happen. The hatred in her heart for her son had faded long ago and she had craved so may times to see him and hug him. But she could not lest Ram Lal got an inkling of her sentiments. Prakash came, wished his parents and retired to a corner with a question in his eyes. He had entered his home after a long gap of time. He looked around like a lost person. He was ignorant about the purpose for which he was called here; but before anything serious would happen, he wanted to see and meet his sister Jyoti. Jyoti did not come. She had heard of his father calling Prakash but expected only something very serious happening. Bolting the door behind her, she hid herself inside her room and wept and prayed for the safety of her brother. It took her some time to gather courage to see with her eyes whatever was going to happen. She wiped her tears and came down.

Jyoti could not believe her eyes. The moment she entered the hall, she saw her father weeping bitterly and hugging Prakash. Prakash and Sumitra were both dumbfounded. They could not make out what was happening. Jyoti came and sat beside her brother. Before anybody could ask any questions, Ram Lal sat down and related the whole story to them. The events unfolded like a well-scripted drama. Kishore was frightened and pale. He hung his head in shame.

Sumitra and Jyoti went up to Prakash and embraced him, tears of joy running down their cheeks. At the same time there was deep sorrow in their eyes at Kishore's behavior. It looked as if they could never forgive him. But the elder brother had a big heart. He forgave his younger brother with open arms and a loving smile. Kishore fell at his feet.

And as it always happens, all of them lived happily ever after.

Enchanting World of Infants - Dr. K.L.Chowdhury STIRRING VISIONS



never set my eyes on anything as beautiful as you, my darling, stirring so many visions of the subtle fragrance of the first narcissus of February; of the sweet smell of parched earth after the first drizzle in scorching summer; of the music of Gulmarg when gentle breeze plays on the needle leaves of the pines; of the Lidder taking birth from the placid green of Sheshnag, gushing down the slopes, singing its eternal song; of the silence of the lofty mountains raising their hands in communion with the azure sky in Alapather; of the dance of the peacocks when the monsoon clouds break into rain!

A Peep into the Past - P.L. Zutshi

RETURN OF THE BRAHMIN - 4

he date less Panchastavi is soul-stirring hymn that grips each Vitastian Brahmin from Kashmir. It is an emotional

rendering in praise of the Divine Mother who is the beginning and the end of the Universe of creation. By now

most of the Vedic renderings were already in the air. People were equipped in the divine thought and principles. Last two thousand and five hundred years, however disturbed by the advent of iconoclasts since over thousand years by now, Kashmir history is strewn with Brahmins of great scholarship in the field of sociology, religion, literature, history art and critique.

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

available in several manuscripts where the authors are not known.

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

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

lot of these

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

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

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

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

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

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

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

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

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

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

Eternal time:

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

(To be continued)

Memories - Avtar K.Misri

woh kagaz ki kishti, voh barish ka pani



eh Daulat Be Le Lo Yeh Shohrat Be Le Lo Bale Chheen Lo Mujh Se Meri Jawani Magar Mujh Ko Lauta Do Bachpan Ka Sawan Woh Kagaz Ki Kashti Woh Barish Ka Pani......

Final phase of my Bachpan was from Dec. 1950 in Bombay. We lived at Orlem, Malad, a Haven and a Spring Board for most KPs who came to Bombay then. We lived close to a large Talao quite Ominous in Monsoons having claimed a few Lives during my stay there. Precisely we lived in Domnic's Colony 2nd Lane about midway. The Lane which looked wide then, was actually narrow just a Car width wide. It was a simple mud road packed hard by constant rain of footsteps over the years. The area had no electricity. Street Lights were installed late 1953 and houses got power connections early 1954.

There was no Drinking (Potable) water and same had to be fetched from about 3 furlongs away and for all else the main 'Well' was about 200 yards away. The water carriers were Tuticorin Tamilians. Why that is important, will come later.

We were the first Wave of Post Independence Migrants. Orlem Malad was full of Sindhi and Punjabi Refugees and many KP Migrants. Our immediate neighbours were mainly Sindhis, a few KPs and of course the Lane had many Christians, etc.

Weather wise it was no different then. Bombay has always been Hot and Hotter. If the recorded temperatures then were a few degrees lower, lack of electricity hence no fans and even when we had power 'Fans' were a luxury which few could afford. This furnace like condition prompted my Grand Father to comment "I have lost fear of Hell. It can't be any hotter there". And looking at those 'Anas' (Tamilians) he said, "if you stick a few Horns on their heads, Yama Kenkars are no different".

