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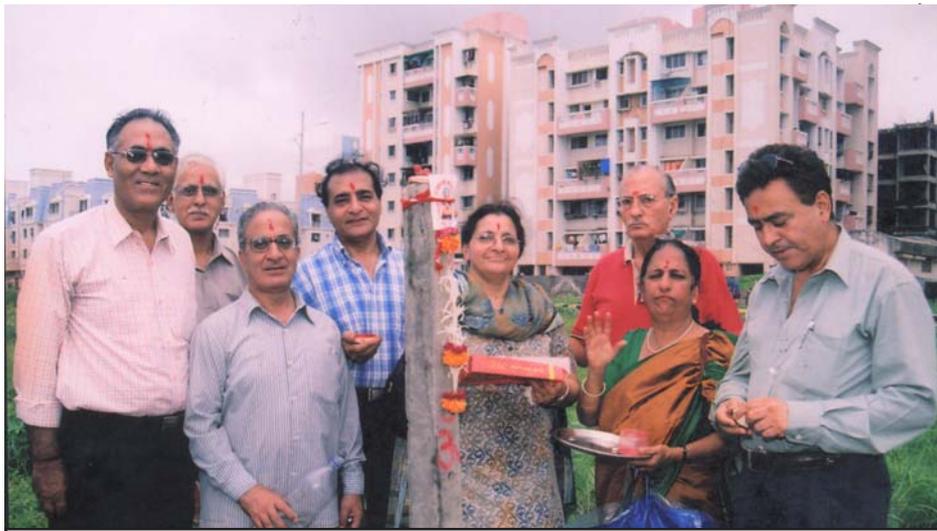
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July-August 2005

MILCHAR



**Yet another Milestone  
BOT at Khargar Plot on 12th August 2005**



Project **ZAAAN**

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**MILCHAR**

Official organ of

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**Are you a Life Member of Kashmiri Dandits' Association ?**

If not, please send Rs. 255.00 to General Secretary, KPA, Kashyap Bhawan, Plot No. 16, Bhawani Nagar, Marol Maroshi Road, Andheri (E), Mumbai 400059 along with your bio-data and **ENROLL TODAY.**

### Message from the President - M.L.Mattoo **Between Ourselves**



Namaskar.  
nce again, I take the opportunity to congratulate you for KPA having completed all legal formalities of the Khargar land agreement with CIDCO after paying the Stamp Duty of Rs. 33050.00 and Rs. 6970.00 as Registration Fee.

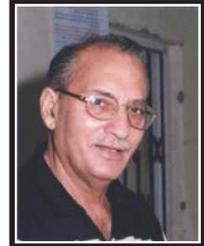
With your good wishes and blessings, we have gone ahead with erecting the boundary demarcation pillars on 12th August 2005. On this occasion, Shri Mohan Lalji Bradoo, in presence of the BOT members broke the ceremonial coconut with chanting of a few sacred Shlokas invoking blessings from our deity Lord Ganesha.

Our Appeal and Brochure is ready now. Shortly, our BOT members and other volunteers will be moving around and approaching you for your contribution towards this Project. The tentative drawings are prepared as per the requirement of KPA's application to CIDCO. However, after appointing an experienced Consultant Architect, the final plans will be got prepared by him duly vetted by the Project/

Financial Committees so nominated for the purpose, and finally approved by the BOT for submission to CIDCO.

I appeal to all members of our biradari to start acting on their own and send their cheques to Kashmiri Pandits' Association, Khargar Land Project A/c.

The Project is estimated to cost around **Rs. One Crore**. We have a number of rooms and a Community Hall. The donation tag for a room has been fixed at Rs. 2.00 Lacs to Rs. 5.00



Lacs depending upon their dimensions, and the Community Hall at Rs. 20.00 Lacs. Donors can select the names of dedication. For an engravement on the stone slab to be fixed at a prominent place, the donation will be Rs. 10,000.00.

Our AGM held on 14th August 2005 as usual had a thin attendance. It is an irony that although KPA incurs lot of expenses by way of printing and mailing the requisite notices to the members, the response is negligible.

You will be pleased to learn that the Management Trustees of Jawaharlal Nehru Seva Sadan (JNSS), Cheeta Camp, Mankhurd, Mumbai have approached KPA to take over the Assets and Management of their Trust. A letter sent to KPA in this connection is

reproduced hereafter. It may be recalled that this Trust belonged to the erstwhile Kashmiri Pandit Mandal Trust, which was subsequently amalgamated with Kashmiri Pandits' Association, Mumbai way back in 1984. However the activities of JNSS continued to be managed by a

**I appeal to all members of our biradari to start acting on their own and send their cheques to Kashmiri Pandits' Association, Khargar Land Project A/c.**

separate Trust so far.

Our AGM held on 14th August 2005 unanimously agreed and approved to take over the ownership and administration of JNSS. Our BOT has now been authorised to initiate whatever steps necessary, legal or otherwise, to carry the take-over to its logical conclusion. The assets of the Trust comprise 3 rooms with a total area of 450 Sft. and other infrastructure.

