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मौत से आंखें मिलाने की जरूरत क्या है।
सबको मालूम है बाहर की हवा है क्रांतिल,
यूं ही क्रांतिल से उलझने की जरूरत क्या है।
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कब्रगाहों की सजाने की जरूरत क्या है।
दिल बहलाने के लिए घर में वजह हैं काफी,
यूं ही गलियों में भटकने की जरूरत क्या है।
(गुलज़ार)

कोशुर समाचार

KOSHUR

Samachar

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[HINDI / KASHMIRI SECTIONS
(हिन्दी—कश्मीरी खंड)

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KPs need to be declared a minority community and have representation in legislatures

Kashmiri Pandits need to be provided minority rights which civilised societies of the globe provide. Such rights have been proclaimed by the U.N.O. and have been enunciated by the Supreme Court of India from time to time.



Kashmiri Hindus were the major community of the valley for five millennia. Their number started dwindling in the 14th century, when Sikandar Butshikan (the notorious iconoclast) demolished their places of worship and converted a large number of them to Islam. As a result, this majority community got reduced in the next six centuries and today has just 7 lakh members. If they are not the minority community of Kashmir, then, who could be? Could it be the Muslims, who are ten times the KP numbers in the valley?

This travesty of governance has been pointed out, several times, by the National Commission for Minorities. Former Chairperson of the Commission, Tahir Mehmood, drew the attention of Dr. Farouq Abdhulla, in 1999, in the words: Our Hindu brethren are in a minority in J&K. We owe them the sacred responsibility of all that is necessary to protect their lives, properties, human rights and civil liberties.

Another National Commission for Minorities Chairman, Gayural Hasan Rizvi, told Pressmen on June 13, 2017: "If the definition of minorities has to be revisited, it is my opinion that Kashmiri Pandits should be the first people to be accorded the

minority status. When minorities in the entire country have that status, privileges and opportunities, why should Kashmiri Pandits, who are a minority in the state, be left out?" This injustice needs to be set right. The earlier that is done the better.

Kashmiri Pandits have been facing another difficulty. They have been demanding that their targeted killings, at such a large scale, be recognised as genocide in the way it has been declared for the Armenian Christians, in Turkey. Between 1914 and 1923 – when the word genocide had not been coined – half a million members of the ethnic Armenian Christian community of Turkey were expelled, or murdered by the Ottoman Government. In 1944, Raphael Lemkin, a Polish lawyer, coined the word "genocide". Turkey remained in the denial mood for almost a century, but after the word was coined, the Armenian genocide was referred to as "Armenocide". Kashmiri Pandits say their mass killing and their expulsion, also, be described as "Panditocide". This demand has not been accepted so far. This subject will not be dealt by the Delimitation Commission. Still, we want to draw its attention to the nature of difficulties, Kashmiri Pandits are facing because their voice has remained unheard.

It is good that the delimitation process of Assembly constituencies has started. The need for delimitation arose because the number of seats in J&K legislative Assembly

has been increased to 114 and there is a requirement to determine the number of seats to be kept reserved for different sections.

The delimitation process has generated hope among those sections of the state which feel neglected. Finding an opportunity to share space in State's legislative wing and be a part of the decision making process the displaced Pandits have become expectant. They have intimated the Commission about their demand. Otherwise, Kashmiri Pandits, living far away from homes, are apprehending the loss of their identity and fearing that they may be on the verge of extinction. They seek protection.

As things stand, KPs' right to vote is adversely affected for their not having a proper vehicle of representation in the Assembly. A candidate who stands up in the constituency, where the exiled Pandit once lived, is not known to him, nor does the candidate bother to make himself known to the displaced voter. In this atmosphere, where there is no one to represent him, the exile's right to vote gets scuttled. Once a bulk of voters is excluded from participating in the voting process, it does not remain a participatory democracy. The UN Declaration on Rights of Minorities reserves a right for minorities to participate in the decision making process at national and regional levels. That right can be exercised only if there is a forum available to them. For the KPs, Legislative Assembly can be the appropriate forum.

The delimitation Commission needs to take note of this and make proper recommendations. Polling booths can be had away from the jurisdiction of an assembly constituency to facilitate a

displaced person to cast vote. What is, also, required is that a constituency can be carved out for them to ensure their representation in the Assembly.

Such instances are in prevalence in the country. The Sikkim Legislative Assembly has one seat reserved for Buddhist monks who live in monasteries across that state. This constituency is not bound by geographical boundaries but spreads across the whole state. The Supreme Court has upheld the constitutionality on the argument that though these monasteries are religious in nature yet they form a separate section of society. The Court appreciated Sikkim's Sangha Assembly seat and characterized it as a perfect example of state's unique political process to protect minority rights.

In a similar system, the Constitution of India made provision for the Anglo-Indian community under Article 331, in Lok Sabha. The article said: The President may, if he is of opinion that the Anglo-Indian community is not adequately represented in House of the People, nominate not more than two members of that community to the House of the People. Rationale behind the reservation was that the Anglo-Indian community constituted a religious, social as well as a linguistic minority, and being a numerically small community interspersed all over India it was not possible for it to get represented in a general election KPs are similarly situated, so this logic applies to their case too. The Amgp-Indian reservation continued for 69 years, till the number of that community dwindled to less than 300.



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From the President's Desk

Dear Community Members,
Namskar!!

I want to offer condolence to my community brothers and sisters who lost their loved ones in the current hellish Covid explosion. I share their sorrow, grief, gloom. It adds to my pain to realise that some of the departed members could not receive proper treatment. Some of them were denied admission in hospitals because the hospitals lacked such beds as possessed oxygen-providing or ventilator facilities. Such instances point out how helpless we are in facing the fury of a natural phenomenon. The virus has left no community untouched. Classical singer Rajan Sharma became its victim. No hospital could provide him a bed with ventilator facilities. The Government had honoured him with the respectable award of *Padmavibhushan*, the second top civilian award of the country, but failed to provided him a ventilator. Such is the tragedy caused by agencies.

The Covid effect has been devastating. Till May 4, this year, 2,22,268, Indians were killed by this virus. India accounts for more than 40 % of the world's new cases. In the matter of deaths, in our country, 3,000 persons are dyeing in a day. The situation has been catastrophic in other nations too. In America 5,91,000 lost their lives to the virus. The figure for Brazil was 4,07,775. Uruguay, a South American country, has a population of 35 lakhs. That is 25 per cent the population of the Delhi city. And, still, that nation experiences 3,000 new cases of the virus every day. Population of France is much smaller than ours, yet that country has lost 1,00,000 citizens to this disease. New cases continue in that country as also in Netherlands and Sweden.

This infection causes virulence on the lines of the Spanish Flue, of 1918, which killed 1.2 core Indians. Corona virus is a highly transmissible infection. It is substantially novel to the human immune systems and provokes severe symptoms in some cases. The viruses have shown a high capacity of mutation. Some 30,000 distinct Covid

causing strains exist. With enough cases hitting at the same time, hospital systems are likely to be overwhelmed.

There is apprehension that these bacteria will continue to dominate for another five months. It is possible that while so far we used to consider the letters "B.C." to mean Before Christ, we may, now, have to take these letters as "Before Covid" and letters "A.C." as "After Covid."

Most countries are falling short of injection vials and the quantity of oxygen needed by patients. India's problem is, additionally, worrisome because its population is large. Factories have geared up oxygen production, but most of these are located in the eastern part of the country – more than a thousand miles from major cities like Delhi and Mumbai. Transport is a big obstacle. Tanks of compressed gases, usually, travel by road, or train. So, these tanks have to travel a lot to keep up with the surging demand in north and west India. Another difficulty is that the cryogenic tanks, that hold compressed oxygen, take four to six months for getting manufactured. So long, the private hospitals have been loath to invest in their own oxygen-generating plants. This work is time consuming and expensive. It was because of these causes that no magic wand was found to treat the virus.

Other countries, too, are facing vaccine-shortage and hospital bed problems. Nearly 118 crore Chinese citizens have yet to receive a single dose. U.S. cities would require 26 ICU beds per 100,000 people — a figure that most Western societies, including the U. S., meet. In China, the number of ICU beds per 100,000 was 3.6 at the start of 2020; in India, it was 2.3.

The Covid incidents brought to surface the worst characteristics of human beings as also their humane ones. As virus injections became in short supply some unscrupulous persons tried to sell Remdesivir ones at Rs. 3,000 each. Some



nurses took away these injections from the dead patients in the hospitals and sold these in the black market. Oxygen cylinders were sold, illegally, between Rs. 50,000 and Rs 75,000. Some criminal gangs took advantage of the situation. They duped the relatives of the patients by taking money from them and making false promises that they would deliver the cylinders, which they never delivered. The result was that the patients lost their lives and their relatives lost huge sums. A 17-year-old young man was carrying an oxygen cylinder for his Covid affected mother. It was snatched from him, near the hospital where his mother was lying in the I.C.U. His mother died for lack of the desired gas.

Still, good actions outweighed the bad ones. A number of young persons are approaching the people in need. This helps the helpless citizens to feel that some one is with them, as otherwise such people feel abandoned. These young men have formed three teams. One such batch of volunteers collects information on what people need and how such needs can be met. Another team gives the leads that are being shared on social media. The third team verifies and sees where the hospital beds or oxygen cylinders are available. In one case, in which the work of this team proved helpful, was when a Covid positive woman went into labour. One of the youngsters helped her get a hospital bed where she, later, delivered a healthy male baby.

The voluntary work of such individuals requires a lot of patience and time. Occasionally, it causes disappointment too. A request came from an 85-year-old woman of Hyderabad whose oxygen level fell below 60. Because of her age and low level of oxygen, no hospital was ready to admit her. A young volunteer spent seven hours to find a hospital bed for her. At the end of those hours, he received information that she had passed. The news caused depression in the volunteer, although he had never seen her.

Normally, industrial and business organizations oppose lock downs, because these affect income generation. Yet, in view of the ferocity of the virus, several leaders of commerce

and industry have suggested that since life is more valuable than livelihood, so if need be lock downs should be extended for longer periods and in more such areas where these are needed.

Followers of the Sikh faith have set up cylinder *langars* where they distribute oxygen cylinders to the needy, free of charge. They, and many other citizens like them, are preparing meals and distributing these to those who are unable to cook themselves. Some citizens have been contributing Rs. 10,000 each, for purchasing oxygen concentrators. The Reliance Industries has contributed 55,000 metric tonnes of medical grade oxygen. That company converted nitrogen tankers into oxygen tankers to facilitate loading and supply of this gas. The company airlifted 24 oxygen tankers from Saudi Arab, Germany, Belgium, Netherlands and Thailand. This helped increase the quantity of liquid oxygen by 500 metric tonne. Indian Air Force was helpful in bringing such tankers.

State Bank of India has allocated Rs. 71 crore to undertake various Covid related initiatives. The Essar group has set up a 100-bed Covid care centre, equipped with oxygen support. Moti Lal Oswal has pledged Rs. 5 crore and has contributed over 300 oxygen concentrators, 50 ventilators and 200 gas cylinders to hospitals. Indian American businessman Vinod Kishor has pledged 75 crore rupees. French IT firm Capgemini has committed rupees 50 crores. German software firm SAP is providing 6 million euros to the Covid-19 Emergency Fund.

Role of other individuals is, equally, praiseworthy. Some old Covid patient gentlemen requested the doctors to take away their ventilator arrangements and connect these with the younger patients because the older ones said that they had lived enough. They should be allowed to die, while the lives of the young ones should be saved. A lady made a similar request that her ventilator facility should be taken away and connected to another lady who was soon expecting to give birth to a baby. Doctors did that.

Actress Mithila Palkar, who was living with her grand parents, has started living separately. She says when she is, out of her home, on the

film-recording sets, she is getting surrounded by people. She does not want to carry virus from outside to her old grand parents.

We are in a national crisis. The Indian Government, the State and U. T. administrations and the judiciary have risen to the occasion. The country succeeded in fighting the first wave with valour, science, innovation and discipline. It used available remedies to good effect. We have to keep in view that no country can have ready-made hospitals and drugs for more than a few per cent of its population. Such vast arrangements are not needed in normal times. For over a century no country felt the need of putting together beds, equipment, medicines and allied health care facilities for so many patients in such a short time. It is an encouraging sign that our manufacturing of medical and paramedical supplies are increasing on a war footing. Pharmaceuticals are working overtime to meet the huge demands. Many countries are rushing oxygen and generators to us. Our industries, too, have diverted oxygen for medical use. The governmental authorities have galvanised different strata of society to bury their normal differences and rise to the occasion.

In this war against this ferocious virus, social discipline, of a hard standard, is needed. When the first phase of the disease began, in February-March, 2020, a large gathering was holding discussions in the Nizamuddin area of Delhi. None of them had masks on their faces. Nor were distance codes adopted. When the members of this congregation left Delhi for other cities, they became instrumental in spreading the virus in different parts of the country. In the beginning of 2021, also, citizens were found holidaying, merry-making in hordes and attending functions. Even now, the conglomeration of people, at vaccination centres, with masks hanging by the side, is a common occurrence. Many such persons, later, test positive. Common persons' vigilance is the first requirement to check the spread of the virus.

A silver lining in dark clouds

While I was feeling depressed by the devastation of the Covid-19, a ray of hope

generated in my bewildered mind. That was: "Tough times do not last for ever, but tough people do." On May 1. We celebrated the 400th birthday of the saviour of Kashmiri Pandits' religion – Guru Teg Bahadur. His life of valour and sacrifice is of the highest order in world history. No one else, nowhere, has sacrificed his life so that a suppressed community should be allowed to retain the religion it likes.

Kashmiri Pandits were being tortured by the Mughal king Aurangzeb. A delegation of the Pandits called upon Guru Teg Bahadur and requested him to save them from this tyranny, as he wanted that all the Paandits to become Muslims. The Guru told them that they should tell the king that if Teg Bahadur accepts to become a Muslim, all the Pandits would follow suit. The message reached Aurangzeb. He ordered that the Guru should be brought to Delhi. When the Guru came, Aurangzeb offered him a choice of either accepting Islam, or suffer torture and death. The Guru opted for later.

At a place, now called Sis Ganj, in Delhi, the Guru's three followers – Bhai Mati Das, Bhai Diyala and Bhai Sati Das were tortured and then murdered. This was done in the Guru's presence to terrify him. Then, he was asked if he was still unwilling to change his religion. He said he was unwilling. A powerful sword was used to behead the Guru. His assassination caused mass resentment against Aurangzeb. 45 years, after Aurangzeb's death Mughal rule in Kashmir ended.

The tough times created by Aurangzeb did not last for ever but the tough, high character, valour and sacrifice shown by Guru Teg Bahadur will be remembered for all time to come. This idea generated a hope in me that the tough Corona virus period cannot last for ever but human determination will succeed in fighting the virus.



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Kashmir Bhawan Calling

Respected Members,
Namaskar,

For our community the months of April and May were so bad and the situation grew the worst due to the second wave of the pandemic. Everywhere we have seen hue and cry and people are approaching for help. We lost so many young and old community members.

May God grant peace to the departed noble souls.

Thanks to all the organisations, volunteers, for doing *nishkam seva* in this pandemic.

Our own executive members are also suffered due to pandemic's second wave of strain but are not losing their hope and are helping others in this difficult time.

Our members reached those persons and provided a helping hand.

Our community doctors, in this pandemic, volunteered themselves for giving consultation to our community patients.

We have seen our youths remaining vigilant and continuously helping the patients, by providing medicine, oxygen concentrators and cylinders to the patients.

Our President and Vice-Presidents were in touch with the community organisations' presidents and the people



surrounding us. Our executive members of respective areas helped many people.

Many welfare organisations of Delhi/ NCR came forward and provided their helping hand in their respective and adjoining areas.

The community shows that "unity is strength" and, definitely, we will win this battle and corona will lose surely.

Kashmiri Samiti Delhi will also provide all possible help to those families which got shattered and have no source of income at present.

Our team reached the Divisional Commissioner's office and got the AMR for the month of April, 2021, released .

Thanks to all officials who worked tirelessly in these difficult times when they, also, could have been infected by this deadly virus.

We are on the job to get another month's payment of May, 2021, in this month itself.

We are hopeful that we will defeat this virus with our determination, of always doing *nishkam seva* for the community. So many volunteers are on war footing looking after the covid patients and their needs. The volunteers needs to be applauded.

(Kuldeep Bhat)

Officiating General Secretary

News Folio

Our auspicious days सौन उत्सव

May 17 Kumar Shashthi
May 18 Shankara Jayanti
May 25 Ganesh Chaturdashi
May 30 Jyeshtha Devi yagya Zeethyaar
June 6 Bhadrakali Jayanti
June 12 Bhagwan Gopinath Yagya
June 16 Kumar Shashthi
June 18 Jyeshthaashtmi, Khsheer Bhawani yatra
June 21 Nirjala Ekadashi

Samanbal literary forum meets

Kashmir Cultural Trust, a reputed charitable trust working for the promotion of literary and cultural activities, organised Samanbal, a day-long literary program at India International Center, Delhi. Many Kashmiri writers living in NCR Delhi participated. The programme had three sessions. The first session was devoted to the topic Covid and Kashmiri language and literature. It was a lively discussion in which writers shared their views and experiences about the impact of Covid on Kashmiri language and literature.

The second session was short story presentations in which Dr. Gauri Shankar Raina and Dr. Roop Krishen Bhat read their short stories. Session three was a Mushaira chaired by senior poet Sh Moti Lal Naz. Beautiful poetry was recited by Ms Urmila Pandita Koul, Mr Ashok Saraf Ghaayal and Sh Moti Lal Naz.

In this programme two books were released. One "Kashmiri language literature and culture" edited by Roop Krishen Bhat and published by CIIL Mysore and "U turn", a collection of Kashmiri short stories by Gauri Shankar Raina.

The book edited by Roop Krishen Bhat is one of the few important books prepared

for golden jubilee celebrations of Central Institute of Indian languages, Mysuru, a Govt. of India Institute. It has twenty one write ups by eminent Kashmiri scholars like Arjan Dev Majboor, Prof Amar Malmohi , Hriday Kaul Bharti, Rosul Pompur , Prof Zaman Azurda to Profs. Shaad Ramzan , Majrooh Rashid , Rattan Talashi, Aejaz Muhammad Sheikh, Sh Mohan Lal Aash, Sh. Rattanlal Jawhar, Sh Piare Hatash etc.

This Program was the first of its kind organized physically in Delhi during Covid times, said Dr. Roop Krishen Bhat, organizer and Managing Trustee Kashmir Cultural Trust. Sh Arvind Shah conducted the proceedings of the programme and Smt. Renu Bhan, former Deputy Secretary, Sahitya Akademy was the guest of honour.

Report by Dr. Roop Krishen Bhat

Coronavirus is airborne A protection

Samachar Bureau

The Corona virus is airborne also. We sought guidance from Dr. Lalit Kant, former Head, Epidemiology Division, Indian Council of Medical Research , to tell us how we can protect ourselves. He said: We should wear 2 masks when going outside our home. Inside we should wear a triple layer surgical mask with a nose clip. And over this wear a N 95 mask. Double masking will help prevent air-borne infection.

Dr. M. K. Bhat has left us

Dr. Maharaj Krishan Bhat, originally resident of village Romu, Pulwama District, Kashmir, and currently, Rohini Sector 25, Delhi, breathed his last, in the morning of April 16, 2021, in. Neo Hospital. He is survived by his wife, Smt. Kunden Raina, son, Sandeep Raj Bhat and daughter Sunaina.

A SEPARATE U.T. FOR KPS IS THE PRAGMATIC SOLUTION AGNISHEKHAR SEEKS REVERSAL OF COMMUNITY'S GENOCIDE

Dr. Agnishekhar, Convenor, Panun Kashmir, has issued a statement on his five-day tour of Kashmir. He says: An SSJASC delegation, led by its President Sh. Ranjeet Gurkha and convenor Vishva Kashmiri Samaj, Sh. Kiran Wattal, Lokjan Shakti Party leader Sanjay Saraf and Punit Jyotshi, visited the sacred temple of Mata Sharika Chakreshwari Hari Patbat and were shocked to find phenomenal encroachments on the land belonging to the ancient temple. During its interaction with the members of the extirpated Kashmiri Pandit community who for some reasons are compelled to live in the valley, the delegation found the recent attempt to appropriate the temple land was not an isolated case. They were informed that, in Kashmir valley there hardly remained a temple that has not fallen victim to land sharks, official apathy and above all a sinister plot to perpetuate cultural genocide on the minority Kashmiri Hindu community.

In view of the alarming situation suggesting a deliberate plot to obliterate the symbols of Kashmir's glorious Hindu heritage and legacy, the SSJASC delegation decided to undertake a limited fact finding mission in various places. The delegation accordingly visited a number of places including Vicharnag, Zethyar, Gulmarg etc.

The findings

A large-scale encroachment/appropriation of land belonging to Sh.



Sharika Chakreshwari Temple at Devi Angan.

A shockingly illegal occupation of land belonging to Shiv Mandir, Gulmarg, by various departments of the UT administration.

A misappropriation of more than two hundred kanals of land of Mata Jwalaji temple at Khrew.

A highly condemnable sacrilege by local police, while keeping in its custody centuries' old Shiv Linga installed originally by Maharaja Partap Singh in Shiv Mandir, Rainawari.

An institutional conspiracy hatched by land sharks, vested interests and communal hate mongers along with their collaborators in local administration to keep alive their agenda of cultural genocide of exiled Kashmiri Pandits.

Due to the paucity of time and other logistic compulsions, the delegation could not schedule its visit to many other affected temples.

The action

Alarmed at the precarious situation and threats to the existence of real symbols of Kashmir's civilizational legacy; and an urgent need to employ all available means to save these sacred institutions from obliteration, the SSJASC delegation immediately swung into action and initiated following measures,

A virtual meeting with many distinguished members of exiled Kashmiri Pandit community to apprise them of the

situation and seek their involvement in saving and protecting our heritage.

A meeting with Divisional Commissioner to apprise him of a large scale anger and resentment of Kashmiri Hindu community at the failure of local administration in keeping the land sharks and other unscrupulous elements away from grabbing temple lands.

A meeting with Mayor of Srinagar Municipal Corporation to demand immediate restoration of Devi Angan and Shiv Temple Gulamarg land along with the appropriate fencing.

Meanwhile, I, as Convenor of Panun Kashmir, was alarmed at a narrative sought to be build at Navreh programmes in Srinagar and an on line events. My apprehensions stem out of the first-hand experience gained by me during my extensive travelling and parleys while in Kashmir.

There is a definite plot to mislead and trap the exiled Kashmiri Pandit community into believing their return to Homeland was now a possibility.

The statement made by Sh. Ashok Kaul, BJP, general secretary that Kashmiri Pandits have started to return to valley is highly misleading and mischievous as it insults the basic sensitivities of the community living in exile for more than three decades now.

A large-scale institutionalised conspiracy to deny Kashmiri Pandits all opportunities to contemplate return is starkly evident in the valley as demonstrated by the relentless attacks on non-Muslim places of worship, forcible

occupation of left-over KP properties and intending settlers.

The Mayor's agenda of restoring a score of dilapidated temples notwithstanding, the fact remains the action is too little and late to restore any confidence in the community.

The restoration of a few temples will only serve a cosmetic purpose and is no solution to the safety and security of thousands of abandoned temples along with their land holdings worth hundreds of crores rupees.

The only solution to the temple issue lies in constituting a Shrine Board with statutory authority and managed by the members of the Kashmiri Hindu community.

The false optimism sought to be created by the BJP general secretary and Sh. Dattatrey Hossable during an on line address belies the ground realities in the valley, which continue to be as grim as these were in 1990.

In view of my personal assessment of the ground realities in Kashmir, I reiterate, contrary to what the current dispensation at the Centre and some of its organs may like the people to believe, the fact remains it is impossible for the exiled Kashmiri Pandits to return under the prevalent circumstances.

The current situation once again calls for a yet another bold solution of reversal of the Genocide of Kashmiri Pandits by carving out a separate union territory in the North and East of the Valley for nationalistic Kashmiri Pandit exiles.

I appeal to all Kashmiri Hindus to defeat the nefarious designs of vested interests and not fall in the preposterous move.

RSS official : Searching for a Zain-ul-Abideen

—Shailendra Aima

RSS (*Rashtriya Swayam Sevak Sangh*) has set Sultan Zain-ul-Abideen's rule of 1420-1470 AD as the benchmark of a Golden Period in Kashmir. It has alluded to the allegory of *Shriya Bhatt* and *Badshah* as the cornerstone of the unflinching Hindu Muslim harmony.

The RSS *Sar-Karyavah* Dattatreya Hosabale, in a message to the exiled Hindus of Kashmir on the occasion of the *Navreh* (Kashmiri New Year Day), on 14th April, has appealed to them to be the modern *Shriya Bhatt*s and go back to Kashmir as apostles of *Sadbhavana* (Goodwill) and *Samrasta* (Harmony) in order to win over the modern *Badshah*s of Kashmir and recreate Hindu-Muslim bonhomie in the similar way *Shriya Bhatt* had won over the favours of *Zain-ul-Abideen* (popularly called *Badshah* in the Kashmiri lore).

The question that begs attention is that if this allegory is universal as also timeless and hence relevant after 600 years what has made the Hindus flee Kashmir and live in ramshackle tents and Refugee Camps as exiles (Indian State tags them as Migrants) ever since 1990. The RSS refuses to pinpoint or mention any reason for the same.

Of course, the allegory draws the conscience to the times of the reign of *Badshah* (1420-1470) and the time of *Shriya Bhatt*, which had proceeded 100 years of Islamic Rule of *Shah Mir* (1339) and his progeny (6 Sultans before *Zain-ul-Abideen*) and the period of *Shah-e-Hamdan* of the *Kubrawiya* order who reached Kashmir

from Tajikistan in 1372; a period which brought untold misery, mayhem, genocide and cleansing of the Hindus of Kashmir, reducing Kashmir from a hundred percent Hindu to bare proverbial 11 Hindu households.

Now to the bonhomie of this Golden period, which as per the RSS is the benchmark. Did it reverse the situation for a long time post *Badshah*'s reign? No! It never! Another Genocide was let loose upon the Hindus barely after a period of thirty years when a Shia Sufi of the *Noorbakshiya* order namely, *Shamsuddin Araki* reached Kashmir in 1496 and repulsed at the sight of Hindus practicing their traditions, decided to stay back and get enforced the Islamic rule and *Sharia*. The wave of genocide which followed subjected Hindus to mass conversions and murders. *Tohfatul Ahabab*, a biography of *Araki*, vividly details the amount of vandalism and mass massacres carried out against the Hindus of Kashmir during the period of *Shamsudin Araki* and the *Chak Sultans* who converted to Shiite Islam under his influence.

This genocidal attrition never stopped against the Hindus of Kashmir and broke into deluge during the reigns of *Aurangzeb* and the *Afghans* in the 17th and the 18th centuries. The Exodus of the 1990 is the 7th exodus of the Hindus from Kashmir in a series of exoduses in as many centuries.

Hence, the benchmark being prescribed by the Sangh and the allegory of *Shriya Bhatt* is itself a falsification of the narrative of peace and harmony that couldn't survive

even fifty years. Yet it does establish that though for a brief period, Shriya Bhat did succeed in achieving a reversal of the Hindu Genocide, he successfully halted an attrition of hundred years, and blunted Jihad.

Many authors and a host of facts suggest that keeping Hindus to his side was also a political and strategic compulsion of Zain-ul-Abideen given the nature of a fratricidal war he had to face in the very initial years of his ascending the throne, and for running the administration. And let's also not forget that Zain-ul-Abiddin was the first Muslim Sultan of Kashmir, who replaced Sanskrit by Persian as the court language of Kashmir after a hundred years of the Islamic rule; thus beginning and legitimizing the process of disconnecting Kashmir from its civilizational context.

Now, let's examine what RSS is doing. It is putting the onus of peace and return entirely upon the Victims and speaking nothing about the Perpetrators. It assumes that once the Victim community dons the cloak of Shriya Bhatt practicing *Balidanand Tyag*, the search for the Modern Badshah would end in Kashmir and he would get incarnated by a miracle. The RSS in a jiffy absolves the perpetrators, the Jihadi Islamists of Kashmir of any iota of responsibility for genocide and exile of the Kashmiri Hindus.

Hence this narrative of Shriya Bhatt is loaded with dangerous subversive content. It subverts the very constitutional and democratic obligation of the Indian State to protect its citizens of their life, limb and property in Kashmir; and to dispense justice and rehabilitate these victims of Genocide back in their Homeland. On the contrary, Sangh puts the entire onus of protection and justice on the Victims, who as per the Sangh have not been able so far to metamorphose into the modern day Shriya Bhatt in order

to invoke the Badshah among their perpetrators.

The question is why should RSS (Rashtriya Swayam Sevak Sangh), a so-called patriotic 'Hindu' organization, shun to take any responsibility of these Hindu Victims of a blatantly communal attrition and armed Jihad in Kashmir. The answer is obvious. Its definition of Hindu and its idea of Hinduism do include Muslims and Islam as part of Hindutva. Not many years ago, the RSS Chief Mohan Bhagwat declared with all fanfare in Delhi that Hindutva is incomplete without Islam. About ten years ago RSS floated the Rashtriya Muslim Manch to induct Muslims into RSS; and as per the RSS claims, the Muslim Manch has ten lakh Muslims as its members. So, why would it lose these ten lakh Muslim members just in order to stand with 3 lakh Hindu Victims of Kashmir. Perhaps it is the numbers which matter.

In the quest for absorbing and integrating the Muslims in the Hindutva-fold of the RSS, the Sangh ignores the issue of Jihadic attrition and the idea of *Ghazwa-i-Hind*; and for its larger preoccupation with the imagination of an *Akhand Bharat*, it seeks to obliterate and resolve all conflicts with Pakistan; and is ready for any reconciliation. The life, limb and well-being of 3 lakh Kashmiri Hindu victims of Genocide are hardly of any consequence for such a 'noble' goal.

And that's precisely the reason that BJP immediately after coming to power in 1998, started a process of direct as well as indirect negotiations with Pakistan under the leadership of Sh. Atal Bihari Vajpayee, who embarked upon his historic *Lahore Yatrato* sign the Lahore Declaration ; and then in spite of a war in Kargil with Pakistan in 1999-2000, he invited General Pervez Musharraf to Agra to execute a Peace proposal called the Musharraf Plan.

To cut the story short, Musharraf Plan envisaged a Joint-control over two parts of Jammu and Kashmir between India and Pakistan with Porous-Borders. Though apparently these were BJP initiatives, these had the go-ahead and approval of its parent body RSS from Nagpur.

The two (RSS and BJP) collectively sponsored the creation of a pro-Pakistan political party with the name PDP in Jammu and Kashmir in 1999. The vision document of PDP talked about a shared sovereignty by India and Pakistan over Jammu and Kashmir, which was reflected again when BJP signed the Agenda of Alliance with PDP in 2015, while forging an alliance with it later. This very Agenda of Alliance, while speaking about the Return of Kashmiri Hindu (Migrants), stated of “reintegrating as well as absorbing them in the Kashmiri milieu.” And there was no mention and recognition of any justice for these victims of genocide who were in exile then for a quarter of a century. It is also no secret that before clinching the deal with BJP, the PDP conman Hasib Drabu spent six days in the RSS Headquarters at Nagpur.

This six days hiatus proved to be the final nail in the ideological foundations of the Sangh and set forth the metastasis which resulted in abject pulverization of BJP and RSS leadership that kept facing humiliation after humiliation before the father-daughter duo of the Muftis in Jammu and Kashmir. The Agenda of Alliance (AoA), agreed to continue with the special status of J&K, a review of the Armed Forces Special Powers Act, removal of security bunkers and pickets as well as taking back from the Indian Army lands under its strategic use. In addition, to incorporate and legitimize the demographic invasion in Jammu on forest lands and around the river beds, the AoA set out to the creation of a Muslim only Greater Jammu Satellite Township. The

Government released dreaded Terrorists like Musarrat Alam and court-martial-ed Army officers on flimsy grounds. Hoisting of Pakistani Flags and rallies by Hurriyat Conference before the police and the army headquarters became the order of the day. The national security was largely compromised when Mehbooba Mufti went to compensate the family of Buhran Wani, the slain chief of terror-outfit Hizb-ul-Mujahideen. The Indian security force officers got used to be stone pelted, kicked and slapped by the public in open daylight. Such had been the compromise of the Sangh and its political offshoot BJP on vital ideological and national security issues.

August 05, 2019 appeared to be a departure from this compromised position when the Indian Parliament undertook to neutralize Article 370 and scrap Article 35A of the Constitution and integrate Jammu and Kashmir fully into the Union of India. Every Kashmiri Hindu hailed it as the success of the Republic and was sanguine with the hope that soon the State of India under its dynamic Prime Minister Sh. Narendra Modi shall bring to an end the 30 long years of exile. That the perpetrators of the Crime of Genocide shall be booked and tried and their exile and genocide would be reversed. Almost two years have passed. There is hardly any step forward in this direction. Contrary to assuaging the hurt of the Victim community, Union Home Minister Shri Amit Shah on January 15 chose to dash the hopes of lakhs of displaced Kashmiri Hindus by misleading Parliament with wrong and incomplete information about the community. And now, this double whammy from the RSS's Sar Karyavah. These Victims of Genocide can't afford to lose their guard and shall have to keep fighting for their rights and justice.

Reservation for Pandits in Legislative Assembly

—B.L. Saraf

The delimitation process of Assembly Constituencies, as envisaged by The J&K Reorganization Act, 2019 (Act) is underway. The Delimitation Commission, constituted under Section 3 of the Delimitation Act, 2002, is on the job. Need for delimitation of the constituencies arose because the number of seats in J&K legislative Assembly has been increased to 114 and there is a requirement to determine the number of seats to be kept reserved for Scheduled Castes and Scheduled. Section 60 of the Act has laid down Commission's terms of reference.

The delimitation process has generated hope among those sections of the state's society which feel neglected and politically dis-empowered. Finding an opportunity to share space in State's legislative wing and be a part of the decision making process the displaced Pandits feel animated. They have approached the Commission with their case for having a statutory share carved out for them in the state assembly.

Social Aspect

Among the myriad ethno, cultural religious and other groups that exist in the melting pot called India, the place of numerically small but significant Kashmiri Pandit community stood out as being privileged. The community which down the ages has made immense contribution to overall social, political and religious life of



our nation, is facing existential threat today. Away from home they are fast losing their identity and, as a distinct race, is on the verge of extinction. How can the KP identity survive as a distinctive and distinguished culture group is the moot point. Primarily, for this reason, it should come within the ambit of

United Nations' Declaration on Rights of Minorities, which General Assembly adopted recalling Resolutions 46/115 of 17.7.1991, 1992 /16 of 21 Feb 1992 and 1992 / 4 of 20.7.1992 of Commission on Human Rights :

Art 1.1 Casts a duty on the state to protect the existence and the ethnic,, cultural, religious, linguistic identity of minorities within their respective territories; and shall encourage conditions for promotion of that identity.

Art 1.2 Calls upon the state to adopt appropriate legislative and other measures to achieve those ends.

Art 1.3 Reserves a right for the person belonging to the minorities to participate in the decision making process at national and appropriate regional levels, where in they live.

It may be pertinent to recall that the National Commission for Minorities has expressed concern on the dwindling number of KPs. Former Chairperson of National Commission for Minorities, Tahir

Mehmood, wrote to CM Farooq Abdullah, in 1999, inviting his attention to the miserable plight of the minorities in J&K stat. He wrote "Our Hindu brethren are in minority in J&K. We owe them the sacred responsibility of all that is necessary to protect their lives, properties, human rights and civil liberties" (No CH/4/88 NCM dt 21.01.1999).

Another Chairman, NCM, Gayural Hassan Rizvi, told media on 13th June, 2017 "If the definition of minorities has to be revisited it is my opinion that Kashmiri Pandits should be first people to be accorded minority status. When minorities in the entire country have that status, privileges and opportunities why should Kashmiri Pandits, who are as minority in the state, be left out ? It is something Parliament has to decide but I will definitely raise the matter in the appropriate forum."

Affirmative Action

These references are made to assert the right of the KPs to have a say in the decision making process of the state which, keeping their small number in view, may be possible only by initiating an affirmative action in their favour, by reservation of seats in the Assembly. Following should be a guide in the matter:

Sangha Reservation

The Sikkim Legislative Assembly has one seat reserved for Buddhist Monks who live in Monasteries across Sikkim. This constituency is not bound by geographical boundaries but spreads across the whole state. The Supreme Court has in RC Poudial and another versus UOI & others (1994 SCC Sup 1 324) upheld its constitutionality on the argument that though these Monasteries no doubt are religious in nature yet they form a separate section of society. The Court

appreciated Sikkim's Sangha Assembly seat and characterized it as a perfect example of state's unique political process to protect minority rights.

Anglo Indians

Art 331 of The Constitution of India reserved seats in Lok Sabha and made provision for state assemblies to reserves seats for the Anglo-India Community. Rationale behind the reservation was that the Anglo-Indian community constituted a religious, social as well as a linguistic minority, and being a numerically small community interspersed all over India it was not possible for them to get represented in a general election KPs are similarly situated, so the logic behind Anglo-Indian reservation fully applies to their case. True, this reservation lapsed in 2020 but the logic behind it remains intact . It got lapsed because only 296 Anglo- Indians remained in the country.

Basic Feature Of Constitution:

In Indira Gandhi versus Raj Narrain (AIR 1975 SC 2299) Supreme Court added following to the list of Basic Features law laid down in Keshvanand Bharti's case (AIR 1973 SC 1461) "Democracy which means free and fair election." In UOI V/S Association of Democratic Reforms (2002) SCC 294) the Apex Court held " Democratic Republic is a part of basic structure of the constitution .For this free and fair periodical elections based on adult franchise are must." In People's Union for Civil liberties case (2013 (6) Supreme 673) the Supreme Court observed that the decision taken by a voter either to vote or not is his right of expression under Art 19 (1) a of the Constitution. It said "the voters participation in the election is indeed the participation in democracy itself. Non participation causes frustration and

disinterest, which is not a healthy sign of a growing democracy.”

KPs’ right to vote is adversely affected for not having a proper vehicle of representation in the Assembly. The candidate who stands up in the constituency, where the exiled Pandit once lived, is not known to him, nor does the candidate bother to make himself known to the displaced voter, leave alone enquiring about his problems and concerns which the displaced Pandit would want the candidate to raise in the Assembly . In this situation where there is none to represent him the exile’s right to vote gets effectively scuttled . Once a bulk of voters is excluded from participating in the voting process it no longer remains a participatory democracy.

Article 2.3 of UN Declaration on Rights of Minorities reserves a right for minorities to participate in the decision making process at national and regional levels, were they live. The right can only be exercised if there

is a proper forum available to them . For the KPs, Legislative Assembly could be the forum to feel politically empowered.

Remember, the Delimitation Commission is hemmed in by the constraints of law. It may not be able to address this demand of the KPs. It requires amendments to the Constitution and other law. Nonetheless, the commission can take note of the demand and make a necessary recommendation to the quarters concerned. If clause A could be added to Section 36 of now repealed JK Representation of Peoples Act to have polling booths away from the jurisdiction of an assembly constituency to facilitate a displaced person to cast vote , similarly a constituency could be carved out for them to ensure their representation in the Assembly. Strength of PM Modi’s political and administrative will gives hope to the displaced Pandits.

(The writer is the former Principal District & Sessions Judge)

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Covid — Unprecedented times

—P.K. Mam

A calamity which at first stage can be controlled by proper hygiene, social distancing, avoiding contacts and going out. Yet, it spreads panic and despair. You get confused what to do and what not to do. How can you do all this? All these indications are also recorded in normal ailments. However, monitoring oxygen level every now and then make people mad and put them under great stress.

We are a populous country and that too with all types of heterogeneities and to control this malice of Corona virus pandemic for such a big population is an uphill task.

Even mutants are widespread and our country has become a mad house because we are not able to cut the speed of the galloping Virus Covid-19. Scientists in this line in our country together with the political leaders could have taken into confidence and proper planning of medical facilities established and especially Vaccination programmes chalked out in advance, in consultation with states.

Moreso, overcrowding, festival congregations, election campaigning etc should have been locked continuously till the country could come to a stable position. This is a Tandav at present and no one is likely to remain unaffected by various mildly or otherwise sooner or later as scary situation appears before us to visualise. In the present crises due to spread of Covid-19 virus lack of oxygen

in most of hospitals both the govt. and private ones has resulted in innumerable deaths and has created a havoc in the country. We are running against time to get oxygen from industries in far flung areas and transportation of this vital gas in emergency has become a great problem and most serious cases die miserable death for want of this vital gas.