Living in Bombay meant we lost the sense and feel of 'SEASONS' except when it rained and we call it 'Monsoon Season'. The lane would soon be a foot deep in water. To make it easy to walk during rains the elders would place

This furnace like condition prompted my Grand Father to comment "I have lost fear of Hell. It can't be any hotter there."

large stones across the length and the width of the lane which we would walk over. End of rains when the lane was still quite soggy we would play "Stick & Stones". Such was the additional benefit of these stones. For us children change of season was indicated by our outdoor activities. Playing with Marbles was year round, come rain or

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

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

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

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

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

scorched the earth mercilessly. We suffered equally.

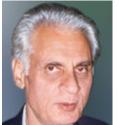
Fortunately end May was soon upon us. Pre-monsoon showers brought much needed respite from the heat. It was also time to dust the Umbrellas and bring out the Duckbacks. For those without any, neighbours were ever present. Both would share the umbrella and the rain in equal measure and the one who owned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

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

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

Book Review - Prof. R.N.Bhat (BHU)

A DICTIONARY OF KASHMIRI PROVERBS



Book: A Dictionary of Kashmiri Proverbs

Author: Omkar N Koul.

Publishers: Indian Institute of Language

Studies, Delhi.

Pages: vii+ 178. Price Rs.400.00



Dictionary of Kashmiri Proverbs' is the latest addition to Professor Omkar N. Koul's

very long list of publications on Kashmiri. The 'Dictionary' has nearly one thousand two hundred entries of proverbs and sayings used in day-to-day speech and literary writings. The author has compiled the present edition primarily for the benefit of the displaced Kashmiris who do not have any exposure to nastaliq script. Its first edition done in 1992 employed *nastalig* script. The dictionary makes entries of proverbs/sayings in Devanagri-Kashmiri also (courtesy: M.K.Raina) and gives its gloss/literal translation and possible equivalents or explanations in English. The preface to the book lists some of the famous definitions of proverbs and the author states therein that most of the Kashmiri proverbs are based upon or direct quotes from poetic compositions of famous saint-poets like Lalleshwari and Sheikh Noorudin/Nund Rishi. A significant chunk is derived from Sanskrit and Perso-Arabic sources and the latter have a noticeable religious/ cultural import.

Kashmiri proverbs are long and many are in a dialogic-question answerstyle. The author opines that there are three broad types of proverbs in Kashmiri: i) simple statements, ii) Conjoined phrases, and iii) proverbs in dialogic mode. I shall give some instances here: namee daanam chuy rahate-jaanam "ignorance is the peace of mind/body/life". It is a simple statement, possibly from Turkish sources. draag tsali tI daag tsali nI "Famine will go away/disappear but not the stigma"; is an instance of the second type. Paadshah sEEb gur nI khevaan zab, yeli nI peyas teli kheyi rab 'Oh King! The horse does not eat zab-(a thick grass that grows in water borne ponds around paddy fields), he will eat mud when nothing is given him to eat'- an instance of the third type which means that a hungry person/animal eats anything. (This proverb has not been included in the Dictionary). There are instances where two proverbs contradict each other in content. Professor Koul comments that not all proverbs should be taken as words of wisdom.

Unlike many other languages

(Contd. on Page 25)

Remembering Roots - P.L.Raina

Revisiting Kashmir after 17 years The way ahead

he first thought that comes to my mind before writing my impressions of visiting Kashmir after 17 years of exile is to thank my Isht Devi Ragnya Bhagwati for giving me a chance to pray at Her feet after such a long time. I used to go there almost on every Shukla Ashtami, come summer or winter and kept on praying to Her every day of my exile with the hope that before my final exit, I will get a chance to pray at Khirbhawani Temple once again.

I visited Kashmir in the last week of May 2007 along with my wife, my niece and her son who left Kashmir at the age of 7 years. We stayed at a hotel in Rajbagh, Srinagar near the place which was my home once. My primary desire to visit Kashmir was to go on a pilgrimage, but one cannot ignore the feelings that you get after revisiting the place after 17 years, which was my home for 55 years and before that home of several generations of my ancestors.

My object of writing this article is to apprise the readers particularly my community members about my impressions of the place and the people with a view about the possibility of our return to Kashmir.