Alas, even to cremate the bodies at cremation grounds are reported to have become unmanageable leaving behind the traditional practice of performing last funeral rituals, but preferring now to dispose of corpses by hook or crook to avoid infection, save self.. and seek forgiveness of sins from the Creator of the Universe.

Need to address the problem at all levels including a sense of responsibility, disciplined way of life, humanity, social harmony commitment and spirit of social service. Govt to come up with clear policies, rules, massive information campaigns to guide and regulate individual and social behaviour, besides improving drastically health infrastructure by way of prioritization, planning and execution...

Moreso, social distancing, sanitisation, use of masks has to be a permanent feature till the malice of the virus is completely contained. Such a situations should be declared as a national emergency. In such conditions religious gatherings, even electoral congregations should be avoided

and elections should be suspended for sometimes and constitutional provisions should be applied to defer elections in case such things occur again. We cannot lose lives of lakhs of citizens for political gambling. There has to be a strict discipline in such conditions. There is no other alternative. We have to be alert on a war footing.

Yes, dire need of time is also to raise consciousness among society/ community /citizens/ Govt/ political parties on this burning issue. The pandemic has exposed how ill equipped our hospitals are to handle such disasters because of unfortunate and unforeseen effect of the pandemic.

The human capacity for survival and renewal is awesome. There is heroic resilience in the human spirit which enables it to rise above pain and anguish and loss against all odds, turn tragedy into triumph.

At the same time, slowly, but surely, the dimension of the pandemic in India is getting clearer for one and all across the world. And many countries have sent aid. It is a testimony of India's

tremendous goodwill and engagement with the world, and the world is also responding as it should. The aid to India at this juncture is crucial to one and all in the whole world for the sake of the Human Race.

The Government should take this opinion seriously and implement the programme immediately so that oxygen is easily available to the needy without any wait. Need of the time, all political parties should come together, cooperate with the Govt at this critical hour to fight the battle for survival of the mankind.

Lastly, let us learn from the second wave of Covid-19 virus to be prepared in advance in case we have to face unfortunately the 3rd wave, and God forbid any subsequent diffusing waves along with other repercussions related to it.

We pray to God to remove this Virus as soon as possible and at the same time must implement the programme at the earliest in letter and spirit.

*(The writer lives in Shankar Vihar,
Talabtillo, Jammu.)*

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India stands strong during 2nd Covid wave also

—Vijay Nakhasi

We often take chances to recall the past period of the horrible lock down in view of the pandemic due to the Covid19 virus. We are now experienced and fully familiarised with the aftereffects of lock downs which we observed previously for a consistent spell of time with all its strictness. It is a year or more since India had itself announced to be locked up to save human lives against the pandemic due to the Covid 19 virus. Air traffic within and outside the nation had already been stopped to contain the spread of the dreadful virus.

Except for essential services, were either suspended, adjourned and even ceased. Citizenry was strictly advised to stay indoors and maintain social distancing indoor to avoid all contacts with outsiders and outside world, act upon Covid 19 protocols to cooperate with the nationally devised SOPs to ensure the proper containment against the spread of Covid 19 virus. People in real sense helped Administration in slowing down the chain of transmission. Even the nation availed of the lock down period in constructing and adapting its health infrastructure so as to manage and carry on with the horrible pandemic looming over the global space. India did utilise the period in ramping up the testing apart from improvising the necessary medical management facilitation to cope with the pandemic. The lock down proved to be helpful in numerous ways in



containing the spread of virus but at the same time it proved to be cruel, vicious and ferocious especially for the poor generation. It contracted the nation's economy in a big way. The glimpse and glance of migrant workers walking barefooted to reach their homes in the countryside will ever remain the persisting and last-

longing picturesque of the Lock down as well as the singular and unheard-of national fiscal contraction. Though the disruptions too continued for long, yet the concerted efforts of our front line workers whether medical professionals, sanitising staff or law enforcement wings proved to be much effectively yielding, menable and above all appropriate atmosphere for our victims' survival which showcased India to be much fortunate in having very low rate of fatality throughout the entire globe.

The battle against the virus is not over as yet rather there has been a considerable spike in the infectious cases, although the entire populace has been directed to be inoculated against the spread of the disease. The second wave of the disease has now assumed much more alarming and quite obnoxious situation and just as it was significant last March, it is as crucial to follow protocols even today also. The Govts have again come up with the strict measures and obviously there does not seem to be any other way to contain the spread of the virus. The larger section of the populace needs to come out for

inoculation of their own so that the elevated graphical level of the viral disease is straightened and ultimately curbed.

This is not now time to issue sheer hypocritical assertions by all of us only preaching caution, the entire populace in tandem with state Govts. must ensure inoculation and masks to the locations and spots instead of anticipating and looking for people would themselves avail and take advantage of it. The considerable spike in Covid infection cases and the fatalities caused due to it happen to be the genuine enumeration deserving earnest and much consequential assiduity and consideration. With vaccines already accessible and obtainable, masking sufficient to keep safe and expeditious testing and hospitalisation happen to be the key and clue to reduce deaths, every mortality is tried by our medical professionals to emerge curable and treatable by the earnest and sincere efforts of our front line care takers, thus straightening this curve of one more wave with reduced and minimum mortality rate and fiscal disruptions and disarranging is easily possible. All state Govts. alongwith all Indian masses are required to operate unitedly with much vigour to protect the human lives further against the Covid 19 virus.

PM has been personally leading the Covid fight from the front. As such India is sure to win the war against Covid. The logic behind that is that our nation has a mighty pharma sector. The scientific valour of our researchers, doctors and above all our pharmaceutical companies have made the development and manufacturing of vaccines possible in the nation. In fact they happen to be the great saviours of the Indian populace to a very larger extent. The entire nation is all appreciable for the skillful

valour of the scientists of the nation. The Indian Prime Minister in his time to time addresses to the nation explained as to how we Indians are waging war against the dreadful virus. During his repeated addresses to the nation, Prime Minister encouraged the nation's spirit during its fight against the pandemic. He was appreciable for all those who remained abide by the appropriate Covid behaviour protocols. Ultimately we have also reached the conclusion that how significant it is to obey the appropriate Covid behaviour protocols which is in fact paving a way to witness India to be more and more strong.

All these experiences have also led us to believe that the lockdown is not the solution to get rid of the virus. In fact the lockdowns need to be adopted as the last option This is what the Prime Minister also advised. Abiding appropriate Covid behaviour is the way to contain the spread of this dreadful disease. However, India has ever been strong enough to face the brunt of all sorts of catastrophes. Currently we have been witnessing as to how the entire Indian nation is reeling under unabated disruptions whether in shape of losing our own relations or even the distress upon our medical health infrastructure like reduced availability of hospital beds or the reduced supply of oxygen to Indore Covid patients which all occurred in view of the extreme hospital admissions of the seriously ill patients. But we the people of India do have the courage to face all such obnoxious brunt apart from the optimism already possessed in us which would certainly support us in coming out of this unpleasant nasty and distasteful scenario in the days to come. This is not time to get disheartened as that would be a step in weakening our fight against this horrible pandemic.

Communal torture kept KPs on tenterhooks for 7 decades-1

—Sanjeev Munshi

The write-up is an attempt to put on record memories of my childhood, of growing up midst political and communal tensions in Kashmir, of the gradual radicalization/ Islamisation of polity in Kashmir and its impact on my community. These are my impressions, gathered over the last 6 decades of my life. History has been a handmaiden of the powerful/victorious; the point of view of the vanquished/the weak/ losers rarely gets recorded or heard. I aspire that my grand-children and other K.P. youngsters, born after 1985, should know how we were forced to flee from our motherland.

Tragedy of Jammu & Kashmir

Kashmir has been in news for the last 7 decades for all the wrong reasons – as a bone of contention between India & Pakistan. It has often been called the “Unfinished Agenda of Partition” with both countries having their own interpretation of the events and history. Following the departure of the British from the Indian subcontinent in August 1947, the then ruler of the State of Jammu & Kashmir signed a treaty of accession with the Govt. of India in October, 1947. Pakistan, however, did not accept that and sent its troops along with Pashtu tribals (Qabailis) to militarily capture J&K in October, 1947; it succeeded in capturing a large part of J&K (84100 sq km),

including the Skardu, Gilgit – Baltistan areas of Ladakh. The two countries have fought 3 Kashmir specific wars (1947-48, 1965, & 1999) but are nowhere near any solution.

Pakistan started sponsoring armed rebellion in J&K by radicalizing, training and arming the Muslim youth in 1980s. By 1990, the indigenous Kashmiri Pandit (Hindu) community was terrorized enough to force it leave Kashmir for Jammu and other parts of India. The ethnic cleansing in Kashmir is one of the darkest tragedies of modern India.

Hijacking the Agenda

The state of J&K (101387 sq km) has 3 distinct geographical regions – Ladakh (59146 sq km), Jammu (26293 sq km) and Kashmir Valley (15948 sq km). In the 1947-48 war, Kashmir valley lost the smallest portion of land {Uri – Muzaffarabad sector (Baramulla) and Tithwal sector (Kupwara)}; the loss was the highest in Ladakh (Skardu-Gilgit-Baltistan) followed by Jammu region (Poonch, Kotli, Mirpur etc). Through a very clever maneuver, the Agenda and public discourse about J&K has been hijacked by the smallest geographical entity – Kashmir. This could probably be due to the then vocal leadership being primarily Muslim and the Kashmir Valley-based



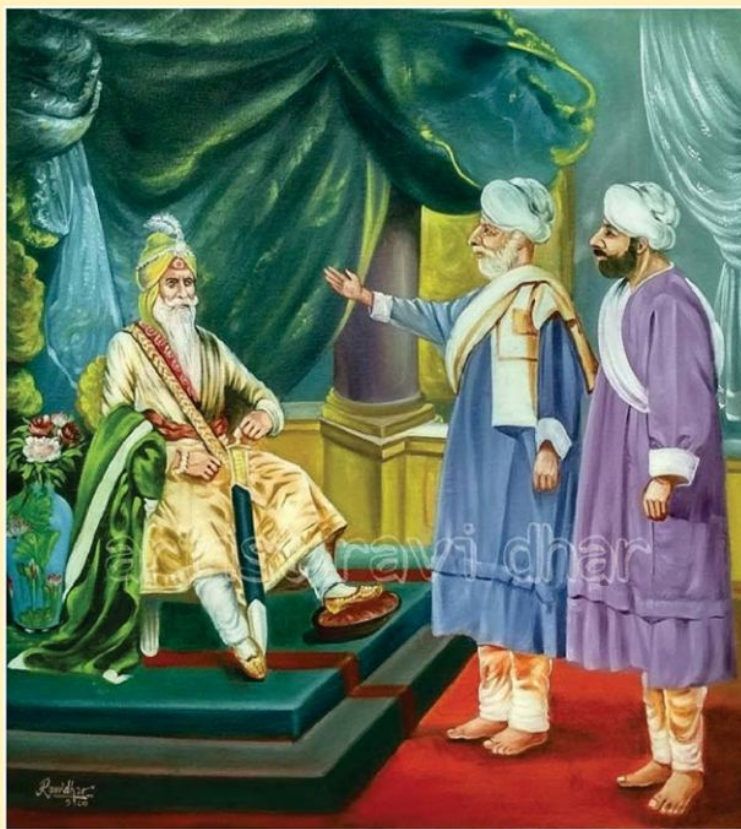
(Sheikh Abdullah, GM Bakshi, Sadiq, Afzal Beg). Congress party too put its weight behind only Kashmir-based leaders – Nehru and later his family had ‘special relations’ with the Abdullah family. In every discussion/debate, national and international, only the word Kashmir is used instead of J&K. Thus, the narrative has been hijacked and

Buddhist past. Islam came much later. Though attempts to conquer Kashmir by Turkish/Arab/Central Asian brigands and warlords had started in the 8th century itself, it was only in 1339 that Kashmir got its first Muslim king. For almost a period of next 500 years (1339-1819), Kashmir saw uninterrupted Muslim rule – Shahmiris, Chaks, Mughals (1586-1751) and the

tyrannical Afghans (1752-1819). During these 5 centuries, Muslim rulers tried their best to erase the Hindu roots of the Kashmir valley, converting it into a Muslim majority area. Hindus were either killed or converted to Islam using the most ruthless and brutal methods. These tyrannies also led to 6 waves of migration of Kashmiri Pandits to the plains of India. Five centuries of torture left indelible scars on the minds & psyche of Kashmiri Pandits.

As the Afghan rule disintegrated, Raja Birbal Dhar, a Kashmiri Pandit scion travelled to Lahore to invite Maharaja Ranjit Singh to rid Kashmir of the Afghan tyranny.

The Sikh army defeated Afghans at the Battle of Shopiyan (1819) and decided to blow up



Raja Birbal Dhar & Pt Raj Kak Dhar meeting Maharaja Ranjit Singh at Lahore in 1819 to invite him to rid Kashmir of the Afghan tyranny. Painting by Pt Ravi Dhar.

represents only the interests of the Valley and its Muslims.

Background

Kashmir has a recorded history of over 5000 years with a glorious Hindu and

the Shahi Hamdan mosque (originally a Kali Temple but forcibly converted into a mosque) & Pathar Masjid (across Zaina Kadal) to mark the end of Afghan tyranny; they were, however, dissuaded by Raja

Birbal Dhar with the classic words, "We did not invite you to replace Muslim tyranny with Hindu/ Sikh tyranny,". Sikhs ruled Kashmir for a brief period of 27 years only (1819-1846); it was a period of strife as the British were trying to corner Maharaja Ranjit Singh. Soon after Maharaja Ranjit Singh's demise in 1839, the Sikh empire disintegrated (1846). Dogra Dynasty was founded by Maharaja Gulab Singh in 1846 by purchasing Kashmir from the Sikhs; his suzerainty already existed over Ladakh, Baltistan, Gilgit, Chitral, etc. The Dogra rule effectively came to an end in October, 1947, as the last Maharaja, Hari Singh signed the treaty of accession with India.

The Great Cover Up

The task of destroying the Hindu origin of Kashmir, initiated by the tyrannical Muslim rulers was followed up by biased 'historians' and 'academicians' in the recent past – by giving a slant to history. There has been a diabolical and deliberate attempt at erasing the history of Hindu origins of Kashmir and giving an anti-Hindu tweak to 'recent' events. It was as though Kashmir came into being only after Islam made its entry into Kashmir! It is interesting to note that 'modern academicians' have harped on the 'highly discriminatory' laws imposed on Muslims by the Dogra Hindu kings (they ruled for just about one century) while quietly playing down, even justifying the tyranny unleashed by Muslim rulers over 5 centuries which turned the Hindu valley into a Muslim dominated province! The British, highly adept at twisting facts to suit their political interests, fanned the polarization process.

Facts sheet

When Maharaja Gulab Singh purchased portions of Kashmir for Rs 75L Nanakshahi rupees from the Sikhs in 1846, he was helping the Sikhs payoff their debt to the British following their defeat in the First

Angli-Sikh War. Maharaja Gulab Singh had already expanded the boundaries of his kingdom through his able General, Zorawar Singh who captured Kargil (1834), Ladakh & Zaskar (1835), Baltistan, Skardu, Astor (1839-40) and several other remote areas. He even attacked Tibet (May 1841) and stormed the fort of Taklakot on September 6, 1841, causing the envoys from Tibet and King of Nepal to send their emissaries to meet him and sign the Treaty of Chishul on September 17, 1841. The Tibetans and the Chinese soldiers later regrouped and attacked, killing the brave general in the Battle of Toyo on December 12, 1841. The fortifications Gen Zorawar Singh built stood guard for the last two centuries – his fort at Demchuk (Eastern Ladakh) was destroyed by the Chinese in 2008.

Milestones of Unrest

We can count 1931 as the base year from which stemmed the traumatic events that turned Kashmir Valley into a virtual hell over the following decades. The major milestones in this journey can be labelled as:

- 1931- The Black Day for Hindus of Kashmir
- 1947-48: The brutal raid by Pakistan-sponsored Muslim tribal marauders
- 1953: Political antics of Sheikh Abdullah and its aftermath
- 1963: Mysterious theft of the relic at Hazratbal
- 1967: Parameshwari conversion agitation
- 1985 - 1989: Open defiance by Qazi Nisar of Anantnag and growing lawlessness.
- 1990: Ultimate ethnic cleansing – Exodus of Kashmiri Pandits

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390009, Gujarat)

(To be continued)

Foot problems and Diabetes – Risk factors, prevention-2

—Dr. M.K. Mam

Patients with diabetes are prone to multiple complications and one of them is diabetic foot. Ulcer in the foot is the most common complication of diabetes. Foot ulcer in diabetes usually fails to heal and results in infection, the worst complications - gangrene of toes, foot or leg, amputation and even death if appropriate treatment is not given. Gangrene foot /leg is 15-17 times more common in diabetics than non - diabetics. The foot problem in diabetics cause considerable suffering, disability, frequent hospitalization, lot of expenses to the patient and family emotional and social problems. All this affects the quality of life of the patient and family as well. Foot in diabetic is affected primarily due to the damage to the nerves- neuropathy, damage to blood vessels - ischemia, infection or combination of neuropathy and ischemia and it was discussed in detail in the last issue.

The good thing is that diabetes and most of its complications are preventable. Yes and Yes, they are preventable. It is therefore quite rational to work on the prevention of the diabetes and its devastating consequences. The devastating foot problems can be prevented to a large extent by a) Early detection of patients whose foot is at risk of getting an ulcer, b) Appropriate foot care, c) Proper management of diabetes- control of blood sugar, d) Early and proper management of the ulcer as and when it develops, e) Patient education, f)



Establishment of diabetic foot clinics. It is a fact that religiously followed preventive programme can largely reduce the complications and also improve the quality of life of a diabetic.

a) Detection of patients whose foot is at risk:

We need to detect the patients whose foot is at risk. It can be done only by identifying and understanding various factors that increase the chances of foot ulcer in a diabetic. The factors that put the foot at risk include: i) Damaged nerves- diabetic peripheral neuropathy leading to blunting or loss of sensation - numbness of foot, ii) Damaged blood vessels resulting in weak or absent foot pulses leading to less or no blood supply- ischemia, iii) Deformities of toes or foot, iv) Callus-thickened skin, v) Previous ulcer, vi) Previous amputation vii) Patients having other co-morbidities like blindness partial or total, or kidney involvement etc., viii) Elderly patients especially those living alone, ix) The duration of diabetes is longer than 10 years. Studies show that diabetic foot lesions usually result from two or more risk factors occurring together. As such, it is essential that we have regular screening of the feet with risk factors. Unfortunately this is not being routinely done in most of the developing countries, including ours.

b) Appropriate foot care:

Foot care has to be appropriate and has to be undertaken religiously. Appropriate foot care helps a lot in reducing the foot problems in a diabetic. We need to

understand that foot care is quite simple and does not need much of expenses. What all is needed is the WILL and MOTIVATION of the person. A diabetic should himself check the feet at least once daily for any minor trauma, which may go unnoticed in the beginning. One can also use a mirror to have a look at soles especially the pressure points. In case of visual problem, patient should ask his relation to check his foot. One must not forget to check the web spaces i.e. in between the toes. Diabetic should never walk bare foot. Shoes have to be of correct size and shape, with soft and pliable uppers, high toe box and rigid soles with an insole preferably of microcellular rubber (MCR) or silicon. It has been found that inappropriate shoe wear is a major cause of foot ulcer. One should inspect and check inside of the shoes regularly for any foreign body or nail point. Socks should be well fitting, made of soft cotton/wool with loose elastic and need to be washed regularly. Feet should be washed daily and then dried with a soft towel. Feet should not be allowed to remain wet or too dry so that it cracks. Pumice stones which are used commonly by many of us for cleaning feet must never be used by a diabetic. Extremes of temperature have to be avoided. One should never apply hot fomentation, cold compresses or heating pads. Again proximity to fire, heating devices or the hot water bottles is dangerous. Nails should be cut transversely. Corns and callosities should not be taken lightly and should be treated by a doctor. A diabetic must never use chemical agents or plasters to remove corns and calluses. Diabetic foot care being so important is unfortunately the ignored aspect in our country, so we need to work on it proactively. It won't be wrong to say that a diabetic who does not take proper care of the feet has high chances of losing his foot or leg.

c) Proper management of diabetes:

Control of blood sugar- proper management of diabetes is essential. Feet of diabetic has to be examined regularly for potential foot problems. It is a fact that just absence of symptoms does not mean that feet are healthy. Many times on clinical examination of the feet we find evidence of damaged nerves- neuropathy or damaged vessels etc. without any complaint.

d) Proper management of an ulcer as and when it develops:

Diabetic must seek medical consultation at once if a blister, cut, scratch or sore has developed. It has NEVER to be taken lightly. Unfortunately, many of the patients in our country take it lightly, try home and other remedies and seek medical consultation when it is too late. It is of utmost importance to seek immediate medical attention and have proper treatment at the earliest. Numerous studies have shown that early and proper management of ulcer can greatly reduce, delay or prevent these devastating complications like infection, gangrene, amputation and even death.

e) Patient education:

It is important to educate the patient, family and the society in general about the importance of proper management of diabetes, all dos and don'ts of diabetes and the devastating complications that can happen if not treated properly. Lack of education has been found to be one of the factors that increase the chances of ulcer in a diabetic. Patients should be well informed about the risk factors, the importance of foot care, proper management of blood sugar- its control, and early and proper management of an ulcer as and when it develops, as all this is crucial in reducing the chances of ulcer formation. It has to be emphasized that diabetes and its complications are preventable and it is the patient who has to play a proactive role in

that direction. Patient has to understand that smoking and alcohol consumption badly affects the management of diabetes and has to be stopped. Smoking causes narrowing of blood vessels which further aggravate the problems in a diabetic. Alcohol aggravates diabetes and badly affects other organs like liver, nerves etc.

f) Establishment of diabetic foot clinics:

We need to establish diabetic foot clinics with a multidisciplinary team involving a general practitioner, diabetologist,

orthopedic specialists and consultations with vascular surgeons and infectious disease specialists, a nurse, health educator, orthotic specialist etc. and this shall go a long way not only in saving the feet and legs in the diabetic but shall also decrease the agony of morbidity and financial drain.

(The writer is the former Vice Principal,
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ARTICLES, STORIES, POEMS, HINDI, ENGLISH, KASHMIRI LANGUAGE

We request community writers to send your good articles, stories, poems, in English, Hindi, or Kashmiri language to the editor *Kousher Samachar* on our email id: Kashmirisamitidelhi@yahoo.com for publication in the *Kousher Samachar* community Magazine.

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Shri T.N. Gurttoo, Secretary, Mob: 9958185705

Some quotes — These

—Kamal Hak

// Pandit ji, aapki jan sankhya to hazarun mein hai par vichaar lakhun mein”.

My memory fails in recalling if it was R Venkatraman or Shankar Dayal Sharma, who was the President of India that time. However, I distinctly remember a huge crowd of freshly-extirpated Kashmiri Pandits assembling at Boat Club in Delhi and then undertaking a protest march to Rashtrapati Bhawan. A kilometre long march was marked with loud slogans that rang through the open skies over Rajpath. Naturally, passions ran very high and the anger dominantly visible. I am not aware what the organisers had planned to do but the protesters were stopped before the gates of the Rashtrapati Bhawan and asked to send in only a five-member delegation to meet the President. What happened thereafter is a different story but a senior security officer, after escorting the delegation inside, returned to the waiting crowd outside to make the caustic remark.

It was around the same time a huge seminar was organised in the then popular conference hall of Himachal Bhawan at Mandi House. A galaxy of KP leadership of that time occupied the seats on the dais. Rajesh Pilot was the chief guest. My memory again fails me in recalling if he was a Minister of State in Telecommunications then or had taken over as the Minister of State, Internal Security. The packed hall was eagerly excited in anticipation of what the minister would say. He proved to be a disappointment as he confined himself to



extolling the virtues of Kashmiriyat and co-existence in the valley and delivered a long sermon of secularism. I thought people soon lost interest in what he was saying and initially missed a tremendous blooper he had released.

“Aap ki toh Mussalmanun ke saath rishtedarian hoti hain.”

He would have continued to peddle his hollow understanding of Kashmir but then suddenly someone in the crowd realised the faux pas he had just committed and raised his voice. Soon there was a commotion in the hall. The minister was forced to apologise.

As a Panun Kashmir activist, I have had opportunities of articulating our cause before a large number of influential people including presidents of India, prime ministers, ministers, members of parliament, foreign ambassadors, human rights activists and civil society members. These meetings greatly helped me in understanding how the minds of politicians, bureaucrats and civil society activists function. This write up doesn't aim to offer a judgmental perspective on those interactions. It only intends to present some interesting snippets, which I believe will engage the readers.

Long before the ill-fated Aman Ki Asha experiment, for a number of years India and Pakistan civil societies held various programmes in both the countries under a People to People Contact initiative. The inconvenient Kashmiri Pandits were never invited to Pakistan or in a rare case of

invitation; the Visa would never be forthcoming. However, the Kashmiri Pandits marked their presence in many events held usually in Delhi and other Indian cities. In one such event held in a specially-erected huge tent in the spacious lawns of Constitution Club, a few Kashmiri Pandits grilled Dorab Patel, an eminent Pakistani jurist on his country's role in perpetrating genocide of Kashmiri Pandits. A lot of arguments and counter-arguments were exchanged.

He closed the whole debate with, "Arrey bhai hum se kyon poochhte ho? Pakistan to dushman mulk hai, apni sarkar sey poochho na who kyon fail hui aapko bachaane mein?"

Even if for just thirteen days, Atal Bihari Vajpayee's ascendancy to the chair of Prime Minister of India was instrumental in changing the rules of political games in the country. It also generated an immense sense of satisfaction in the entire Kashmiri Pandit community. In the same excitement, a few of us thought of personally congratulating him. We purchased a large bouquet and lined up in his huge lawn. For a change, we found there was no restriction in entering the lawns of his residence. Once inside, the security staff made you to await your turn by making each delegation stand with a little distance between them. The big lawn was full of a large number of delegations; some even consisting of more than fifty people. Vajpayee went around the lawn in a clockwise direction, stopping before a delegation, spending some time with them and moving forward to the another group. The bigger and the more important the group, more time he have them.

We waited for our turn while witnessing a professional arrangement set up by the concerned officials. Soon Vajpayee reached the place we were standing. He appeared

visibly tired and seemed to be rushing through the meetings now. Since we were just two or three persons he, initially, slowed his strides in front of us, accepted the bouquet while muttering a single Danywad and started moving ahead.

"Pradhan mantri jee, hum visthapit Kashmiri Pandit hain." I raised my voice the moment he started moving towards the next group. He suddenly stopped, walked back a couple of steps and looked at us. He closed his eyes and his lips started engaging in familiar queerly movements without producing any sounds or words. We stood there in excited expectation for what seemed like eternity. Suddenly he opened his eyes and his lips, started forming the words,

"Aap key liye kuchh sochna padega."

He smiled at us and moved forward leaving us aghast with the knowledge that even the supposedly most sympathetic party had also not given any thought towards our plight. Ironically, even after twenty-five years the government is still continuing thinking about our issues with no solution. Five years later, we would again be amazed after he invited us for, what probably was a signal to Pakistan, a meeting at his residence. This was just before the Agra Summit. His staff seated us in an ornate room of his residence. He entered the room in his customary gait and ordered tea for us. We waited for the tea and for him to speak. He also accepted a cup. The staff was very courteous as they made many rounds with trays full of choicest of cookies and biscuits. We all savoured the cookies with the finest Darjeeling tea. Soon the crockery was removed. Except for the initial greetings, no words were exchanged still. We found ourselves stealing awkward glances with one other. He appeared to be

lost in some deep thoughts. The silence was deafening. Then after, what seemed like an eternity he opened his eyes and we saw that famous shivering movement on his lips.

"Musharraf aa raha hai. Lekin hamen koi asha nahin hai. Dekhte hain kya hota hai."

In contrast to Vajpayee, IK Gujral proved to be the most candid and forthright in his assessment of what was in store for exiled Kashmiri Pandits, "Aap logon ke pass numbers hi nahin hai, issliye koi bhi sarkar aapki fiqr nahi karegi. Iss desh ka secularism bachhane ke liye do teen lakh Kashmiri Panditon ki qurbani bhi deni pade to desh ko koi farq nahi padega".

Vajpayee was then in what proved to be his last year in office when we got an opportunity of meeting Sonia Gandhi. The ten-minute meeting lasted for more than half an hour. She listened patiently to our, rather, angry outpourings.

"We need to have a coordinator in the party for liaising with Kashmiri Pandits," she said to Ahmed Patel who also was present.

"Let us ask Makhan Lal Fotedar to do so," Ahmed Patel replied.

"No he will not do them any justice. Ask Manmohan Singh ji to take up the responsibility".

A few months before his becoming the Prime Minister, I came across Manmohan Singh during a programme in Observer Research Foundation auditorium and asked him about the outcome of our earlier meeting with Sonai Gandhi.

"It was never discussed with me." He reluctantly told me when pressed for an answer.

During the last months of his term as union home minister, a delegation comprising of some organization heads of Kashmiri Pandits met with Rajnath Singh in his office. Imagine our shock when after listening to our presentations, he remarked. "Aapki samasyaon ke bare mein aajtak kisi ne hamen awgat hi nahi karaya."

The constraints of space will not allow me to record scores of other classic quotes that I have accumulated over the last three decades. However, I can't resist what Arun Kumar, a senior RSS ideologue and now an additional general secretary, told three of us who had gone to see him.

"Aap ke bare mein sochne se pehle hamen wahan ke Musalmanon ke bare mein sochna hoga. Aap kissi rajneeti ya rehabilitation ke issue ko bhool jayen aur apni bhasha aur sanskriti bachhane ke aur dhyan dein."

More some other time.



प्रो: धीरज गुप्ता

मैसर्स राम रिछपाल सुरेश चन्द

नोट: हमारे यहां हर तरह की कश्मीरी पूजा का सामान मिलता है।

पता: अनाज मंडी, ओल्ड फरीदाबाद, मदर डेयरी के सामने।

फोन नं: 9818596017

Himachal's Kangra has a Kashmiri enclave

–Hira Lal Kak

Most of the residents of this village are migrants from Kashmir who came here about 400 years back during the rule of Mughal tyrant Aurangzeb.

Faced with the threat of conversion to Islam or death, these Kashmiri Pandits crossed to Himachal Pradesh through the difficult and torturous mountainous terrain and settled there. These people mostly belonged to Dhar and Raina clans.

.They were welcomed and well respected in their new land by the Raja of Kangra.

Subsequently, they acquired land and prospered. They also earned good reputation in the court of the Raja due to their intelligence and hard work.

Over the years they continued with whatever little Kashmiriyat they could carry forward, but with time, cut off from the roots and adoption of the local traditions, they lost most of the Kashmiri way of life.

However, they never forgot their roots. They remembered that they are Shakthik — followers of Mata Sharika who is seated at Praduman Peeth of Hari Parbat in Srinagar (Kashmir)

They constructed a beautiful temple on a village hillock recently, named 'Praduman Peeth — Mata Sharika' which encompasses a statue of Mother, Mata

Sharika (Divine Mother with 18 arms). Besides, a statue of Bhagvan Gopinath Ji was also installed alongside and in the vicinity of Sharika Temple.

How did he do it? Circa 1740-1770

The Kashmiri Pandits were abandoning Kashmir for a very long time. One small branch went to Himachal Pradesh where they established the Pahari school of art while serving the King.

But how in the world did their Raj Guru, Pandit Dinamani Raina, get access to the royal harem? And then he paints it to make sure that there is no forgetting it. There is the hookah, the cat, the music, the lady with the fan.

I know many Rainas. Who claims him as their ancestor? Supported by proof that you carry the genes of a lady killer.

Shri Kak is the ex-G. M, ONGC, ex-Advisor, Gail (India) Ltd. and Engineers(India) Ltd. During his long career, he worked in India and many countries of the eastern and western

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Ali Mardan Khan had Shiva darshan Composed Persian poem on the event

Ali Mardan Khan, Kurdish Governor of Kashmir, appointed by Shah Jahan, was, one night, strolling around Shalimar Garden, Srinagar, where he had a view of the Mahadev peak. He saw something, like Bhagwaan Shiva and composed a poem on his experience, which is:

*Huma Aslay Maheshwar Bood, Shabshahay Ki Man Deedam,
Gazanfar Charam Dar Barbood, Shab Shahay.*
(Translation: I saw him at night, I am sure it was Maheshwar, wearing a lion skin on him that night)

*Zee Bhasamsh Jam-e-Bar Tan, Zonarsh maar bar gardan,
Ravansh gang bar sar bood, Shab Shahay.*
(Tr: His body covered in ash, a snake around the neck. Ganga was flowing down from his hair, that night)

*Say Chashmash bar jabeen Darad, Zee mehroy roshan tar,
Say Karan Dast Bastah bood, Shab Shahay.*
(Three eyes on his face, his face all illuminating. For that reason, my hands paid him respect, that night)

B-dastash Aab-e-Kosar, V-bekh Nakusee Nilofar,

Hilalash Taaj bar sar bood, Shab Shahay.
(Water of bounty, a lotus conch in hand, his head was lit by moon, that night)

*Uma Az Soi-la-Bingar, Zi Sad Khursheed Taban tar,
Svarash Kulib-e-nar bood, Shab Shahay.*
(Uma to his left, bright like a thousand suns, their ride was a Bull, that night)

*Ajab Sanyaasee deedam, Namu Narayan Guftam,
Ekhakay paye bosidham, Shab Shahay*
(I saw a pious person who had renounced the world. My lips uttered: Namoh Narayan. I kissed the dust flying off his feet that night)

*Nigahay bar manay Miskeen, Namood Az Chashim Tabaan Tar,
Makanash Laamkan tar bood, Shab Shahay.*
(He looked deep into me with his shining eyes, I saw his house in the uninhabitable infinite that night)

*Manam Mardaan Ali Khanam, Gulam Shah-e-Shaham,
Ajab Israar may Beenam, Shab Shahay.*
I, Ali Mardan Khan, server of King of Kings, I witnessed something very strange that night.

(Sent by Sh. Hira al Kak whor lives in Raj Vihar, near FRI, Chakrata Road, Dehradun, Uttarakhand, 248006)

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River Jhelum and its tributaries

—Er. P.L. Khushu

River Jhelum, a major tributary out of five major rivers, viz. Sutlej, Beas, Ravi Chenab and Jhelum, which are ultimately merging with river Indus in Pakistan, is a major river flowing in the heart of the valley of Kashmir. The Jhelum (Vyeth in Kashmiri, Vitesta in Sanskrit and Hydaspes in Greek) is the main waterway of the Kashmir Valley. Jhelum River originates from a magnificent spring called “Chashma Verinag”.



The river Jhelum rises from Verinag Spring situated at the foot of the Pir Panjal in the south-eastern part of the Valley of Kashmir in India. It flows through Srinagar and the Wular Lake before entering Pakistan through a deep narrow gorge. Verinag is approximately 80 km from Srinagar, by road, at an elevation of 1,876 m. It is believed that the eponymous Verinag spring is the chief source of the river Jhelum. There is an octagonal base at the spring, surrounded by a covered passage. The river Jhelum is called *Vitastâ* in the Rigveda and *Hydaspes* by the ancient Greeks. The *Vitasta* (Sanskrit: वितस्ता, also, *Vetastâ*) is mentioned as one of the major rivers by the Holy Scriptures — the Rigveda.

It has been speculated that the *Vitastâ* must have been one of the seven rivers (*sapta-sindhu*) mentioned so many times in the Rigveda. The name survives in the Kashmiri name for this river as *Vyeth*.

According to the major religious work *Srimad Bhagavatam*, the *Vitastâ* is one

of the many transcendental rivers flowing through the land of Bharata, or ancient India. River Jhelum was called *Vitasta* by ancient Indians in the Vedic times. The Kashmiri Pandits worship the river (*Vitasta*), which is identified with Goddess Parvathi in the Hindu religion. This day of worship is the occasion of *Vitasta*

Divas. Many legends are associated with the name and origin of Jhelum River in Kashmir Valley.

According to the “*Nilamata Purana*”, Sage Kashyap drained the *Satisar* to put an end to the *Jal Dev* (water demon) who was harassing valley dwellers and killing them. The ‘*pishachas*’, used to hamper the meditation of Aryans, who approached Kashyap Rishi for help. The sage requested Lord Shiva to prevail upon Goddess Parvathi to manifest herself in the form of river to cleanse them. Lord Shiva obliged and struck the ground near the abode of Neelanaga with his trident. The opening measured one *vitasta*, a measure of length equal to 12 angules, hence the name *Vitasta*. From this hole near the abode of Neelanaga on 13th day of the bright fortnight of Bhadrapada, Goddess Parvathi gushed forth in the form of a river, goes the legend. Kps of the Valley prior to their forced exodus, would worship it constantly during every calendar year as per Vedic and ritualistic schedule, not for fun or a dilemma of dogmatic disbeliefs, but as a Goddess. KPs would observe this day on the 13th tithi of bright fortnight of Bhadrapada for the

observance of worship of the Jhelum (Veth). This occasion is known and observed as 'Vetha Truvah'.

Jhelum is joined by major tributaries like Bringi River, Sandran River and Arapath on its right flank. Lidder River joins on its right flank at 2 kilometers downstream of Khannabal town. The water from River Veshow and Rambhara joins it on its left flank at about 5.00 kilometers upstream from the Sangam town. The other tributaries that contribute regular water flow to Jhelum are mentioned as follows.

Bringi Nallah which is about 30 Kms in length, passes through Wayilo, Dialigaam, Adigam, Suhuf, Kandiware, Khalhar, Hillar, Dehrana, zaldara, Larkipora, Fetehpura, Schen, Lalan, Danter and finally joins river Jhelum at Danter, Anantnag.

Gawran/ Daksum Nallah which is about 25 Kms passes through higher reaches of Gawran, Gurdaman, Nabooch, Larnoo, Bidhal, wayilo and joins Bringinallah at Wayiloo, when it further runs down to Jhelum.

Gadol Nallah which is about 13 Kms in its running length passes through higher reaches of Gadol, Drugmulla, Ahlan, Wayilo and joins Bringi nallah at Wayiloo, when it further runs down to Jhelum.

Hakura Nallah which is about 18 Kms in length, passes through Budsgom, Palepora, Dailgam, Ashji pora and confluences with Aripath nallah at Aripath when it further runs down to Jhelum.

Magam Nallah which is about 10 Kms in length, passes through Magam, Sunbari, Wangam, Devalgam and joins Bringi nallah at Goihard Wandewalgam when it further runs down to Jhelum.

Khalshi Nallah, which is about 18 Kms in length, passes through Watnarda, Narowpora, Hayatpora, Sagam, Buchoo,

Bamdoora, Dahrena and joins Bringi Nallah at Dahrana, when it further runs down to Jhelum.

Koril Nallah, which is about 12.00 Kms in length, passes through Panzgam, Kherpora, Zagimarg and Soaf. It joins main Bringi nallah at Soaf, when it further runs down to Jhelum.

Kokernag Nallah which is about 9 Kms in length, passes through Bidder, Hangalgund, Danwatpora, Hayatpora, Buchoo Sagam and joins Khalsi Nallah at Bahie, when it further runs down to Jhelum.

From Khanabal to Srinagar River Jhelum flows along the right side of the valley abutting close to the hills, in a zig zag manner. When the river is in spate it crosses and overflows its banks and damages the crops in the cultivable land and causes a drastic damage to crops and property. Just before the river enters the main city of Srinagar which is situated on its banks it is joined near Shergari by a stream which drains from Dal Lake. For the flood protection of main city, there is a supplementary channel with a capacity of about 700 cusses just above Srinagar (near Kursu Padshahi Bagh) which functions only when the river discharge rises above the danger mark. Below the Srinagar city, the flow of Dudh-ganga combines with the river and down below nallah Sindh merges with it at Shadipora on the right bank.

At Banyari about 20 kilometers downstream the river joins with the water of Wullar Lakes and takes off from the lake at its south west corner and flows to the west south west direction through the alluvial plain for a length of about 20 kilometers up to the bridge at Baramulla. At Baramulla the river enters a gorge in the hills. After flowing through this gorge for about 5

kilometers, the fall out channel takes off a sharp bend towards the left. The end of the gorge at Khadanyar is marked by a huge rock projecting into the river from the left side. Khadanyar River takes a sharp turn rushing over rapids from Wullar Lake to Khadanyar in a stretch of 26 Kilometers. (Courtesy India –WRIS, Wiki, Water Resources Information of India)


The floods almost about just four years back in the river Jhelum caused extreme devastation, when such a spectacle has not been heard of before.