Temples and Ashrams:

Since I was on a pilgrimage, I will first of all write about the state of religious places which we visited:

1) Khir Bhawani: During good old

days, I always thought of getting rid of ugly structures around the shrine which was occupied by shop-keepers. Well that has been done now. Very nicely planned struc-



tures have been raised or are in the progress of construction. Besides about 40 dharmsala rooms, well planned shops, two large hawan shallas to accommodate around 200 persons at a time, have been built with excellent ventilation. Within the paved compound several shelters have been made around the shrine for yatris.

The structures around the chinar trees that grace the shrine are being redone. On the whole the place looks good. It seems *Ragnya Devi* has taken the charge of rebuilding the shrine in Her own hands.

It was Ashtami on the day of our visit. About 100 KPs were there which included some locals and a few who like us had come from outside. The colour of spring water was a pleasing shade of green and blue. Three priests were among outsiders who had come from Jammu. They had come to make some quick bucks from the devotees without performing pooja the way it should be done. They were competing in raising the voices without proper coordination while carrying on recitations. A local old Muslim was selling milk, ratandeeps and vena. I saw

him moving freely within the premises of shrine to collect *ratandeeps* for reuse.

A non Kashmiri Hindu Halwaii was selling *luchas* and serving *kahwa* on request. A contingent of CRP persons is posted inside the shrine and at the outer gate. They prepare *khir* everyday from their own money or donations from *yatris* and serve it as *prashad* to all. A telephone booth (without ISD) is run by a Muslim boy within the premises of shrine near the gate entrance. A number of tourist visit the place daily

Hari Parbhat:

Hari Parbhat is no longer a calm and clean place where we used to go for a sacred walk for a *parikrama* (going round about 4 kms). A whole new city with roads has come up inside boundary wall, called *Kalai*.

We had several shrines around this hillock where we used to pray while making a *parikrama*. Now only two sites are visible, Ganesh Temple and Sharika Temple (Aka Chkreswar).

Ganesh Temple:

The old structure at Ganesh Temple has been reconstructed with nice wooden ceiling and a side hall in first floor by few dedicated community members. It was being painted. Lord Ganesh has not received a new coat of sindur for years. I was told a hawan will be performed here on Ganesh Chaturdashi falling in July and a new coat of sindur will be applied soon. All the same we could see several syambhu (self revealed) Ganeshas all over the rock.

We applied little paint to one *syambhu* Ganesha and carried out full traditional *pooja* with all recitations

for two hours. The temple looks like a chowkidars hut adjacent to the massive stone gate at the stairs leading to Mokdum Sahibs shrine up on the hillock. It is hidden behind the tall 3 storey house in front of temple. The lane in front of temple has been occupied by Muslim neighbour.

Sharika Temple:

It is well kept. The *shilla* which is the object of worship has been smeared with fresh *sindur*. A contingent of CRP personal is guarding the shrine. There is no trace of *Devi Aangan*. Muslim houses have come up right upto the stair case leading to the shrine.

Ram Koulun Mandir:

The temple still stands there but it has been completely vandalized and dharmshallas adjacent to it have been burnt down.

Shankeracharya Temple:

It has the same grandeur as it had 17 years back. Security is very tight. We were not allowed to carry cameras or mobile phones. A long queue of visitors was waiting for dharshan of Lord Shiva.

Jeshtadevi Temple:

A few dedicated members of community have not only preserved it but made several additions to the structures around it. Security is tight from a kilometer away. No autos are allowed within one Km. of temple site.

Durganag Temple:

The temple is well kept. As usual it is favourite destination of sadhus and pilgrims. A new four story *dharamsalla* is nearing completion. A number of Hindu *tabas* in the neighbourhood attract tourists for lunch/dinner.

(To be continued)

Dr. K.L.Chowdhury's 'Enchanting World of Infants'



Book : Enchanting World of Infants

Author : **Dr. K.L.Chowdhury Price** : Rs. 197.00 ~ US\$ 17.95

Distributed by: Atlantic Publishers & Distributors (P) Ltd.,

Enchanting

World

of

Infants

7/22, Ansari Road, Darya Ganj, New Delhi 110002. Ph: 23273880.

Enchanting World of Infants' is the third book authored by Dr. K.L. Chowdhury and perhaps the first of its kind on infants by any author, that too in poetry. Dr. Chowdhury's poetic skills and his passion to write on the varying but closer to his heart themes, have already been proved by his two

books 'Of Gods, Men and Militants' and 'A Thousand-Petalled Garland and Other Poems'. Be it his love for the land he was born in, or the fire burning in his heart against those who took to militancy to gun down noble and innocents, and the meek and mild KPs; or his anguish on seeing his community forced to flee out of its place of birth and disgraced and

humiliated by the powers that be; or a father's longing, wanting to have his overseas-child beside him at the time of his death, the author has proved his credentials as a matured poet, beyond doubt. His simple language and use of idioms are so blended that a reader is instantly mesmerised to find himself/herself in place of an eye-witness to the event narrated. Though the present book can have an international readership because of its universal topic, the subjects and

themes which the author has picked up in all of his three books, are very familiar to all of us.

'Enchanting World of Infants' has an attractive multicolour cover depicting the kids blossoming out of lovely flowers with an innocent smile on their tiny faces, to invite the

attention of the reader. It has 219 pages, divided into eight sections of 'Invocation', 'Conception', 'Creation', 'The One Year Milestone', 'The Two Year Milestone', 'Third Year and After', 'Bird Songs for Infants' and 'Grandchildren Visit Grandparents in India'.

The book not only portrays the stages of an infant from his birth to his third year and after, but also portrays the

psychology and restlessness of parents and grandparents to hear that 'good news', much before he is actually conceived in mother's womb. The poet expresses his innate impulse when he says:

And patiently we waited,
hearts fluttering, breaths bated;
gazing at the endless heavens
for a cosmic occurrence;
scanning the galaxies and the milky way,
for that miracle to happen one day –

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

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

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

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

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

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

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

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

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

The poet has blended his words excellently with the infant psychology, life and love. He turns the glimpses and movements of various organs of the infant into language. Imagine an infant raising his arms and rubbing mother's cheeks with his soft tiny hands, looking direct into her eyes, as if to say:

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

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

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

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

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

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

dimensions to his longing:

For, as surely as you are drawn from the sublime to the vortex of humanity, time is running out for me, as I age and fade, imperceptibly, into eternity.

Aditya, the child brought up in the West, has all his fingers rightly pointing to the confusion and filth and pollution in our country. He is aghast to see people honking their cars, cows loitering and kids playing in the streets, and has lot many questions to be answered. But he also has a question, which we need not answer. The answer lies in the question itself, for, it clearly illustrates our legacy in the true style of Kashmiriyat, which we have carried along with us even when we left everything behind:

Why is everyone eager to hug you here even when being a total stranger?

The poet has narrated in a superb way joyful period with our grandchildren, when we play with them, feed then, scold them and love them. We are generally so excited to be in their company that we almost forget the date of their leaving back. Abruptly, one day we find them packing their baggage and on seeing our eyes wet, assuring us of their next visit very soon. Weeks and weeks after their departure, their images and memories continue to haunt us, till we come to grips with the reality. The poet has painfully but beautifully revealed human emotions, when the children are no more present to play and dance, make a mess and shout and roll on the carpet:

Pray do not play the tape recorder,
I can not bear to hear his voice
without him being near,
and I miss those divine expressions,
their intensity, the urgency there....
Pray do not show me the photo album,
and the rerun of the camcorder,
of our evening climb to the hill ...

The Section 'Bird Songs for Infants' is entirely a new experience. The sweet, simple narrative holds the attention of the reader, young and old. Like King Solomon, the poet talks to the birds of Kashmir and sings songs of their emotions, wishes and joy. All the songs are lovely. The poem 'Crow Poornima' is an extended version of the famous Kashmiri rhyme काव बट कावो, खेचरे कावो ...' and it is beautifully composed to fascinate children. How I wish, the poet had also takenup famous Kashmiri rhyme हु कुस ब कुस, तैलि वन च़ क़ुस ...' and the one, which will always remind us of our past and give our children grandchildren a taste of our days 'अख गव ख्वदा, ज़ त ज़िन्य ग्यडरा, त्रॆ कलश डूना, च़ोर कुंज आलम, पांछ गॅयि पांडव, श त श रेशी, सथ ज़ाल सतम, ऑठ हुर्य ऑठम, दॅह दशिहार, काह गाड गाह, वागर्य बाह, हेरच त्रुवाह' I hope the author includes these rhymes in the second edition of this beautiful book, which I am sure he will release very soon.

Last Section of the book 'Grandchildren Visit Grandparents in India', deals with the strong instinctive feelings of children, parents and grandparents when they are together and when separated. It is true for

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

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

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

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

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

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

Motherhood is divine at the core, infinite like the cosmos.