Such a tragedy, which only we the Kashmiri Pandits have understood better than anyone else, as such "hard and dry currents of flood fury" in the form of the militancy acts of "fanatic and Islamic fundamentalist", devastated us about 32 years back, with much more intensity than

the devastation faced by our fellow Muslim brothers due to these floods, living in the valley.


It was never seen or heard that the Jhelum (Vyeth) has risen so high that it would enter the places in the main heart of the city like Lal Chowk, Jawahir Nagar, Rajbagh and the like, above all did not spare the seat of power of the King (Civil Secretariat) as also the seat of power of Justice (High Court Complex), not to speak of other places of equal government importance. In fact no place cognitive in nature in public domain or as per public concern has been spared by this furry of Jhelum (Veth). It ironically occurred in the posh areas of the Srinagar city known as Civil Lines. Was Jhelum (Vyeth) so angry, that it had to resort to such serious punitive measures?





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Sarvanand Koul Premi Kashmiri

—A preeminent Writer

—Vijay Kashkari

Poetry is sustenance and subsistence for our period, whether we determine to record or translate. Authors, columnists and theorists have been praised and recognised as voyeurs of those inner concepts and visions that influence us as individuals. This is noticeable in emotion, which writers have been telling about for ages, but it's handling which analysts have found using into recently.

One of our favourite person of letters is Martyr Sarvanand Koul Premi Kashmiri. Greatly influenced by poet Rabindra Nath Tagore's Gitanjali, the age-old epic of Ramayana and Bhagwat Gita, he translated these books into Kashmiri.

According to an article in 'The New Existentialists', Greening acknowledges that, in fact, psychology is hollow without poetry because it carries the wisdom of our search and craving for meaning and understanding in a complex world, the Martyr through his writings proved this fact.

Born to Sh Gopinath Koul and Smt. Omravati Koul of Soaf-Shali a suburb near famous tourist place Kokernag, in Kashmir's Anantnag district. They were a farming people and settled in the countryside of Soaf-Shali, near the Kokarnag tourist area in the Anantnag District of Kashmir. After his schooling in Anantnag, he was enrolled for higher education in Punjab University, Lahore and



classes from Srinagar, earning B.A., M.A., B.Ed. and Prabhakar degrees. On the completion of his education, he offered his services to Khadi Village Industries Board and Punjab Industries Department before he came back to Kashmir. He was appointed in the education department of Jammu and Kashmir in the year 1954 and went on to superannuation in 1977.

His poetry, Kalami Premi, Payami Premi, Roodajari, Osh to Wosh, Taj (Taj Mahal), biographies of the saint poets of Kashmir motivate readers to go through to perceive further about the themes and charisma of Shri Sarvanand Koul Premi Kashmiri and higher to understand about his passion towards his works. His works are engaged, fascinating and expressive.

Premi Kashmiri has created about 32 works, 15 of them are printed. As a columnist, he composed for Daily Khidmat and weekly Desh. He earlier conceived in Hindi and Urdu and thereafter in Kashmiri. He knew Persian and Sanskrit.

The contemporary poets Master Zinda Koul and Ghulam Ahmad Mehjoor were his counsels. Arjan Dev Majboor was persuaded by his company.

He entrusted his people. Expected no one from his village will prejudice him. The confidence, placed in his people, took his life, along with his son. He, along with his son, was abducted and killed for his caring for Gita and Quran.

There are about 600 Russian Fairy tales

translated into several languages. Premi Ji has translated folk tales of Russia and named the book, 'Russi Padshah Katha'. The Russian folk legends are a compilation of tales, arrayed among the broad streams and snow-blanketed woodlands and a pick-up, concealed in mystery. The Russian folk tales are tales of gods, demons, heroes and witches. The tales are lively, absorbing and poetic. The stories revolve around Slavic cult deities. These stories for children teach people about systems, habits and caution against natural threats. Premi Ji has taken 12 of them; in-specific for children, translated into Kashmiri, to arrange in 108 pages work. He has dedicated this book for India-Russian friendship. The legends for children, show about manners, ideas and a word against natural dangers. The stories advise us, a man must act towards his objective like a river if he is to work out his targets; passage may be exhaustive of hardships, but he must continue moving like a countenance. The legends summon us, a fellow must turn towards his ambition, like a river, if he is to attain his objectives. His passage may be packed of hardships, but, he must continue pushing like a countenance.

Premi Ji was a teacher, and I am sure, after reading the book, he must have allowed his students to learn moral education.

Talented teachers have proved outstanding writers. An educator knows how to explain and make sense of our world by understanding life and pass on his knowledge. Great writers have the skill to structure sentences and Sarvanand Koul Premi Kashmiri had the ability. In his writings, I found authority and authenticity. His works have value. His works are relatable, beautiful and inspirational. I never met him, but through his publications, I am familiar with his caricature.

Premi Ji was a teacher, and I am sure, after reading the book, he must have encouraged his students to learn moral education.

Talented teachers have proved outstanding writers. An educator knows how to explain and make sense of our world by understanding life and pass on his knowledge. Great writers have the skill to structure sentences and Sarvanand Koul Premi Kashmiri had the ability. In his writings, I found authority and authenticity. His works have value. His works are relatable, beautiful and inspirational. I never met him, but, through his publications, I am familiar with his caricature.

He was martyred as he was neither an atheist nor an agnostic. He believed in all religions. Sarvanand Koul Premi Kashmiri did not leave Kashmir, with his other community members, to preserve secularism. He trusted in Indian ethos. Zealots, the religious fanatics, ordered by their masters to end the philosophy of co-existence, Premi Kashmiri was abducted and killed.

Premi Kashmiri was an activist of India's independence and must have his perceptions of politics. He must have been motivated by an organisation and its leadership. He must have his evaluation of a particular leader. Smt. Indira Gandhi was a successful leader. Her assassination shocked the whole world. Her powerful image and emotion to lose her must have been the motivation to write a 20-page book or booklet in Urdu by Premi Ji, to pay his tribute on her second death anniversary. The name of the book is 'Kashmir Kii Beti Indira Gandhi', the book in verses is befitting homage to remember her. "Sarey Dharmun kii thii voh qadaardaan. Sarey firk aur mathun kii eak jaan. Desk kii khatiir nishawar apni Jaan, hum karein bus aek mohabbat kii kasam, bus yehee updesh woh

deytee rahii.” Meaning, she was devoted to all faiths, life for all creeds, castes, she was martyred for the country, she preached only for the promise of one love. These quoted lines from the lengthy verse narrate the wholesome life of Indira Gandhi. Premi Ji wrote the long poem as a ‘shradaanjali’ to Smt. Indira Gandhi in Kashmiri, later

translated into Urdu.

Sarvanand Koul had a beautiful mind. Adding his name with Premi Kashmiri was to communicate that he adored Kashmir. We can compare his writings with the authors of all the time. His works are impressive, enjoyable and appreciable. Alas, we lost him as he had found no threat perception.

ARTICLES, STORIES, POEMS, HINDI, ENGLISH, KASHMIRI LANGUAGE

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Sarva Nand Koul Premi

—Vijay Wali

It is well said that hope is life and every human being is hopeful of his bright tomorrow, but the poets are considered more sensitive than the common people. It is because of this they express their sentiments and views in such a way that the people are moved.

Sarvanand Koul Premi was one of those poets who had dreams of bright tomorrow in their eyes and represented common sentiments of the common people. He gave voice to just and peaceful aspirations of the people, for whom he had great love in his heart.

Born in 1924 in a peasant Kashmiri Pandit family of Souf Shalli in the Kokarnag area of the Kashmir valley, Sarvanand was an intelligent boy and his zeal for education encouraged him to walk to Schools that were at a considerable distance from his home.

He, with his determination, completed his graduation and later went to Punjab in 1948 for doing job in khadi & village industries Deptt. and later went to Delhi for working in a central government office, but his heart remained in his place of birth Kashmir, which he loved more than himself. Sarvanand Koul Premi returned to Kashmir in year 1954 and joined Education Department of Jammu & Kashmir as a teacher, a department he served for the next 23 years with sincerity.

Sarvanand Koul Premi's heart was moved by the sufferings of the common

people, and he used to give vent to his feelings through Urdu and Hindi poetry, which he used to recite to his close associates and literary friends.

Sarvanand Koul Premi became a big name in Kashmiri poetry by the birth of his vocabulary a simple expression and placed himself in the galaxy of writers of his times like Gulam Ahmed Mehjoor, Arjan Deo Majboor, Master Zinda Koul and others. In fact the ray of writing in mother tongue Kashmiri was kindled in Sarvanand's heart by a great Master of Kashmiri poetry Master Zinda Koul. It was Master Zinda Koul who advised him to write in the Kashmiri language in which he can express himself well and more effectively.

Premi found Master Ji's advice valuable and realistic. He found himself more conversant with the native language and started expressing himself freely, his writing gave him the requisite recognition and he never looked back again as his poetry collections and creative writings like Kalam-e-Premi, Payam-e-Premi, Rudh Jhari, Paan Chaddar, Osh Vosh took the literary circles as well as common people by storm.

Apart from being a creative writer, Sarvanand Koul Premi has been a good Researcher also. His scholarly qualities enabled him to write exclusive and maiden research papers on the life and teachings of Mata Roop Bhawani, Swami Mirza Kak and many more in the line.

Sarvanand Koul Premi was a genius of his times, a teacher, a scholar and a poet of repute. His poetry depicted the agony and pain he felt for the common man, filling the extinguished hearts with a new ray of hope.

*"Lolas byol gali, titi ma bani zanh,
Zoon payi chhali chhali, titi ma bani zanh;
Apuz kenh kaal yodvy rathi khasi,
Pazras nyal gali, titi ma bani zanh.
(It will never be, that love will be lost,
it will never be, that moon will get shattered;
Lie can prevail for some tiime,
it will never be, that truth will vanquish.)*

Sarvanand Koul Premi, in his youth, also took part in the independence struggle and the same comradeship remained entrusted in his heart for rest of his life along with his views of brotherhood and patriotism. As a journalist he worked in Daily Khidmat and Weekly Desh newspapers, expressing in solidarity with his independent countrymen. During the dawn of independence Premi also remained an active member of Cultural Front, where he worked with many genius writers of his times.

In fact, Ghulam Ahmed Mahjoor, the great poet of Kashmir, lauded his poetry collection "Rudha Jahre", a master piece, which won him acclaim at the highest level.

Apart from being a poet and research

scholar Sarvanand Koul Premi was a good translator too. He translated many prominent books from other languages into Kashmiri language. His translations include Shri Mad Bhagwat Geeta, Rabindra Nath Tagore's Geetanjali and many more. The specialty of his translations is that he has translated them in the verse form, knitting them poetically in such a manner that they proved to be the exact replicas of the original texts and thoughts.

On the fateful day of 29th April, 1990, Sarvanand Koul Premi, along with his son, were martyred by unknown gun men in his native village itself, but the songs of Premi, which are full of compassion, brotherhood and patriotism, will echo in our ears for ever, reminding us of the great human being that he was.

A fearless soldier of pen, Premi was never afraid of his stand on brotherhood and patriotism he stood for all through his life.

*"Be aashan hanz aash banith
bas latimanji goes.
Cheti ma amut yuth toofanah
myani paethi"
(Being a hope of the hopeless
I am being trampled upon;
Are you also facing this typhoon
like me).*



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Sarwanand Koul Premi

—A role Model

—Dr. Ratan Lal

Premi Kashmiri, as Master Sarwanand Koul of Souf Shali, Anantnag, used to style himself, belonged to that generation of men who got inspired by the challenges of the first half of the twentieth century. Born in 1924 he plunged into the freedom movement in 1938 at the age of 14. It must have been around that time that he started writing poetry, for it was the age when 'men' were substantive beings if they were anything. They would be socially conscious, reformist though devout religionists, men of letters who mingled research and creative writing, easily and harmoniously in their pursuits. True to his age and as Mahjoor and Azad had done before him, Premi started writing in Urdu but shifted to Kashmiri, again like these peers. When Premi met Mahjoor, he handed him a number of his poems in succession. At each presentation Mahjoor is said to have remarked, but that is what I have written myself. Then Premi showed him his poem Roouda-jarea and the great poet reportedly cried out, but why did I not-write that!

As Premi himself says in his collection of verse Paan-tsaaddar, he is influenced by Mahjoor. Indeed, the Gazals in 'the collection not only' carry the unmistakable flavour of Mahjoorian poetry, but many actually appear to be continuation of some one or the other of the soulful lyrics of the great poet. Mahjoor went out of fashion with his death. May be that would have been delayed had not the master craftsman Dinanath Nadim stepped into the arena. At

one sitting Mahjoor is said to have pointed to Nadim as the one who was to bear the torch after him. But many feel that Nadim had not only appropriated the torch but had already begun to throw new light upon the Kashmiri poetic vistas. The fifties saw Kashmiri poetry taking new diction', new idiom, new concerns. Other monumental changes in ideation were taking place. Mahjoorian ways, how so delighting they may have been, passed out rather too soon. So, did his ardent followers find the times change quickly for what they had perfected.

Premi can be said to have mastered that style well. That is why his poems look so close that the master himself may well have claimed authorship of many of them. But there are other gems in there,

*Lolus byol gali titi na sa bani zanh
Zoon peyi chhali-chhali, titina sa bani Zanh
Apuz kenh kaal yudway rathi khasi
Pazarus niyal gali titi na sa bani zanh
(Love'll will be uprooted good? no never
Moon' ll break into bits and fall? no never
Lie may live 'for a day, 'or so but
Truth won't lose its rind, no never.)
Gatse-hey bulbulan kayizi ael naash.
Kuni kath yimen, yod kuner asihey
Qadar zanahan chani sabaruk wopar
Yiman chon huiw yud jigar asihey
Nightingales wouldn't have lost their nest,
Had they been of but one voice .
Others would have known thy tolerance
If they had thy heart, thy forbearance*

And, of course, there is the Rooda Jaer, that Mahjoor himself envied Premi. But

Premi was only in his twenties when Mahjoor died. He wrote the new verse, modern, verse. Indeed, second part of Paan Tsaadar is all nazams, in the right modern style. And quite in tune he livens up Taj Mahal in the progressivist, workers' idiom and idea, replete with the sweat of brow of the hard work. Paan Tsaadar, the title poem is in this part and quite a piece in itself. As per Premi's son Rajinder Premi certain quarters, the money wielding powers of cultural academy, tried to prevail on Premi to change the title of his collection, to call it Aabshar or something in that tone and tongue, to get the necessary funding from the academy, which he refused. He refused to change it to a suitably Urdu sounding title that is, for he got the academy aid and published the work with it. But refusal to compromise ultimately cost Premi his life.

Just before his cruel death at the hands of the terrorists, who were then called Mujahid Saaeb -they still are called that but with much less ardor!-Premi who was also a journalist and commentator, sent one of the valley papers a rebuttal of the communalist visions that the terrorists were propagating. They came calling soon after, in the night of 29th April 1990 and took him away for 'questioning'. His eldest son Verinder insisted on accompanying his father. Two days later the father and son were hanged, in which condition they were discovered several hours later. But before that, they had been severely tortured, their eyes had been gouged out, their bodies burnt with cigarette bits and a deep hole had been burnt into Premi's forehead where he used to wear his tilak ! What fulfillments the Mujahids got from thus violating a retired headmaster who may never have

harmed a fly is not only for those marauders to answer. It is also for the torch bearers of their creed, the apologists of the movement to address. Many others had preceded Premi; many more followed him, though the callous killing of the father and son remained one of the most dastardly deaths the terrorists masterminded.

But then Premi was not only a versifier and rebutter of communalist tendencies. He had been an activists all his life, though none of it could be said to have rubbed any religion, any faith, any belief the wrong way. He used to keep a copy of Koran in his Puja room. He was hugely popular among all the people of his area irrespective of creed or calling. He was a Gandhian having started 'his life in the Gandhi ashram. He was a freedom fighter and above all a humanist who spanned the arenas of social activity as easily as the academic pursuits. Though Government servants in those days kept away from political activity his freedom struggle background, would not have allowed him to remain aloof from activism. It is remarkable that a category of political workers in the valley somehow just did not prosper or progress in politics in spite of their huge contributions. Kashap Bandhu was a frontrunner no doubt, yet he sank into the sidelines. Rishi Dev, another grassroots worker in the old National Conference mould, faded out even though he was a whole-timer there. Premi had to be thankful for the teacher's job he had. Others who had the potential and could have been significant names had to be content with a mere occasional call from the powers. A few of them made it, but it was with entirely different means and for different reasons.

Premi could well have been a leader of masses. His hold and influence cut across creeds, and extended much beyond the area

where he lived. His literary work was extensive. Apart from Paan Tsaadar, they include Kalami Premi, Payami. Premi, Rooda Jeriosh to vush, bakhti kosum, etc. He was an editor, translator, compiler. The only published works of the adyatmik seer-poet, Mirza Kak are the two compilations by Premi. He published two books on Rupa Bawani. He translated Bhagawat Gita and Ramayana into Kashmiri. He also translated Tagore's Geetanjali. His published works number seventeen while another eighteen works are yet to be published. These three dozen books are written in Urdu, Hindi, English and Kashmiri languages. Indeed, his was a life much larger than one may imagine a forlorn villager to have live. This life has largely remained unacknowledged, unsung, even though notables from Jag Mohan to L.M. Sanghvi,

including George Fernandes, Syed Sahabudin, Quareshi, Subramanyam Swami, and topped by Vice-President Bharon Singh Shekhawat himself, lamented his death and the Chief Minister of State had been a close associate and fellow traveller of Premi.

Thus as small a bequeath as naming a couple of institutions in his home district. Anantnag after him have remained proposals forgotten in the Government files. Nor have any other fitting tributes been paid to this great soul for his sacrifice, his social and political work and literary contributions. The bereaved family had to run after the administrators and ministers of this State to get the date of death of this martyr corrected in the records which somehow had come to be stated it as 5th of May 1990!

APPEAL FOR MEDICAL FUND

Kashmiri Samiti Delhi has received several calls from needy *baradari* members for medical aid due to covid-19 and other health-related issues. Since the medical treatment for covid-19 and other treatment are expensive, we have decided to start a medical fund to support the needy *baradari* members.

I, hereby, appeal all my brothers and sisters in India as well as across the globe to donate generously for the support of our needy Kashmiri *baradari* members. All the donors' names will be published in our next edition of *Koshur Samachar*:

The amount may, kindly, be sent to **Kashmiri Samiti Delhi (Regd.) Saving Bank Account No. 602110100012088, IFSC: BKID0006021, Bank of India, East of Kailash, New Delhi-110065**

President

Poetry:

—Dr. Nancy Pandita

Grip of corona

*All of us are in terrible pain
We are in grip of corona's chain
He has come in long, long train
From all over the world in big crane
Staying here in every grain
Nothing works, not even brain
Scientists try all but in vain
No one actually knows it's trail
Like a thief hides itself in big vale
Attacks people and sends them jail
So many have gone up in dale
Many are facing quarantine gale
Searchlights are on in every lane
The culprit is clever and hale
He hides anywhere without fail
And sending us his terrible mail
He is free on every disk
But makes us all at high risk
Lock downs are on everywhere
Economy has fallen here and there
All kings and queens are in fear
Making people to fight in full gear
The pandemic is in full power
It is calamity like a big tower
Only God can help to remove its tear
We all pray in unison save the world
God defeat the corona in real
It will become the story like a tale
Where the mighty God
pushed the demon back on the rail
To let people live with love and faith.*



I am a traveller

*I am a traveller in a wandering land
Day and night and all day long
From one place to other to nowhere
Sometimes I am in meadows
And sometimes in jungles big
I fly in skies and dive in oceans
I walk through lanes and bylanes
My road is winding and path is long
My goal is big and work is hard
I see the treasure not so far
I keep a torch to show my path
I cross tunnels with torch light
I see my destination very bright
I see jewels and mines of gold
I see waterfalls shining with pearls
I get around the garden of flowers
With essence of roses and fragrance around
I feel blessed in this wandering land
I am a traveller in a wandering land.*

Editor's Mail

Adidev Shivparivar : An artists' view

Shiva has been the most acclaimed God in Kashmir, known as Adidev, around whom the philosophy of Kashmir Shaivism revolved for centuries, casting an impact on the rest of the Indian subcontinent too. Among the champions of Kashmir Shaiva thought Abhinav Gupta followed by Kshemraja and numerous great thinkers, did not leave any stone unturned to

popularise it by adding their own perspective, till the modern era, on global level as well.

Therefore, I couldn't resist myself from giving it my own shape through colours on the canvas.

* Parvati is shown in red, symbolising energy and working on the wheel of life



with a tiger cub.

* Ganesha in black Feran symbolising the wisdom and strength of an elephant

* and Kartikey with his peacock.

* The most important Shiva emerging from Himalaya in the form of snow cool, calm and smiling and watching all:

Har Har Mahadev

—Ravi Dhar

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DELHI SETTLED KP FAMILY SEEKING SUITABLE
ALLIANCE FOR OUR SOFT SPOKEN, KASHMIRI-SPEAKING
SON, 168 CMS. TALL, BORN AT SRINAGAR ON 5TH AUGUST,
1985 AT 8.50 P.M. OUR SON IS ELECTRICAL & ELECTRONICS
ENGINEER WITH MBA FROM S.P. JAIN - GLOBAL BUSINESS
SCHOOL. PRESENTLY WORKING AS PROJECT MANAGER
IN A REPUTED IT MNC BASED IN NCR. INTERESTED MAY
PLEASE CONTACT VIA EMAIL: home.aars@gmail.com OR
CONTACT 9810388982. 1404-05

WANTED A SUITABLE ALLIANCE FOR OUR SON BORN

OCT 27, 1987 AT 10.22 P.M. IST AT SRINAGAR (J&K), HT. 5'8".
MBA FROM CANADA, WORKING IN CANADA IN HOTEL
INDUSTRY. INTERESTED MAY SEND TEKNI, KULAWALI ON
EMAIL: kakjr2000@gmail.com, PH: +6581683034,
+919958568465. 1405-05

WANTED A SUITABLE MATCH FOR OUR SON BORN

19TH SEPT 1989, TIME: 3.55 P.M. AT SRINAGAR, HT. 172 CMS.
EDUCATION: B.E. (IT) MUMBAI, PGDM MARKETING (IMT
NAGPUR), M.S. (MIS) USA. HAVING SERVED IN INDIA FOR
THREE YEARS. PRESENTLY SERVING IN PITTSBURGH USA.
INTERESTED MAY PLEASE CONTACT THROUGH MAIL/MOB:
kokroo89@gmail.com / 9811798017. 1406-05

SUITABLE ALLIANCE IS INVITED FOR OUR SON, DOB:

17 JUNE, 1989, TOB: 11.40 A.M., POB: SRINAGAR, HT. 5'7".
B.TECH IN CSE FROM BANGALORE/REGULAR MBA IN
OPERATION MANAGEMENT FROM SYMBIOSIS NASHIK.
PRESENTLY WORKING IN UDDAN REGISTERED AS HIVE
LOOP TECHNOLOGY PRIVATE LTD. AS PROCESS
EXCELLENCE ANALYST. WORKING PLACE GURUGRAM,
PACKAGE 17 LACS (SEVENTEEN LACS + HANDSOME BONUS
& OTHER INCENTIVES). INTERESTED MAY SHARE TEKNI &
KULAWALI ON EMAIL: rameshmunshi5@gmail.com,
WHATSAPP NO. 9469808816 & CONTACT NO. 9149605543.
1407-05

SUITABLE MATCH SOUGHT FOR MY SON, DOB:

03.12.1991, TIME: 11.02 P.M., JAMMU, HT. 180 CMS. B.E.(IT)
COLLAGE OF TECHNOLOGY PANT NAGAR. WORKING IN
FIDELITY INTERNATIONAL - NOIDA. INTERESTED MAY
CONTACT ME ON EMAIL OR PH: rajen_warikoo@rediffmail.com,
CONTACT NO. 9419390554, 9419137306. 1408-05

SEEKING A SUITABLE ALLIANCE FOR MY SON BORN
ON 26TH SEPT, 1989, 11.30 A.M. AT JAMMU. B.TECH IN
COMPUTER SCIENCE, WORKING AS SR. SOFTWARE
ENGINEER IN ACL MOBILE LTD., NOIDA. CONTACT
kuldeepnakhasi@gmail.com, 9419138969, 78898337347.

1409-05

SUITABLE ALLIANCE FOR A KASHMIRI BOY FROM
ANANTNAG, 28 YEARS OLD, HT. 6'. B.TECH, WORKING AS A
SUPPORT ENGINEER AT FIS GLOBAL BUSINESS SOLUTIONS
PVT. LTD. GURUGRAM, HARYANA, DRAWING 5 LAKH P.A.
SALARY. INTERESTED PARTIES MAY KINDLY CONTACT
MOB: 9416552591, 9812178008, EMAIL: mkraina77@gmail.com

1410-05

SUITABLE ALLIANCE INVITED FOR MY SON, HT. 161
CMS., BORN 24 MARCH 1990, 2.34 P.M. AT DELHI. B.E. (CS)
FROM MUMBAI, MS (COMPUTER SCIENCE) FROM UT
DALLAS USA. WORKING WITH CITI BANK CHENNAI.
PARENTS SETTLED AT PUNE. CONTACT MAIL:
kkaul@rediffmail.com, MOB: 9890349333.

1411-05

LOOKING COMPATIBLE MATCH FOR OUR SON, BORN
ON 13 NOVEMBER 1992 AT 9.32 A.M. IN DELHI, HT. 180 CMS.
PURSUED B.TECH (COMPUTER SCIENCE) & MBA (HRM & LR)
FROM TISS MUMBAI (2017-19 BATCH). CURRENTLY
WORKING IN A LEADING FMCG COMPANY AS MANAGER-
HR. RESPONSIBLE FOR PARTNERING WITH BUSINESS
FUNCTIONS, MERGERS & ACQUISITIONS, REWARDS AND
ORGANIZATION DEVELOPMENT. DRAWING HANDSOME
SEVEN FIGURE SALARY. WE ARE ORIGINALLY FROM SATHU
BARBARSHAH, SRINAGAR, SETTLED IN DELHI SINCE 45
YEARS. INTERESTED MAY CONTACT WITH BIODATA/
KULAWALI ON EMAIL: rkamposh@yahoo.co.in / MOB:
9810150675.

1412-05

WANTED SUITABLE ALLIANCE FOR SON BORN
01.01.1990 AT 20.16 HOURS IN GHAZIABAD. B.TECH (I.T.),
WORKING IN ACCENTURE AT BANGALORE. INTERESTED
MAY CONTACT ON 9716611047 (ONLY WHATSAPP), EMAIL:
sunitatankha@gmail.com

1413-05

SUITABLE ALLIANCE INVITED FOR MY ONLY SON BORN
ON 29 NOV 1988, 7.58 P.M. IN ANANTNAG, J&K, HT. 165 CMS.
B.E. (ELECTRONICS AND COMMUNICATION) FROM DELHI
COLLEGE OF ENGINEERING, DELHI. PRESENTLY WORKING
AS A SENIOR SOFTWARE ENGINEER WITH D.X.C.
TECHNOLOGY NOIDA (MNC). PARENTS SETTLED IN DELHI.

FOR TEKNI/KULAWALI PLEASE CONTACT US ON 9899382621,
9402101581, EMAIL: kkrazdan@gmail.com

1414-05

ALLIANCE INVITED FOR MY SON BORN AT JAMMU ON
24TH SEPTEMBER 1991 AT 17.20 HRS. HE IS B.TECH FROM
SARDAR PATEL COLLEGE MUMBAI AND MBA FROM INDIAN
SCHOOL OF BUSINESS (ISB) HYDERABAD. CURRENTLY
WORKING AS PRODUCT MANAGER IN MNC IN MUMBAI.
ORIGINALLY FROM JAWAHARNAGAR, SRINAGAR.
INTERESTED MAY CONTACT ON 9833059550 OR 9892105714,
jballi@gmail.com

1415-05

WANTED SUITABLE ALLIANCE FOR OUR SON BORN ON
04 JUNE, 1992, 12.13 A.M. AT GWALIOR, HT. 5'9". POST
GRADUATION IN STRUCTURE ENGINEERING (ITM
UNIVERSITY), PURSUING GRADUATION IN CIVIL
ENGINEERING (AMITY UNIVERSITY). WORKING AT L.N.
MALVIYA INFRA PROJECTS PVT. LTD. (CONSULTANCY).
ANNUAL PACKAGE 4 TO 5 LAKH APPROX.). INTERESTED
MAY CONTACT AT artiyaksh@gmail.com, MOB: 9926466264,
8839444085.

1416-05

SEEKING SUITABLE ALLIANCE FOR MY SON, HT. 171
CMS., BORN 20.10.1990 AT 11.02 A.M. IN NEW DELHI. B.TECH
FROM AMITY UNIVERSITY NOIDA, MASTERS FROM
UNIVERSITY OF BUFFALO NEW YORK AND CURRENTLY
WORKING IN USA ON H1B VISA. INTERESTED MAY SEND
TEKNI AND KULAWALI ON jkyachu@icloud.com OR CONTACT
MOB: 7701954497, WHATSAPP: 9818993470.

1417-05

ALLIANCE FOR SON BORN 14.05.1987 AT 5.19 P.M. IN
DELHI, HT. 170 CMS. B.COM (HONS) DELHI UNIVERSITY,
PGDM/MBA CANADA. PR HOLDER WORKING IN CANADA.
PARENTS SETTLED IN DELHI. ONLY SISTER WORKING IN
USA. INTERESTED MAY CONTACT MOB/WHATSAPP:
9769113197, 9599469893.

1418-05

WANT A HOMELY, EDUCATED BRIDE FOR WIDOWER
HAVING ONE SON, BORN MARCH 1968 IN SRINAGAR, LIVING
IN HIS OWN HOUSE IN NCR. WELL SETTLED IN A PRIVATE
JOB. INTERESTED PARTIES MAY CONTACT ON EMAIL:
sushmakparimoo@gmail.com OR ON PH: 9310497408.

1419-05

ALLIANCE INVITED FOR OUR SON, HT. 180 CMS., BORN
4TH AUGUST, 1987, 01.01 P.M., SRINAGAR. B.TECH, MBA
SYMBIOSIS. ASSISTANT SECTION MANAGER IN JAPANESE
MNC - TORAY. FAMILY SETTLED IN DELHI. FORWARD TEKNI,
KULAWALI 9868637053 / maharajraina@hotmail.com

1420-05

LOOKING FOR A SUITABLE ALLIANCE FOR OUR ONLY
SON BORN ON 31.03.1986 AT 6.50 P.M. AT SRINAGAR, HT. 180 CMS. B.TECH (ELECTRONICS) WITH MBA. PRESENTLY WORKING IN A MNC AT GURGAON. THE BOY BELONGS TO A VERY RESPECTABLE FAMILY AND IS VERY WELL SETTLED. HE IS LEGALLY DIVORCED WITH NO ISSUE. INTERESTED MAY PLEASE CONTACT ASHAPANDITA57@GMAIL.COM, MOB: 9419288514. 1421-05

LOOKING FOR A SUITABLE KASHMIRI PANDIT GIRL FOR
MY SON DOB: 09.01.1991, EMPLOYED IN J&K GOVT. AS JUNIOR ENGINEER. CONTACT 9419105669, 9596991607.

1422-05

LOOKING FOR A SUITABLE MATCH FOR OUR SON BORN
ON 30.04.1990, TIME: 5.19 A.M AT JAMMU, HT. 181 CMS., HAS DONE B.TECH FROM KURUKSHETRA UNIVERSITY. PRESENTLY WORKING AS SOFTWARE ENGINEER IN NORWAY. INTERESTED MAY CONTACT kandrooinder@gmail.com, 9419205083. 1423-05

SUITABLE ALLIANCE FOR MY SON BORN 29TH MARCH
1989, 08.00 A.M. AT SRINAGAR, HT. 183 CMS. B.E. (C.S.E.) FROM V.T.U. BELGAUM KARNATAKA. WORKING WITH MNC IN BANGALORE. CONTACT NO. 9880732358, 9811315568, EMAIL: virukaul@gmail.com 1424-05

SEEKING SUITABLE ALLIANCE FOR OUR SON BORN ON
27.11.1992, 02.45 A.M. AT JAMMU, HT. 5'5". HAS DONE B.TECH COMPUTER SCIENCE FROM PUNE UNIVERSITY. PRESENTLY WORKING AS SENIOR SOFTWARE ENGINEER IN MNC AT DELHI NCR WITH A PACKAGE OF SIX FIGURES. THOSE INTERESTED CAN CONTACT FOR TEKNI & KULAWALI ON MOB:/WHATSAPP NO. 8825098388, EMAIL: vjbhat57@gmail.com 1425-05

SUITABLE ALLIANCE IS INVITED FOR OUR SON BORN
29TH JUNE 1991 AT JAMMU, 1.10 A.M., HT. 173 CMS. B.COM (D.U.), MBA (FINANCE) FROM PUNE UNIVERSITY. PRESENTLY WORKING AS ASSOCIATE PROFESSOR MANAGER WITH REPUTED MNC AT PUNE. INTERESTED MAY CONTACT ON MOB: 9419221564 / 7889647696, EMAIL: orrzzu@gmail.com 1426-05

SUITABLE MATCH SOUGHT FOR MY SON DOB:
20.07.1993, TIME: 5.10 A.M., JAMMU, HT. 5'11". BECS AND MBA MARKETING FROM MAHARASHTRA. PRESENTLY WORKING AS SALES MANAGER IN GODREJ AT MUMBAI. INTERESTED

MAY CONTACT ME ON EMAIL: rameshkoul117@gmail.com, CONTACT NO. 9419126014, 7006161920. 1427-05

SUITABLE ALLIANCE INVITED FOR OUR HANDSOME
SON BORN 23 NOV 1992, 12.44 P.M., NEW DELHI, HT. 176 CMS. B.E., MBA FROM TIER 1 COLLEGES. CURRENTLY WORKING AS A DEPUTY MANAGER IN AN E-COMMERCE COMPANY IN GURUGRAM. SIX FIGURE MONTHLY SALARY. UPPER MIDDLE-CLASS FAMILY SETTLED IN NOIDA. EMAIL: veerk6342@gmail.com, MOB: +91-9967482552. 1428-05

WANTED SUITABLE WELL QUALIFIED ALLIANCE FOR
MY NON-MANGLIK SON, BORN ON 9TH AUGUST 1988 AT 2.50 A.M., SRINAGAR. SCHOOLING FROM DPS R.K. PURAM (NEW DELHI), B.TECH (CS) MUMBAI, M.S. (C.S.) RUTGERS UNIVERSITY (USA). PRESENTLY WORKING FROM HOME AS TEAM LEAD SOFTWARE ENGINEER IN MULTI BILLION DOLLAR MNC AT BANGALORE. INTERESTED MAY PLEASE CONTACT WITH TEKNI AND BIODATA BY MAIL: bkmonga@gmail.com / drbkmonga@gmail.com, 9810032906. 1429-05

SUITABLE ALLIANCE IS SOUGHT FOR OUR MANGLIK
SON BORN 02 MAR 1988 AT 03.26 A.M., LUCKNOW (U.P.), HT. 188 CMS. B.TECH (CSE) FROM UPTU. HE IS WORKING AS ASSOCIATE MANAGER IN A FORTUNE GLOBAL 500 MNC AT MUMBAI. FAMILY IS SETTLED IN LUCKNOW. INTERESTED MAY CONTACT WITH TEKNI, KULAWALI & BIODATA AT EMAIL: deekaul23@gmail.com, MOB: 8318241443. 1430-05

SEEKING SUITABLE ALLIANCE FOR MY SON (NON-KARKUN) BORN AT JAMMU ON 3RD SEPTEMBER 1991 AT 10.21 A.M., HT. 5'4". DONE B.TECH IN AERONAUTICAL FROM BANGALORE, KARNATAKA. PRESENTLY WORKING WITH AIR BUS BANGALORE. INTERESTED MAY CONTACT ON 9419218061, 9796812144 (WHATSAPP). 1431-05

SUITABLE ALLIANCE INVITED FOR OUR SON BORN
12.04.1988, 12.04.1989 (OFFICIAL) AT 1.31.24 P.M. IN SRINAGAR, KASHMIR, HT. 5'11". B.E. (MECHANICAL) FROM SOLAPUR, MAHARASHTRA. WORKING AS SR. ENGINEER IN AN AUTOMOBILE INDUSTRY IN GURGAON, HARYANA. ORIGINALLY FROM SHOPIAN, KASHMIR, PRESENTLY AT ROOP NAGAR, JAMMU. EMAIL: manisha_bali09@rediffmail.com, balinikhil93@gmail.com, CONTACT NOS. 9796601005, 9149967008, WHATSAPP NO. 9906177502. 1432-05

SUITABLE ALLIANCE FOR MY SON BORN ON 08.06.1990,
7.00 P.M. AT JAMMU, HT. 167 CMS. B.E. FROM MUMBAI
UNIVERSITY AND MBA FROM KJ SIMSR MUMBAI. WORKING
AS RISK CONSULTANT IN KPMG INDIA, MUMBAI.
INTERESTED MAY CONTACT: BLOCK NO. 119, FLAT NO. 06,
LANE NO. 20, MIGRANT TOWNSHIP JAGTI, NAGROTA-181221,
JAMMU. MOB: 9419280107 (FATHER), 9654861614, EMAIL:
mlbooni56@gmail.com 1433-05

**SUITABLE ALLIANCE REQUESTED FOR MY SON (NON-
KARKUN) BORN AT JAMMU IN 08 DECEMBER 1992 AT 12.35
P.M., HT. 5'9", HAVING AN ENGINEER DEGREE AND
WORKING AS A SENIOR ANALYST IN AN MNC, GURUGRAM.
PRESENTLY RESIDING WITH PARENTS IN GOVT.
ACCOMMODATION, NEW DELHI, OWN ACCOMODATION AT
GH-7 CROSSING REPUBLIC, GHAZIABAD. IF INTERESTED
PLEASE CONTACT S.N. CHANDRA, 9717170637 AND
9990907794. 1434-05**

**SUITABLE ALLIANCE IS INVITED FOR OUR SON BORN
26.10.1992, 8.01 A.M. AT JAMMU, HT. 6'. B.E. FROM UVCE
BANGALORE, MS (MIS) FROM UNIVERSITY OF ARIZONA USA.
AT PRESENT DOING JOB IN USA ON H1B VISA. PARENTS
SETTLED IN JAMMU. GIRL SHOULD PREFERABLY WORKING
IN USA OR STUDYING IN USA. INTERESTED MAY CONTACT
AT WHATSAPP NO. 9501459498, EMAIL:
rajtikoo1960@gmail.com 1435-05**

**SUITABLE ALLIANCE INVITED FOR BOY, BORN ON 2ND
MARCH 1995 AT 12.50 P.M. AT DELHI, HT. 173 CMS. MASTERS
IN COMPUTER SCIENCE FROM ARIZONA STATE
UNIVERSITY, USA. PRESENTLY WORKING IN AMAZON
BELLEVUE (SEATTLE), USA. GIRL SHOULD PREFERABLY BE
FROM COMPUTER SCIENCE OR IT BACKGROUND. CONTACT
9419138199 OR AT suneeldhar@yahoo.com 1436-05**

**SEEKING AN ALLIANCE FOR OUR SON BORN 23.11.1989
AT 4.42 P.M., SRINAGAR (J&K), HT. 168 CMS. B.E. (CSE) FROM
MIT AURANGABAD (MAHARASHTRA) AND MASTERS IN
INTERNATIONAL BUSINESS FROM DELHI SCHOOL OF
ECONOMICS, DELHI UNIVERSITY. PRESENTLY WORKING
WITH A LEADING MULTINATIONAL FINANCE COMPANY IN
GURUGRAM. ORIGINALLY FROM SRINAGAR, PRESENTLY
SETTLED IN DELHI. INTERESTED MAY PLEASE CONTACT
AT mkpandita@yahoo.com or raina.kusum31@gmail.com,
9868102448, 9350284310. 1437-05**

**ALLIANCE INVITED FOR OUR SON BORN NOVEMBER
14, 1990 AT 7.05 A.M. AT JAMMU, HT. 178 CMS. MCA,
WORKING IN TCS (TATA CONSULTANCY SERVICES) AS
SENIOR ASSOCIATE AT GURGAON. INTERESTED MAY
PLEASE CONTACT MOB: 9596714830, 9419192916,
WHATSAPP: 9596714830. 1438-05**