Motherhood is the mother of all relationships.

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

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

Reflections - Siddhartha Gigoo CURFEW AND RAPE

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

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

kumbha abhishekam

Kumbha is

the symbolic

representation

of the Hiranya

Garbha of the

Vedas.

Preamble:

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

- (Yajurveda 13-4)

he Divine is adored as the Hiranya Garbha being self illumining, eternal, auspicious and protector of the

manifestation. Hiranya Garbha is the creator of the solar and lunar worlds. He is omnipresent, omnipotent,

omniscient. May we reach that Hiranya Garbha through devotion. penances and invocation!

A devotee's spiritual effort is to see the Devata/ Pancha Devatas installed in the Garbha -Griha or sanctum ofsanctorum Devalaya/ Mandira/

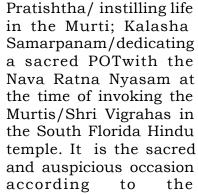
temple. This is a spiritual urge for every devotee.

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

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

K u m b Abhishekam is the prerequisite to adore

the Shri Vigrahas and to perform the ritualistic Puja in the Devalaya/ Mandira/Temple. Shikhir Puja through Kumbha Abhishekam is the essence of the Avahan/Invocation, Prana-



Scriptures and the Jyotirvignyan/ science of astronomy.

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



the Divine effulgence flows every where.

Lord Krishna says in the Bhagwadgita *Urdhvamoolam adhah* shaakham ashvatham prahur avyayam Chhandansi yasya parnani yastam - (B.G.15-1)

Urdhva mool - source of all manifestation is the Veda Purusha Bhgwan Vishnu. The Asvatha/Pipal tree is the universal energy within the cosmos. He himself is the vibration through manifestation of the tree of eternity. Brahma Ji has sprung from that lotus navel to make the tree grow. In the context of the Kumbha Abhishekam, Brahma instills the Divine flow in the temple of eternity, through Abhishekam. The abode of Lord Brahma is the Shikhir.

Kumbha- Abhishekam is for the invocation for the Vigraha Sthapanam in the sanctum sanctorum of the Mandir/temple. Kumbha is to be installed with the very forces of Energy inherent in the four Veda. Recitation of the Vedic Mantras with all devotion is required. It is to invoke the Hiranya Garbha, for everlasting peace, progress and spiritual awakening. Lord Brahma is invoked only Once at the time of Kumbha Abhishekam He is the All presiding force in the temple, as he graces through his divine forces. He is Shikhiraasina. What a devotee is expected to do?

"Anantam Vai Naama" says Brihad Arnyak Upanishad (3.2.12). Name in the deeper sense, is the designation of the Devata. It becomes Vigraha in the Devalaya, and is revered and adored with Shodahsa Upachara/ or Panchopcara Puja. The Name is the

continuity of the Form of our Devatas. We believe in the SAGUNA-SAKARA Puja. We believe that the Divinity is with attributes and with forms. Therefore, a devotee is expected to offer the Sacred Jalam/Ganga water of the Water from the ocean to the Vigrahas, who are not different from the Hiranya Garbha. The more devotees join in offering the Abhishekam to the Kumbha through their Kalashas/metalic pots, the more energy would be vibrated, felt and received. This is the Samuhik Kalasha Samarpanam Yajna to be followed by the devotees.

Prana Pratishta:

Prana Pratishhtha is the most sacred act and ritual for infusing energy in the Murti. It is the Mantra that takes the Form of the Murti. Murti is thus the efficient force to be adored, worshipped and meditated upon. A devotee instills with the Vedic Mantras, what already exists in the Murti, as Prana is the Vital breath, known as the Vak of the Vedas. It is to see Pranava Aum/ Om and the Bija mantras in the Divine image of the Divinity. The Devi Atharva Shirsha savs:

Vedo aham vidya aham adha shcha urdhvam cha tiryak chaaham.... Nutnaayam pratimaayaam japtvaa devataa saanidhyam bhavati Prana pratishthhaayam Japtvaa pranaanaam pratishthha bhavati

The Devi declares: I am the Vedas, I am Vidya-the eternal knowledge. I am manifest in every direction. I abide in the new installed Murti, and I infuse energy in the Divine attribute and that Form, when invoked with Prana Pratishttha.