**SUITABLE ALLIANCE OF OUR SON BORN 23 MAY 1991,
12.55 A.M., HT. 5'10". B.TECH - E&C. WORKING AS SOFTWARE
ENGG IN MNC GURGAON. CONTACT: 9419781039,
9419102349, EMAIL: satishbhat01@gmail.com, POSTAL
ADDRESS: SATISH KUMAR BHAT, H.NO. 3, LANE-2, SEC.-1,
ADJACENT ASKPC OFFICE, DURGA NAGAR, BANTALAB,
JAMMU-180013, LANDMARK-PARK LANE. 1439-05**

**A SUITABLE ALLIANCE INVITED FOR MY SON, BORN
19.05.1983, 00.05 A.M. HE IS A MECHANICAL ENGINEER,
CURRENTLY WORKING AS A SENIOR MANAGER,
INTERNATIONAL SALES, IN REPUTED MNC IN GURGAON.
LEGALLY DIVORCED WITH NO ISSUES. INTERESTED MAY
PLEASE CONTACT bansilanger53@gmail.com OR 9960136598.
1440-05**

**SUITABLE MATCH INVITED FOR MY SON BORN
21.10.1992, 15.20 HRS., JAMMU, HT. 6'1". B.TECH (MECH), IIT
BHU. PRESENTLY WORKING AS IES OFFICER WITH
MINISTRY OF DEFENCE IN ORDNANCE FACTORY
BHANDARA (35 KM FROM NAGPUR CITY). GIRL WITH HT. 5'5"
AND ABOVE ARE PREFERRABLE. INTERESTED MAY
CONTACT WITH PHOTOGRAPH, TEKNI AND KULAWALI ON
EMAIL: shibankanna@gmail.com, MOB: 9682578795,
9419142536 (WHATSAPP). 1441-05**

**SUITABLE ALLIANCE INVITED FOR OUR SON, BORN
10.08.1988, 8.21 A.M. AT ANANTNAG, HT. 172 CMS. MCA (5.5
YR INTEGRATED PG) FROM GNDU AMRITSAR. WORKING AS
LEAD DEVELOPER WITH JAPANESE MNC AT MUMBAI,
HANDSOME 7 DIGIT PACKAGE. BOTH PARENTS RETIRED
SENIOR OFFICERS. FAMILY SETTLED AT JAMMU. CONTACT
MOB: 9419191154, EMAIL: raina.pl@gmail.com 1442-05**

**ALLIANCE INVITED FOR OUR SON BORN ON 10.09.1989
AT 12.50 P.M., SRINAGAR, HT. 182 CMS. B.E. (E&TC), PUNE.
DISTINCTION HOLDER. WORKING IN IT CO. MUMBAI ON
SENIOR POSITION. PARENTS SETTLED IN DELHI & PUNE.
PLEASE CONTACT ON 9899048586, 9643772555, EMAIL:
daleepkumarmalla@gmail.com 1443-05**

SUITABLE ALLIANCE IS INVITED FOR MY SON KARAN
 MUJOO BORN ON 26.04.1986 AT 12.15 P.M. AT SRINAGAR, KASHMIR. BOY IS B.E., MBA, WORKING IN AN ADVERTISING MNC (SUBSIDIARY OF GOOGLE) AT GURUGRAM, HAS HIS OWN SPACIOUS FLAT IN UNITECH RESIDENCES SECTOR-33 AND AN ANNUAL TAKE HOME PACKAGE OF 20.4 LAKHS. HE HAS A YOUNGER BROTHER WORKING WITH CHARGE BEE, AND FATHER A PATHOLOGIST RUNNING HIS OWN LAB IN CHD AND HAVING AN INDEPENDENT HOUSE IN SECTOR-38 WEST. PLEASE FEEL FREE TO CONTACT ON 97790051559417005155, 0172-2771506. 1444-05

SEEKING ALLIANCE FOR MY SON SHARAN MUJOO,
 HT. 6', BORN ON 28.12.1991 AT 8.21 P.M. IN CHANDIGARH. BOY IS B.TECH FROM GNDU AND MASTERS FROM NATIONAL INSTITUTE OF DESIGN (GANDHINAGAR). WORKING WITH A HIGH GROWTH, VC FUNDED CHENNAI BASED COMPANY CALLED CHARGE BEE AT A SEVEN FIGURE SALARY. HIS ELDER BROTHER WORKS IN GURGAON WITH AN ADVERTISING AGENCY AND FATHER IS A PATHOLOGIST RUNNING HIS OWN LAB IN CHANDIGARH. PLEASE FEEL FREE TO CONTACT ON 9779005155, 9417005155, 0172-7964397, mujoo.vijay@gmail.com 1445-05

SUITABLE ALLIANCE IS INVITED FOR MY SON, BORN
 30.03.1991, 4.05 P.M. AT UDHAMPUR, HT. 175 CMS. B.TECH (ECE) FROM D.I.T. DEHRADUN. CURRENTLY WORKING AS SALES ENGINEER AT DOHA (QATAR) IN DUBAI BASED COMPANY, ELCOME (DEALING IN MARINE ELECTRONICS & SYSTEMS INTEGRATION). INTERESTED MAY PLEASE CONTACT OVER PH: 9419145709, EMAIL: virender.fotedar@gmail.com 1446-05

WANTED SUITABLE ALLIANCE FOR OUR SON BORN ON
 AUG 26, 1992, TIME: 10.29 A.M. AT JAMMU, J&K, HT. 180 CMS. B.TECH ECE, PGDDS-IIIT-B, PGDBM - NMIMS MUMBAI. WORKING AS AN ASSOCIATE MANAGER IN LEADING SWISS BASE MNC. FAMILY IS SETTLED IN NOIDA / DELHI. INTERESTED PARENTS MAY FORWARD THERE TEKNI AND KULAWALI ON CONTACT DETAILS: 9971481855, 9971492598, 9419664057. 1447-05

ALLIANCE INVITED FOR OUR SON BORN 05.08.1989,
 TIME: 1.15 P.M. AT SRINAGAR, HT. 178 CMS. MBA (MKTG). PRESENTLY WORKING IN OCM, AMRITSAR. INTERESTED

MAY PLEASE CONTACT ON WHATSAPP: 7568191602, MOB: 7340072963, EMAIL: rktrisal55@gmail.com 1448-05

ALLIANCE INVITED FOR MY SON BORN 7TH SEPTEMBER
 1991 AT 11.02 A.M. AT JAMMU. B.TECH (CSE) AND HT. 178 CMS. WORKING WITH "EY" AT GURUGRAM AS SENIOR CONSULTANT, DRAWING HANDSOME PACKAGE. FAMILY ORIGINALLY FROM SATHU BAR BAR SHAH, SRINAGAR, NOW SETTLED IN DELHI. INTERESTED MAY PLEASE CONTACT vijaykaul622@gmail.com, MOB:/WHATSAPP: 8826008555. 1449-05

SUITABLE ALLIANCE INVITED FOR OUR SON, CHITESH
 TIKU, JAN 1991 BORN, HT. 176 CMS, IN FAMILY BUSINESS HAVING OFFICE AT NOIDA. FAMILY SETTLED IN GREATER NOIDA (WEST). INTERESTED MAY KINDLY SEND DETAILS OR CONTACT AT MOB: +91-9560888352, +91-9654210439. 1450-05

SUITABLE ALLIANCE INVITED FOR MY SON (MANGLIK)
 BORN ON 05.08.1989 AT 09.18 A.M. IN WANPOH ANANTNAG, KASHMIR, HT. 5'8". B.E. MECHANICAL ENGINEER. HE IS PRESENTLY WORKING AS A SENIOR ASSOCIATE MANUFACTURING IN BRIGHT LIFECARE PVT. LTD. GURUGRAM (HEALTHKART, MB), POSTED AT HIMACHAL PRADESH NEAR DEHRADUN. INTERESTED PARTIES MAY CONTACT ON EMAIL/WHATSAPP: rainaarun92@gmail.com / 9419805918. 1451-05

SUITABLE ALLIANCE INVITED FOR OUR SON, BORN ON
 APRIL 25TH, 1989, 13.50 HRS., SRINAGAR, HT. 5'10". WORKING AS OPERATIONS MANAGER IN A REPUTED COMPANY. FAMILY ORIGINALLY FROM NAIDYAAR, RAINAWARI, CURRENTLY LIVING AT DELHI. INTERESTED MAY KINDLY SEND DETAILS ON mlchowdhary49@gmail.com, CALL US OR WHATSAPP AT 9555674295, 7004583276. 1452-05

ALLIANCE INVITED FOR OUR SON DOB: OCT. 11, 1985
 AT 4.24 P.M. IN DELHI, HT. 172 CMS. BBA, MBA, PRESENTLY WORKING AS AN EXECUTIVE IN A LEADING INDIAN CORPORATE HOUSE IN GURGAON (DELHI). FAMILY WELL SETTLED IN DELHI. SIMPLE MARRIAGE. INTERESTED MAY CONTACT 09971004279 AND / OR 09350103807, EMAIL: jltickoo@hotmail.com OR ashatikku@hotmail.com 1453-05

ALLIANCE IS INVITED FOR MY SON BORN 18.08.1989,
5.25 P.M. AT SRINAGAR, HT. 173 CMS. MCA FROM VIT, PUNE.
WORKING IN A MNC AT NOIDA. CONTACT 9650183853, EMAIL:
rameshraina100@gmail.com 1454-05

SEEKING ALLIANCE FOR OUR SON BORN 28.03.1982 AT
8.15 A.M., JAMMU, HT. 5'5". B.C.S., MBA (IT) - UNIVERSITY OF
PUNE. CURRENTLY WORKING WITH A REPUTED US BASED
MNC AS SR. TECHNICAL ENGINEER AT PUNE. THE BOY IS
LEGALLY DIVORCED AS THE MARRIAGE LASTED ONLY FOR
A FEW MONTHS WITH A NON-KP GIRL. INTERESTED MAY
CONTACT ON 9419185116 FATHER (A.K. VAISHNAVI),
8888877508. 1455-05

SEEKING ALLIANCE FOR SON (MANGLIK) (NON-
KARKUN) BORN 06.09.1988, SRINAGAR. BBA, MBA IN
FINANCE. PRESENTLY WORKING INVESTMENT BANKER AT
NEW DELHI. PERMANENT ADDRESS: NOIDA. INTERESTED
MAY CONTACT EMAIL: ganjoo.tej@rediffmail.com, MOB:
8368525974. 1456-05

ALLIANCE INVITED FOR OUR SON BORN ON 18TH
DECEMBER, 1990, AT JAMMU AT 00.15 HRS., HT. 167 CMS.
EDUCATION QUALIFICATION: B.E. (E&C), SAP FIOR/UI5 &
ABAP. WORKING IN REPUTED MNC IN BENGALURU.
PARENTS SETTLED AT DELHI. FOR TEKNI/KULAWALI
PLEASE CONTACT US ON 9899248520, 9910069520,
9873148520, EMAIL: safaya1964@gmail.com /
shibansafaya@gmail.com 1457-05

ALLIANCE IS INVITED FOR MY SON BORN 18.08.1989,
5.25 P.M. AT SRINAGAR, HT. 173 CMS. MCA FROM VIT, PUNE,
WORKING AS SENIOR ANALYST AT CITYFURNISH INDIA PVT.
LTD. PUNE. CONTACT 9650183853, EMAIL:
rameshraina100@gmail.com 1458-05

SUITABLE ALLIANCE FOR MY SON UTKARSH BHAN
NON-MANGLIK, PURE VEGETARIAN FROM VEGETARIAN
NON-VEGETARIAN FAMILIES, BORN 21.07.1987, 1.45 P.M. AT
SRINAGAR, HT. 168 CMS. B.E., MBA, PRESENTLY WORKING
IN MNC CANADA HAVING CANADIAN PR., DRAWING
HANDSOME PACKAGE. INTERESTED MAY CONTACT
9205135334, 8717099744, 9419051423, EMAIL:
rameshbhan.7@gmail.com, neelambhan@gmail.com 1459-05

ALLIANCE IS INVITED FOR SON, BORN 08.02.1995 AT
10.35 P.M., HT. 6'. B.TECH COMPUTER SCIENCE. WORKING
AS QA SENIOR AT ROCKSTAR GAMES, BANGALORE.
PRESENTLY RESIDING AT GREATER NOIDA (OWN HOUSE),
ORIGINALLY FROM HABBAKADAL, SRINAGAR. INTERESTED
MAY CONTACT 9418016314, 9816828718. 1461-05

SUITABLE ALLIANCE INVITED FOR MY SON BORN JULY
04TH, 1994, 14.50 HRS., CHANDIGARH, HT. 178 CMS.
WORKING WITH A REPUTED US BASED MNC AT
BANGALORE. PARENTS SETTLED AT CHANDIGARH.
INTERESTED MAY KINDLY SEND DETAILS ON
rraina0521@gmail.com, CALL OR WHATSAPP AT 09872015427,
09501010159. 1462-05

SEEKING SUITABLE ALLIANCE FOR MY SON ADITYA
BORN ON 18 SEPT. 1991, 09.40 A.M. AT UDHAMPUR, HT. 5'11".
B.TECH (ECS). PRESENTLY WORKING IN A REPUTED
COMPANY AS AM PROJECTS LOCATION GURGAON.
PARENTS SETTLED AT PARWANOO (H.P.). INTERESTED MAY
CONTACT MOB: 9805011846, 9857008999, EMAIL:
kaulcl_sai@yahoo.com 1463-05

SUITABLE ALLIANCE INVITED FOR MY SON BORN
27.07.1980 AT 07.50 A.M., SRINAGAR, HT. 175 CMS. B.E.
(EXTC) + MBA, MUMBAI UNIVERSITY. WORKING AS AGM -
MARKETING & SALES WITH GERMAN BASED COMPANY IN
MUMBAI. INTERESTED MAY CONTACT ON EMAIL:
aaryawali0206@gmail.com, MOB: 9796808364, 8369832452.
1464-05

SEEKING A SUITABLE MATCH FOR MY SON SIDARTH
TRISAL, BORN ON 2ND SEPTEMBER 1987 AT 8.35 A.M.,
SRINAGAR, HT. 180 CMS. B.TECH NIT SRINAGAR. WORKING
AS HEAD OF OPERATIONS, CYWARE LABS, BANGALORE.
INTERESTED MAY CONTACT trisalneelam@gmail.com,
trisal.sidarth@gmail.com, MOB: 9910501902, 8851259335.
1465-05

SEEKING SUITABLE ALLIANCE FOR MY SON BORN 18TH
MARCH 1992, TIME: 02.18 P.M. AT HOSHIARPUR, HT. 174
CMS. B.TECH MECHANICAL GNDE COLLEGE LUDHIANA.
WORKING AS MANAGER RELIANCE INDUSTRIES LTD. DAHEJ
GUJARAT. SETTLED IN ZIRAKPUR, CHANDIGARH. PLEASE
CONTACT 9816362739 / 9418002820, EMAIL:
kanwalkaul14635@gmail.com 1467-05

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON
31.07.1991 AT 3.28 P.M. AT JAMMU. APPROXIMATE HT. 5'7".
B.TECH COMPUTER SCIENCE, WORKING AS SENIOR
SOFTWARE ENGINEER IN A REPUTED MNC AT HYDERABAD.
INTERESTED MAY KINDLY CONTACT ON MOB: 9086726725 /
9419329995. 1468-05

ALLIANCE INVITED FOR MY SON, HT. 180 CMS. B.E.
ELECTRONICS & TELECOMMUNICATION, BORN ON 7TH OCT
1987, TIME: 4.55 A.M. AT SRINAGAR, KASHMIR. PRESENTLY
WORKING IN DELL INTERNATIONAL SERVICES INDIA PVT.
LTD., SECTOR-43, GURUGRAM, HARYANA AS TECHNICAL
SUPPORT ENGINEER 1. LOOKING FOR A WELL CULTURED
AND PROFESSIONALLY QUALIFIED KASHMIRI GIRL FROM
A RESPECTABLE FAMILY. INTERESTED MAY PLEASE
CONTACT S.K. KOUL (PEER) UDHAMPUR (J&K) ON MOB: +91-
6005379313, +91-9419175455 / EMAIL:
koulshibankrishen@gmail.com 1469-05

SUITABLE ALLIANCE INVITED FOR OUR SON AKSHIT,
BORN 10TH DECEMBER, 1991, 1410 HRS., AT JAMMU, HT.
166 CMS. B.TECH (SOFTWARE ENGINEERING) FROM DELHI
COLLEGE OF ENGINEERING, DELHI. Ms/PhD IN ELECTRICAL
ENGINEERING FROM USA. PRESENTLY WORKING WITH
INTEL OREGON, USA. INTERESTED MAY PLEASE CONTACT
BHARAT PEER, EMAIL: bb.peer@gmail.com / 8146625401,
ANITA PEER: 9872967824. 1470-05

LOOKING FOR A SUITABLE ALLIANCE FOR MY SON,
BORN ON 25TH DEC, 1990 AT 2.50 P.M. IN JAMMU. HIS HT. IS
5'8". B.TECH IN ELECTRONICS AND COMMUNICATION FROM
KURUKSHETRA UNIVERSITY. CURRENTLY WORKING WITH
A NOIDA-BASED REPUTED ORGANIZATION - MINDWORKS
GLOBAL SERVICES AS PROJECT MANAGER. INTERESTED
MAY CONTACT US ON 9990865511 OR 8368630417 OR EMAIL
US AT sunil.mattoo326@gmail.com 1471-05

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON
2ND SEP 1989 IN SRINAGAR. MASTERS IN COMPUTER
SCIENCE FROM UNIVERSITY OF WISCONSIN, USA.
PRESENTLY WORKING AS A SENIOR ENGINEER IN
CALIFORNIA, USA. CONTACT EMAIL:
dhar.family11@gmail.com, PH: 9214319477. 1472-05

SUITABLE ALLIANCE INVITED FOR OUR SON, BORN ON
OCTOBER 10, 1990, 10.40 P.M. IN JAMMU. B.E. ELECTRONICS
(MAHARASHTRA). CURRENTLY WORKING AS SR.

SOFTWARE ENGINEER IN HSBC, PUNE. INTERESTED MAY
CONTACT WITH TEKNI AND BIODATA AT
anupjalali15@gmail.com, 9622074225. 1474-05

SUITABLE MATCH FOR MY SON, HT. 5'9", BORN ON
02.10.1992, 15.05 HRS. AT JAMMU. B.E./MS (INF SYS) FROM
IRELAND. PRESENTLY WORKING AS DEVOPS ENGINEER AT
DUBLIN, IRELAND. MATCHING OF TEKNI IS PREFERRED. MY
CONTACT WHATSAPP MOB. NO. 8716935309 AND EMAIL:
dileepk.kaul@gmail.com 1475-05

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 15TH
NOVEMBER 1992 AT 12.15 P.M., DELHI, HT. 176 CMS. B.E.
(MECHANICAL) FROM PUNE UNIVERSITY, MBA (MARKETING
& ANALYTICS) FROM IBS GURGAON. PRESENTLY WORKING
IN KPMG. INTERESTED MAY CONTACT ON 9871330876,
9818983977, EMAIL: lalasuneeta1995@gmail.com,
anilkumar2304@gmail.com 1476-05

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON
22.12.1989, TIME: 10.11 A.M. AT SRINAGAR, HT. 166 CMS.
M.TECH (IE ENGINES) SOFTWARE TEST ENGINEER AT
ESTECO PUNE, PACKAGE 11 LAC. CONTACT 9419010240,
01912591441, EMAIL: bhathiralal8@gmail.com 1477-08

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 14TH
NOV '1992 AT 12.35 A.M., DELHI, HT. 5'11". B.TECH (ELEC.
AND COMM.). QUALIFIED IBPS PROBATIONARY OFFICER
EXAM IN 2018 AND NOW WORKING AS ASSISTANT
MANAGER IN PUBLIC SECTOR BANK, CURRENTLY POSTED
IN SONIPAT. FAMILY SETTLED IN FARIDABAD. INTERESTED
MAY CONTACT MOB: 7011931395, 9899036578, EMAIL:
kaulsunil23@gmail.com 1478-05

LOOKING FOR A SUITABLE MATCH FOR MY SON WHO
IS 6 FEET TALL AND IS 1994 BORN. HE HAS DONE MS IN
MECHANICAL ENGINEERING FROM ARIZONA STATE
UNIVERSITY USA AND IS PRESENTLY WORKING IN JACOBS
GURGAON. CONTACT 9810750438, EMAIL:
srazdan67@gmail.com 1479-05

SUITABLE BRIDE SOUGHT FOR OUR SON BORN ON
21.12.1992 AT JAMMU, HT. 5'7". B.E. CHEMICAL (HBTI
KANPUR), DUAL MBA - MARKETING & AI (GREATLAKES
CHENNAI). WORKING AS TEAM LEAD WITH REPUTED MNC
(UNITED HEALTH GROUP), NOIDA. O/R OF KARAN NAGAR,
SRINAGAR. INTERESTED MAY CONTACT 9833223201,
9867836365, EMAIL: rajerazd@gmail.com 1480-05

SUITABLE ALLIANCE SOLICITED FOR OUR ONLY SON
BORN FEBRUARY 18, 1990 AT 1.20 A.M. AT NEW DELHI, HT. 184 CMS. B.TECH MECHANICAL ENGINEERING FROM REPUTED GOVERNMENT COLLEGE OF NORTH INDIA. WORKING AS PROJECT MANAGER IN POWER SECTOR MNC AT GURUGRAM. OURS IS A WELL EDUCATED MIDDLE CLASS FAMILY, RESIDING IN NCR, DELHI. INTERESTED MAY CONTACT AT tejkr.mujoo@gmail.com, CONTACT NOS. 9816070424 (WHATS APP) 9805645424. 1481-05

ALLIANCE INVITED FOR OUR HANDSOME SON BORN
13TH JULY 1987 AT 10.55 A.M., SRINAGAR, HT. 175 CMS. B.E. (IT), SENIOR SALES MANAGER (IT) PUNE. FATHER RETD EXECUTIVE ENGINEER. CONTACT/WHATSAPP: 9906063912, 7083991936. 1482-05

SUITABLE MATCH INVITED FOR OUR SON, BORN
10 JUNE 1986 (03.10 A.M.) AT JAMMU, HT. 5'8". BCA & MBA FROM IMT GHAZIABAD. WORKING AS CONSULTANT IN HCL NOIDA. INTERESTED MAY KINDLY CONTACT ON EMAIL: cnmozarishikesh@gmail.com, PH: 8392811603, 9711446871. 1483-05

SUITABLE ALLIANCE IS INVITED FROM A RESPECTABLE
FAMILY FOR OUR SMART AND HANDSOME SON MRIDUL BHAT, BORN ON 06.07.1988 AT ANANTNAG, 5.45 P.M., HT. 6'. SCHOOLING: DPS GHAZIABAD, B.TECH - BHARTI VIDYAPEETH I.P. UNIVERSITY DELHI, MBA - CUHK HONG KONG & LONDON BUSINESS SCHOOL U.K. THROUGHOUT MERITORIOUS. JOB: DIGITAL PRODUCT MANAGER IN CAPCO CONSULTING IN HONG KONG. DRAWING HANDSOME SALARY. INTERESTED MAY CONTACT ON 9818692226, 9818678056, EMAIL: shadilalbhat223456@gmail.com 1484-05

SEEKING A SUITABLE MATCH FOR OUR SON, BORN
28.04.1990, HT. 5'9". B.E. (CIVIL) FROM MANIPAL INSTITUTE OF TECHNOLOGY (KA). WORKING AS MARKETING DIRECTOR IN A REPUTED COMPANY IN NEW DELHI, HANDSOME 7-FIGURE ANNUAL SALARY. FAMILY SETTLED IN GURUGRAM. WE ARE LOOKING FORWARD TO WELCOMING INTO OUR FAMILY A WELL-EDUCATED DAUGHTER FROM A DECENT KASHMIRI PANDIT FAMILY. THOSE INTERESTED MAY PLEASE RESPOND WITH THE GIRLS TEKNI/BIODATA AND FAMILY KULAWALI THROUGH EMAIL OR WHATSAPP ON kaybeeji@rediffmail.com OR 8968362277. 1485-05

SUITABLE ALLIANCE INVITED FOR OUR HANDSOME
SON BORN 23 NOV 1992, 12.44 P.M., NEW DELHI, HT. 176 CMS. B.E., MBA FROM TIER 1 COLLEGES. CURRENTLY WORKING AS A DEPUTY MANAGER IN AN E-COMMERCE COMPANY IN GURUGRAM. SIX FIGURE MONTHLY SALARY. UPPER MIDDLE-CLASS FAMILY SETTLED AT NOIDA. EMAIL: veerk6342@gmail.com, MOB: +91-9967482552. 1486-05

SUITABLE ALLIANCE INVITED FOR MY SON BORN
23.04.1991, 20.15 HRS. AT MUMBAI, HT. 180 CMS. BBA FROM DELHI, MBA FROM JAIPURIA INSTITUTE OF MANAGEMENT, NOIDA. PRESENTLY WORKING AS AREA MANAGER-CORPORATE SALES IN REPUTED ORGANIZATION AT GURGAON. INTERESTED MAY CONTACT 9818301788, 9910315759, EMAIL: satish_misri@yahoo.co.in 1487-05

SEEKING SUITABLE ALLIANCE FOR OUR SMART, GOOD
LOOKING SON BELONGING TO A RESPECTABLE KARKUN FAMILY. B.E. (IT), PUNE, MBA (FINANCE) IIM INDORE, GOLD MEDALIST, BORN 14TH JUNE 1989, 14.24 HRS. AT ANANTNAG, KASHMIR, HT. 5'8". PRESENTLY WORKING AS VICE PRESIDENT IN A REPUTED MULTINATIONAL COMPANY IN MUMBAI, DRAWING A HANDSOME SALARY. INTERESTED MAY CONTACT AT 9419132378, 01912595633, EMAIL: suneel.handoo@gmail.com 1488-05

WANTED GROOMS

LOOKING A SUITABLE MATCH FOR OUR DAUGHTER
BORN ON 09.02.1993, 9.31 P.M. IN JAMMU, J&K. B.TECH (IT) MUMBAI, M.S. (C.SC) (ALBANY, USA). WORKING AS SYSTEM DEVELOPER, SWIFT IN VIRGINIA (USA). INTERESTED MAY PLEASE CONTACT AT letustalk05@gmail.com OR 7006080386. 6301-05

SEEKING ALLIANCE FOR MY DAUGHTER DOB: 10.08.1990
AT VADODATA, TIME: 12.21 P.M., HT. 165 CMS. EDUCATION: MASTERS IN HR MANAGEMENT (MHRM). WORKING AS SR. HR OFFICER IN A MAJOR PSU IN MUMBAI. INTERESTED MAY CONTACT ON MOB: 9586878362 OR AT jyotsna201610@gmail.com 6302-05

WANTED SUITABLE MATCH FOR OUR DAUGHTER BORN
ON 11TH AUG. 1993 AT 12.10 A.M. AT DELHI, HT. 167 CMS. EDUCATION: B.E. (ELECTRONIC & COMMUNICATION) AND MBA (MARKETING AND FINANCE). CURRENTLY WORKING WITH REPUTED COMPANY AT GURUGRAM. INTERESTED MAY PLEASE CONTACT WITH TEKNI/KULAWALI ON EMAIL: dileepdhar@yahoo.com OR CONTACT ON MOB: 9810775153, 9958866998. 6303-05

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER

BORN AT 13.46 HRS. ON 9TH DECEMBER, 1993 AT FARIDABAD (HARYANA), HT. 162 CMS. QUALIFICATION: B.TECH (IT) AND M.TECH (IT). PRESENTLY WORKING AS ASST. PROFESSOR IN AN ENGG. COLLEGE IN FARIDABAD. PARENTS SETTLED IN FARIDABAD, HARYANA. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI ON EMAIL: surinder352@hotmail.com, MOB: 9958836408, 9818483528.

6304-05

SEEKING HANDSOME WELL QUALIFIED MATCH FOR

OUR SMART CONFIDENT AND BEAUTIFUL DAUGHTER BORN AT JAMMU ON 14 SEPT 1992, TIME: 10.45 P.M., HT. 165 CMS. DID BACHELOR IN BUSINESS MANAGEMENT FROM IP UNIVERSITY DELHI, MASTERS FROM ICFAI BUSINESS SCHOOL GURUGRAM. WORKING IN LEADING CORPORATE SECTOR AT GURUGRAM. FAMILY WELL SETTLED AT GURUGRAM. BOTH PARENTS WORKING AS SENIOR LEVEL OFFICERS IN CENTRAL GOVT. INTERESTED PERSONS MAY CORRESPOND WITH TEKNI AND BIODATA ON EMAIL OR WHATSAPP:

sanjay_sai13@yahoo.com, kaulneelam21@gmail.com, WHATSAPP: 9899162829, MOB: 9899162829, 9868213232.

6305-05

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER,

BORN ON 19TH JUNE 1992 AT 05.55 A.M. IN JAMMU, HT. 165 CMS. HAS DONE M.PHARMA & IS PRESENTLY PURSUING Ph.D IN PHARMACEUTICAL SCIENCE THROUGH ONE OF THE PRESTIGIOUS INSTITUTE OF DELHI. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI AT mraina27@gmail.com, MOB: 9697245373.

6306-05

CHANDIGARH BASED KASHMIRI BRAHMIN NON-

MANGLIK GIRL, DOB: 31.01.1991, JAMMU, 16.50 HRS., HT. 5'3". CURRENTLY WORKING AS GOVT. MEDICAL OFFICER PCMS (PUNJAB CIVIL MEDICAL SERVICES) SAME PROFESSION PREFERRED. MOB: 9815219929, 9779023995.

6307-05

ALLIANCE INVITED FOR OUR DAUGHTER, BORN

30.11.1992 AT 3.42 A.M. IN MUMBAI, HT. 164 CMS. B.E. (COMP. ENGINEERING - GUJARAT UNIV.), P.G. (ANIMATION - GUJARAT UNIV.). PRESENTLY WORKING IN AN INTERNATIONALLY REPUTED NOIDA BASED COMPANY AS AN ANIMATOR. PARENTS BASED AT BARODA. INTERESTED MAY RESPOND WITH TEKNI AND BIODATA TO susheel819@yahoo.com, MOB: +91-9898046098 / 9898086097.

6308-05

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER

BORN 18 AUG 1985 AT 1.45 A.M. IN NEW DELHI. INTERESTED MAY CALL AT 8130191828, 9891110806, EMAIL: surinderkaulkaul@gmail.com

6309-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER

BORN 7TH OCTOBER 1992 AT 10.45 P.M., JAMMU, HT. 5'5". BUSINESS MANAGEMENT GRADUATE FROM PUNE UNIVERSITY. CURRENTLY WORKING AS HR PROFESSIONAL AT PUNE. PLEASE CONTACT ramesh5.tickoo@gmail.com OR CALL 8713027755 / 7889831241.

6310-05

SEEKING SUITABLE MATRIMONIAL ALLIANCE FOR OUR

ONLY (MEDICO) DAUGHTER, BORN 12TH APRIL, 1988, 10.05 P.M. AT SRINAGAR, HT. 160 CMS. PURSUING MD-MICROBIOLOGY (FINAL YEAR, NEARING COMPLETION). (PREFERABLY MEDICO, NO BAR FOR OTHER PROFESSION). HAS DONE MBBS FROM KIMS, BANGALORE, SCHOOL EDUCATION FROM A REPUTED SCHOOL IN BANGALORE. FAMILY SETTLED AT BANGALORE. INTERESTED PARENTS REQUESTED TO RESPOND WITH TEKNI AND KULAWALI TO rkkoul58@gmail.com, CONTACT NOS. 9901357400 / 9845933435.

6311-05

SEEKING SUITABLE MATCH FOR MY DAUGHTER

PREFERABLY FROM USA. MY DAUGHTER IS DOING PH.D IN USA. BORN ON 06.06.1987 AT 11.50 A.M., SRINAGAR. INTERESTED MAY CONTACT ON 7006108149 & 9469078128, EMAIL: avtarkrishankoul@gmail.com

6312-05

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER,

HT. 162 CMS., HOMELY, SLIM, BEAUTIFUL, BORN JUNE 1975. M.Sc. CHEMISTRY, B.Ed, PGDBM, O LEVEL COMPUTER. WORKING AS 10+2 LECTURER AT JAMMU. PLEASE CONTACT 9419117421.

6313-05

WE WANT A SUITABLE ALLIANCE FOR OUR DAUGHTER

HINDU BRAHMIN-KASHMIRI PANDIT, 26 YEARS, HT. 5'7", WHO IS WORKING AS A DOCTOR IN MEDANTA HOSPITAL, GURUGRAM. SHE IS A BLEND OF MODERN AND TRADITIONAL VALUSE AND BALANCING PROFESSIONAL & FAMILY LIFE. WE WOULD WANT A MATCH FROM A MAN WHO IS RESPECTFUL OF ELDERS AND LOVING TOWARDS FAMILY MEMBERS. INTERESTED PARENTS MAY FORWARD TEKNI AND KULAWALI AT skoul2010@yahoo.com.au, AND WE WILL FORWARD THE SAME.

6314-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER
BORN MARCH 1985 AT JAMMU, SLIM AND TALL, HT. 170 CMS.
B.E. (E&C), MS. PRESENTLY WORKING AS SOFTWARE
ENGINEER IN A LEADING MNC (INDIA). INTERESTED MAY MAIL
LATEST PHOTOGRAPH, KULAWALI & BIODATA OF BOY ON
EMAIL: nrakrishna@gmail.com, MOB: 09419120433. 6315-05

ALLIANCE INVITED FOR MY DAUGHTER BORN 23.09.87,
HT. 175 CMS. B.TECH, MBA. WORKING AS A BUSINESS
EXECUTIVE AT A REPUTED SOFTWARE COMPANY.
INTERESTED MAY CONTACT AT EMAIL:
mattoo.anil@gmail.com OR TEL: 09491925546, 09177885546,
9811165622. 6316-05

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER
BORN 21.01.1993, 7.20 P.M. AT JAMMU, HT. 165.10 CMS.
PRESENTLY WORKING (CAMPUS SELECTION) AS HR IN
RELIANCE INDUSTRY SURAT (GUJARAT). HAS DONE MBA
(BHARTI VIDYAPEETH, PUNE), BBA (IMS DEHRADUN).
INTERESTED MAY RESPOND WITH BIODATA, TEKNI,
KULAWALI ON EMAIL: ashok.mirakhur1954@gmail.com / MOB:
9419109005, 6005339069. R/O TAWI VIHAR, SIDHRA COLONY,
JAMMU. 6317-05

WANTED A SUITABLE MATCH FOR OUR DAUGHTER,
HT. 5'6", BORN 28TH OCTOBER, 1993, 03.46 A.M., JAMMU.
B.TECH CSE, PREVIOUSLY AT COGNIZANT HYDERABAD
NOW WITH SEVEN FIGURE SALARY WITH POONA BASED
MULTINATIONAL. INTERESTED MAY CONTACT: 9419116816,
9419206169 AND kklidhoo@gmail.com 6318-05

SUITABLE ALLIANCE FOR OUR DAUGHTER BORN 25TH
OCTOBER 1988 AT 2.52 P.M., SRINAGAR, HT. 165 CMS. SHE
IS B.E. COMPUTER SCIENCE FROM VTU BANGALORE AT
PRESENT WORKING IN US BASED MNC AS SOFTWARE TEST
SPECIALIST AT BANGALORE. SEND/CONTACT WITH TEKNI
& KULAWALI ON koulrk56@gmail.com, MOB/WHATSAPP:
8123387008. 6319-05

SUITABLE MATCH INVITED FROM DECENT FAMILIES
FOR A GOOD LOOKING, CULTURED DAUGHTER BORN ON
5TH JANUARY 1991 AT 10.22 A.M., HT. 5'2". B.TECH, PGPM
AND WORKING WITH MULTINATIONAL COMPANY IN
GURGAON. FAMILY IS SETTLED AT GURGAON. INTERESTED
FAMILIES MAY CONTACT WITH TEKNI AND BIODATA OF BOY

AT tkkaul@hotmail.com, MOB: 9899194242 / 9733104900
(WHATSAPP). 6320-05

WANTED A DECENT AND SUITABLE ALLIANCE FOR OUR
DAUGHTER BORN ON 20.11.1994 AT 7.30 A.M., HT. 5'4" AT
GHAZIABAD. THE GIRL HAS DONE BBA (IMS GHAZIABAD)
AND PGDM (NEW DELHI INSTITUTE OF MANAGEMENT). AT
PRESENT WORKING AS A PROJECT MANAGER IN AN IT
COMPANY, NOIDA. ORIGINAL RESIDENT OF KULGAM,
ANANTNAG AND PRESENTLY RESIDING IN GHAZIABAD.
INTERESTED MAY CONTACT ON MOB/WHATSAPP:
9871335835 OR BY EMAIL: somyakaul.24@gmail.com 6321-05

SEEKING SUITABLE ALLIANCE FOR MY DAUGHTER,
BORN AT BHOPAL ON 11TH MAY 1995 AT 16.53 HRS., HT.
5'1". B.E. (CSE) FROM VIT, VELLORE. WORKING WITH A MNC
AT BANGALORE AS SOFTWARE ENGINEER WITH 7 FIGURE
PACKAGE. ORIGINALLY FROM HABBA KADAL, SRINAGAR.
IF INTERESTED, MAY PLEASE CONTACT WITH TEKNI,
BIODATA AND KULAWALI AT 9406523744 /
asheesh.kaul@gmail.com 6322-05

SEEKING MARRIAGE ALLIANCE FOR OUR DAUGHTER
BORN ON 08.08.1995 AT 03.36 A.M., DELHI, HT. 5'4". PURSUED
BACHELORS IN ARCHITECTURE FROM ITM UNIVERSITY
GWALIOR. CURRENTLY WORKING AS A FREELANCER.
INTERESTED MAY CONTACT WITH TEKNI/BIODATA ON
EMAIL: ishanjogi@gmail.com, cljogi00@gmail.com OR
CONTACT ON MOB: 9971495562, 9711232009. 6323-05

SEEKING SUITABLE ALLIANCE FOR OUR DAUGHTER,
HT. 172 CMS, BORN ON 4TH MAY 1990, 4.30 P.M. IN JAMMU
(J&K). SHE IS PURSUING HER MDS (PEDIATRIC &
PREVENTIVE DENTISTRY) COMPLETING MASTERS IN JUNE/
JULY 2021. INTERESTED MAY CONTACT WITH TEKNI/
BIODATA AT induajaykoul2018@gmail.com, MOB: 9419193199,
ajoykoul@outlook.com, MOB: 9419779110. 6324-05

SEEKING ALLIANCE FOR MY DAUGHTER HT. 153 CMS.,
DOB: 21.11.1992, TIME: 07.55 A.M., BORN AT DELHI. SHE HAS
DONE UNDERGRADUATION FROM NEW YORK - USA AND
MASTERS IN PRODUCT DESIGN FROM PUNE. PRESENTLY
WORKING IN FAMILY OWNED FACTORY & BUSINESS IN
NOIDA. INTERESTED MAY PLEASE MAIL TEKNI, BIODATA &
KULAWALI OF BOY AT dkkaul2020@gmail.com, MOB:
9818875383. 6325-05

SEEKING AN ALLIANCE FOR OUR DAUGHTER BORN
11TH FEB, 1994 AT 2.16 P.M., DELHI, HT. 165 CMS. B.TECH
FOOD TECHNOLOGY FROM AMITY UNIVERSITY, NOIDA.
PRESENTLY WORKING AS MANAGER SALES WITH SODEXO
FRENCH MNC AT DELHI, DRAWING HANDSOME PACKAGE.
PARENTS SETTLED AT PANCHKULA. INTERESTED MAY
KINDLY CONTACT AT MAIL: dkdhar.chd@gmail.com OR
9814699965, 9356608899. 6326-05

WANTED A SUITABLE KP ALLIANCE FOR OUR
DAUGHTER 1995 BORN, HT. 5'4" AND PURSUING POST
GRADUATION IN GYNAE. INTERESTED PARENTS MAY
FORWARD TEKNI OR KULAWALI AT
bridegroomsearch2@gmail.com 6327-05

WANTED SUITABLE ALLIANCE FOR OUR DAUGHTER
BORN ON 20TH MARCH 1992 AT 10.50 A.M. AT JAMMU, HT.
153 CMS. SHE IS B.TECH (CSE) IN COMPUTER SCIENCE
ENGINEERING AND PRESENTLY WORKING IN MNC
GURGAON. INTERESTED MAY CONTACT WITH TEKNI/
KULAWALI ON EMAIL: lsadhu48@gmail.com, MOB:
+919419200718, +917889406986, +919419789738. 6328-05