Nava Nyasa:

Nine is the auspicious number according to the Shakti tradition. We adore the Nava Durga during the Vasanti and Shardiya Nava Ratra days, 9- nine is the maximum number for invoking the Godhead with the Nava Ratanas. The Nava Rattanas are the representative characteristics of the Nava Nidhi-the celestial treasure. The gems represent the cosmic colors of the Devatas along with their Shaktis. Nyasa is the relationship between the devotee and the Divine. We must place all the beautuful treasures of thoughts, valuables in the form of devotion, before the Divine, and offer Nava Ratanas, token of Narayana Puja for the distribution of the community welfare, and temple developmental plans. The scriptures recommend that the placing of the Noble thoughts before the Shri Vigrahas bring auspiciousness, mental peace and spiritual awakening.

A Dictionary of Kashmiri.. From Page 16

The author states that the proverbs listed in the Dictionary have been collected from both primary, i.e. native speech, and secondary sources, i.e. extant texts that have employed or listed proverbs. The proverbs have been arranged in an alphabetical order according to the Kashmiri/Indian system beginning with vowels I to o and followed by consonants k to h. The book is a valuable edition to literature on Kashmiri language and a welcome volume for us who fondly wish to learn more and more about our ancestors' wisdom and experiences.

Top Secret

...From Page 7

secret alter ego. It will automatically lead you to all manner of excitement & complications – if you really keep it concealed. This in turn will make substantial contribution to honing your memory and mental agility. But above all, such an alter ego enables us to act out aspects of our personality which we may not have inkling of yet. An alter ego might actually save you from boring or indeed dangerous conformity.

But beware! keeping your own secrets is not the sole requirement. In every close relationship it is essential in more ways than one that we remain reverent and respectful towards the secrets of others. If you lack discretion, you actually challenge your opponent to insist on his inalienable right to have secrets by reverting to secretiveness and disloyalty. If, one the other hand, you think you already know all of the others' secrets, then tedium & boredom are your just punishment. Not every secret has to be resolved. If you persistently seek to be open and alert, however, and live by these active opposites of mysteriousness, then you will never have to worry about running out of secrets. **

लल वाख

केंच्रन द्युतुथम ओरय आलव। केंच्रव रचायि नालय व्यथ।। केंच्रन ॲछ लजि मस चथ तालव। केंच्रन पॅपिथ गॅयि हालव ख्यथ।।

Biradari News

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

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

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

• A.N.Kaul Sahib honoured:

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

Biradari News

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

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

• Dr. S.K.Raina honoured:

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

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

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

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

• Change of Address:

- ❖ Shri Brij Mohan Munshi (LM-45), Shri Sanjeev Munshi and Smt. Nirja Munshi have shifted to their new residence at 3rd Floor, Sunbeam Apartments, 18th Road, Chembur, Mumbai 400 071. Tel: 25286269, 252866163.
- ❖ Shri Autar Kishen Sapru of Lokhandwala has shifted to 2702, Eldora, Hiranandani Gardens, Powai, Mumbai 400 076. Tel: 40104371. Mob: 9867623802.
- ❖ Smt. Shalini Kaul (LM-672) has shifted to her new residence at Flat 11/01, Bldg. 18, Sea Wood, Nerul, Navi Mumbai 400 706.
- Dr. O.N.Kaul of Gwalior honoured: According to a communication received from Kashmiri Samaj, Gwalior, Dr.

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



Indian Medical Association, M.P. State Branch.

• Kashmiri Pandit Welfare Assn., Sahibabad, Ghaziabad :





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

• Eminent Kashmiri Artists felicitated:

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

Honour. The artists who were felicitated included Makhan Lal Saraf, Bihari Kak, Bansi Mattoo, Ashok Zafrani, Shadi Lal Kaul, Jai Kishori Handoo and Bharati Zaroo. Function was attended by prominent citizens, galaxy of artists and scholars, and representatives of 'Athwas', an organisation of displaced artists.

● KPA launches various programmes for displaced Pandits:

Kashmiri Pandits' association. Mumbai held an interaction with the members of displaced community in Jammu on 22 April 2007. Addressing the meeting, Mr. M.L.Mattoo, President of the Association said the KPA, Mumbai has launched various programmes for the upliftment of the under-privileged members of the displaced community. He said, the Association has started the construction of multipurpose complex in the shape of Sharda Sadan at Kharghar, Navi Mumbai. This will be a socio-cultural complex which will be completed at an estimated cost of Rs. 1.80 Crores. The foundation stone of the complex was laid in March this year. Mr. Mattoo said the complex will have a community hall for cultural, social and religious functions, a feelat-home, a charitable diagnostic centre and a dispensary, especially for community youth under training or away from their parents. It will also have an accommodation for neglected old aged persons of the community, temporary accommodation for the community members who visit Mumbai for educational or medical porposes and a well organised cultural library equipped with ethos and history of community. On this occasion, Mr. Mattoo also distributed cheques among

the needy members of the community.