LOOKING FOR A SUITABLE ALLIANCE, PREFERABLY
BANGALORE SETTLED FOR OUR DAUGHTER, BORN 18TH
NOVEMBER, 1994 AT BANGALORE. B.TECH, ET, WORKING
MNC, BANGALORE. INTERESTED MAY CONTACT WITH
TEKNI/KULAWALI ON vinodkaul1@gmail.com, 9449444636 /
8217384040. 6329-05

SEEKING ALLIANCE FOR OUR DAUGHTER BORN
SEPTEMBER 1987, HT. 163 CMS. SCHOOLING DONE FROM
DEHRADUN. B.E. FROM PUNE, CLEARED GRE FOR MS.
WORKING AS A TEAM LEAD IN A LEADING MNC IN PUNE.
INTERESTED MAY MAIL LATEST PHOTO, KULAWALI,
BIODATA OF BOY ON EMAIL: vkaul04@gmail.com OR
CONTACT ON MOB: 9673962318. 6330-05

WANTED A SUITABLE ALLIANCE FOR MY DAUGHTER
BORN 05.08.1995 AT JAMMU. M.PHARMACY, PRESENTLY
WORKING IN SMART ANALYST AS RESEARCH ANALYST
GURUGRAM. INTERESTED MAY PLEASE SEND TEKNI AND
KULAWALI TO jawalaji2021@gmail.com OR CONTACT DEEPAK
KHOSA 7889437325. 6331-05

SEEKING ALLIANCE FOR DAUGHTER BORN 5TH FEB,
1993, 11.45 A.M., HT. 5'2". B.E. (EEE) FROM BANGALURU UNIV.
WITH DISTINCTION. WORKING AS SR. SOFTWARE
ENGINEER IN BANGALURU, DRAWING SEVEN FIGURE

ANNUAL PACKAGE. PURSUING FOR PR IN CANADA
(LANDING FEE PAID, ON FINAL STAGE). LOOKING FORWARD
TO A CULTURED CANADA SETTLED KP BOY WHO VALUES
LIFE AND RELATIONS MORE THAN MATERIALS, HAS
HUMOUR, HONEST AND UPFRONT. INTERESTED MAY
CONTACT AT MOB: 9871399224, EMAIL:
anukaul1993@yahoo.com 6332-05

SEEKING AN ALLIANCE FOR MY DAUGHTER BORN IN
DECEMBER 1995, HT. 5'4". 4 YEARS BACHELOR OF
DESIGNING (FD) FROM AMITY UNIVERSITY NOIDA AND ONE
YEAR SPECIALIZATION FROM FAD INTERNATIONAL
BANDRA, MUMBAI. AT PRESENT WORKING AS PRODUCTION
MANAGER IN A REPUTED FASHION HOUSE, NOIDA. FOR
FURTHER QUERIES CONTACT ON 7006720432 AND
9419282848, EMAIL: trisalsanjay62@gmail.com 6333-05

SEEKING AN ALLIANCE FOR OUR DAUGHTER BORN
04.02.1993 AT 6.25 P.M., JAMMU. B.E. (IT) FROM PUNE
UNIVERSITY AND MBA FROM MIT SCHOOL OF BUSINESS
PUNE UNIVERSITY. PRESENTLY WORKING WITH L&T AT
PUNE. PARENTS SETTLED IN JAMMU. INTERESTED MAY
CONTACT AT MAIL: pnkoul1959@gmail.co OR
sushmarainakoul7059@gmail.com, 9419229902, 9419363736.
6334-05

SEEKING SUITABLE ALLIANCE FOR MY DAUGHTER
BORN ON 27.02.1993 AT 12.28 A.M. (NEW DELHI). B.COM
(DELHI UNIVERSITY), MBA (FINANCE) (CHRIST UNIVERSITY,
BANGALORE). WORKED WITH EY GDS, BANGALORE AS
COMPLIANCE ANALYST FROM JULY 2017 TO AUG 2020.
PRESENTLY WORKING WITH AMAZON INDIA, BANGALORE
AS SENIOR ASSOCIATE (PRODUCT COMPLIANCE). FATHER:
SUDHIR RAINA, WORKING AS FINANCE CONTROLLER WITH
WINOA ABRASIVES (FRENCH COMPANY) AT NEW DELHI.
CONTACT MOB: +91-9582805004 / +91-9582805035 / EMAIL:
rihdusraina@yahoo.co.in 6335-05

WANTED A SUITABLE ALLIANCE FOR MY DAUGHTER
BORN ON 23.11.1990 AT 11.12 P.M. IN JAMMU, HT. 5'6". SHE
HAS DONE HER BDS FROM SEHORA DENTAL COLLEGE,
JAMMU. CURRENTLY WORKING AS JUNIOR RESIDENT AT
GURU NANAK DEV JI DENTAL COLLEGE AND RESEARCH
INSTITUTE IN PUNJAB. PERMANENT ADDRESS IS LOWER
LAXMI NAGAR, SARWAL, JAMMU. INTERESTED PARENTS
CAN SEND TEKNI AND KULAWALI AT EMAIL:
romesh6727@gmail.com AND MOB: 9419145565, 9419105364.
6336-05

SUITABLE ALLIANCE IS INVITED FOR OUR SMART, SLIM
WITH FAIR COMPLEXION (MANGLIK) DAUGHTER, BORN ON
27TH MARCH 1989, 11.44 P.M. AT KASHMIR, HT. 160 CMS.
BROUGHT UP AND EDUCATED IN JAMMU. COMPLETED
AVIATION DEGREE COURSE FROM FRANKFINN, DWARKA
AND CHANDIGARH. CURRENTLY WORKING AS CHECK LEAD
(CABIN CREW) WITH INDIGO AIRLINES, HYDERABAD BASE,
(SEVEN FIGURE ANNUAL INCOME). INTERESTED MAY
CONTACT WITH TEKNI AND KULAWALI AT
vishish12345@gmail.com / parimooa636@gmail.com, MOB:
7889774260, 9419149661. 6337-05

WANTED A SUITABLE ALLIANCE FOR OUR DAUGHTER
CONVENT EDUCATED, BORN ON 30.05.1990, 10.25 A.M. AT
UDHAMPUR. SHE IS B.TECH (E&C), MBA I.I.M. BANGALORE.
PRESENTLY WORKING WITH ERNST & YOUNG AT
BANGALORE. INTERESTED MAY PLEASE FORWARD TEKNI
& BIODATA AT EMAIL: inderjeetikoo9@gmail.com, PH:
9896092001, 8396991439. 6338-05

WANTED A SUITABLE ALLIANCE FOR OUR DAUGHTER
BORN AT JAMMU ON 28 JUNE 1991 AT 5.35 A.M., HT. 162
CMS. B.TECH, MBA FROM PRESTIGIOUS COLLEGES,
THROUGHOUT 1ST CLASS IN ACADEMIC AND
PROFESSIONAL CAREER. WORKING WITH TOP TIER MNC
IN MUMBAI. SALARY SEVEN FIGURES. INTERESTED MAY
PLEASE CONTACT WITH TEKNI AND KULAWALI ON
kumaraka5628@gmail.com, MOB: 9930931177 / 9967723883.
6339-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER,
BORN ON 24.08.1992, 20.45 HRS AT DELHI, HT. 164 CMS.
B.TECH, PRESENTLY WORKING AS SOFTWARE ENGINEER
AT GENPACT HEADSTRONG CAPITAL MARKETS, NOIDA.
PLEASE CONTACT WITH TEKNI/KULAWALI ON WHATSAPP:
+919810853962 (SANJAY MALLA) / +919818661784 (KUSUM
MALLA). 6340-05

SUITABLE MATCH REQUIRED FOR OUR DAUGHTER,
BORN ON DECEMBER 30, 1990, 5.25 A.M. IN NEW DELHI, NON-
KARKUN. B.TECH (COMPUTER SCIENCE FROM DELHI),
CURRENTLY WORKING IN GURGAON IN A MULTINATIONAL
COMPANY, DRAWING A SEVEN FIGURE SALARY.
INTERESTED MAY CONTACT WITH TEKNI AND BIODATA AT
yograjhandoo@gmail.com, 9717444947. 6341-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER
BORN ON 21ST OCTOBER 1990 AT 5.20 P.M. IN JAMMU TAWI,

J&K. HAS HT. 5'4". HAS DONE B.E. FROM PUNE UNIVERSITY
AND M.S. FROM LOWA STATE UNIVERSITY. PLEASE EMAIL
TEKNI WITH BIODATA AND KULAWALI TO RAMESH KHOSA
rameshkhosa@yahoo.co.in / ravindar567@gmail.com, MOB:
9004875179 / 9419181950 / 9682501778. 6342-05

SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER
BORN 11TH NOV, 1993, TIME: 04.26 P.M. IN JAMMU, HT. 160
CMS. B.E. (ELECTRONICS), MBA (HR). PRESENTLY
MANAGEMENT TRAINEE AT LEADING 'FMCG' IN MUMBAI.
INTERESTED MAY PLEASE MAIL TEKNI, BIODATA AND
KULAWALI AT dkkichloo@yahoo.co.in, CONTACT: 9967436689,
WHATSAPP: 9990566442. 6343-05

SEEKING SUITABLE MATCH FOR OUR DAUGHTER
(DOB: 02.10.1991 AT 09.42 P.M./NEW DELHI, HT. 168 CMS.).
CLASS XII FROM DPS VASANT KUNJ, NEW DELHI AND 5 YEAR
B.A., L.L.B. (HONS) FROM NATIONAL LAW SCHOOL,
BANGALORE. SHE IS PRESENTLY WORKING WITH A SENIOR
ADVOCATE IN SUPREME COURT OF INDIA, AND HAS WORK
EXPERIENCE IN PROMINENT LAW FIRMS. FAMILY SETTLED
IN NCR (NOIDA) POST-RETIREMENT OF FATHER, AN IPS
OFFICER, AS DGP/SECRETARY LEVEL IN THE GOVT. OF
INDIA. MOTHER IS AN ACADEMICIAN/COLLEGE LECTURER.
DELHI/NCR BASED GROOMS PREFERRED. KINDLY
CONTACT: anjanakaw@gmail.com, MOB: 9410556111.
6344-05

SUITABLE MATCH SOUGHT FOR OUR ONLY DAUGHTER,
HT. 165 CMS., FAIR, DOB: 6TH OCT. 1991, TIME: 5.25 A.M. AT
JAMMU. B.TECH (E&C), MBA (MARKETING). PRESENTLY
WORKING IN HP (MNC) BANGALURU, SEVEN FIG. SALARY.
CONTACT/SEND KULAWALI ON ashish0raina@gmail.com OR
WHATSAPP ON 9419125831 / 7889592066. 6345-05

ALLIANCE INVITED FOR MY DAUGHTER BORN 31ST MAY
1993 IN CHANDIGARH AT 12.42 P.M., HT. 5'5". MBA IN HR
FROM SYMBIOSIS. CONTACT 9419197479 / 7838108240,
kankohzutshi@gmail.com, FAMILY SETTLED IN FARIDABAD.
6346-05

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN
ON 20.06.1988 AT 13.28 HRS., HT. 160 CMS. AT SRINAGAR.
MASTERS IN PHYSIOTHERAPY FROM RAJIV GANDHI
UNIVERSITY. PRESENTLY WORKING IN GOLDMAN SACHS
BANGALORE. INTERESTED MAY KINDLY CONTACT EMAIL:
rjqazi@gmail.com OR MOB: 9419020053. 6347-05

SEEKING SUITABLE ALLIANCE FOR MY DAUGHTER

BORN NOVEMBER 1992 IN DELHI. DONE M.Sc. & B.Ed FROM DELHI UNIVERSITY. WORKING WITH G.D. GOENKA PUBLIC SCHOOL. THE FAMILY IS DELHI NCR BASED (NON-KARKUN) BUT NO BAR. INTERESTED MAY FORWARD THE TEKNI ON WHATSAPP OR CALL ON 8586067400. 6348-05

SEEKING SUITABLE MATCH FOR OUR DAUGHTER,

MANAGER SCALE-II WITH LEADING PSU, BORN AUG. 1986 AT SRINAGAR, HT. 5'5". MCA HON'S, CAIIB, PREVIOUS MARRIAGE LASTED JUST FEW MONTHS AS THE BOY UNFORTUNATELY EXPIRED IN AN ACCIDENT ABROAD SHORTLY AFTER MARRIAGE. PARENTS RETIRED AS SENIOR OFFICERS. FAMILY WELL SETTLED AT JAMMU. CONTACT NO. 9419191154, EMAIL: pikajk31@gmail.com 6349-05

SEEKING ALLIANCE FOR MY DAUGHTER, DOB:

11.09.1989 AT 15.43 HOURS AT SRINAGAR, HT. 166 CMS. MS IN MICROELECTRONICS. WORKING IN AN MNC AT NOIDA. VALLEY ADDRESS: NARSINGHGARH, SRINAGAR. INTERESTED MAY CONTACT ON MOB: 8979795394, 9897807152, EMAIL: cldulloo@gmail.com 6350-05

SEEKING ALLIANCE FOR MY DAUGHTER, BORN

06 AUGUST 1993, TIME: 1900 HOURS AT JAMMU, HT. 160 CMS. B.TECH (IT) FROM UTTARAKHAND UNIVERSITY. WORKING IN AN MNC LOCATED AT PUNE (CURRENTLY WORKING FROM HOME (JAMMU)). EMAIL: rajender1sadhu@gmail.com, MOB: 6005879018. 6351-05

SEEKING A SUITABLE ALLIANCE FOR MY DAUGHTER

BORN ON 2ND JUNE 1991 AT 6.10 A.M., JAMMU, HT. 164 CMS. SHE HAS COMPLETED HER MASTERS IN HUMAN RESOURCES AND IS CURRENTLY WORKING FOR AN INTERNET FIRM AT BANGALORE. WE ARE SETTLED IN JAMMU SINCE LONG AND ORIGINALLY HAIL FROM RAJBAGH, SRINAGAR. INTERESTED MAY PLEASE SEND TEKNI AND KULAWALI AT sopori.kusum@gmail.com OR romeshkumarh207@gmail.com, CONTACT US ON 9858175229 OR 9419197083. 6352-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER

BORN 20TH APRIL, 1992, KARNAL, HT. 158 CMS. B.E.

(ELECTRONICS) PUNE UNIVERSITY. WORKING IN MNC PUNE HAVING ONSHORE EXPERIENCE IN GERMANY & DENMARK. INTERESTED MAY SEND TEKNI & KULAWALI AT sujatapandita90@gmail.com, MOB: 8168352944, 9416031510. 6353-05

SUITABLE MATCH FOR OUR DAUGHTER, BORN ON 1ST

JULY 1991, 1.30 P.M. IN JAMMU, HT. 165 CMS. B.E. (COMPUTER SCIENCE) FROM MUMBAI UNIVERSITY. CURRENTLY WORKING AT WORK BETTER TRAINING IN MUMBAI. INTERESTED MAY CONTACT RAJINDER BHAT, MOB: 7006176590, bhatniharika2@gmail.com 6354-05

SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER

BORN 12TH DECEMBER 1991, 11.22 P.M. AT GHAZIABAD. SHE IS A DOCTOR, PRESENTLY PURSUING M.D. (PATHOLOGY). INTERESTED MAY KINDLY SEND TEKNI & KULAWALI ON EMAIL: drmattoo.r@gmail.com OR CONTACT +919818393307 / 9910116389. 6355-05

SEEKING SUITABLE QUALIFIED MATRIMONIAL

ALLIANCE FROM KP FAMILIES FOR OUR DEAR DAUGHTER, M.E. (BITS PILANI, BIOTECHNOLOGY), B.TECH; BORN JULY 1993, HT. 5'4". WORKING IN A MNC IN BENGALURU (PRESENTLY WFH). THROUGHOUT DISTINCTION / MERIT HOLDER. INTERESTED MAY KINDLY CONTACT OUR FAMILY WITH TEKNI / KULAWALI ON MOB: 7982907003, WHATSAPP: 9412224683, EMAIL: paannyaar@rediffmail.com 6356-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER

KANIKA MALLA, BORN ON 12TH SEPTEMBER 1994, HT. 5'5". B.E. (PUNE UNIVERSITY), MBA (PUNE UNIVERSITY), PRESENTLY WORKING AS DEPUTY MANAGER (SALES) INGRAM MICRO INDIA PVT. LTD., KOTHRUD, PUNE. INTERESTED MAY CONTACT MOB: 7006920049, 9682552460. 6357-05

SEEKING ALLIANCE FOR MY DAUGHTER, BORN

06 AUGUST 1993, TIME: 1900 HOURS AT JAMMU, HT. 160 CMS. B.TECH (IT) FROM UTTARAKHAND UNIVERSITY. WORKING IN A MNC LOCATED AT PUNE (CURRENTLY WORKING FROM HOME, JAMMU). EMAIL: rajender1sadhu@gmail.com, MOB: 6005879018. 6358-05

SEEKING HANDSOME WELL QUALIFIED MATCH FOR
OUR SMART CONFIDENT AND BEAUTIFUL DAUGHTER BORN
AT JAMMU ON 14 SEPT 1992, TIME: 10.45 P.M., HT. 165 CMS.
DID BACHELOR IN BUSINESS MANAGEMENT FROM IP
UNIVERSITY DELHI, MASTERS FROM ICFAI BUSINESS
SCHOOL GURUGRAM. WORKING IN LEADING CORPORATE
SECTOR AT GURUGRAM. FAMILY WELL SETTLED AT
GURUGRAM. BOTH PARENTS WORKING AS SENIOR LEVEL
OFFICERS IN CENTRAL GOVT. INTERESTED PERSONS MAY
CORRESPOND WITH TEKNI AND BIODATA ON EMAIL OR
WHATSAPP: sanjay_sai13@yahoo.com,
kaulneelam21@gmail.com, WHATSAPP: 9899162829, MOB:
9899162829, 9868213232. 6359-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER,
BORN ON DECEMBER 10, 1990, 7.40 A.M. IN JAMMU. MBA
(HR, GUJARAT TECHNICAL UNIVERSITY). CURRENTLY
WORKING AS SR HR EXECUTIVE IN AHMEDABAD IN A MNC.
INTERESTED MAY CONTACT WITH TEKNI AND BIODATA AT
ranjiniidullu@gmail.com, 9906309636. 6360-05

SEEKING A SUITABLE ALLIANCE FOR MY DAUGHTER,
BORN ON 26.10.1992 AT JAMMU, HT. 165 CMS. SHE IS B.E.
(I.T.) FROM CUMMINS COLLEGE OF ENGINEERING, PUNE
AND PGDM GOLD MEDALIST FROM XIME, CHENNAI.
PRESENTLY WORKING AS CONSULTANT WITH WIPRO.
KINDLY CORRESPOND WITH TEKNI AND BIODATA ON
vkdhar27@gmail.com or MOB: 9906417697. 6361-05

LOOKING FOR A SUITABLE MATCH FOR OUR
DAUGHTER BORN ON 4 DEC. 1989, 04.30 A.M. SRINAGAR,
HT. 164 CMS. B.E. (ELECTRONICS) FROM PUNE UNIVERSITY.
PRESENTLY WORKING AS DY. MANAGER WITH UK BASED
IT MNC IN PUNE. INTERESTED PARENTS MAY CORRESPOND
WITH TEKNI & KULAWALI AT EMAIL: anilkaul058@gmail.com,
CONTACT: 07051336050, 09419261770. 6362-05

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER
BORN 23RD OCT '1994, FARIDABAD, HT. 164 CMS. B.TECH
FROM GOVERNMENT COLLEGE, THROUGHOUT MERIT
HOLDER ACADEMICALLY AND PROFESSIONALLY. WORKING
AS A SENIOR SOFTWARE PROFESSIONAL IN A TOP MNC IN
GURUGRAM, DRAWING VERY HANDSOME PACKAGE.
FAMILY SETTLED IN FARIDABAD. INTERESTED MAY
CONTACT WITH BIODATA AND TEKNI ON MOB: 7011931395,
9899036578, EMAIL: kaulsunil23@gmail.com 6363-05

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN
2ND NOVEMBER 1988 AT SRINAGAR, HT. 168 CMS. B.E. AND
MBA FROM REPUTED COLLEGE. WORKING IN MNC AT NCR.
INTERESTED MAY CORRESPOND WITH TEKNI AND BIODATA
AT rstikoo@yahoo.com, MOB: 9810473738. 6364-05

SEEKING SUITABLE MATCH FOR MY DAUGHTER, B.E.
COMPUTER SCIENCE, BORN ON 7TH APRIL 1993 AT 3.14 P.M.
AT JAMMU, HT. 160 CMS. PRESENTLY WORKING AS
MANAGER IN MNC AT GURGAON. PARENTS SETTLED IN
GREATER NOIDA, ORIGINALLY FROM SRINAGAR.
INTERESTED MAY CONTACT ON 9953662217, 9654226393,
EMAIL: ashoktakra@gmail.com 6365-05

LOOKING FOR SUITABLE MATCH FOR OUR DAUGHTER
BORN ON 12TH JULY, 1993, 11.18 A.M., NEW DELHI, HT. 160
CMS. B.COM (HONS.) FROM LADY SHRI RAM COLLEGE,
DELHI UNIVERSITY. PRESENTLY WORKING AS A
CONSULTANT (INTERNAL AUDIT) WITH ERNST & YOUNG IN
MUMBAI. INTERESTED PARENTS MAY CORRESPOND WITH
TEKNI & KULAWALI ON MOB: 9969161612, 9082604994,
9167335563 OR EMAIL: captrshah@gmail.com 6366-05

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN
ON 12TH NOVEMBER 1987 AT JALANDHAR, PUNJAB, 5'7"
TALL. B.E. (COMP. SC), PGDSD AND EXECUTIVE MBA FROM
IIM-BANGALORE. WORKING AS ASSOCIATE PRODUCT
MANAGER WITH MNC AT BENGALURU. CONTACT
9149459583, WHATSAPP: 9469304438, EMAIL:
ushakhoshu@gmail.com, BOYS HEIGHT SHOULD BE MORE
THAN 5'7". 6367-05

BRIDES & GROOMS

SUITABLE ALLIANCE IS INVITED FOR OUR (1) MANGLIK
SON BORN 03RD OCTOBER 1990, JAMMU AT 04.20 P.M., HT.
177 CMS. MBA (HR) FROM KURUKSHETRA UNIVERSITY.
WORKING IN IRIS SOFTWARE AS SR. HR. **(2) DAUGHTER**
BORN 19TH JULY 1995 AT 09.17 A.M., JAMMU, HT. 165 CMS.
BCA JAMMU UNIVERSITY. LOOKING FOR JOB. FAMILY WELL
SETTLED AT JAMMU. INTERESTED MAY PLEASE CONTACT
MOB: 9419196132 OR 8716004848, EMAIL:
koulvivekji61@gmail.com 10041-02

कौशुर समाचार

कश्मीरी समिति, दिल्ली का मासिक प्रकाशन

सम्पादक : महाराज शाह

मुद्रक-प्रकाशक : एन.एन. जिज्जू

वर्ष : 69, अंक : 2

सप्तऋषि संवत् 5097

मई 2021

इस अंक में



संपादकीय

— कौन जिम्मेवार है?



साहित्य

— कोशुर रामायण एक संस्मरण,

एक श्रद्धांजलि एक चिंतन (कविता)

— जया सिबू

— आहत हृदय (कविता)

— मोहिनी वातल

— अस्तित्व से सुबह तक (कविता)

— नेयक

— तीन कविताओं की गवाही

— महाराज कृष्ण संतोषी

— वो जमाना और था (कविता)

— शोध (कहानी)

— तसलीमा नसरीन



धरोहर

— दादा-दादी की कहानी

— राज दुलारी कौल

— एक था कामरेड

— महाराज कृष्ण संतोषी

— ओंकार की महिमा

— ओंकारनाथ गंजू

यद्यपि जग दारुण दुःख नाना / सबतें कठिन जाति अवमाना ।।

-तुलसीदास

कौन जिम्मेवार है?



पहली बार जब कोरोना जैसी महामारी का संकट देश पर आया और जब देश के प्रधानमंत्री ने समय रहते स्वयं सामने आकर लॉकडाउन राष्ट्रीय स्तर पर लगा कर लोगों की जान बचाने का प्रयास किया तो निक्कमे और लुटेरे तबके के लोग इसके घोर विरोध में खड़े हो गए थे, महाराष्ट्र, राजस्थान, पंजाब और दिल्ली से मजदूरों का पलायन साजिश के तहत कराया जा रहा था ताकि अफरातफरी, असंतोष और अराजकता फैले, मोदी जी को लोग कोसें, बीजेपी से विमुख हों। अब की बार सब निर्णय राज्यों पर छोड़ दिये गये, राज्यों को स्थिति से निपटने के लिए यथावत धनराशि प्रदान की गई ताकि विपतकाल में सारी सुविधाएं जनता को प्राप्त हों, जैसे दवाइयां, हॉस्पिटल बेड, ऑक्सीजन और अन्य खाद्य सामग्री आदि, पर इस अवधि में बिहार, पंजाब, महाराष्ट्र, बंगाल और अन्य राज्य क्या करते रहे?

अब अगर पंजाब, महाराष्ट्र, दिल्ली और अन्य गैर भाजपा सरकारें यह सारा समय विघटनकारी और आंदोलनकारी करतूतों में व्यस्त रहें, राष्ट्र के संसाधन जुटाने की जगह लुटाते रहे। और तो और आपदा के निवारण के स्थान पर स्वयं आपदा के कारण सिद्ध हुए तो इस में मोदी जी किस प्रकार से जिम्मेवार हैं? जरा सोचिए किस की जिम्मेदारी है?

हमारे देश का पिछले 70 सालों से सरकारों की विफलता के लिए बहानेबाजी, आरोप-प्रत्यारोप में अपनी जिम्मेवारी से कन्नी काटने का एक सरल और सुलभ तरीका इजाद किया गया है। किन्तु पहली बार मोदी जी ने अपनी सरकार को हर समय जनता के कठघरे में जवाबदेह बनाया है। भारत में मीडिया को कुछ भी बोलने, दिखाने, सुनाने और लिखने की सम्पूर्ण स्वतंत्रता है, उन देशों से कई गुणा अधिक है जो मीडिया की स्वतंत्रता तय करते

अपने मुंह मिया मिट्टू बने रहते हैं।

पर इस विपतकाल में हमारे तथाकथित मुख्यधारा के मीडिया की गैर-जिम्मेदारी भी सामने दिखने लगी। लोगों में असुरक्षा और भय फैलाने में इस मीडिया ने कोई कसर बाकी नहीं रखी वहीं सोशल मीडिया पर, सामाजिक कार्यकर्ताओं और डाक्टरों की दर्जनों ऐसी वीडियो सामने आई जिसमें कोरोना से घर ही में निपटने के उपाय बताये गये, आक्सीजन की कमी को दूर करने के व्यायाम सुझाये गये और किसी भी आपातस्थिति से निपटने के तरीके सुझाये गये। सोशल मीडिया गुप्स ने ऐसे बहुत वीडियो शेयर करके हज़ारों लोगों तक ये अहम संदेश पहुंचाये और उनकी मदद की, उन्हें बीमारी से बाहर आने के कारगर उपाय सुझाये और समझाया की तुरन्त अस्पताल भागने की भूल न करें।

अफसोस इस बात का है कि डाक्टरों के लाख समझाने पर भी और समय से काफी देर पहले चेताने पर भी, आम लोगों ने बहुत अधिक लापरवाही और गैर-जिम्मेदारी दिखाई। अब जबकि हम सबको कोविड की पहली लहर से सबक मिल चुका था हम फिर भी अत्यन्त लापरवाह रहें और यही समझते रहे कि कोविड हमारा कुछ नहीं बिगाड़ सकता, जबकि हकीकत यह है कि हमको न तो लापरवाह होना चाहिए था और ना ही डर फैलाना चाहिए बल्कि सावधानी बरतनी चाहिए और निडर होकर कठिन समय का मुकाबला हिम्मत और हौसले व धैर्य से करना चाहिए। मौत एक इतनी ही कड़वी सच्चाई है जितनी कि जिन्दगी, किसी भी सूरत में हौसला नहीं खोना चाहिए, जीवन बचाने के हरसम्भव उपाय के बाद भी जीवन अगर नहीं बचता है तो इसके कई कारण गिनाये जा सकते हैं पर जो गया वह वापस नहीं आ सकता है, कोशिश यह होनी चाहिए कि जो बचा है उसकी रक्षा करें। ■

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कविता

कोशुर रामायण एक संस्मरण, एक श्रद्धांजलि एक चिंतन

■ जया सिबू

एक श्रद्धांजलि
उस कश्यप पुत्र को
जिसके शब्द संचय में है
रामायण की गूँज
सीता माता की व्यथा
श्री राम का आर्ष—विज्ञान
वही कहलाता है दिव्य संज्ञान
शब्द में अर्थ होते हैं नित्य
व्युत्पत्ति से बनते हैं आदर्श वाक्य
संधि समास का हेतु आभास
रामायण की काव्यात्मक कथा से
शब्दों की प्राण प्रतिष्ठा की
अपनी लेखनी से
गोपी सत्संग केन्द्र से

हिंगलयर राज की पुत्री संग
रामायण को अभिभूत बना
आठ काण्डों के अन्तर्गत
प्रेम से प्रेमी ही कहलाते हैं
जो करते रहते
माता शारदा की साधना
ऐसे कविताएं सदा बनती
आदर्श की अभीप्सा
मंथन शब्द का मातृकाओं में गुंथन
राम नाम में केवल शब्द संबोधन
— एक श्रद्धांजलि
एक चिन्तन
एक नम्र निवेदन
कोशुर रामायण एक संस्मरण।। ■

आहत हृदय

■ मोहिनी वातल

आहत हृदय क्रंदन न कर
कभी भी तू आर्तनाद न कर
अपनी व्यथा को तू कभी व्यक्त न कर
अपनी पीड़ा का तू प्रदर्शन न कर
संसार की तू अवहेलना न कर
विधाता की लीला का अपमान न कर
प्रेम और सहानुभूति का दिखावा न कर
सौंदर्य और पवित्रता का कथन न कर
छल और कुटिलता का तू व्यवहार न कर



आस्था और विश्वास से मित्रता न कर
संसारिक नियमों का तू अब खंडन न कर
पलायन की भावना में विश्वास न कर
ईश की आस्था को मन में जगाकर
जीवन की समस्याओं का निवारण कर
दुख तथा पीड़ा का तू अंत कर
जीवन के बगीचे को उत्साह से तू भर।।



कविता

अस्तित्व से सुबह तक

■ नेयक

आजाद हिंद में मैं आवाज ढूँढता हूँ
सदियों की बेनियाजी की पहचान माँगता हूँ।
भूले,
भूलने वाले वतन की एक याद माँगता हूँ,
मनचले असूलों की इल्म जानना माँगता हूँ।

उस घड़ी जब छोड़ चला,
गाड़ी, पट्टी-शहर सभी,
याद है सिर्फ मुझे,
वोह ही पहचान जो बच्चों को
सुना दी थी कभी!
अब कान से बहरा हूँ,
आँख से अंधा,
बच्चे पूछ रहे हैं
कुछ तो पता बता दो,
जहाँ मिट्टी का हिस्सा बन सको?

सिर्फ पता है
शहर का नाम बदल चुका,
डाकखाना जल चुका,
घर राजनीति के साथ विचार बदल चुका!
मेरी पहचान भी भूल चुका!
शायद मेरे साये के साथ रह कर थक चुका।

मेरा घर,
शहर,
मेरे प्रगति के विचारों से अलग चला।

नदियाँ
देश की अस्थायी प्रगति से बोझिल हैं,
उन्हें अब और बोझिल करना सही नहीं।
दफनाने को जगह नहीं,
पेड़ के लिए छोड़ देना सही।
फूलों में महक है,
मुझमें ऐब जाती,
वहाँ मिट्टी फहलाना भी सही नहीं।

मैंने कहा:
आजाद हिंद में एक ही वसीयत थी,
मैं था और मेरी पहचान नवाजे नजराना थी।
मुझे मेरे मुल्क से पहचान कर देना!
इससे पहले कि वोह,
मेरा कोई पहचान पत्र बदल दें,
मेरे देश को मेरी राख लौटा देना!

वोह कहेंगे, पानी के दाम महँगे हैं,
पानी के दाम दोहरे चुका देना।

पोधे-पेड़
जो मेरी राख से उगें,
उनसे वसूल कीं—
मेरी आरजू ,
पहचान में,
चरागे इन्साफ का
दिया जला देना ।

एक और बात याद रहे:
लोग बहुत मिलेंगे,
अपना कोई न लगेगा,
न ही,
अपनों को तुम अपने लगोगे!
सोच का रिश्ता
विचारों की परवरिश है ।
मेरे जो थे विचार,
अब अचार के बर्तनों में
खटास बन चुके हैं ।

मुरब्बे समय की मजबूरी,
जान खमीर बन चुके हैं!
मिठास के दाम महँगे,
खटास हर तरफ बिकती रही!
दरवेश, मौलवी, पंडित,
एक साथ शराब की दुकान पर
लाइन सम्भालने का नगमा जीते रहे ।

किसको फुरसत,
मुझे उस पार पहुँचने का झंझट करें?
रस्में भी मुज्जा सा कर रही,
टूटे हुए घुंगरू में खनक रही नहीं ।
आज
वह किसी बड़े नेता का संस्कार,
कर झोली भरे हुए हैं,
मेरी मय्यत्त की रस्मों के लिए वक्त नहीं,
उनको
मय की दुकान पर ही खड़ा रहने दो!
मैं तो यूँ ही
मधहोश था हस्ती में,
अब इस बस्ती से
मुझे अपने तक,
अपनत्व से लोटा दो ।

डूब जाऊँ जहां,
ऐसे कि, सोच से अलग,
लहरों में लिपट जाऊँ!
मैं अतीत से पिड़ित,
समय से हिला,
समय में ही मिल जाऊँ!
मेरे वतन को
अस्तित्व से पीड़ित न कर,
उसकी सुबोह
बन जाऊँ ।। ■

तीन कविताओं की गवाही

■ महाराज कृष्ण संतोषी

यह एक सुखद संयोग था कि सर्वानंद कौल प्रेमी की तीन हिन्दी कविताएं मुझे पढ़ने को मिलीं। इन कविताओं का रचना काल सन् 1946 के आसपास है। मैं इन कविताओं के गुण-दोष पर नहीं बल्कि इनमें व्यंजित भाव पर बात करूंगा।

पहली कविता का शीर्षक है

“आवो एक साथ चले”

यह कविता बीस इक्कीस साल के युवा मन की सात्विक भावना को अभिव्यक्त करता है। विश्व बंधुत्व से प्रेरित यह कविता प्रेम और सद्भावना का प्रतिनिधित्व करती है। यहां उद्धृत है इसका एक अंश :

हम वासी है एक धरती के
हम वासी एक आकाश तले
उठ बैठ हमारी एक संग
हम हाथ मिलाकर साथ चलें।।

दरअसल युवा कवि सारे संसार को प्रेममय देखना चाहते हैं जहां हिंसा और घृणा का कहीं कोई हस्तक्षेप न हो। कविता का यह भाव ही सर्वानंद कौल प्रेमी का जीवन दर्शन बना। वे ताउम्र इसके प्रति प्रतिबद्ध रहे। समाज में वैर और घृणा का माहौल होने के बावजूद भी वे भरपूर कोशिश करते रहे कि दिलों का मेल हो, अपनापा हो और परस्पर सहयोग की वृत्ति हो। यही कारण है कि वे साम्प्रदायिक सद्भाव की



दिशा में आगे आगे रहते थे। इसके लिए उन्हें अपने जीवन की बलि भी देनी पड़ी। यह कविता उनके व्यक्तित्व की पहली गवाह है।

दूसरी कविता का शीर्षक है
“केसर के फूल”

यहां एक अंश प्रस्तुत है :

कितना सुन्दर कोमल है तू

अंतर प्यारा प्यारा है

सीमित विकसित निर्मल जोबन

प्यार का इक श्रृंगार है।।

यह सभी जानते हैं कि कश्मीर अपने केसर के लिए देश में ही नहीं बल्कि पूरे विश्व में विख्यात है। यह कश्मीर वासियों के लिए कितने गर्व की बात है कि उनकी भूमि पर उपजने वाला केसर आस्थावान लोगों के माथे पर सुशोभित होता है। सर्वानंद कौल प्रेमी की यह कविता उनके अंतरमन की पवित्रता तथा सुन्दरता को प्रकट करती है। यह पवित्रता और सौन्दर्य उन्होंने लोगों में देखा, नदियों के कल कल स्वर में सुना, हवा की सांय सांय में अनुभव किया और विभिन्न धर्मों की प्रार्थनाओं में महसूस किया। पर सुन्दरता का यह पुजारी तमीचरों की भेंट चढ़ा। वे नहीं चाहते थे कि ऐसे व्यक्ति समाज में हों जो हिन्दू मुस्लिम का भेदभाव भूलकर मानवता की सेवा करते रहें और दूसरों से भी यही अपेक्षा रखते हों। यह

उनकी दृष्टि में अपराध से कम नहीं था। यह अपराध ही उनकी हत्या का कारण बना। यह कविता उनके स्वभाव की दूसरी गवाह है।

तीसरी कविता का शीर्षक है “दीवाली”

कवि कहते हैं :

आवो प्रिये नव दीप जलाएं
अरमानों के उजियाले हों
मुस्कानों के मतवाले हों
कण कण में नव दीप जलाएं
अंधियारा सब दूर करें हम.....

कविता के इन भावों से स्पष्ट है कि कवि की आस्था रोशनी में है। इसीलिए वे चिरागों की बात करते हैं। तमस से भरपूर इस संसार को वे आलोकमय देखना चाहते हैं और जिन्दगी भर उन्होंने यही किया। जहां भी घृणा का अंधियारा दिखाई दिया, वहीं चिराग जलाने का प्रयास किया। बड़ी बड़ी पोथियां पढ़कर भी जिनका दृष्टिकोण संकीर्ण है, उनके लिए वे दिए की लौ बन जाते थे।

यह कविता सर्वानंद कौल प्रेमी के कर्म संसार की तीसरी गवाही देती है।

प्रेमी जी के व्यक्तित्व की ये तीन विशेषताएं थीं। वे प्रेम, सौंदर्य और आलोक में विश्वास रखते थे और हमेशा यह ध्यान रखा कि वे अपने जीवन मूल्यों को सर्वोपरि रखें। वे सादगी के साथ जिए लेकिन उच्च मस्तक किए जिए। उन्हें इसकी सजा भी मिली। तमीचरों ने पुत्र समेत उन्हें क्रूरता के साथ मारा। यह सन् 1990 की पहली मई थी।

कैसी विडम्बना है कि कलम के इस मजदूर का जीवन उस दिन समाप्त हुआ जब सारे

मजदूर विश्व भर में बेहतर दुनिया का सपना लिए अपनी एकता को प्रदर्शित करते हैं। कविता में कहूं—

उस दिन
तमस ने
उज्जाले के एक टुकड़े को
निगल लिया।
हाय! वह दिन
जब हवाओं ने जोर जोर से आंहें भरीं
नदी बहुत देर तक रोती रही
वनस्पतियां सहम गईं।
आकाश पर
टिमटिमाते तारों ने आवाज दी
हमने देखा
हम गवाह रहेंगे
उसकी हत्या के।
वह दिन था
जब सती देश का ऋषि
इतना उदास हो गया
कि अपने ही लिखे श्लोकों से
निराश हो गया।
वह दिन था
जब सूफी आत्माओं ने
एक साथ मिलकर
अपने वचनों को मिथ्या कहा।
ओ हत्यारों
तुमने एक मनुष्य का ही नहीं
एक पूरी संस्कृति का भी खून किया है
तुम अक्षम्य हो
अक्षम्य हो
अक्षम्य हो॥ ■

वो जमाना और था...