• 'Poush' among 100 best:



'Poush' Restaurant at 17-May Fair, Oberoi Comp-lex, Off New Link Road, Andheri (W), Mumbai has been listed among the 100 best restaurants and cafes in Mumbai by the India Today group. KPA congratulates Shri Om Takoo and Shri Sunil Mattoo for the achievement.

• Shri J.N.Kaul honoured again:

Shri J.N.Kaul of Faridabad (fondly known as Papaji) has been nominated as the 'International Professional of the year 2007' by International Biographical Centre, Cambridge, England.

KPA congratulates Papaji for the achievement.

● Project Zaan to launch net-journal: Project Zaan is launching its monthly net-journal 'här-van' (the abode of Maa Sharika) on 15th August 2007. It will be a tri-lingual magazine dedicated to Kashmir, its people, language, culture and heritage. The journal will be edited by Shri M.K.Raina and Shri T.N.Dhar Kundan will be its Consulting Editor. 'här-van', which will initially be available in the pdf format (to be upgraded later), will be available on www.zaan.net, the website of Project Zaan.



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

Artistes in action

A Section of the packed auditorium





Young artistes
performing
an action play
'Lagyo Balaayi
Munnabhai'



Shri T.N.Bhan
giving away
'Best Student
Award'
to Miss Nibha
Wazir on Behalf of
Late J.N.Kachroo
donated by Shri
Suriender Kachroo

Rakesh Kaushik releasing his 'Sai Chaleesa' in praise of Sai Baba, composed on the lines of 'Hanuman Chaleesa'





child artistes performing on stage



This year's
'Life-time
Contribution
Award'
confered upon Shri
Shamboo Nath
Bhat of Jogeshwari
was received by
Shri J.L.Kak on his
behalf.

Guest Artistes
from Jammu,
Ms. Deepali Wattal
and Shri Ravi Bhan
performing on
stage at Ranga
Sharda, Bandra



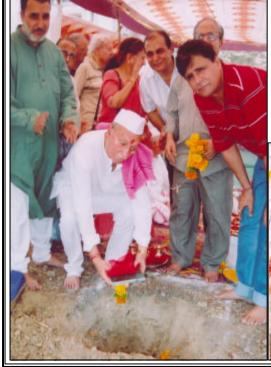


Ladies contributing their bit on the Foundation-laying Ceremony of 'Sharda Sadan' at Kharghar on 19th March 2007



Shri Ramji Sabni
performing Puja for
Foundation-laying Ceremony
of 'Sharda Sadan'
at Kharghar on Navreh
19th March 2007









Shri Mangat Ram Sharma felicitat ing the Kashmiri artistes at Jammu. Function was organised by Sadiq Memorial Society, Jammu.

Felicitated Artistes pose with the Minister for a photograph





Shri M.L.Mattoo
President, KPA
distributing
Medical and
Educational
Assistance at
various camps in
Jammu

Shri M.L.Mattoo, President KPA distributing Medical and Educational Assistance at various camps in Jammu



MATRIMONIAL

Wanted a suitable match for KP girl, Oct. 1981 born, B.E. with M.S. (Communications) from U.S., working in U.S. Please contact Subodh Raina, 1201, Harbour View, Jawahar Nagar CHS, Sector 19-A, Nerul, Navi Mumbai 400 706.

Tel: 27703200. Cell: 9820129605.

Alliance is invited from KP boy, preferably a Medico, for beautiful KP girl, July 1974 born, 5'-6", MBBS, DMRD, working Diagnosis Radio Center in Delhi. Parents Educationists, settled in Jammu. Please correspond with Tekni and Kolawali to Dr. Ramesh C. Raina, B-4, Sector 1(C), Village Enclave (East Extension), Trikuta Nagar, Jammu 180012.

Tel: 09419137624. Or Mr. Ajit Raina at Mumbai, Tel: 26740791/932223699.

Alliance invited for my elder son born 6th June 1980, Ht. 177 cms., BE (Mech) from Nagpur University, working as production Manager in Tata Motors, Pune. Contact: 09322652650.

मिनुनार क्रत्यक्रक्रत्यक्षत्यक्रत्यक्षत्यक्रत्यक्षत्य

शर



शुराह वॅरिशी डूनिस डूना छाँडिथ ल्वकची कॉरुहस रून खांदर पतु वहरी प्यायि तु ज़ायस दिय दिच्न यिववुनय कूर वॉर्यशिन्य रूज़स क्वछ तय तिम किन्य शेन मंज जायस शे ज़ुरक्यव तु पामव मन गोस शिठान गॅज्य तन लॅज तस ज़ून प्यट फ्रट रून मा त्राव्यम अनि स्वन बनि क्याह में त म्यान्यन सॅत्यमि पीन आश ज़ि दज़ि मा ज़ूरि चोंग नेरि शर पैयि प्रागाश प्यायि तय शाह ह्यथ म्विछ मंज प्रारान दायि रूज़ अनि रच़ शॆछ लोसु कुठिस बर मुचरान माजि येलि ड्यूंदुन रॉय अलोंद लोसि लूस आश तय व्वश ज़्यूट त्रॉविथ वचि तमि नमनाक ॲछ मॉज कुठिस मंज़ दिवान दिलास, हश वुज़स मंज़ तबचि परान अमापुज़ कस?

रूप आतंक का

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

कॉशुर परुन छुनु मुश्किल, दफ कल गछि आसुन्य।

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

ही मॉज



व्यतस्ता

ही मॉज व्यतस्ता, सॉन्य छख च माता, किम काल कित प्यट छख च पकान किम बालु नेरान तु किम हालु फेरान, कथ सागरस कित पतु छख चु मेलान दार हिश नेरान, वित ज्विय च्रे मेलान, बोड सागर बनुन पूरय छख च्र ज़ानान कोहन छख प्राटान, पलन छख च ठासान, कुनि न अज़ ताम छख च थकान टाठि चानि त्राये, वित वित जाये, माजि-लोल यक तरफ कूत छख च बावान ही मॉज व्यतस्ता सॉन्य छख च माता, किम काल कित प्यट छख च पकान हाख बत त म्यव छख हलमव च सारान, गर गर बिजली गाश छख च अनान जंगलन वसान छख ज़िन्य कूट्य वालान, कित प्यंठ कूत बोर छख च सारान नावि सॉल च़े करान, डूंगन छि रोज़ान, बोर कूत बा-सबर छ़ोपि छख च तुलान शहर तय गाम कृत्य चॉनिस बॅठिस प्यठ, किम बावु चिकु चावु छख चु नचान मंदर मॅशीदु कुत्य चॉनिस बॅठिस प्यठ, पूज़िय ग्रज़ तु अज़ान छख चु बोज़ान ही मॉज व्यतस्ता सॉन्य छख च माता, किम कालु कित प्यटु छख च पकान सरहद छि मल्कन, बॅदिशि खलकन, च्वपॉर्य दूर बेखोफ अपोर छख च तरान बादशाह बॅड्य तय राजु तु महाराजु, आयि गॅयि कृत्या नवान छख चु रोज़ान जंग कृत्य चॉलिथ, लाशि कुच ललविथ, खून ज्विय आमुच साफ छख च करान ज़ीन्यमृत्य जलसु कृत्य, वुछमृत्य च़य कृत्य, व्यपरीथ हार जीत पूर छख च़ मानान नंगु नाच तु जुल्मन छंख च्चय शॉहिदं, यिछृ ग्रायि यिवान छख चु व्याख्यान ही मॉज व्यतस्ता सॉन्य छख च माता, किम कालु कित प्यटु छख च पकान गत तय लॅहरय च्रे गेनि ज़ांह न अनान, हमवार रोज़्न बनुन छख च्र ज़ानान पापव सान्यव यिप्य छख च अनान, रोशान च प्यूंता त तिथुय छख च हमान वॉनी च बोज़ान प्रथ कांह ज़बॉनी, मंगुनुय दुआयि खॉर कूत छख च व्यछ़नान गोरव छु असि कूत चाने पकुनुक, अमि सुत्य शूब असि कुच छख चु अनान टॉठ्य मॉज व्यतस्ता ज़िंद रोज़ माता, रोज़ हमेश पकान यिंछ छख च आसान ही मॉज व्यतस्ता सॉन्य छख च माता, किम काल कित प्यट छख च पकान

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