वो जमाना और था...
कि जब पड़ोसियों के
आधे बर्तन हमारे घर और
हमारे बर्तन उनके घर में होते थे।
वो जमाना और था...
कि जब पड़ोस के घर
बेटी पीहर आती थी तो
सारे मौहल्ले में रौनक होती थी।
कि जब गेंहूँ साफ करना
किटी पार्टी सा हुआ करता था,
कि जब ब्याह में
मेहमानों को ठहराने के लिए
होटल नहीं लिए जाते थे,
पड़ोसियों के घर
उनके बिस्तर लगाए जाते थे।

वो जमाना और था...
कि जब छतों पर किसके पापड़ और आलू
चिप्स सूख रहें हैं बताना मुश्किल था।
कि जब हर रोज दरवाजे पर लगा लेटर
बॉक्स टटोला जाता था।
कि जब डाकिये का अपने घर की तरफ
रुख मन में उत्सुकता भर देता था।

वो जमाना और था...
कि जब रिश्तेदारों का आना,
घर को त्योहार सा कर जाता था।
कि जब आठ मकान आगे रहने वाली माताजी
हर तीसरे दिन तोरई भेज देती थीं,
और हमारा बचपन कहता था,
कुछ अच्छा नहीं उगा सकती थीं ये।

वो जमाना और था...
कि जब मौहल्ले के सारे बच्चे हर शाम
हमारे घर, जय जगदीश हरे गाते
और फिर हम उनके घर
णमोकार मंत्र गाते।
कि जब बच्चे के हर जन्मदिन पर महिलाएं
बधाईयाँ गाती थीं.....
और बच्चा गले में
फूलों की माला लटकाए अपने को शहंशाह
समझता था।
कि जब बुआ और मामा जाते समय जबरन
हमारे हाथों में पैसे पकड़ाते थे,
और बड़े आपस में मना करने और देने की
बहस में एक दूसरे को अपनी सौगन्ध दिया
करते थे।

वो जमाना और था...

कि जब शादियों में

स्कूल के लिए खरीदे

काले नए चमचमाते जूते

पहनना किसी शान से कम नहीं हुआ करता था।

कि जब छुट्टियों में

हिल स्टेशन नहीं मामा के

घर जाया करते थे...

और अगले साल तक के लिए यादों का पिटारा भर के लाते थे।

कि जब स्कूलों में शिक्षक हमारे गुण नहीं हमारी कमियां बताया करते थे।

वो जमाना और था...

कि जब शादी के निमंत्रण के साथ पीले चावल आया करते थे।

कि जब बिना हाथ धोये मटकी छूने की इजाजत नहीं थी।

वो जमाना और था...

कि जब गर्मियों की शामों को छतों पर छिड़काव करना जरूरी हुआ करता था।

कि जब सर्दियों की गुनगुनी धूप में स्वेटर बुने जाते थे और हर सलाई पर नया किस्सा सुनाया जाता था।

कि जब रात में नाखून काटना मना था.....

जब संध्या समय झाड़ू लगाना बुरा था ।

वो जमाना और था...

कि जब बच्चे की आँख में काजल और माथे पे नजर का टीका जरूरी था।

कि जब रातों को दादी नानी की कहानी हुआ करती थी ।

कि जब कजिन नहीं

सभी भाई बहन हुआ करते थे ।

वो जमाना और था...

कि जब डीजे नहीं, ढोलक पर थाप लगा करती थी,

कि जब गले

सुरीले होना जरूरी नहीं था,

दिल खोल कर बन्ने बन्नी गाये जाते थे।

कि जब शादी में

एक दिन का महिला संगीत नहीं होता था आठ दस दिन तक गीत गाये जाते थे।

वो जमाना और था...

कि जब बिना रेल का

लंबा सफर पूड़ी,

आलू और अचार के साथ

बेहद सुहाना लगता था।

वो जमाना और था...

कि जब चंद खट्टे बेरों के स्वाद के आगे कटीली झाड़ियों की चुभन भूल जाए करते थे।

वो जमाना और था...

कि जब सबके घर अपने लगते थे.....बिना घंटी बजाए बेतकल्लुफी से किसी भी पड़ौसी के घर घुस जाया करते थे।

वो जमाना और था...

कि जब पेड़ों की शाखें हमारा बोझ उठाने को बैचेन हुआ करती थी।

कि जब एक लकड़ी से पहिये को लंबी दूरी तक संतुलित करना विजयी मुस्कान देता था।

कि जब गिल्ली डंडा, चंगा पो, सतोलिया और कंचे दोस्ती के पुल हुआ करते थे।

वो जमाना और था...

कि जब हम डॉक्टर को दिखाने कम जाते थे डॉक्टर हमारे घर आते थे,

डॉक्टर साहब का बैग उठाकर उन्हें छोड़ कर आना तहजीब हुआ करती थी।

कि जब इमली और कैरी खट्टी नहीं मीठी लगा करती थी।

वो जमाना और था...

कि जब बड़े भाई बहनों के छोटे हुए कपड़े खजाने से लगते थे।

कि जब लू भरी दोपहरी में नंगे पाँव गलियां नापा करते थे।

कि जब कुल्फी वाले की घंटी पर मीलों की दौड़ मंजूर थी।

वो जमाना और था...

कि जब मोबाइल नहीं धर्मयुग, साप्ताहिक हिंदुस्तान, सरिता और कादम्बिनी के साथ दिन फिसलते जाते थे।

कि जब टीवी नहीं प्रेमचंद के उपन्यास हमें कहानियाँ सुनाते थे।

वो जमाना और था...

कि जब मुल्तानी मिट्टी से बालों को रेशमी बनाया जाता था।

कि जब दस पैसे की चूरन की गोलियां जिंदगी में नया जायका घोला करती थी।

कि जब पीतल के बर्तनों में दाल उबाली जाती थी।

कि जब चटनी सिल पर पीसी जाती थी।

वो जमाना और था...

वो जमाना वाकई कुछ और था। ■

Courtesy: whatsapp

■ तसलीमा नसरीन

चार दिनों से यही हाल है। मैंने गोल किया, भोर-भोर नींद टूटते ही, कोई चीज नसों में गोल-गोल घूमती हुई, ऊपर उठने लगती है। मैं तन-मन की भरपूर ताकत लगाकर, उसे जितना भी नीचे धकेलने की कोशिश करती हूँ, उतना ही मेरी कोशिश पर व्यंग्य करते हुए, वह चीज ऊपर.. और ऊपर उठते-उठते, एकदम से जुबान को छूने लगती है, समूचे मुंह में भर जाती है। गले में खट्टे-खट्टे स्वाद का अहसास! आखिर दौड़कर बाथरूम में जाकर उकड़ूँ होना पड़ता है। इसके अलावा, दिन में भी आंखों के आगे, समूची दुनिया-जहान कम नहीं घूमती। पत्रिका पढ़ रही हूँ, खाना पका रही हूँ या बरामदे में उदास खड़ी हूँ-अचानक आंखों के सामने सारा कुछ गोल-गोल घूम जाता है। तब किसी चीजा का सहारा लेना पड़ता है या बैठकर या लेटकर, चक्कर खाती हुई दुनिया को शांत करना पड़ता है। नहा-धोकर, नाश्ता-पानी निपटाने के बाद, हारुन दफ्तर जाने के लिए तैयार हो रहा था। उसने हारुन को अपनी हालत बताई। यह बताते हुए उसके होठों की कोरों में टुकड़ा भर लजाई-शर्माई-सी मुस्कान भी झलक उठी। उस मुस्कान पर हारुन की नजर नहीं पड़ी, क्योंकि उस वक्त वह अपनी टाई बांध रहा था और उसकी आंखें आईने पर गड़ी थीं।

जब मैंने देखा कि मेरा सिर चकराने, उबकाई आने और उल्टियां करने की खबर सुनकर भी, हारुन ने आईने पर से अपनी आंखें नहीं हटाई, मुझे चूमने के लिए नहीं बढ़ा, मुझे बांहों में नहीं लिया, अपनी बांहों में लपेटकर उल्लसित नहीं हुआ और मुझे सीने से चिपटाकर समूचे कमरे में नाच नहीं उठा, तो उसके होठों की मुस्कान धीरे-धीरे विलीन होने लगी। बांहों के झूले में उठाकर नाचने का मंजर मैंने पहली बार शिप्रा के घर में देखा था।

उसे चौंका देने के इरादे से मैं पांव दबा-दबाकर, उसके कमरे की तरफ जा रही थी कि मैंने देखा, दीपू उसका पति, शिप्रा को बांहों में लपेटे समूचे कमरे में चक्कर लगा लगाकर नाच रहा था। उस आकर्षक दृश्य को देखकर, उसके मन में भी चाव जागा था कि यह दुनिया बेहद खूबसूरत है। काश, इस दुनिया में हजारों साल जीते रहने का मौका मिल जाता। दीपू ने जब अपनी बांहों के बिस्तर से शिप्रा को उतारा, शिप्रा ने मुझे खींचकर कमरे के अंदर कर लिया। दीपू उसकी बगल में ही खड़ा था। शिप्रा ने बताया कि जब उसने दीपू को खुशखबरी सुनाई तो उसकी आंखों में उल्लास माने उमड़ पड़ा था। आजकल सुबह-सुबह उसे उबकाई आती है यह सुनकर दीपू खुशी से नाच उठा। उस दिन दीपू दफ्तर नहीं गया। दिनभर

घर में जश्न मनाता रहा। मैं मुग्ध निगाहों से उसे निहारती रही। जब वे दोनों हंस-हंसकर एक-दूसरे पर ढलके पड़ रहे थे, मैं मंत्रमुग्ध होकर उन दोनों को देखती रही।

वैसे टाई बांधने में हारुन इतना अनाड़ी नहीं था कि कोई शब्द या वाक्य उसके कानों तक न पहुंच पाए या उसकी आंखें किसी का करीब खड़ा होना न देख पाए। टाई बांधने की उसकी लगन देखकर मैंने तटस्थ भाव से अपने को वहां से हटा लिया। हर रोज की तरह चांदी के टिफिन-डिब्बे में उसके लिए दो पीस डबल रोटी, दो उबले अंडे और सेब रखकर, उसके ब्रीफकेस में रख दिया। मेरी बात उसने शायद सुनी नहीं, यह सोचकर मैं दुबारा हारुन के सामने आ खड़ी हुई। हारुन उस वक्त टाई बांधकर, अब जूते पहन रहा था। हालांकि इतनी लगन से जूते का फीता बांधते हुए मैंने उसे पहले कभी नहीं देखा था। फिर भी फीते बांध लेने तक इंतजार करने के बजाए मैंने अपनी बात दुहराई। पिछले चार दिनों से अपनी गिरी हुई तबीयत दुबारा बयान की। इस बार भी वह शरमाई-शरमाई-सी मुस्कान दुबारा मेरे होठों की कोरों पर आ बैठी और इस बार भी हारुन ने उसकी मुस्कान की तरफ पलटकर नहीं देखा। जूते का फीता बांध लेने के बाद, मेरे मन में फिर एक उम्मीद जागी कि अब वह मुझे चौंकाते हुए वह मेरा हाथ पकड़कर, मुझे खींचते हुए घर के बाहर ले जाएगा, गाड़ी में बिठाकर समूचे शहर का

चक्कर लगाता फिरेगा; दफ्तर में फोन करके कहेगा, आज वह दफ्तर नहीं आएगा क्योंकि आज उसके लिए बेहद सुखद दिन है या घर में ही मुझे गोद में उठाकर नाचना शुरू कर देगा; घरवालों को आवाज देकर खुशखबरी सुनाएगा। इसके बाद, आने वाले बच्चे की सूरत कैसी होगी, बच्चे का नाम क्या होगा इस बारे में बतियाते-बतियाते वह पूरा दिन गुजार देगा। जैसे पहले-पहले दिन दीपू ने किया था। बहरहाल, अपने जूते का फीता बांधकर हारुन ने ऐसा कुछ भी नहीं किया। दफ्तर का काला बैग हाथ में लिए-लिए वह दरवाजे की तरफ बढ़ गया। मेरे होठों पर जो दूसरी बार मुस्कान आ विराजी थी वह गायब हो गई। यह सिर घूमना, उल्टी होना, आम सिर घूमने और उल्टी जैसा नहीं है, यह इशारा देते हुए हारुन इस बार भी सुन न पाए ऐसा कोई कारण न घटे, इस अंदाज में मैंने अपनी आवाज काफी ऊंची करते हुए तीसरी बार कहा, 'नहीं समझे, ऐसा क्यों हो रहा है? किस बात का लक्षण है यह?'

इस बार हारुन ने जुबान खोली, मगर आंखें नहीं खोलीं। आंखें अधमुंदी ही रहीं।

दरवाजे की तरफ आंखें गड़ाए हुए, उसने जवाब दिया, उल्टियां होने की दवा घर में मौजूद है, ले लेना।।

शिप्रा के लिए बांहों का झूला, मेरी आंखों के आगे झूल उठा।

'क्या कहा तुमने?'

हारुन ने मुझे उल्टियां बंद होने की दवा ले लेने का सुझाव दिया। उसका सुझाव सुनने के बाद भी मैंने दुबारा पूछा कि आगे क्या कहा, क्योंकि विश्वास न होने के बावजूद, मेरे मन में यह जांच-परख का चाव जाग उठा कि उसने क्या सच ही इसे आम उल्टी मान ली है। उसने क्या कहा यह दुबारा पूछने पर, वह अपने जवाब के बारे में दुबारा सोचेगा, शायद भूल सुधार करे या मन या दिगम में उल्टियां बंद करने के लिए, दवा लेने के बजाए कोई और प्रस्ताव या सुझाव दे। उसे दुबारा जवाब देने का मौका देकर, उसके मन की बात जानने की एक और वजह भी थी। हारुन जब बाहर निकलता था, उसके पीछे पीछे सदर दरवाजे तक जाना और दरवाजा जरा अधखुला छोड़कर खड़े रहना, रोज का नियम था। जब तक हारुन बाहर निकलकर आंख से ओझल नहीं हो जाता था, तब तक मैं वहीं खड़ी रहती थी। जब वह आंखों से ओझल हो जाता था, तब दरवाजे पर खील लगाकर घर की बहू, घर की तरफ मुखातिब होती थी। पहले ही दिन मुझे आगाह कर दिया गया था कि हारुन को पीछे से कभी आवाज न दूं। पीछे से आवाज लगाना अशुभ होता है। यह बात याद रखकर, आज भी दरवाजे पर खड़े-खड़े उसे जाते देखती रही। चूंकि आज कोई व्यक्तिगत दिन नहीं था, चूंकि ही वृहस्पतिवार की तरह आज भी वृहस्पतिवार था इसलिए मैंने कोई जश्न-वर्शन मनाने का सवाल नहीं उठाया। वैसे पीछे से एक

बार आवाज देने की चाह नहीं जगी, ऐसा भी नहीं था। एक बार उसे आवाज देकर यह पूछने का मन जरूर हुआ कि तुम क्या बिल्कुल ही नहीं समझे कि ऐसा क्यों हो रहा है? लेकिन मैंने नहीं पूछा। अमंगल की आशंका से अपनी चाह का गला घोटकर मैंने दरवाजे की खील चढ़ाई और घर की बहू ने घर की तरफ रुख किया। घर में दुनिया भर का काम पड़ा था। अभी तो घरवालों के लिए नाश्ते की तैयारी में जुटना था। रसूनी रोटी बेलेगी, चूल्हे के सामने खड़ी-खड़ी, मुझे ये रोटियां सेंकनी होंगी। वैसे रोटियां तो रसूनी भी सेंक सकती है मगर मैं रोटियां सेकूं तो घरवाले खुश होते हैं। मैं इस घर की बहू हूं, इस बारे में वे लोग निश्चित होते हैं। रोटी के साथ और क्या पकाया जाए, अंडे तले जाएं या कोई सब्जी तैयार की जाए। यह फैसला भी मुझे लेना पड़ता है। यह फैसला रसूनी भी ले सकती है, लेकिन अगर मैं लूं तो घरवालों को अच्छा लगता है। घरवाले खुश होते हों तो हारुन भी खुश होता है। बात दरअसल यह है कि मूल रूप से हारुन को ही खुश करने के लिए मैं पिछले डेढ़ महीनों से इस घर के सभी लोगों के लिए तीनों बेला खाने की तैयारी, घर-द्वार की सार-संभाल, कपड़े-लत्ते धोना वगैरह सारे काम किए जा रही हूं। सिर पर आंचल पिछले डेढ़ महीने में एक बार भी नहीं खिसका। सर से आंचल एक बार भी न खिसके तो घर के सभी लोग खुश होते हैं। घर के सभी लोग खुश हों तो हारुन भी

खुश होता है इसलिए।

लेकिन किसी भी वृहस्पतिवार की तरह आज भी वृहस्पतिवार ही था, नियम तोड़ने का कोई खास दिन भी नहीं था, फिर भी रसूनी को बावर्चीखाने में रोटी बेलते हुए देखकर भी उस तरफ न जाकर मैं सीधे अपने सोने के कमरे में जाकर, बिस्तर पर आ लेती। जैसे मैं अपने अंदर गोल-गोल घूमते हुए ऊपर उठने वाली चीज़ को रोकने की कोशिश में असफल रही थी। उसी तरह इस वक्त छाती चीरकर निकली हुई लंबी उसांस को भी मैं रोक नहीं पाई। मेरी आंखों के आगे शिप्रा का चेहरा तैर उठा और दिल के किसी कोने में हल्की-फुल्की ईर्ष्या, किसी चिड़िया की तरह घोंसला बनाने लगी। शिप्रा में ऐसा क्या है जो दीपू उसे गोद में उठाकर नाच उठा और हारुन ने सूखे सूखे लहजे में उल्टियां बंद करने के लिए कोई दवा ले लेने की सलाह दे डाली? शिप्रा क्या मुझसे ज्यादा पढ़ी लिखी है? ज्यादा खूबसूरत है? क्या वह प्यार करने के हुनर में मुझसे बेहतर है? मेरा कोई जात-शत्रु भी हो, वह भी यह कबूल करने को लाचार होगा कि रूप-गुण में, मैं शिप्रा से एक क्या दो काठी बढ़-चढ़कर हूं।

शिप्रा मेरे साथ एक ही स्कूल में पढ़ती थी, कालेज में भी साल भर साथ साथ पढ़ने के बाद परीक्षा दिए बिना ही, रंग में भंग करते हुए, अपनी ही क्लास के एक लड़के दीपू से ब्याह रचा लिया। चींटी की तरह गिनती के असबाब और कुछेक

बर्तन इकट्ठे करके, अपनी गृहस्थी चला रही है! खैर, प्यार तो मैंने भी किया था। मुहब्बत करके ब्याह मैंने भी किया था, निपुण हाथों से गृहस्थी मैं भी चला रही हूं। पान से चूना तक नहीं झरने देती। जिंदगी का हर दिन पति परमेश्वर के हुक्म और पसंद मुताबिक गुजरता है। दिन की क्यों, हर बेला, हर पल उनके हुक्म और पसंद मुताबिक। फिर भी विषमता आखिर क्यों? विषमता की वजह ढूंढ निकालने में भी मैं व्यर्थ हूं! लंबी उसांस भरने की एक वजह यह भी है कि दीपू ने शिप्रा को गुलशन के किसी क्लिनिक में भर्ती कराया। दीपू के नाते-रिश्तेदारों ने मंतव्य दिया कि इतने सारे रुपए खर्च करने की क्या जरूरत थी? सरकारी अस्पताल में भर्ती करता, तो काफी सारा खर्च बच जाता। लेकिन दीपू ने रिश्तेदारों की सलाह पर ध्यान नहीं दिया। उसके पास उतने रुपए भी नहीं थे। लेकिन उसे खबर मिली कि सरकारी अस्पताल में वक्त पर डाक्टर नहीं मिलता, डाक्टर मिल भी जाए तो बेड नहीं मिलता; भीड़ बढ़ जाए तो मरीजों को बेड से धकियाकर फर्श पर उतार दिया जाता है। इसलिए उसने अपने दोस्त से उधार लेकर शिप्रा को क्लिनिक में भर्ती कराया। मैं भी शिप्रा को एक दिन क्लिनिक में देखने गई थी। शिप्रा से ज्यादा मैं दीपू की व्यस्तता देखती रही। शिप्रा कब फल का रस लेगी, कब दूध, कब दबा, इन सबके बारे में दीपू काफी उत्तेजित नजर आया। वक्त पर वह सब कुछ उसके मुंह पर लगा देता

था। उसे खिलाने-पिलाने के बाद वह उसके बालों में हाथ फेरता रहा। उसके पेट पर नाक रगड़कर वह बार-बार दोहराता रहा—मेरा छोटू बाबू—सोना क्या कर रहा है? शिप्रा अगल हल्के से दर्द से भी कराह उठती तो वह दौड़कर डाक्टर को, डाक्टर न मिला तो नर्स को आवाजें देने लगता था। कभी नर्स, कभी डाक्टर आकर शिप्रा की जांच करता और दीपू को इतना परेशान न होने की सीख दे जाता था।

खूबसूरत—सी एक नर्स ने तो आंख भरकर यहां तक कह डाला, पहली-पहली बार बाप बनने वाले मर्द ऐसे ही परेशान नजर आते हैं।

दूर एक कुर्सी पर बैठी-बैठी, मैं यह सब देखती रही और मन ही मन शिप्रा की जगह अपने को बिठाकर मैं कल्पना करती रही, मैं चांद जैसे बच्चे की मां बन गई हूं, मन ही मन उस बच्चे को खूब-खूब प्यार भी करती रही।

अचानक मेरा सिर दुबारा घूम गया। देह के अंदर कोई गोला घूमते हुए ऊपर उठने लगा। मैं बाथरूम की तरफ दौड़ पड़ी और फिर उकड़ूं हो आई। घर में हारुन की मां, अब्बा, दो भाई-भाभियां, बहन-बहनोई, उनके बच्चे-किसी को भी खबर नहीं थी कि इसी घर में कोई इंसान इस कदर बीमार है। उसे उल्टियां हो रही हैं। उसक कोख में शायद बच्चा है। शायद क्यों, निश्चित तौर पर, वह मां बनने वाली है। ये सब लक्षण इसी बात के संकेत हैं।

बाथरूम से निकलते ही सामने खड़ी रसूनी पर नजर पड़ी। मुझे अंदाजा हो गया कि वह क्यों खड़ी है। घर वाले नींद से जाग चुके हैं। अब उन लोगों को नाश्ते का इंतजार होगा। अब उन्हें तश्तरी में गरम गरम रोटियां चाहिए, जबकि रोटियां अब तक सिकी ही नहीं क्योंकि रोटियां सेंकने में बावर्चीखाने में गई ही नहीं। रसूनी की आंखों में सवाल झलक उठा—क्यों? रसूनी से कुछ कहने की जरूरत नहीं पड़ी। वह मेरी आंख देखकर ही समझ गई कि आज बावर्चीखाने में जाने का मेरा मन नहीं है। रसूनी ने मुझे तसल्ली दी कि आज वह खुद ही रोटियां सेंक लेगी। अंडे भी तल लेगी और सबको नाश्ता भी करा देगी। वह मेरी सारी जिम्मेदारी पूरी निष्ठा से निभा देगी।

मैं दुबारा बिस्तर पर पेट के बल लेट गई। बाहर की तपती हुई धूप भी खिड़की की राह, बिस्तर पर आ लेटी। उस धूप में पीठ तप आई, मगर खिड़की का पर्दा खींचने का मन नहीं हुआ। पर्दा खींच दिया ता आकाश का वह टुकड़ा गुम हो जाएगा। वह टुकड़ाभर आकाश मुझे बेहद प्रिय है। दिन भर का कामकाज पूरा करने के बाद, मैं अपने कमरे में बैठी-बैठी, अपना बही बिता-भर आकाश निहारती रहती हूं। मन ही मन हर दिन ही पंछी बन जाती हूं और आकाश में उड़ती फिरती हूं। इतना नन्हा-सा आकाश भी अगर ढंक जाए तो मेरा दम घुटने लगता है। यह टुकड़ा भर आकाश भी अगर ढंक जाए तो मेरी अपनी दुनिया के नाम

पर कुछ भी नहीं बचेगा। हमारा कमरा, यानी जिस कमरे में मैं और हारुन रहते हैं। वह मकान के दक्षिण की तरफ है। कमरे से जुड़े बरामदे में, शाम के वक्त खड़े हो तो सरसराती हुई हवा मानो देह-मन बहला ले जाती है, उस बरामदे से हद-से-हद मकान की बगिया भर नजर आती है। बाकी सब पक्की दीवारें। रास्ते में आते जाते मुसाफिरों, दौड़ती हुई गाड़ी सवारियों को देखना मुझे बेहद अच्छा लगता है। हर पल ऐसी गतिशील जिंदगी की तस्वीरें देखते रहने का मन होता है। बगल में जिस बरामदे से सड़क नजर आती है वह रानू और हसन के कमरे से जुड़ा हुआ है।

शुरु शुरु में मैं एकाध दिन उस बरामदे में जा खड़ी हुई।

सास जी ने फरमाया, घर की बहू यूँ सड़क पर आते जाते लोगों को निहारती रहे, यह शोभा नहीं देता। इसके अलावा अड़ोसी-पड़ोसी भी थू-थू करेंगे।

हारुन को भी खुद सास जी से इतला दे डाली कि मैं मौका पाते ही सड़की की तरफ खुले वाले बरामदे में खड़ी रहती हूँ।

उनसे खबर पाकर, हारुन ने मुझे डांट पिलाई, तुममें क्या बिलकुल भी अक्ल नहीं है, झूमुर? तुम ज्यादातर भूल जाती हो कि तुम इस घर की बहू हो।

मैं बखूबी जानती हूँ, हारुन की यह बात सच नहीं है। इस घर में कदम रखने के बाद, कभी पल

भर के लिए भी मेरी यह मजाल नहीं हुई कि मैं सोचूँ कि मैं इस घर की बहू नहीं हूँ। यहां काफी धीमी आवाज में बात करना होता है, बिलकुल फुसफुसाहट! सिर्फ आवाज ही धीमी नहीं करनी होती बल्कि निगाहें भी झुकाए रखना होता है। कहीं किसी बड़े-बुजुर्ग की आंखों से आंखें न मिल जाएं। यहां आंखें मिलाकर बात न करना ही लायक और लक्ष्मी बहू का लक्षण है। वैसे लक्ष्मी बहू होना आसान नहीं है, यह बात मैं ब्याह होने के बाद बखूबी समझ गई हूँ। जिसे कहते हैं नस-नस में महसूस करना।

मेरे ब्याह के दिन हबीब एक लंबी सी टोपी पहने हिजड़ों की तरह नाच रहा था। उसका हाव-भाव देखकर मैं जोर से हंस पड़ी थी।

हारुन जुबान काटकर, दौड़ा दौड़ा आ पहुंचा और उसने डपटते हुए सवाल मुझसे पूछा, यह क्या हो रहा है? चीख क्यों रही हो?

‘चीख कहां रही हूँ? हंस रही हूँ।’

‘यह भी भला कोई ढंग है हंसने का? बगल में कमरे में लोगों के कानों तक आवाज पहुंच रही है।’

खैर, ब्याह से पहले मैं इसी तरह हंसती थी।

मेरी हंसी देखकर हारुन हमेशा ही कहता था, तुम न बेहद जिंदादिल हो! बेहद प्राणवंत! तभी तो तुम मुझे इतनी अच्छी लगती हो।

‘अच्छा? यह बात है?’

‘हां, सच!’ (क्रमशः)

दादा-दादी की कहानी

■ राज दुलारी कौल

दादा-दादी, नाना-नानी पितृ पक्ष और मातृ पक्ष की रीढ़ की हड्डी के समक्ष होते हैं, जितना महत्व बच्चों के जीवन में माता-पिता का होता है उससे कहीं अधिक दादा-दादी, नाना-नानी का होता है—चाहे वह घर हो या ननिहाल। घर ननिहाल में समाचार पत्र या पुस्तकें आदि यदि नजर आती हैं वह बुजुर्गों के कारण ही आती हैं। इनकी उपस्थिति घर में एक अनोखा अहसास कराती है। एम भावात्मक वातावरण इनकी उपस्थिति से घर या ननिहाल में फैला रहता है जो शब्दों से परे है, व्यक्त करना मुश्किल है। यह घर में ज्ञान के मोती बिखेरते हैं, घर को प्यार एवं खुशी से भर देते हैं, सफलतापूर्वक जीवन जीने का संदेश देते हैं। अपनी खामोश उपस्थिति से, बच्चों को कहानियां सुनाकर, भजन, गीत, चुटकुले, कहावतें, दृष्टांत, लघुकथाएं, मुहावरे आदि सुना सुनाकर वातावरण को खुशियों और जानकारी से लबालब भरकर। आज के व्यस्त जीवन में बच्चों को माता-पिता के साथ बिताने के लिए बहुत कम समय मिलता है। जब बच्चों को समय सुलभ होता है, माता-पिता व्यस्त होते हैं



और जब मां-बाप के पास थोड़ा बहुत खाली समय होता है तब बच्चे व्यस्त होते हैं, अपने स्कूल के कार्य के साथ और दूसरी और व्यस्तता के साथ। आजकल बच्चों को दादा-दादी/ नाना-नानी का साथ अधिक सुलभ होता है और माता-पिता का कम। पालन पोषण, खान पान, संस्कारों की निधि, अनुशासन की कूँजी, जीवन में आगे बढ़ने का प्रोत्साहन, आपसी प्रेम सम्मान की भावना का विकास, बड़े बुजुर्गों की इज्जत, कहानियों एवं ऐतिहासिक किस्सों के माध्यम से बच्चों को नानी-दादी के द्वारा सुलभ होता है जिससे उनके जीवन में एक विशेष परिवर्तन आता है। बड़े बुजुर्गों के माध्यम से, संस्कारों की पुष्टि बच्चों में होती है, उनकी दुआओं और प्रार्थनाओं से उनके जीवन रूपी दीये में तेल का संचार होता है। उनके प्यार और दुलार से उनमें भारत भूमि के संस्कार और रिश्तों की महत्ता संजोये रहती है। यह वह रिश्ता है जहां जोर जबरदस्ती की आवश्यकता बहुत निम्न मात्रा में आवश्यक होती है या ऐसे कहें कि न के बराबर होती है तो अतिशयोक्ति नहीं होगी। इनके आशीर्वाद, प्रार्थना एवं दुआएं समस्त

जरूरतों की पूर्ति करते हैं। नाना नानी, दादा दादी की कहानियां, प्यार भरी लोरियां, स्नेहपूर्ण थपकियां, हंसी मजाक का माहौल, प्यार के वातावरण तरकारियां और गर्म गर्म खानपान का स्वाद, नित्य नियम, अनुशासन भरा वातावरण बच्चों की दैनिक कार्यप्रणाली और आजीवन चरित्र शास्त्र में बदलाव लाने का काम करती है।

इसमें कोई दो राय नहीं कि परिवर्तन प्रकृति का नियम है। यह हर क्षेत्र में अवश्यमभावी है। यह एक व्यापक प्रक्रिया है इसको धार्मिक, राजनीतिक, नैतिक, मौलिक, सामाजिक क्षेत्रों में देखा जा सकता है। यह प्रकृति के द्वारा योजकबद्ध रूप में हो सकता है। एक एक सर्वकालिक घटना है, इस प्रक्रिया में समाज की संरचना एवं कार्यप्रणाली का एक नया जन्म होता है। इसके अंतर्गत मूलतः परिस्थिति वर्ग, स्तर तथा व्यवहार में अनेकानेक प्रतिमान बनते एवं बिगड़ते हैं। समाज गतिशील है और समय के साथ समाज में परिवर्तन अवश्यमभावी है। कुटुम्ब समाज के साथ जुड़ा हुआ एक आवश्यक भाग है। समाज में परिवर्तन समझो कुटुम्ब की प्रत्येक प्रतिक्रिया पर परिवर्तन है। रिश्तों पर, नातों पर, संबंधों पर, संस्कारों पर, विचारों पर, आचार संहिता पर इसका प्रभाव सुनिश्चित है। नाना नानी, दादा दादी के साथ पोते पोतियों, नाते नातियों के संबंध इसमें सम्मिलित हैं। यह रिश्ते प्रभावित हुए बिना

नहीं रह सकते, कदापि नहीं। समाज का भाग ही तो कुटुम्ब है। समाज में एक छोटा सा परिवर्तन कुटुम्ब में, रिश्तों नातों में एक बदलाव लाता है। सामाजिक परिवर्तन के कुछ स्तोत्र हैं जैसे खोज आविष्कार, प्रसार, पश्चिमीकरण, आधुनिकीकरण, भूमंडलीयकरण, आंतरिक विभेदीकरण आवश्यकता के अनुसार विशेष स्थिति में परिवर्तन आदि। कभी कभी इन परिवर्तनों को संबंधीय परिवर्तन का पर्याय माना जाता है। सामाजिक परिवर्तन पारिवारिक संबंधों में अवश्य प्रभाव डालता है। इस प्रक्रिया में समाज की संरचना एवं कार्यप्रणाली का एक नया जन्म होता है। इसके अंतर्गत मूलतः परिस्थिति वर्ग स्तर तथा व्यवहार के अनेकानेक प्रतिमान बनते एवं बिगड़ते हैं। समाज क्योंकि गतिशील है और समय के अनुरूप परिवर्तनों का आना अवश्यमभावी है। इसका परिणाम यही है कि दादी नानी जहां परिवार में एक पुस्तकालय, एक धार्मिक ग्रंथ, उपनिषद, कुरान, ग्रंथ साइंस का कार्य करती थी वहां डगमगाहट आने लगी है। नौकरियों के कारण स्थान अंतरण की वजह से संगठित कुटुम्ब व्यवस्था टूटने लगी, संकलित कुटुम्ब बिखर गए। 'मैं और मेरे दो' में बंट गए, दादा दादी, नाना नानी के बीच का संबंध दूरी आ जाने के कारण शीतल पड़ गया। आपसी दूरी संबंधों को ढीला की चुकी खाईयों की चौड़ाई इतनी

बढ़ गई कि एक दूजे के बीच के रिश्तों की गर्मी ठंडी पड़ती गई। नजर से दूर, दिल से दूर की कहावत सत्य में बदल गई। रिश्तों एवं संबंधों में ढीलापन, उदासीनता, बिखराव, शीतलता का आभास होने लगा। रिश्तों में दोनों पक्षों में शीतलता, दूरी, सामुदायिक परिवर्तन, संकोच, संबंधों की गर्मी, अपनापन ठंडी दिखाई देने लगी।

लेकिन यदि मैं अपना निजी अनुभव व्यक्त करूं तो मैं स्वयं एक नानी नाना, दादी दादा की परिधि में आ चुकी हूं, मैंने पांच पोते पोतियों, नाते नातियों को अपनी छत्रछाया में पाला है। अब वह ऐसी अवस्था में आए हैं कि अपने आपको संभालने में सक्षम हैं। उन पर हमारे संस्कारों की छाप लग चुकी है। अच्छे बुरे का अर्थ समझ गए हैं। सत्य प्रेम, करुणा का आंतरिक भाव समझ चुके हैं,

जीवन के अनुशासित पक्ष समझ चुके हैं। चरित्र की गरिमा पहचान गए हैं। परिस्थितियों से जूझना सीख चुके हैं, वह हमको देखकर संतुष्ट हैं। हम उनको देखकर प्रसन्न हैं। हम देख रहे हैं उनकी देखरेख हमारी निगरानी में हुई है उसका मीठा फल मिल रहा है। संस्कार और संस्कृति के लक्षण उनमें देखने को मिल रहे हैं, यह हमारी सफलता है।

विज्ञान और डिजिटल युग में वह कमी पूर्ण कर ली है जो हमारी तरफ से रह गई थी। वह समय के अनुरूप अपने जीवन को, पारिवारिक और तरीकों को अपनाते हुए उन्नति की और अग्रसर हो रहे हैं। वह इस बात को समझते हैं।

“दहशत से कुछ नहीं होता,
मेहनत से कुछ कुछ होता है,
रेहमत से सब कुछ होता है।” ■

स्वतंत्रता सैनानी त्रिलोकनाथ धर का निधन

स्वतंत्रता सैनानी त्रिलोकीनाथ धर का रविवार 25 अप्रैल, 2021 को निधन हो गया। वे 99 साल के थे। स्वर्ण पथ, मानसरोवर स्थित निवास पर उन्होंने अंतिम श्वास ली। 25 अप्रैल सोमवार दोपहर को स्वर्ण पथ मानसरोवर स्थित श्मशान घाट पर राजकीय सम्मान के साथ उनका अंतिम संस्कार किया गया। सांगानेर एसडीएम राजेश नायक, शिप्रा पथ मानसरोवर के एसएचओ महावीर सिंह, डीसीपी संजीव चौधरी ने त्रिलोकनाथ धर की देह पर पुष्प चक्र अर्पित किए। त्रिलोकनाथ धर को गार्ड ऑफ ऑनर दिया गया। पुलिस के जवानों ने श्रद्धाजंलि धुन बजाने के बाद हवाई फायर कर सशस्त्र सलामी दी। पुत्र मनीष धर ने मुखाग्नि दी। त्रिलोकीनाथ धर अपने पीछे पुत्र मनीष धर, दो पुत्रियों मंजू और वीना सहित भरापूरा परिवार छोड़कर गए हैं। त्रिलोकनाथ धर मूलतः श्रीनगर के रहने वाले थे। बाद में वे जयपुर आ गए।

कश्मीरी विस्थापित हिन्दू समिति के अध्यक्ष राजेश पंडिता, पूर्व अध्यक्ष कुलदीप धर, कोषाध्यक्ष विमल कोल, उप सचिव अजेय कोल, महासचिव सी एस भान, उपाध्यक्ष कुलदीप मुन्शी सहित अन्य पदाधिकारियों ने त्रिलोकनाथ धर के निधन पर शोक जताया।

एक था कामरेड

■ महाराज कृष्ण संतोषी

कामरेड की मृत्यु पर न कोई शोक सभा हुई न किसी अखबार में खबर ही छपी। हां, कुछेक साथियों ने घर जाकर शोक जरूर प्रकट किया। वैसे भी यह सब अर्थहीन था उनके लिए जो अब इस दुनिया में नहीं था... जब वे जिंदा थे तो कितने अकेले पड़ गए थे... तब किसी ने कोई सुध न ली... वे भी दिन



थे जब वे कश्मीर के वाम आंदोलन की अगुवाई करने वालों में से एक थे। एक तरह से मजहबी लोगों के बीच वे कुफ्र का लाल झंडा थामे हुए थे।

कामरेड का एक हिंदू नाम था। वे चाहते थे कि उनका यह नाम मिट जाए और दुनिया वालों के लिए सिर्फ मात्र कामरेड रह जाए। पर ऐसा कभी हुआ नहीं। पूरी जिंदगी वे इसी हिंदू नाम से पुकारे जाते रहे। उनके और साथी भी थे, जिनमें अधिकतर मुसलमान थे। उनके भी मुस्लिम नाम थे और अपना खुदा।

ये सन 1970 के आसपास की बात है। समय साम्यवादी था। हवाओं में इंकलाब की गूंजें सुनाई देती थीं जो मुझ जैसे नशयुवकों को अपनी ओर खींच रहे थे।

उन दिनों हमारे हिंदू कामरेड और मुस्लिम कामरेड बेहतर दुनिया के लिए जद्दोजहद कर रहे थे। कभी उनके बारे में तरह तरह की अफवाहें उड़ती थीं कि वे चीन गए हैं और माओ त्जे तुंग से

मिलकर लौट आएंगे। कभी कहा जाता कि वे नक्सली बनकर अमीर लोगों को मारने का मौका ढूंढते हैं। उन दिनों दड़ियल चेहरों पर भी शक किया जाता था। ऐसा माना जाता था कि वे इन कामरेडों की हमदर्द हैं। एक दिन पिता जी ने मुझसे पूछा कि क्या मैं भी “कुफ्र पार्टी” का मेम्बर हूं। वे कामरेडों की

पार्टी को इसी नाम से पुकारते थे। तब मैंने चुप रहना ही बेहतर समझा था और मेरी इस चुप्पी से तनिक सहम गए थे पिता जी। प्रत्यक्ष लेकिन कुछ नहीं कहा था। क्या उन्हें अपने दिए संस्कारों पर भरोसा था या वे इसे मेरी जवानी का जोश मान रहे थे जो एक दिन खुद ही ठंडा पड़ जाएगा।

समय बीतता जा रहा था और कामरेड तितर बितर होने लगे थे। कईयों को सरकारी प्रलोभन ने आकर्षित किया। कईयों को अपनी पारिवारिक मजबूरियों ने धर दबोच लिया था। पर हमारे कामरेड की सोच अभी जिंदा थी। वे अभी भी वर्ग संघर्ष और क्रांति की बातें कर रहे थे जिन्हें सुनते हुए हमारे खून में उबाल आने लगता था और दिमाग में खलल पैदा होता। इधर कुछ ऐसी किताबें भी हम पढ़ने लगे थे जो अधिकतर रूस से ही छापकर आती थीं।

कामरेड से जब हम पहली बार मिले तो ऐसा लगा कि उनके व्यक्तित्व में ऐसा कुछ भी तो नहीं

हैं जो एकदम प्रभावित करे। पर जब वे बोलने लगते तो सुनने वाले पर जैसे जादू छा जाता। हिंदू मुस्लिम मानसिकता के अनेक किस्से सुनाते हुए वे अंत में कबीर का जिक्र जरूर करते और अक्सर गुनगुनाने लगते 'लोको मति का भोरा रे' या कोई अन्य पद जो उन्हें उस वक्त याद आता।

उन दिनों कश्मीर में तसरुफदारों (प्रेतात्माओं) की घटनाएं अक्सर सुनने को मिलती थीं। मुल्ला-पंडितों के वारे न्यारे थे। घर वाले किसी भी हद तक खर्च करने को तैयार रहते थे। इलाज झाड़ू-फूंक से शुरू होता और एक समय ऐसा भी आता जब तसरुफदार सांप्रदायिक शक्ल में दिखने लगता। तब इलाज भी सांप्रदायिक हो जाता। मुसलमान रोगी के भीतर घुस आए हिंदू तसरुफदार को गाय का गोشت खिलाना ही एकमात्र उपाय रह जाता और हिंदू रोगी में घुस आए मुसलमान तसरुफदार को सुअर की चर्बी सुघाने की बात चलती। पंडित मौलवियों की यह चिकित्सा पद्धति आज भले ही खत्म हुई हो लेकिन सांप्रदायिकता की बीमारी अभी खत्म नहीं हुई है।

एक दिन हमने सुना कि कामरेड को पुलिस ने पकड़ कर कारावास में डाल दिया। यह सुनकर मैं बहुत डर गया था। क्या एक दिन मैं भी इसी तरह जेल में डाल दिया जाऊंगा?... और अगर जेल में चूहे हुए तो फिर मैं क्या करूंगा। बचपन से ही मुझे चूहों से डर लगता रहा है।

जब जेल से कामरेड छूटे तो वे बड़े स्वस्थ लग रहे थे। लगता था वहां की आबोहवा उन्हें काफी रास आई है। फिर एक दिन समाचार मिला

कि कामरेड शादी कर रहे हैं। हमें ताज्जुब हुआ पर साथ ही यह खुशी भी हुई कि वे हमारे गांव में एक नया स्कूल शुरू कर रहे हैं।

विचारधारा का आग्रह दूसरे साथियों में कमजोर पड़ता जा रहा था। कुछ तो कैरियर बनाने में जी-जान से लग गए थे और कईयों का मोहभंग हो रहा था। पर हमारा कामरेड अभी भी बेहतर दुनिया का सपना पाले हुए थे। इधर बंगाल के लाल बुद्धिजीवियों ने उनके एक निकटतम साथी को कश्मीर में पार्टी का सचिव इसलिए चुन लिया गया कि वह मुस्लिम समाज से आता था। हमें इस फैसले से बहुत निराशा हुई थी। क्या साम्यवादी विचारधारा में भी यह हो सकता है! यहां मुझे बीते दिनों की एक बात याद आ रही है। एक दिन मैं और मेरा मित्र अमीरा कदल में स्थित कम्यूनिस्ट पार्टी के दफ्तर पहुंचे। वहां एक मीटिंग होने जा रही थी। जब हम वहां पहुंचे तो चपरासी ने बताया कि मीटिंग का समय बदल दिया गया है। हमने जब पूछा कि इसकी वजह क्या है तो उसने बताया कि आज जुम्मा का दिन है और कुछ मेम्बर नमाज पढ़ने नजदीक की मस्जिद में जाते हैं। आखिर खुदा को भी तो खुश रखना है। हम यह सुनकर अवाक रह गए थे। उस समय शायद यह ख्याल मेरे भी भीतर आया था कि कहीं हम ही अपने ईश्वर को अकारण नाराजा तो नहीं कर रहे हैं। कामरेड भीतर ही भीतर अकेला पड़ता जा रहा था पर वे पस्त नहीं हुए थे। उनका विश्वास अटूट था। वे अक्सर साहिर की यह नज्म गुनगुनाते 'वह सुबह कभी तो आएगा।'

सन 1990 का साल शुरू हुआ ही था कि कश्मीर जेहाद के नारों से गूंजने लगा। ऋषि भूमि त्रस्त दिखने लगी। बंदूक की आवाजों से लोग सहमे सहमे से रहने लगे। लोग किसी अजनबी से तो दूर अपने मित्र परिजनों से भी कुछ कहने से डर रहे थे। अल्पसंख्यक लोग घर-गांव छोड़ रहे थे। पर कामरेड यहीं डटा रहा। उन दिनों को याद कर मैं आज भी यह सोचता हूँ कि दुनिया में हर कहीं अल्पसंख्यक इतना असुरक्षित क्यों हैं।

कामरेड कश्मीर में अल्पसंख्यकों का प्रतिनिधि था या नहीं, इसके बारे में कुछ कहना मुनासिब नहीं होगा। हां, वे बेहतर दुनिया का सपना देखने वालों का प्रतिनिधि जरूर थे। इधर झेलम नदी का जल गंदला ही नहीं रक्तिम भी हो चला था। रोज रोज दिल दहलाने वाली खबरें आती थीं।

कामरेड डर के इस माहौल में जीने का अभ्यस्त हो चला था। एक दिन उनके यहां एक नकाबपोश चला आया। साफ-साफ शब्दों में कहा— “स्कूल बेच दो हमारे आदमी को और यहां से रुक्सत हो लो।” कामरेड ने जैसे सुना ही नहीं। नकाबपोश ने अपनी बात दोहराई।

“मैं इस पर सोचूंगा” अब की बार कामरेड ने जवाब दिया।

“इस पर सोचना क्या है?” नकाबपोश ने रौबीले स्वर में कहा।

“यह स्कूल मेरा जमीर है। मैं अपने जमीर का सौदा कैसे करूं।” कामरेड ने धीमे-धीमे कहा था।

“लगत है आपको अपनी जान प्यारी नहीं

है।” यह कहता हुआ नकाबपोश चला गया था।

देखते ही देखते कामरेड अपने परिवार समेत विस्थापित हुए लोगों की पंजीकृत संख्या में बदल गए। जम्मू के पुराने शहर में वे किराए के एक कमरे में रहने लगे। उनके आने से हमने राहत महसूस की। जहां जिंदगी को खतरा हो उस जगह को छोड़ने का क्या गम? उस जगह से फिर कैसा मोह। जहां निभे जिंदगी वहीं घर अपना।

एक बार जब मैं उनसे मिलने गया, वे बरामदे में बैठे हुए कुछ पढ़ रहे थे। मुझे देखकर वे बिलकुल नहीं चौंके। एक हल्की सी मुस्कुराहट के साथ उन्होंने मेरा अभिवादन किया।

“कोई और किताब छपकर आई है आपकी?” उन्होंने पूछा।

“नहीं।”

“यह साथ वाली किताब कौन सी है?”

“हजार चौरासी की मां” किताब का नाम बताते हुए मैंने लेखिका महाश्वेता देवी का नाम भी बता दिया। इस बीच भाभी जी थरमस में चाय भरकर लाई। कामरेड जब चाय पीते थे तो दो-तीन कप एक साथ पीते। मगर आज कुछ बुझे-बुझे से वे दिख रहे थे। बात भी बेहद कम कर रहे थे। ज्यादातर ‘हूं’ ‘हां’ में ही जवाब देते हैं। ऐसे लग रहा था जैसे जीने का मोह ही न रहा हो। लौटने से पहले मैंने किताब भेंट की और कहा कि वे भी कश्मीर के साम्यवादी आंदोलन की पृष्ठभूमि पर ऐसा ही एक उपन्यास लिखें। सुनकर वे तनिक मुस्कुराए थे। यह मेरी उनसे अंतिम मुलाकात थी। ■

ओंकार की महिमा

■ ओंकारनाथ गंजू

हमारे धर्मग्रंथों में देवी देवताओं के नामों से पूर्व ॐ को जोड़ दिया गया है। जैसे ॐ नमो श्रीगणेशाय, ॐ नमः शिवाय, ॐ नमो नारायणाय, ॐ नमो देव्यै इत्यादि। विशेषकर बीजमंत्रों के आदि में ॐ पाया जाता है। ऋग्वेद का प्रथम मंत्र ॐ कार से आरंभ होता है— ॐ अग्निमीडे पुरोहितमः।



‘ईशावास्योपनिषद्’ के प्रथम मंत्र का आरंभ ॐ से होता है— ‘ॐ ईशावास्यमिदं सर्वम्’।

‘कठोपनिषद्’ में वर्णन आया है कि जब उछालक ऋषि का पुत्र नचिकेता यमराज से ब्रह्मतत्त्व का स्वरूप जानने की इच्छा प्रकट करता है तो यमराज उसे कहता है कि सारे वेद जिस प्रकार नाना छंदों से जिसकी स्तुति करते हैं, संपूर्ण तप, जप आदि साधनों का जो परम लक्ष्य है तथा स्वेच्छा से साधक निष्ठापूर्वक ब्रह्मचर्य व्रत का पालन करते हैं, उस पुरुषोत्तम परमात्मा का परमतत्त्व ‘ॐ’ है, यह ‘ॐ’ ही परब्रह्म परमात्मा की प्राप्ति के लिए सब प्रकार के आलम्बनों में से सर्वश्रेष्ठ आलम्बन है।

‘प्रश्नोपनिषद्’ में महर्षि पिप्पलाद अपने शिष्य शिविपुत्रः सत्सेकाम से कहता है कि ‘ॐ’ का जप, स्मरण और चिंतन करने से मनुष्य परब्रह्म पुरुषोत्तम को प्राप्त कर सकता है। इसी उपनिषद् में ॐ की महिमा के बारे में बहुत कुछ वर्णन किया गया है।

‘तैत्तिरीयोपनिषद्’ में कहा गया है कि जिस प्रकार अग्नि को प्रकट करने के लिए दो अरणियों (अरणी—एक प्रकार की लकड़ी होती है जिसको आपस में रगड़ने से यज्ञ के लिए अग्नि प्रज्ज्वलित की जाती है) का आपस में घर्षण किया जाता है उसी प्रकार अपने देह में अवस्थित परमपुरुष परमात्मा को प्राप्त

करने के लिए शरीर की नीचे की अरणि और ॐ को ऊपर की अरणि बनाकर निश्चलभाव से ‘ऊ’ का वाणी द्वारा जप एवं मन से उसके अर्थस्वरूप परमात्मा का निरंतर चिंतन करना चाहिए। इस प्रकार इस ध्यानरूप मंथन के अभ्यास से साधक काष्ठ में छिपी हुई अग्निल की भांति अपने मन में स्थिति परमेश्वर का साक्षात्कार कर सकता है।

श्रीमद्भगवद् गीता में कहा गया है: “ॐ इत्येकाक्षरं ब्रह्म व्याहरनयाम अनुस्यरन्। यः प्रयाति त्यजन् देहं स याति परभाग गतिम्।” अर्थात् जो इस ‘ऊ’ एक अक्षर का स्मरण करता हुआ अपना शरीर त्याग देता है, वह परमगति को प्राप्त करता है। इसी गीता जी में श्रीकृष्ण कहते हैं ‘प्रणवः सर्ववेदेषु’ अर्थात् सब वेदों में मैं प्रणव ॐ हूँ। अर्थात् प्रत्येक वैदिक मंत्र के प्रारंभ में भगवान को संबोधित करने के लिए प्रयुक्त दिव्य ध्वनि है। ॐ की विशेषता इनती उत्कृष्ट है कि गायत्री मंत्र जैसे

महामंत्र का आरंभ 'ऊँ' से होता है— ऊँ भूः भुवः स्वः ।

परमात्मा के अनेक नाम हैं: 'सहस्रनाम्ने पुरुषाय श्वाश्वते' इनमें ऊँ भी एक है। ऊँ का अर्थ है अवति इति ऊँ अर्थात् रक्षा करने वाला। जो रक्षा करता है वह ऊँ है। गीता जी के प्रत्येक अध्याय के अंत में ऊँ तत् सत् यही तीन शब्द दोहराए गए हैं जो परमपिता परमात्मा के पवित्र नाम हैं।

'महानिर्वाणतंत्र' में कहा गया है कि गृहस्थी हो या साधु जो भी 'ऊँ' तत् सत् इस मंत्र से कर्म आरंभ करता है उसको मनवांछित फल प्राप्त होता है। जप, होम, प्रतिष्ठा, संस्कार आदि समस्त धार्मिक क्रियाएं 'ऊँ तत् सत्' इस मंत्र के उच्चारण से सफल हो जाती हैं।

ऊँ का उच्चारण सर्वप्रथम क्यों किया जाता है? कहा जाता है कि सृष्टि रचने से पूर्व ब्रह्मा जी के मुख से ऊँ निकला। इस प्रणव की तीन मात्राएं अ, उ, म से त्रिपदा गायत्री प्रकट हुई है। अतः ऊँ सबका मूल है तथा इसी के अंतर्गत गायत्री तथा सब वेद हैं। जितनी वैदिक क्रियाएं की जाती हैं वे सब ऊँ का उच्चारण करके ही की जाती हैं।

विभिन्न धर्मों में भी ओंकार का वर्णन है। बौद्ध धर्म में 'ऊँ मणिपदेम हुम' मंत्र सर्वत्र पाया जाता है, जिसमें ऊँ को मणिपूरचक्र में अवस्थित माना जाता है। जैन धर्म में 'णमोकार' महामंत्र का शुभारंभ ऊँकार से होता है। सिख धर्म में 'एक ओंकार सतनाम' अर्थात् एक ओंकार ही सतनाम है इस प्रकार वर्णन मिलता है। 'ध्यानबिंदु' उपनिषद में कहा गया है कि इस मंत्र का जप किसी भी

अवस्था में किया जा सकता है। महान योगिनी लल्लद्यद कहती हैं—

अकुर्य ओंकार युस नाभि धरि,

कुम्भस ब्रह्माण्डस सुम गरि।

अकुर्य मंत्र युस च्यतस करि,

तस सास मंत्र क्याह जन करन।।

अर्थात् जो केवल एक ओंकार का ध्यान नाभि स्थान में करता है वह कुंभक और ब्रह्मांड के मध्य सेतु बांधता है। जो ध्यानावस्था को दृढ़ एवं निश्चल बनाने में उपयोगी सिद्ध होता है।

ऊँ का सस्वर उच्चारण एक ऐसी दिव्य ध्वनि उत्पन्न कर हमारे अंतर्मन में परमानंद की अनुभूति कराती है तथा सकारात्मक ऊर्जा का संचार कर ईश्वर के प्रति समर्पण की भावना को जाग्रत कराती है।

'भक्तिसूत्र' में नारद जी कहते हैं— 'भगवान के प्रति उत्कट प्रेम ही भक्ति है।' आज के इस आपाधापी जीवन में जो अकारण ही समयाभाव की दुहाई देकर भगवन्नाम के प्रति विमुख होते जा रहे हैं, उनके लिए 'ऊँ' का श्रद्धापूर्वक मानसिक जप, जो अल्पावधि में संभव है उनकी समय को बाधित नहीं कर सकता है। केवल संकल्प शक्ति को दृढ़ करने की आवश्यकता है। ईश्वर के प्रति भक्तिभावं तथा तथा प्रेमभाव गहरा होता दिखाई देगा। जीवन में सकारात्मकता का संचार होगा, आधियां तथा व्याधियां दूर होंगी, जीवन में महान परिवर्तन दृष्टिगोचर होगा।

अंत में ऊँ कार की महत्ता के बारे में कहा गया है— ऊँकारं बिंदुसंयुक्तं नित्यं ध्यायंति योगिनः। कामंद मोक्षदं चैव ऊँकारं तं नमाम्यहम्।। ■

काँशुर समाचार

कश्मीरी समिति, दिलि हुंद रेतुवार मैगज़ीन
(काँशुर बोग)

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यथ अंकस मंज़

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- कोशर लीला शॉयिरी हुंद पोतनज़र —बालकृष्ण सन्यासी
- सरवानंद कौल प्रेमी —रूप कृष्ण भट
- अन्दर अचुन —टी.एन. धर 'कुंदन'
- पंचास्ती —घनश्याम वांगनू

पनुन पानुँय छु पनुन दोस्त तूँ दुश्मन!

उद्धरेदात्मनाऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।।

(श्रीमद्भगवद्गीता अ. ६, श. ५)

अर्थ

पानय गछि पनुँनि पानुक उद्धार (थोद दर्जि हॉसिल) करनुक पाय करुन । पनुन पान गछि नुँ ज़लील करुन । यकीनन छु पानुँय पनुन बंध (म्यथुर) तूँ पनुन पानुँय छु पनुन शथुर (दुश्मन) ।



नुन्दुँ रेश्य सुन्द आबिहयात

क्याह करि दंदुँ रुस डुनिस
क्याह करि रैनिस तीर-कमान!
क्याह करि म्वखुँ हार हूनिस-
क्याह करि अँनिस पद्मान ।।
(कुलियाति शेखुल आलम, फुँ ३८,
अनु. ३५)

□□□



जुव बचावुन छु बोड सुवाब



बुजरगव छु वौनमत, जुव बचावुन
छु सय्ठा बोड सुबाव। पतिमि वरियु
तु खास करिथ पतिमियव कैंचव दोहव
प्यठ युस कोरोना वायरस किन
जबरदस्त वभा फहलयोव, तमि किन
छि भारतस मंज दोह दिश सासु बदी
लूख कोरोना वायरसु बेमारि हिंघ शिकार बनान
तु हतु बदी छि मौतस हवालु स्पदान। कोविड
कि अमि तांडव सृत्य छु लूकन यूत लरजह
चामुत जि नखर नेरनस छु हँफ। सॉरी छि
दारि बर त्रोपरिथ पनुनय्न पनुनय्न घरन मंज
अपैमित।

जुव बचावुन खॉतरह छि सॉरी लूख यी सोंचान
जि कम ख्यमव, मगर गम हैमव नु। जुव यूता
पनुन बचावुन पुन्य छु, सवाब छु तियूता सवाब छु
दोयमियन हुंद जुव बचावुन ति। तु यी वजह छु
जि अस्य छि वुछान जि लूख छि जरूरतमंदन
ख्यन, दवा, ऑक्सीजन सिलेंडर मुफ्त फराहम
करान। यिथ लूख छि नु सिर्फ पुन्य तु सवाब
जेनान, बल्लि छि लूकन हंघ जुव बचौविथ
इनसॉन्यतुक सबूत ति पेश करान। पूर भारतस
मंज छु हा हा वौथमुत। लूख छि परेशान तु कम

हैमत स्पुद्यमित। लूख छि त्रहरेमित।

मगर दपान अगर इनसान
होसलु तु हिम्मत करि, भगवान ति
छु साथ दिवान, “हिम्मत-ए-मर्दान,
मद्धदे खोदा” असि छु पनुन पान
मजबूत बनावुन।

असि छु अख ऐकिस होसलु बड़ावुन।
अख ऐकिस हैमथ दिन्य। यिम लूख बेशकीमती
इनसॉन्य जुव बचावनस मंज दोह रात कॉम
करान छि, असि पजि तिमन होसलु बडावुन
तु तिमन अथुरुट करनुच कूशिश कूरन्य। तु
यिम लूख यि सोचान छि जि तिम छि नु
मुशकिलचि यथ घरि अंदर लूकन मदद करनु
खॉतरह किहिन्य ति करिथ हैकान, तिम अगर
पनुनय्न घरन मंजुय रोजन, सु गोव तिहुंद
कोविड महामारी हंज चैन खत्म करनु खॉतरह
अख बोड द्युत। तिम गछन पान ति तु
दोयमियन ति कोविड वैकसीन करनावन्य तु
मुलकस अमि वोमा निशि नजात
दियावनावुन्य। पुनु जुव ति बचावुन तु
दोयमियन हुंद ति। ■

-एम.के. भट्ट 'निर्धन' (मोबाइल : 9910675782)

श्री रामकृष्ण कथा अमर्यथः

श्री रामकृष्णं सुंजि महासमाधि गछ्णुं पतुं

—प्रो. चमनलाल सप्रू

पुत्यमि प्यठु जॉरी...

बु क्याह वनुहा बैयि? म्ये कॅर छोपुं।

“अकि दोह करि तिमव म्ये मुतलख दरवाजुं बंद कॅरिथ कमरस मंज देवेन्द्र बाबू तु गिरीश बाबू हस सुत्य कथुं। योदवय तस वनव जि सु कुस छु सु त्रावि शरीर।”

मास्टर—अबु यि छु असि बूजमुत। असि ति छि तिमव यि कथ वारियाहि लटि वॅन्यमुंछ। काशी पुर ऑसुय च्ये अकि दोह सोय अवस्था सपुंज मुच, ऑसुय ना?

नरेंद्र—“अवुं तथ अवस्थायि मंज बास्यव जि म्ये छुनुं शरीरुय, सिरिफ छुस बुथ वुछान। श्री रामकृष्ण ऑस्य हे रिमिस कमरस मंज। म्ये सपुंज बोनुं यि अवस्था। सो अवस्था गॅछिथुंय ह्योत म्ये वदुन—यि क्याह गव म्ये? बुडुं गोपालन वोन ह्योर खॅसिथ तिमन—‘नरेंद्र छु वदुन ह्यवान।’

येलि बु समख्योस तिमन तु तिमव वोन, ‘वोन्य तोरयि फिकरि। अमापोज कुंज रोजिय म्येय निश।’ म्ये वोन, ‘म्ये क्याह गव यि?’

दोयम्यन बॅखत्यन कुन वुछिथ वोन तिमव, युथुय तस पताह लगि जि बु कुस छुस, सु थवि नु यि शरीर। म्ये छु सु मॅशरोवमुत तस। अकि

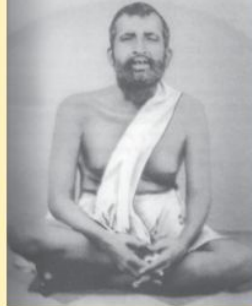
दोह ओस तिमव वोनमुत ‘चुं योदवय यछ्ख च्ये यियिय हृदयस (दिलस) मंज कृष्ण बोजुनुं। म्ये वोनमख—बु छुस नु कृष्ण—विष्ण मानान।’ (नरेंद्र तु मास्टर छि असान)

बैयि ति अख अनुबव सपुद म्ये कॅह मनश, चीज या जायि वुछिथ छुम बासान जि ज़न तु छि यिम म्ये ब्रोंठ वुछमुत्य पॅतिमस जन्मस मंज। अकि दोहु गोस बु शरत सुंद गरुं अमहर्स्ट बाज़र कलकता। तँतिय वोन म्ये शरतस—बु ज़न छुस बाँनु बाँनु अख अख चीज येमि गरुक परजनावान। युथभाव छुम पौदुं सपदान। गरस अंदरचि वतुं, कमरुं ज़न तु छि वार्याह कालुक म्ये वनि।

बु ओसुस पननि यछायि सान कॉम करान, तिम ऑस्य नु किंही ति वनान। बु ओसुस साधारण ब्रह्म समाजुक मेम्बर बन्योमत, च्ये छय ना पताह?

मास्टर—अवुं बु छुस जानान।

नरेंद्र—तिम ऑस्य जानान जि तौत छि ज़नानुं ति गछान। कांह ज़ोन हैकि नु ज़नानन ब्रोंह कनि ध्यान कॅरिथ। अवुं किन्य ऑस्य तिम ब्रह्म समाजिच टीका (नौकुं चीनी) करान। मगर म्ये ऑस्य नु तोर गछनस प्यठ ठाख करान। हों



अकि दोह वोनुख म्ये ज़ियि नु राखालस वनख
जि बु छुस मेम्बर बन्योमुत। नतुँ गछि तस ति
तोर गछनुँच मरजी।

मास्टर—चोन मन छु दोर। तवय कोरनय
नु च्ये तोर गछनस ठाख।

नरेंद्र—स्यठाह दोख तु तकलीफ चालनुँ
पतुँ छम यि अवस्था प्रॉवमुँच। मास्टर महाशय,
त्वहि छु नु युथ कांह तकलीफ प्योमुत चालुन।
बु छुस ज़ानान जि दोख तु तकलीफ तुलनुँ
वरॉय छुनुँ कांह दयस पान पुशरान—

“अछा फलॉन्य नफर कोता हलीम तु अहंकारुँ
(गमंड) रोस छु। तैमिस मंज कौचाह नरमी छि!
तोह्य ह्येकिवुँ मे वनिथ जि म्ये मंज किथुँ पॉठ्य
यियि हॅलीमी?”

मास्टर—तुहुंदिस अंहकारस मुतलख ओस
तिमव वोनमुत जि यि कोहुंद अंहकार छु?”

नरेंद्र—अम्युक मतलब क्या गव?

मास्टर—श्री रामकृष्ण सुंदि वननुक मतलब
छु जि भगवाननुँय छु च्ये मंज यि अंहकार
अवय बैरिथ थोवमुत, तिम करनावन पननि वार्याह
कामि तुहंदि जॅरियि।”

वोन्य ह्येचुँन बैयन बैखत्यन हुंज कथ
सपदुँन्य। विजय गोस्वामी तु ब्येयन हुंज।

नरेंद्र—विजय गोस्वामी हस मुतलख ओस
तिमव वोनमुत, यि छु दरवाज़स प्यठ ठुक—ठुक
करान।

मास्टर—तम्युक मतलब गव सु छुनुँ गरस

अंदर चामुत।

मगर श्यामापुकुर किस गरस मंज ओस
विजय गोस्वामी हन वोनमुत—‘म्ये ऑस्यमव ढाका
तोह्य यिथय पॉठ्य, येथ्य शरीरस मंज वुछमुँत्य।’
तमि विजि ओसुख चुँति त्यथ।

नरेंद्र—“देवेंद्र बाबू, राम बाबू यिम त्रि त्रावन
समसार (त्याग करन)। बडुँ कूशिश छि करान।
राम बाबू हन वोन लोत पॉठ्य दोयि वेंहुँर्य त्रावुँ
यि समसॉर्य लोह लेंगर।”

मास्टर—दोयि वेंहुँर्य? शायद शुर्यन हुंद
बैन्दुबस्त कैरिथ।

नरेंद्र—बैयि दियि मकानुँ किरायस प्यठ। तु
पतुँ हेयि ल्वकुट मकानुँ। कोरि हुंद खंदर
वरतावनस अंग—ऑशनाव।

मठस मंज छि काली तपस्वी सुंदिस कुठिस
मंज जुँ बैखुँत्य बिहिथ। तिमन मंज छु अख
त्यॉगी तु अख ग्रेहस्थी। दोशवय छि 24—25
वेंहुँर्य। दोशवय छि पानवॉन्य कथुँ करान। अमिय
सातुँ पेय मास्टर ति वॉतिथ। तिम रोजन मठस
मंज त्रेन दोहन। अज छि ‘गुड फ्राई डे’ वखुँत
आसि सुबहुँचि ऑठ बजे। मास्टरन कोर यिथुँय
ठोकुर कुठ गॅछिथ श्री रामकृष्ण सुंदिस फोटूहस
प्रणाम। तमि पतुँ आय नरेंद्र तु राखाल बेत्रि
बैखत्यन सुत्य मीलिथ आय तैथ्य कमरस मंज
तु बीठ्य। दोशवुँन्य बैखत्यन सुत्य ऑल्यवाख
कैरिथ लेंग्य तिहुंज कथ—बाथ बोजनि। ग्रेहस्थी
बैखुँत्य छु यछान संन्यर्यॉस्य बनून। मतुँक्य बाँय

छि तस समजावान जि सु मु त्रॉविन ग्रैहस्थ।

त्यॉगी (साद) भक्त-कर्म यिम कॅह छि, छॅन कॅरिथ। करनुं पतुं मौकलुनय तिम।

अँक्य ओस बूजमुत जि तस आसि नरकस गछुन। तँम्य प्रुछ अँकिस यारस जि नरुक क्युथ छु आसान? यारन तुल म्येचि टुल तु ह्योतुन नकशुं बनावुन। नरकुन नकशि बनोवनुं कुनि तँम्य जि अँम्य नफरन द्युत अथ नकशस प्यठ डुलगोन तु वोनून, “चलो, म्ये मौकलोव नरुख बूगिथ।”

ग्रैहस्थी भक्त—म्ये छनुं ग्रैहस्थी जान लगान। अहा! तोह्य किथुं छिवुं जबर पॉठ्य रुजिथ।

साधु भक्त—चुं क्याह छुख वोरान? योदवय यछान छुख तु नेरान कोनु छुख ग्रहस्थुंकि जंजालुं मंजुं, नतुं बेह तु कर भूग तुल मंजुं ग्रैहस्थुक।

शशि मौकल्यव नवि बजि ठोकुर कुठि पूजा कॅरिथ।

काह बजेयि। मटुंक्य बाँय आय वारि वारि गंगायि मंजुं श्रान कॅरिथ लॉगिख साफ पलव तु प्रथ कांह संन्सॉस्य गव ठोकुर कुठिस मंजुं श्री रामकृष्ण सुंदिस फोटवस नमस्कार कॅरिथ लोग ध्यान करनि।

भोग अर्पण कॅरिथ ख्यव मठक्यव बायव प्रसाद (नॅवीद) मास्टरन ति ख्यव तिमन सुत्य बतुं।

सन्ध्या वख वोत। धूनी (कंटुंगन जॉलिथ) सपुंज आरती। ‘दानवन हुंदिस कमरस’ मंजुं छि राखाल, शशी, बुडुं गूपाल तु हरीश बिहिथ। मास्टर ति छु। राखाल ओस वनान जि श्री रामकृष्णस भोग (नॅवीद) अर्पन करनुं विजि गछि ह्यस थावुन।

राखाल—(शशि हस तु बेयन कुन)—अकि दोह ख्यव म्ये तिमन अर्पण करनुं ब्रॉठ नाशतुं। तिमव वोन म्ये कुन—‘बु छुस नुं च्ये कुन ह्यकान वुछिथ। च्ये किथुं कॅन्य कौरुथ यि? म्ये ह्योत वदुन।

बुडुं गूपाल—म्ये ह्योत अकि दोह तिहिंदिस बतस प्यठ ज्यूठ शाह। तमि पतुं वोन तिमव—‘जि यि बतुं तुलिथ।’

मास्टरस सुत्य छि नरेंद्र वरंडाहस प्यठ ओरुं यार करान। दोशवय छि वार्याहन कथ पयुर दिवान। नरेंद्रन वोन—बु ओसुस नु किंही मानान।’

मास्टर—क्याह? भगवानुं सुंघ रूँफु?

नरेंद्र—यि तिम वनान आँस्य, गोडुं ओसुस नु बु वार्याह कथुं मानान। अकि दोह वोन तिमव, ‘त्यैलि क्याजि छुख, चुं योर यिवान।’

“म्ये वोनूख—‘तुहुंद दर्शुन करनि; तुहुंजुं कथं बोजनि नुं।”

मास्टर—तिमव क्याह वोन तथ?

नरेंद्र—तिम सपुंघ स्यठाह खोश।

(पुत्यमि प्यठु जॉरी...)

शहीदन श्रधांजली – सरवानंद कौल ‘प्रेमी’

प्रेम नाथ ‘शाद’

नमस्कार अँस्य करव पनुन्यन शहीदन
अँछन मंज ओश बरव पनुन्यन शहीदन ॥
वँथिव अरपन करव श्रधायि हुँद्य पोश
परन सॉरी पैमव पन न्यन शहीदन ॥
बँली जुव दिथ लछन सासन रोछुख ज़ूर
ति कति हूरिथ हेकव पनुन्यन शहीदन ॥
बबन माजन बेन्यन बायन छलव ओश
भरुसा सुय दिमव पनुन्यन शहीदम ॥
यिमव स‘नहॉर्य अ‘रव ल्यूख इतिहास
गवाह बुतराथ छेव पनुन्यन शहीदम ॥

तिमव बोर खूनि जिगरुक रंग गुलालन
डेकस टिकु जोर गुलव पनुन्यन शहीदन ॥
दरखशान छिव अमर छिव जाविदान छिव
दिलन मंज छिव वनव पनुन्यन शहीदन ॥
गेवन ग्वन वाँसुवादन पीर दर पीर
महान अतम वनव पनुन्यन शहीदन ॥
वँगरिन दय वेशनु भवनस मंज तिमन जाय
रुहन शॉती मंगव पनु न्यन शहीदन ॥
तिहुन्द शुकरानु ‘शादा’ शूबि लॉजिम
करव यूताह हेकव पनुन्यन शहीदन ॥

श्रधांजली

शहीद सरवा नंद कौल ‘प्रेमी’

रोशन लाल ‘रोशन’

बूज्यमुत्य छिम ग्वन स्यठा ‘प्रेमी’ सुँद्य पँर्यमुत्य ति छिम
लोलु होत, मँछयलि अनहारुक कलमकार, थोद अँलिम ॥
ओसुस बु तैलि अदबस अंदर शुर्य बाशि करवुन येलि वुछुम
मंज बाज़रस अकि दूहु वुछिथ म्वनि मीठ्य वँर्यनम याद छिम ॥
असुवुन तसुंद म्वख , बा अदब, मँदुर ज़ेव, नज़र श्रूच
शूबिदार तिथ्य हिव्य स्वखनवर स्यठा कम वुछ्यमुत्य मे छिम ॥
जॉलिमन बरदाश मा गव ,पुचनिथुय येलि न्यूख गुल
हंगामु त्युथ बरपा सपुद दिलुकी ज़खुम वुनि ताज़ु छिम ॥
स्वनुहॉर्य हरफव लीखिथ थोवुन इतिहास ‘रोशन’ पोशिवुन
कति सॉ बनन बेयि पूशिल्य चमन तै रँसिल्य इज़हार तिम ॥

कोशर लीला शॉयिरी हुंद पोतनजर

-बालकृष्ण सन्यासी

परमानंद छु वनानः कर्मभूमिकायि
दिजि धर्मुक बल
संतोषी ब्यसालि बवि आनंद फल
द्वयि प्राण धन तु रात दांदु जूरुय
वाय

कुम्बुके कुरु ज़ोर तिमनुय लाय
हलुकर युथनु रोज़ि ब्यूठ कांह रचल
संतोषि ब्यालि बवि आनंद फल
कथ छे सेज जि कुम्बक प्राणायमकि कमचि

सुत्य गछन प्राण तु अपाण कोबूहस मंज युथ
ज़न अंदुरु सिरियि ग्वण चंद्रम ग्वनस होमुरावि
जि प्राण तु अपाण अचन ईडा तु पिंगलानाडी
किन्य सुशुमना नाडी मंज तु पतु सँहँसशरस
मंज। सँहँसार मॉन्यतोन सु पम्पोश यथ सास
वँथशर छि तु युस पतु फवलान छु। जीवस छु
यिथुकन्य अथ क्रैयायि मंज रूजिथ संतुष्टी
हॉसिल सपदान तु परमधामस मंज छु सु परमु
आनंदस मंज रोज़ान। वुछिवय तु यि थीहिव्य
व्यचार छि ब्रोंहकुन ति सान्यव वारियाहव
लीलागो शॉयिरव इसतेमालस मंज अँन्यमुत्य।

सहिब कोल युस सदाहिमि सदी हुंदि
ग्वडुकालुक नामवर बक्ति शॉयिर छु ओसमुत,



छु कृष्ण बक्ती मंज लीन ओसमुत।
तमि सुंज कृष्ण अवतार चरयत छे
शाहकार लीलायन मंज शुमार करनु
आमुच। अथ लीलायि मंज छु
भगवान विष्णु सुंद कृष्ण रूपस मंज
यिनुक ज़िकिर ति तु कृष्ण संजि
म्वरली हुंजि आवाजि प्यठ गूपियन हुंजि
देवानगी हुंद मंजर ति द्रुंठ गछान। पमिक्य
कँह मिसरु—

तनु मनु लँगिथ वैष्णु ध्यानस तय
बोज कृष्ण अवतारुक कारण
वैष्णु बोय किथु आव कृष्ण जन्मस तय
लागस बु दसतय दस्तय पोश
गूपियन वैह लोग लजि मतनस तय
मच ज़न कुल्यन लजि प्रछने
नेब कुनि आसिना बालकृष्णस तय
लागस बु दसतय दसतय पोश
युस लागि कृष्णजून्यन पादन तय
तस करि कृष्णजू सॉरय व्यपकार
य,ति युस न्यथ वाति व,ष्णभ भवनस तय
लागस बु दसतय दसतय पोश।
कोशैल्यायि हुंदि गूरू गूरू

पुरयो राम रामय
 करुयो गूर गूरय
 कोतू गोहम च त्रौविथ
 कसू ह्यक् सीर बौविथ
 अनी कुस मनुनौविथ
 करुयो गूर गूरय
 अँछन हुंद गाश कोत गोम
 सिरी प्रकाश कोत गोम
 कँह ति छम न आश कोत गोम
 करुयो गूर गूरय।

यिम बाव मे प्यठुकनि जौहिर करुय यिम
 छि प्रकाशराम कुस्य गौम्य सुंदि रामायण मंजुक्य
 बाव। प्रकाशरामन छि अथ मंजु कोशेल्यायि
 हुंद व्यदाख, सीता मातायि हुंज वत्रुवासय तु
 अयोध्यायि हुंज स्व दुह्य छयतय बैतरि ति
 दर्शवमुच खसु रामचंद्रनि वनुवासु पतु तति
 रूनुमा सपुज। सु छु वनान—

अशि कनि ज्वयि ज्वयि रथ छस बु हारान
 सीता रामचंद्र प्रारान छय
 लशि नार गौंडनम मेहो ओश हारान
 पशि कोनु हन हन नारु नार गयि
 चारु कर तारु तर चंदरन तु तारन
 सीता राम चंद्र प्रारान छय।

प्रकाशराम कुरगौम्य छु अरदौहिमि सदी
 हुंदि ग्वडकालुक बक्ती शौयिर येमिसुंद काशुर
 रामायण कौशर्यन स्यठाह प्रेयिवुन छु हालांकि

कौशरिस मंजु छि अलुपलु दँह रामायण लेखन
 आमुत्य।

वासदेव जी ति ओस परमानंदनि कृष्णजू
 राजदाननि तु प्रकाशराम कुस्यगौम्यजि आयि
 लीलायि लेखान। भगवान शिवस, भगवान रामस
 तु कृष्ण रूपस मंजु वैष्णु अवतारस कुन रजू
 सपदुन तु लीला रूपी बावु पोश ह्यथ लीला
 शौयिरी बैरचर करुन ओस तसुंद प्रथ दुहुक
 शोगुल। सु छु वनान—

कर यी मे कुन गिंदुन दिमस चंदनहार
 आदि शक्ति शिवजियस नमस्कार
 ओमुय आदि ओमस अंदर पंचाकार
 ओमुय जगत दौरिथ, केवल निराकार
 ओमुक न्यरणय कुस वनि ब्योन ब्योन छुस
 व्यस्तार

ओमस पार्य ओमस हर मुख नमस्कार
 आदि शक्ति शिवजियस नमस्कार।
 बैयि अँकिलीलायि मंजु छि यिम कँह शार
 पेशः

शरण चान्यन पंकजपादन,
 वरान सैद्यन संतन तु सादन।
 ख्यमा कर सान्यन अपरादन,
 हरे राम नारायण वासदेव।

अलकश महिमा चान्य क्याह वनय, मनु
 बौव वौणी तौत नु वातुनुय। पानय ज्ञानख बु
 क्योहो वनय हरे राम नारायण वासदेव। बैयिस

जायि छु वासदेव जी आध्यात्म याने मनस
कापि रटनुच कथ करान। सु छु वनान—

हे जीवु कथ प्यठ मन भ्रमरोवुथ
चेय कोनु जोनुथ दातु छु दय
अपुज मोनुथ तु पौज रावुरोवुथ
पौज कोनु मोनुथ सँहजुय क्रय
अंद कुन रुजिथ मन मंदछोवुथ
चेय कोनु जोनुथ दातु छु दय।

मतलब छु साफ जि दयस प्यठ नु यछ
पछ थवन्य तु अपजिस लोहलंगरस लोर रोजुन
छि जीवस छरटु छरठ करनावान।

त्रुवाहिमि सदी तु च्चदोहिमि सदी मंज बक्ती
शौयिरी तु सूफी शौयरी मुलकुक्यन मुखतलिफ
हिसन मंज थनु पेयि तमिकि असरु निश रुज
नु कशीर ति दूर केह ति। पंदाहिमि सदी प्यठ
सदोहिमी सदी ताम सपुद मुलकस मंज हिंदी
अदबुद व्यस्तार तु यि फांफल्यव यिथुपौठ्य
जि शुरोहिमि सदी मंज लीछ सूरदासन
“सूरसागर” नौव्य शाउ सौम्बरन तु अथ्य सद
मंज लीछ तुलसीदासन “राम चरित्र मानस”
नाव्य शाउ सौम्बरन ति। यिमन द्वनवुनी शाउ
सौम्बरनव त्रोव वारियाह हदस ताम सान्यन
कौशर्यन लीला गो शायिरन प्यठ ति असर।

कशीरि हन्यद्यन लोलागो शौयिरन प्यठ छु
शैव मतुक असर ति द्रुठ गछान। कौशर्यन

लीलायन मंज शिव संजि बक्ती हुंद निराकार
तु स्वगुण बाव याने द्वनवन्य रूपन मंज शिव
सुंज व्वापासना करन्य छु यमि कथि हुंद सबूथ
जि शैवमतुय असर छु टाकारु पौठ्य सान्यन
लीलागो शौयिरन प्यठ प्योमुत। वनपोहुक्य नामवर
कौशिर्य शौयिर यिम संस्कृत ज़बौन्य हुंद
ऑलिम तु कश्मीर शैव मतस प्यठ यछ पछ
थवनवौल्य ऑस्य, छि वनान—

“ब्यल तय मादल व्यनु ग्वलाब पंपोश दस्तय
पूजायि लागस परमु शिवस शिवनाथसतय।

पूजायि लागस परमु गिवस शिवनाथसतय
कृष्ण जू राजदानन्यन लीलायन मंज छु शिव
शक्ति हुंद प्रेम तु तिहुंजुन मुखतलिफ मुद्रायन
हुंद जिकिर ति करनु आमुत सु छु यिति
मानान जि हरगाह ब्रह्मा, विष्णु तु महेश
अस्य त्रनप अलग अलग रूपन मंज पूजान
छिन ताहम छु यिमन त्रनवुनी हुंद स्वरूप
कुनुय। शिव पार्वती हुंद खांदर छु पंडित
कृष्ण जू राजदाननि खौतुरु मसरतुक्य चिह
पौदु करान तिक्याजि तैमिस छु बासन जि
स्व विज छे त्रन जगतयन याने त्रन लूकन
हुंदि कुद आसुनुक बास दिवान तु यिथुकैन्य
छि अस्य त्रिलोकीनाथस ब्रोंकहनि नमान तु
लौलु तु मायि सान पूजा करान।

(ब्रोंठकुन जौरी)

गाशिर्य मीनार

सरवानंद कौल प्रेमी

- रूप कृष्ण भट

सरवानंद कौल ज़ाव कॅशीरि हंडिस मशहूर सेहत अफज़ा मुकाम क्वकरनागु प्यठु लग बग त्रे किलोमीटर दूर सोफ शाली गामस मंज़ 14 नवंबर 1924 मंज़। मॉलीस ओसुस नाव गोपी नाथ कौल युस ओसूद मंद आसनस सुत्य सुत्य पोरमुत ल्यूखमुत इनसान ओस। दपान सु ओस तथ सॉर्यसुय अलाकस मंज़ ग्वडन्युक मैट्रिक पास युस मास्टर बन्योव मगर पतु त्रॉवुन मास्ट्री तु कॅरुन दुकानदोरी। लेहाज़ा ओस सरवानंदस गरस मंज़ परनुक लेखनुक जान माहोल। सु छु पनुनिस मॉल्यसुय पनुन ग्वडन्युक गोरू मानान। सरवानंदन्य मोज गुज़रेयि येलि सु सिर्फ पांचु वुहुर ओस मगर तमि बावजूद आव सु स्कूल सोज़नु। इबतिदोई तॉलीम पॅर अॅम्य गामकिसुय प्रॉमरी स्कूलस मंज़ पतु कौरुन अनंतननाग किस मिशन स्कूलस मंज़ मैट्रिक पास तु सिरीनॅगरु कौरुन ब-ए, म-ए तु बी-एड पास। पनुनिस ल्वकचारस मुतलक छु सु लेखान “ म्याॅनिस ल्वकचारस दोरान ऑस्य सॉनिस मुशतरक गरस बे शुमार ख्वदा दोस, महातमा, सादू संत यिवान तु वारयाहन द्वहन अॅती रोज़ान। गरिकि दारमिक तु रूहॉनी माहोलुक असर प्यव मे ल्वकचार पानय तु ब्रॉहकुन रूज़ अमिच छाप दवहु खोतु दवहु हुरान।”

सरवानंद कोलस आव 24 वुहरिस उमाजी नावचि लॅडकी सुत्य य्वसु सोफस नॅज़्यदीख हांगलग्वंडिच रोज़न वाजन्य ऑस नेथुर करनु। सरवानंदन कॅर ग्वडु खादी बंडारस मंज़ लगबग ऑठ्न वर्यन मुलॉज़्यमत तु अथ दोरान आव सु कॅशीरि नैबर पंजाब, हरियाणा तु दैहली ति तबदील करनु। पतु आव सु कॅशीरि वापस तु बनेयस माशट्री हुंज़ नोकरी। वारयाहन स्कूलन हुंज़ माशट्री पतु गव सु हेड

मास्टर सुंदिस ओहदस प्यठ रिटोर। सरवानंद कौल ओस अख कॉबिल तु हमदरद, माशटर तु अख ख्वश मिज़ाज, यार बाश इनसान। माशट्री हुंदिस दोरस मंज़ छि यिमव कॉफी नामवर शखस परनॉव्यमित। यिमन मंज़ सोन मशहूर अदीब गुलाम नबी आतश ति शॉमिल छु। ज़िंदगी हुंद्यन मुखतैलिफ मरहलन दोरान छु तिमव बडयन बडयन शखचियतन सुत्य मुलाकात कोरमुत यिमन मंज़ महातमा गांधी, जवाहरलाल नहरू, मोलाना आज़ाद, अली मोहमद जिनाह, शेख मोहमद ओबदुला, बखशी मुलाम मोहमद, इंदरा गांधी, राजीव गांधी, राबिंदर नाथ टैगोर, हरिवंश राय बचन, सरदार जाफरी तु बलराज साहनी बेत्री शॉमिल छि।

अकि द्वहु येलि सरवानंद कौल शायरि कश्मीर मेंहजूरस समखनि मित्री गाम गव महजूरन पृछनस ओरदू पॉठ्य “अप का तारुफ?” येम्य दयुतुस कॉशिर पॉठ्य जवाब तु बोज़ नोवुन पनुन कलाम। मेंहजूर गव ख्वश तु वोननस “वाह प्रेमी” बस सुय गव बहानु तु सरवानंदस म्यूल पनुन तखलुस तु बन्योव सरवानंद कौल प्रेमी। यिथु कन्य बन्योव सरवानंद कौल प्रेमी मेंहजूरुन मुरीद।

सरवानंद कौल प्रेमी गव कॅशीरि हुंद्यन नासाज़गार हालातन हुंद शिकार यि दॅप्य ज़ि ति लोग सु छपि तु 29 अप्रेल 1990 दवह आव सु पनुनिस मँज़मिस नेचविस विरंदरस सान गरि प्यठय छल कॅरिथ कडनु तु अवल मई 1990 आयि यिमन द्वशवुन्य मॉल्य पोतरन हुंज़ कुल्यन अवेज़ान लाशु बरआमद करनु। तिम ऑख्य दॅहशत गरदव स्यठा बैरॅहमी सान शहीद कॅर्यमित। प्रेमीनि बेकज़ा कतलु प्यव सॉरसुय गामस मातम तु अदबी समोजी क्यो सयॉसी हलकन मंज़ मचोव कोहरम तु कॅशीर गॅयि अॅकिस बॅहलि पायि अॅदीबस तु अॅकिस लूबवनिस तु शूबिदार इनसानस निशि महॅरूम।

सरवानंद कौल प्रेमी सुंद अदबी सफर:

प्रेमी सुंद छु कॉशरिस अदबस कॉफी द्युत। येलि अॅस्य तसुंदिस अदबी सफरस साम हेवान छि सु छु अख बिस्त्यार पासल शखसियतकिस रूपस मंज़

असि ब्रोंहकनि उबरान। अख कामयाब शॉयिर आसनस सुत्य सुत्य छु सु अख बेहतरीन तरजमुकार तु मयॉरी सवान्यह निगार ति, येम्यसुंजु ज़ु दरजन प्यट्य छाप सपज़मचु किताबु अम्युक गवाह छे। प्रमियन छु च्वन ज़बानन याने औरदू, हेंदी, अंगरीज्य तु कौशिरिस मंज़ ल्यूखमुत। तस छु मुखतलिफ ज़बानन हुंद मुतालु ति वारयाह ओसमुत तु पनुनिस बैगस मंज़ ओस हमेशि परनु बापथ कांह नतु कांह किताब सुत्य थवान।

कलामि प्रेमी, ओश तु दोश तु पांचादर छे तिहुंजु खास शॉयरी सौबरनु। गीतांजली, भगवत गीता, कोशुर रामायण छि अँहम तरजमु तु मेरज़ुकाख, मथुरा देवी, रूपु भवॉनी छि तरजमु यिम कॉफी मकबूल गॅयि। ताज छे तिहुंजु अख तवील नज़ुम यवसु परन वाल्यव क्यो अँदीबव स्यठा पसंद कॅर। शॉयरी हुंदिस ईबतिदौई दोरस मंज़ छु प्रेमी मँहजूरस कॉफी नॅज्यदीख रूदमुत तु कलामि प्रेमी तु पयामि प्रेमी छे तँथ्य दोरस मंज़ तखलीक सपज़मचु। चुनाचि प्यव अँमिस मँहजूरन सोन तु गोन असर। “ओश तु दोश” किताबि छु मँहजूरन पेशि लफज़ ल्यखमुत। “पेश गोर” उनवानु छु मँहजूर प्रेमयस मुतलक लेखान, “प्रेमी काशमीरी गुलशन स्वखन के नवनिहाल हैं। आसार बताते हैं कि अगर इस नवनिहाल नाखास्ता की परवरिश व आब्यारी की जायेगी तो बज़ाहिर छोटे इस नवनिहाल के गलहायतर बाग को महिका देगी।”

कौशरि ज़बॉन्य हुंद बँहलि पायि शॉयिर श्री दीनानाथ नॉदिम छु सरवानंद कौल प्रेमियस मुतलक लेखान (1958)। “अमा सु लोव तु लुकु शॉयिर युस 1948 इ मंज़ “कलचरल महाज़स” प्यठ ओस विज़ि विज़ि यिवान, सु कोत छु गोमुत। कोताह वुछ तु व्वलव्वलु ओस तसंघन स्यद्यन बोधन शारन मंज़। वारयाह काल वोत तस वुछनस। ख्वश तँमीज़ तु ख्वश कलाम नवजवान।”

कौशरि ज़बॉन्य हुंद्य मशहूर तु पायि बँड्य शॉयिर क्यो अदीब अर्जुन

देव मजबूर छि प्रेमियस मुतलक लेखान, “बॅड्यार बालाहस मंज़ छि अँस्य दोशवय करीब अँकिस रेतस डेरस रूद्यमुत्य। 1952 आसिहे। बु ओसुस अँकिस हय स्कूलस मंज़ कॉम करान तु सु ओस खादी बंडारस मंज़। प्रेमी ओस प्रथ तँहजीबी, तमदुनी तु अदबी जलसस मंज़ ग्वडु अनवारि यिवान। यि ख्वश मिज़ाज शखस ज्ञानन बु 1949 प्यठ। सु ओस मनुशोद तु साफ गो। यँहय साफ गूई तु पज़र बनेयि तसंदि बापथ ज़हर। यि छु ज़गथ प्रथनु प्यठ आमुत। पज़र वनन वोल अरस्तू चोवुख शिंक्याह। पज़र वनन वॉलिस गलेलियोहस दिचुख फॉस्य। प्रेमी ति आव कुनि कारनु बडु बेददी सान मारनु। प्रेमी सुंज़ि कॉशिरि शॉयरी मंज़ छु कॅशीरि हुंद बरपूर हुसुन, प्रेम, येमि भवसरुच बेसबाँती तु ज़िंदगी हुंदय तिम मसलु द्रॉट्य गछान यिम अज़लु प्यठय आदमस सुत्य छि।” बकोलि मशहूर व मोरूफ अफसानु निगार, नकाद, ड्रॉमा निगार, शॉयिर क्यो मोहकिक श्री रतन लाल शांत, “प्रेमी जी सुंज़ अवॉमी ज़िंदगी ऑस रंगबरंग। न सिर्फ अदब लेखनुक तु परनुक बॅल्यकि अदबी मॅहफिलन तु जलसन मंज़ शरकत करनुक ओस तस स्यठा शोक। यि छु अँहम ज़ि आज़ाँदी पतय युथय कलचरल महाज़ बन्योव प्रेमी रूद अथ सुत्य मुनसिलक। कॅछा अमि किन्य ज़ि ओर ऑस्य मशहूर ज़मान शॉयिर तु अदीब यिवान तु कॅछा अमि किन्य कि प्रेमी ओस ख्यालातव किन्य तरकी पसंद यि ज़न अँस्य तँम्यसुंज़न तसनीफन अंदर वुछान छि।”

सरवानंद कौल प्रेमी सुंदिस वॅहशियानु कतलस प्यठ ल्यूख रिशी देवन मुसनिफ “ज़खमू की जुबानी” “तसुंद कसूर ओस सिर्फ यूतुय ज़ि तँम्य ऑस कॉशिर ज़बान तु कश्मीर्यत दुस वाँसि नालुमति रँटिथ थविमचु।”

बकोलि जगमोहन सॉब्यकु गुवरनर जे ऐंड के “प्रेमी ओस शॉयिर युस लोलुक पयम्बर ओस तु पज़र तु इनसाफुक ज़बरदस पासदार ओस”- फ़ोज़न टॅरब्यलूनस इन कश्मीर।

प्रेमी सुंदयव तरजमव मंज छु टैगोरनि गीतांजली हुंद तरजमु अख शाहकार ।
अमि अलावु तसुंद भगवत गीतायि हुंद तरजमु तु कौशुर रामायण ति छि कौबलि
तौरीफ ।

प्रेमियन छे मेरजु काकुनि ज़िंदगी प्यठ नफीस किताब लीछमुच तु तिहुंदय
वाख यिकवटु कॅरथमित । रूपु भवौनी हुंज हयाति ज़िंदगी ति 'छख तखलीख
कॅरमुच ।

प्रेमी सौबन ओस वारयाह अछोप कलाम पानस पथ कुन त्रोवमुत येमि मंजु
बेशतर कलामु तिहुंदयव स्पोतरव श्री राजंदर प्रेमियन तु रवीनदर रवी जयिन
पॅत्यम्यन वारयाहन वॅर्यन मेहनतुसान छोप तु तखुसीम कोर । मे छु च्यतस पेवान
येलि असि एन आर एल सी पटियाला तरफु 1978 मंज पटियालाहस मंज आल
इनडिया कौशिर कानफनुस मुनकद कॅर यथ मंज तमि वखतुक्य लग बग सौरी
बॅहलि पायि कौशिर्य अदीब शौमिल सपुदय प्रेमी जी ति आयि तु अति पॅरुख
मुशौयरस मंज पनुन्य मशहूर नज़म "ताज" यथ दोरान लूकव चरि पय्यव सुत्य
हालस मंज ग्रज तुल । बु ओससख तिम तमि ब्रौह लग बग ज़ु त्रे वॅरी प्यठ ज्ञानान ।
पतु आयि तिम नौज़िर क्वलगौमिस तु अयूब सौबरस हमराह सौनिस डेरस प्यठ
बतु खेनि तु तति ति बोजनोव त्रेश्वुय पनुन पनुन कलामु । तिम औस्य पज़ी माय
मिलच़ारुक्य द्वह यिम नु शायद ज़ांह ति वापस यिन ।

नमून कलाम :

- | | |
|--|---|
| 1. बखतस ब्वद छय खँदमतगार
वखतस प्यठ ब्वद म्वलवुन दाय
थदि थोद फ्रस्ताह फ्रस्ताह नीरिथ गव
अकला, छेनु अथ अख सिर साय | नालुमति लोलस तु हुसनस वाँस अख
मस गछख मस चैथ खसी खुमार च़ेय |
| 2. लार लारय लार जल जल लार सौ
वस तु तुलमुल तति लगी पोज़ तार च़ेय | 3. बुजरस तस ल्वकचार औनुम
मसवलि व्वलसन प्यार औनुम
प्रेमी बावान प्यारुक्य राज़
पानस क्युत समसार औनुम |

4. दिलन मंज शोजर तय पजर आसिहे
 अँछन मंज ति लोलुच नजर आसिहे
 वुछान युस छु सासन मरान राथ दोह
 अमा तस अम्युक ज़ाह असर आसिहे
5. बालन छालन कति कोर फीरुस
 फीरुस तँम्यसुंजि वीरे बाल

- दीवी दारन गँडमुच छम रँछ
 कँम्य रँछ येति पाँ चादर म्यॉन्य
6. ख्याला पादशाहस वोथ कमी क्या
 हकूमत पादशाहोही ज़र तु ताकत
 मे छुम सोरुय ज़गत सोरुय ख्वरन तल
 अँमिस क्युथ अख निशाना त्युथ थवुन छुम
 बु लोलस लोल बँर्य थुय युथ करस गथ ।। ■

अन्दर अचुन

—टी.एन. धर “कुंदन”

ललु माजि दोपनम अन्दरुय अछ
 तँय्य गोरु शबवस कँर म्ये पछ ।

स्यजराह पजराह ओस ज़ोतान
 नय ओस मान कुनि नय अवमान ।

अँछ्य जु वटिथ द्रास अथ सफरस
 छारान रुदुस पॉन्य पानस ।

ओम शब्दुच ऑस गंगरारय
 म्येति दीप वोल् जुव येति प्रारय ।

तनु प्यटु चास बो अंद्री अंदर
 अति मे ज्यूटुम सोरुय सोन्वर ।

अथ सफरस मंज छुनु कांह यख
 न छु शाह छोकुनस न छु कँह फ़ख ।

चोन तरफन ओस गाशी गाश
 अन्दुकारस ओस गोमुत नाश ।

यिति अख खेला तम्बुलावान
 न्येबर्युम सोरुय मँशरावान ।

अमर्यथ छँकरिथ जायि जाये
 ज़न बुति वोतुस गंगाये ।

कुन्दन फेर्या वोन्य ज़ांह फय
 त्रॉविथ मा गछि असलुच्य क्य ।। ■

पंचास्ती

-घनश्याम वांगनू

पुत्यमि प्यठु जॉरी...

त्वां	चे	त्वाम्	चे
व्यापिनी	सौरिसिय मंजु ऑसिथ	मलिनी	वर्णमाला रुपेच
इति	इत्थकून्य	इति	इत्थकून्य
समना	नेर्मल चेथ रुप अंतःकरणे वोंज	ललिता	सोन्दर
इति	इत्थकून्य	इति	इत्थकून्य
कुण्डली	कुण्डलिनी शक्ति रुपेच	अपराजिता	कौन्सि निश न हारेमुच (सारिविय खोतु वोत्कृष्ट)
इति	इत्थकून्य	इति	इत्थकून्य
त्वाम्	चे	विजया	सरिनिय प्यठ जय पावन वोंज
कामिनी	यच्छा शक्ति रुपेच	इति	इत्थकून्य
इति	इत्थकून्य	जया	जय दिन वोंज
कलावती	अकार प्यठु क्षकारस तान्य वर्णरुपेच कलायन सान	इति	यिमव नावव छिय
इति	इत्थकून्य	उमा इति	ही वोमा - इत्थकून्य
कमला	कमलु रुपच संकूच वेकास वोंज	स्तुवन्ति	छिय चोंन्य तोता करान

कोशुर अनुवाद - ही दीवी, भस्वत छिय चे सौरिसिय मंजु ऑसिथ - इत्थकून्य, नेर्मल चेथ रुप अंतःकरणे वोंज, कुण्डलिनी शक्ति रुपेच, इत्थकून्य चे यच्छा शक्ति रुपेच, अकार प्यठु क्षकारस तान्य वर्णरुपेच कलायन सान, कमलु रुपच संकूच वेकास वोंज, इत्थकून्य चे वर्णमाला रुपेच, सोन्दर कौन्सि निश न हारेमुच - सारिविय खोतु वोत्कृष्ट इत्थकून्य, सरिनिय प्यठ जय पावन वोंज, जय दिन वोंज - यिमव नावव छिय, ही वोमा - इत्थकून्य चोंन्य तोता करान।

ये चिन्तयन्त्यरुणमण्डलमध्यवर्ति
रुप तवाम्ब! नवयावकपङ्कपिङ्गम्।
तेषां सदैव कुसमायुधबानभिन्न-
वक्षःस्थला मृगदृशो वशगा भवन्ति ।२३।

(ब्रोंठकुन जॉरी)

IN LOVING MEMORY OF



SMT CHAND RANI LABROO
(August 18, 1920 – April 30, 2000)

As the time rolls by, your memory grows stronger and we remember and miss you constantly with a deep ache in our hearts. Your loving kindness and compassion has touched the lives of everybody who came in contact with you and it is with pride and gratitude that everyone remembers you.

We pray that your blessings continue to inspire us and guide us in the path of courage and kindness to one and all.

We pay our humble and respectful homage to your sacred memory.

Deeply remembered by :

Roopa Raina W/o Late Sh. V.N.Raina
Labroo Virender & Vidya Labroo
Sarla Labroo W/o Late Sh V.M.Labroo
Lalita & Bansi Kaul
Anil & Santosh Labroo
Vivek & Renuka Raina
Monica & Anupam Trakroo
Ashutosh & Shikha Labroo
Amy & Jason Ladder
Nikhil & Shivani Kaul
Dr. Eshan Labroo & Neha Labroo

Sh. K.L.Labroo & Smt. Shanta
Smt Raj Dulari Kaul
Smt. & Sh. Ashok Labroo
Smt Pushpa & Mohan Kaul
Smt & Sh. Sudesh Hanjura
Smt & Dr. V. M. Hanjura
Smt & Dr Rajiv Raina
Reva & Matthew Golkar
Vibhu & Shipra Labroo
Nagendra & Susan Raina

Fondly remembered by : Neha, Anshikha, Rohan, Himanya, Anika, Sanvi, Vedang, Viren & Sagar

A life well lived : Shri Shibban Lal Raina (Shair) — My Father
He was my Father, a Grandfather and the Patriarch of the Raina Shair Family.



It is with sadness that I announce the passing of Shri Shibban Lal Raina (Shair) on Sunday, April 25, 2021 at his residence in New Delhi, India. Shri Raina passed away peacefully in his sleep. He was 86 years old.

Shibban Lal Raina was born on October 22, 1934, in Srinagar, State of Jammu and Kashmir in pre-independence India. He lived a full life which included international studies and a Bachelor's Degree in Civil Engineering (1955-1959) at Loughborough University, Leicestershire, in the East Midlands of England.

Upon returning to India in 1959, he faced the grief of the death of his father, Pandit Sarwanand Raina (Shair). In 1961, he married Shrimati Usha Thusu, daughter of the Late Dr. Pushkarnath Thusu. In his professional career he rose to Managing Director, J&K Minerals Ltd. Shri Shibban Lal Raina, fondly known as Shibban Ji, and his wife had two children, daughter Anumeeta born in Simla, Himachal Pradesh and son Anup born in Srinagar, Jammu & Kashmir. In 1965, the family moved to Delhi where Dr. Usha Raina had a long and distinguished career in Education at Lady Irwin College, Delhi University.

Mr. Raina spent many more years working in the Middle East, National Seeds Corporation and also was a partner in a couple of businesses in Delhi.

Shibban Ji will be remembered fondly by all for his large presence and witty sense of humor. He was a very social person who liked lively conversations with all age groups, young and old alike, which featured his perspectives on current affairs, Jazz, Indian Classical Music and other topics. His lovable personality, calm nature and style of presentation in social gatherings would captivate people.

He is survived by his son Anup Raina, daughter-in-law Sunita Raina (Wali) living in Malvern, Pennsylvania, grandson Rahul Raina living in San Francisco, California, and daughter Anumeeta Raina living in Kaveri Apartments, Alaknanda, New Delhi.

Other Close Families in Mourning:

Raj Karni Mattoo Family
Usha & V.K. Raina Shair Family
Raj Kumari & C.L. Mattoo Family
A.K. Raina Shair Family
Nirmala & Prof. D.K. Raina Shair Family
Samast Parivar of Karihaloos, Thusus, Krishans, Walis, Kauls, Rainas, Razdans

May his soul rest in peace. ***Om Shanti.***

REMEMBRANCE

(01 June, 2021)

**We still pray for you every day and find comfort knowing that
your soul is in heaven watching over us. Rest in peace Daddy**



SHRI AVTAR KRISHAN KAUL

(19.11.1943 – 14.05.2020)

**The saddest moment is when the person, who gave you the best memories,
becomes a memory.**

**A thousand words won't bring you back. We know because we tried; neither
will a thousand tears, we know because we cried.**

Deeply Remembered By:

Mrs. Usha Kaul (Wife)

Amit Kaul & Meenakshi Kaul (Sons and Daughter in Law)

Abhay Kaul & Kamakshi Kaul (Sons and Daughter in law)

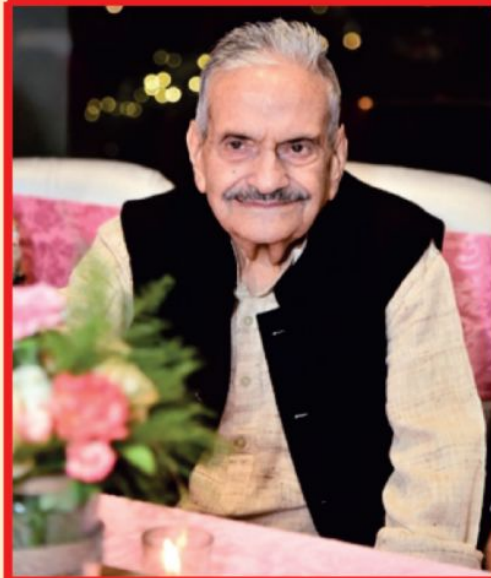
Grand Children:

Aarav & Aarvi

Samast Koul, Dhar, Chaloo, Munshi, Moza and Raina Parivar

And other Relatives.

OBITUARY



SHRI MAKHAN LAL HAKIM

IF heaven had stairs, we would climb up and bring you back to listen to your **one liners**. An epitome of love, compassion, courage and simplicity, our dear father **Shri Makhan Lal Hakim** left for his heavenly abode in New Delhi on April 18, 2021. Originally a resident of **Raghunath Mandir, Srinagar**, he passed away at his Delhi residence B-50, South Extension Part-2.

Rajaji, as he was fondly called, not only touched the lives of his near and dear ones but also left lasting imprints on the hearts of everyone who knew him for even a moment.

His departure has left a void in our lives which will be difficult to fill. We are sure that his memories will act as the guiding light and bless us all.

Deeply missed by:

Shama Hakim	—	Wife
Bharat and Manisha Hakim	—	Son and Daughter-in-law
Nimi and Late Ravinder Munshi	—	Daughter and Son-in-law
Ritu and Ramesh Bhan	—	Daughter and Son-in-law

Hakims and Shers

9810077208, 9873096200

श्रद्धांजली

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥

*Weapons do not cleave the soul, fire does not burn it,
waters do not wet it, and wind does not dry it.*



Our beloved mother

Smt. Bimla Kaul (nee Sheila Zaroo)

Wife of Late Shri Kishen Lal Kaul, Resident of Draibyar, Habba Kadal (Srinagar) departed for Eternal Peace and Divinity on 26 April 2021 at Noida. She was a woman of keen intelligence and effortless integrity. Her life is a beautiful tapestry of Love, Devotion and Dedication. She loved all her children, her grandchildren and her Great Grandchildren with great integrity.

We can never forget your immense sacrifice and love for all of us.

We will always Love you Mummy.

Fondly Remembered by

CA Dalip K Kaul & Sunita Kaul (Son & Daughter in Law), Renu Dhar (Daughter)

Grandchildren

CA Sakshi Kaul Dhar & Kandarp Razdan

Neha Gupta Kaul & Sidhant Kaul

Sameeksha & Siddharth Peer

Great Grand Children

Deetya, Khyat, Leysha, Siddhiksha

In Grief:

Partner's & Staff: M/s Baweja & Kaul Chartered Accountants

M/s SNTP Technologies, Greater Noida

Kaul's, Tutu's, Taing's, Aima's, Zaroo's, Saproo's, Koul's, Mattoo's, Kak's

Contact : 9810012809 , 9971128916 , 7456077777

OBITUARY



SHRI KISHORE KOTHA
(01.03.1960 to 23.04.2021)

“DUST THOU ART, AND UNTO DUST SHALT THOU RETURN”
(KING JAMES VERSION OF THE BIBLE)

YOU LIVED A SHORT LIFE, THOUGH ZESTFUL. YOUR MEMORIES SHALL NOT LEAVE, BUT ABIDE IN MY HEART, FOREVER!

MAY GOD BLESS YOUR NOBLE SOUL AND GIVE YOU ETERNAL PEACE IN HEAVEN!

LET THOSE, WHO YOU HAVE LEFT BEHIND, GET STRENGTH TO RISE AGAIN, FROM THEIR PRESENT FALLEN-STATE OF SHOCK AND DESPAIR.

LET THE GLORY OF GOD PREVAIL AND BRING PEACE AND TRANQUILITY TO SOOTHE THE BEREAVED HEARTS!

OM NAMAH SHIVAYA !

KANHAIYA LAL KAUL (FATHER-IN-LAW), PH :- 9818390187
C-21, HARMUKH APTS., ALPHA-1, GREATER NOIDA (NCR)

WITH PROFOUND GRIEF AND SORROW WE INFORM THE SAD & UNTIMELY DEMISE OF OUR DEAREST **KISHORE KOTHA (BULBULJI)**.

A DOTING FATHER, A LOVING HUSBAND AND AN OBEDIENT SON, KISHORE WAS AN EXAMPLE OF GREAT VIRTUES, WHO LIVED A LIFE FULL OF SPIRIT AND LOVED ENJOYING EVERY MOMENT OF IT.

MAY MATABHAWANI GRANT YOU ETERNAL AND EVERLASTING PEACE – TATHAASTU !

DEEPLY MISSED BY:

SUJATA KOTHA (CHERRY/DOLLY)	— WIFE	SURBHI KAUL
MAJOR PRASHANT KOTHA	— SON	JAYA KAUL
ARCHIT MISRI KOTHA	— DAUGHTER-IN-LAW	SHANTA DHAR
AYAAN KOTHA	— GRANDSON	SHIBAN & DEEPAJI KAUL
K.L. KAUL & USHA KAUL	— FATHER-IN-LAW & MOTHER-IN-LAW	CHANDRA & SHIBAN K. DHAR
VIJAY KAUL (PAPPUJI)	— BROTHER-IN-LAW	KAMAL & VEENA KAUL
VINOD (PINTUJI) & POOJA KAUL	— BROTHER-IN-LAW & BHABHI	ROBINDER & RITAJI KAUL
		NIRMALA KAUL
		ROMESH & MONA KAUL
		NALINI & RAMESH RAZDAN

FONDLY REMEMBERED BY ALL CHILDREN & FAMILY MEMBERS.

OBITUARY



DR. K.L. NADIR

WITH PROFOUND GRIEF AND SORROW WE INFORM THE SAD DEMISE OF

OUR DEAR FATHER **DR. K.L. NADIR** S/O LATE SH. SRIKANT NADIR

(ORIGINAL RESIDENT OF GANPATYAR, SRINAGAR, KASHMIR)

ON 28TH OF APRIL, 2021

WE PRAY TO GOD TO GRANT ETERNAL PEACE TO HIS NOBLE SOUL.

Durga Devi Nadir	—	Wife
Rita and Rakesh Dhar	—	Daughter and Son-in-law
Kanwal and Rekha	—	Son and Daughter- in-law
Sanjay and Sunita	—	Son and Daughter-in-law

Grandchildren:

Shireen Dhar, Vinayak, Divya and Arjun

NADIRS, ZUTSHIS

312, Tower 13, Silver City, Sector 93, Expressway, Noida.

Ph. Rita 9811375824

1st Death Anniversary

05/06/2021

Softly the leaves of memory fall,
Gently we gather and treasure them all,
A thought, a prayer, are all we can give,
These you will have, for as long as we live



Smt. Usha Raina
(11/6/1943- 17/5/2020)

It has been a year since you've left us for heavenly abode but you are still alive in our memories and will always hold a special place in our hearts. May your good soul rest in eternal peace

Deeply Remembered by
O.N Raina(Husband)

Kulbhushan Raina & Anjali Raina (Son and Daughter-in-law)

Shakti Raina and Kiran Raina (Son and Daughter-in-law)

Grand children
Kamakshi and Abhay Kaul
Monica and Karan Raina
Shweta and Aman Relia
Kashish Raina

Great grand daughter
Aarvi Kaul

Samast Raina, Kachroo, Dhar, Kak, Kaul and Ganjoo Parivar

In Loving Memory



Karamyogi SHRI MOTI LAL KOUL
S/O Late Shri R.K.Koul

With profound Grief & sorrow, we regret to Inform that our beloved SHRI MOTI LAL KOUL original resident of Narparistan, Fateh Kadal Srinagar (Kashmir) left for his heavenly abode on 18th April, 2021 at Delhi.

He was caring & considerate person who always inspired all around him with his accomplishment. A magnanimous personality and an embodiment of selfless love he was a noble soul who will remain always in our hearts.

We convey our heartfelt gratitude to all those who stood by us in this hour of grief.

Let us all pray almighty to bestow eternal peace & tranquility to the departed soul.

Fondly remembered & missed by :

Susheela Koul — Wife
Rani Koul & Family — Bhabhi
Shama & Chaman Lal Koul & family — Bhabhi & Brother
Sunita & K.K. Bhat — Daughter & Son-in-law
Sachinder Kaul & Renu Kaul — Son & Daughter-in-law
Deepesh Kaul & Vineeta Kaul — Son & Daughter-in-law

Grand Children:

Astha Bhat Kakroo & Ankur Kakroo
Yashas Kaul
Aryan Bhat
Devanshi Kaul

Samasth : Rajanak Pariwar, Bhat Pariwar, Koul Pariwar & Watal Pariwar

Mob. No.: 9818222345, 9660846550, 9419196224

OBITUARY



SMT. MOHANI FOTEDAR

With profound grief and sorrow, we inform the sad demise of our beloved **Smt. Mohani Fotedar** at her residence in Anand Vihar, Delhi on 3rd May 2021.

She was an epitome of love, Strength, determination, tolerance and will power. She will always remain as inspiration for all of us to guide us in our grief and happiness.

We pray to Almighty to bestow eternal peace to her noble soul.

Deeply remembered and missed by:

Moti Lal Fotedar	:	Husband
Madhu and Anil Kaul	:	Daughter and Son-in-law
Vivek and Tara Fotedar	:	Son and Daughter-in-law
Kartik ,Sonali, Ayush, Mansi	:	Grand Children

D-234, Anand Vihar, Delhi – 110092

Mob.: 9873007365, 9811276641

OBITUARY



SMT. RAJ DULLARI JOGI
(1st July, 1942 — 20th April, 2021)

With profound grief we inform the sad demise of **Smt. Raj Dullari Jogi** w/o Shri Jawahir Lal Jogi (originally from Sathoo, Srinagar , Kashmir) and later residing at 127, Sahyog Appartments, Mayur Vihar Phase-1 , Delhi.

We pray to the almighty to grant everlasting peace to the departed soul.

We express our gratitude to all our relatives, friends and well wishers, who stood by us in our time of grief.

Grief stricken :

Jawahir Lal Jogi — Husband
Amit Singh & Jyotika Jogi — Son-in-law & Daughter
Jatin Jogi & Shweta Jogi — Son & Daughter-in-law
Aina Singh, Azaan Singh & Saranya Jogi — Grandchildren
and
all our kith and kin

Ph : 011-22759233

SHRADDHANJALI



SHRI TRILOKI NATH KHAR (Daddyjee)
(07.03.1928 – 08.04.2021)

With profound Grief, we inform that **Shri Triloki Nath Khar** passed away at D-19, Pamposh Enclave, GK-1, New Delhi on April 8, 2021.

Daddyjee was a *Karmayogi*, lived his life to the fullest and was endowed with boundless energy and enthusiasm. A magnificent and dynamic personality with strong fighting spirit having phenomenal memory. We all would often seek his help to remember old events, dates and numbers.

Daddyjee will always be a beacon of light to lead us and show us the way, more so in difficult times. He leaves behind a cache of inspiring memories for us all to cherish, honour and emulate, for all times to come.

In reverence & remembrance:

Kanta Khar	— Wife
Krishna Kher	— Bhabhi
Dr. Shaminder & Sunita Kher	— Son & Daughter-in-law
Sunil & Rajni Kher	— Son & Daughter-in-law
Dr. Samir Kher & Archana Kher	— Son & Daughter-in-law
Dr. Sushma & Vimal Bhan	— Daughter & Son-in-law
Neera & Rakesh Zutshi	— Daughter & Son-in-law

Grandchildren:

Aditya, Claire, Varun,
Akshay-Sonali, Nikhil, Gunjan,
Pankaj, Sachin-Sonali, Saurav,
Ishan, Shivani & Rubul

Great Grandchildren:

Vedu & Athu

Samast Parivar:

Kauls, Dhars, Razdans, Tikkoos together with Shivpuris, Bhans, Tikus & Zutshis

Residence: D-19, Pamposh Enclave, GK-1, New Delhi-110048

Mobile: 9811084419

OBITUARY



SHRI SOMNATH RAINA (PAPAJI)

With profound grief and sorrow we regret to inform that our beloved father Shri Somnath Raina, lovingly called Papaji and originally hailing from Bul-Bul Lunker, Ali-Kadal, Srinagar, left for his heavenly abode on 29th April 2021 at Delhi. He breathed his last at D-403, Satisar Apartments, Dwarka, New Delhi after battling Covid-19. Papaji was previously residing at D-31, Pamposh Enclave, Greater Kailash, South Delhi.

May God almighty bestow eternal peace and *moksha* to the departed soul.

We also express our sincere thanks and gratitude to all our relatives, friends and well wishers who shared our sorrow and stood by us in this hour of grief.

Deeply missed and remembered by:

Madan & Usha	—	Son & Daughter-in-law (9300800227)
Mohini Sharma	—	Daughter (9820302311)
P.K. Ganjoo	—	Son-in-law (9419226089)

Grand children:

Kanisha & Pradyot, Sonam & Arkid, Eara & Sumit, Payal & Rolf, Esha & Abhishek,
Sumit & Taruna, Sumita & Rajesh

Great Grand Children:

Maira, Jacob, Pari, Anvi & Kiana

Fondly remembered by:

Rainas, Kauls, Ganjus, Kulkarnis, Mitras, Dhars, Bhats, Kachrus, Rajdhans & Saprus.

D-403, Satisar Apartments, Plot-6, Sector-7, Dwarka, New Delhi - 110075

Contact No. 9300800227, 9303890777

Published on 14
Posted on 15-16

Registration No. R.N.I. 12866/67
Postal Regd. No. DL(S) - 17/3206/2021-23

OBITUARY



SHRI DHIRANDER TIKU
(11-08-1974 — 25-04-2021)

नैनं हिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥

With a heavy heart, we bade farewell to Shri Dhirander Tiku, son of late Shri Rattan Lal Tiku, originally resident of Shala Kadal, Srinagar, Kashmir, presently House No. 333, Baba Colony, Burari, Delhi, on April 25, 2021. When he attained nirvana – and left us crying and weeping – he was just 46-year old.

His lovable persona and performance endeared him as a dutiful son, loving brother, helpful kin and gentleman of the highest high order.

We had thousand and one hopes from him. These have got shattered.

We miss him immensely and fail to understand why he was taken away from us at such a young age. His going away has engendered in us a sense of helplessness. We pray that God provide peace to the departed soul in the स्वर्गलोक।

Grief-stricken:

Sushma Tiku	— Mother
Sudha, wife of Rajinder Kaul	— Sister and Brother-in-law
Savita, wife of Sunil Wali	— Sister and Brother-in-law
Antima, wife of Sumeer Chrungoo	— Sister and Brother-in-law
Mansi, Gungun, Hansa, Aashta	— Sisters' daughters

Fondly remembered by Sambandhis:

Kauls, Walis, Chrungoos, Kotwals and Tikus

House No. 333, Baba Colony, Burari, Delhi.

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