This year, we observed a unique experience of devastating rains and floods for the people of Mumbai, as also for our KP brethren who had come from J&K and other parts of country for their counselling for admission in engineering colleges. Nearly 300 persons were held up for nearly 33 hours in Swami Vivekananda College, Chembur, as the ground floor got submerged in water. Because of this, the counselling got extended upto 3rd of August and these people suffered very badly. All those who were lodged in Bal Vikas at Chembur were assisted and helped as usual. A night meal was served to nearly 65 persons with Kashmiri cuisine.

I believe that many of our biradari members also got caught in the devastating flood either while travelling or at the places of their residence. Some of the residents occupying ground floors suffered enormous losses on account of their belongings. Our sincere sympathies are with them.

The persons staying in Bal Vikas stayed put and conducted daily Satsang for 10 days under the guidance of Swami Kumarji from Geeta Ashram, Ban Talab, Jammu. Bhajans and Aartis reminded us of our visits to Kheer Bhawani, Kashmir.

Recently, the Charity Commissioner

of Mumbai got the statutory inspection of our records and working methods conducted through one of his Inspectors. The Inspector left with a satisfactory note, thanks to Shri C.L.Raina, who had earlier worked very hard and updated the KPA's record books. &&&

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***Text of the letter dated 22 July 2005 from Jawaharlal Nehru Seva Sadan, 24/26, Sec: 1, Cheeta Camp, Mankhurd, Mumbai 400 088, to the President, Kashmiri Pandits' Association, Mumbai.***

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We are a Registered Charitable Trust, established in 1971 and having our Registered Office at 24-26, Sec: 1, Cheeta Camp, Mankhurd, Mumbai 400088, located at our Welfare Centre, having three rooms 10'x15' each built on BMC land allotted to us on lease.

We are engaged in charitable and social activities and are also having a Vendor's Licence for the Sale of Postal Stamps and Stationery at our Sales Counter, granted to us by the Deptt. of Posts, India, valid upto 28.04.2006. We have 17 Life Members and since the interest of our members is gradually dwindling in promoting activities of the Trust, we are contemplating to hand over the management of the Trust to some established Trust like yours, who have common Aims & Objectives, so that the Trust may survive.

In case you are interested for the take-over, we would be very much pleased and happy that the labour of our Founder Members has not been lost.

Expecting your favourable decision at the earliest convenience.

***A.K.Munshi  
President***

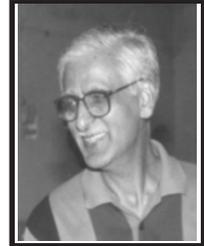
Editorial - P.N.Wali

## 'Sharada Sadan' - A Major Step

**I**n the history of Kashmiri Pandits' Association, or for that matter the Kashmiri Pandit community in Mumbai, unfolding a dream of 'Sharada Sadan' at Khargar, Navi Mumbai is a major milestone. 'Sharada Sadan', that is the name being proposed for a socio-cultural centre to be built at Khargar on a plot of land admeasuring about 6300 square feet. It is in a residential colony, stone's throw from Mumbai-Pune highway and the Khargar railway station on the harbour line.

The first milestone was perhaps when Kashyap Bhawan premises was acquired around the end of seventies of previous century. It was a great step then. KPA had got a home for the first time. It was done when means were limited. Community population in the city was much less. It was a tribute to the pioneers of the KPA then, who could take this step. But down the years, it was felt that the place is not adequate considering the growing community size in Mumbai. The fact that it was part of a housing cooperative society was a contrait often disabling. A larger place was desired particularly one where we own the land by ourselves. Over the years, many efforts were made. So many people tried one channel or the

other. Success came only this year with the help of many individuals, whose contribution shall be part of history as such. CIDCO was persuaded to allot a piece of land, and it has now come.



Physical symbols serve to strengthen social conciousness. It is perhaps for this reason, the community members try to acquire some physical asset which can be claimed equally by all members of the society and will inturn bind them. Whether it is big cities like Delhi, Mumbai or Kolkata or smaller one like Pune, Amritsar, Chandigarh or the like, the aim is the same. We have lost a major staging point, the Kashmir valley, where we would visit every year to strengthen our identity. We have to create alternative sites or symbols. 'Sharada Sadan' is a part of this effort.

'Sharada Sadan' is more ambitious than Kashyap Bhawan. Why not? It should correspond to our growing number, if not the clout of the community members. Today, we should think bigger. I suppose we have the self-confidence to achieve it. No doubt this confidence will prove hollow if all of us do not join to achieve this objective. Everyone of us will

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have to chip in with money, effort & thought.

Why Khargar? This is a question some times asked. One, this is where we got a developed piece of land at concessional price (50% of the minimum bid price) from a state agency. The piece is big enough. Nothing like this would be available in the main city. Environ is beautiful. When Kolkata Sabha got land at Salt Lake, everybody said it was too

far. Today it is a prime piece of property. Here is a place which has already entered the prime category. With expanding Mumbai, it is going to be one of the suburbs. It is a piece of land where we can plan as we wish, subject to usual conditions applying to urban development.

The fulfilment of the dream of Sharada Sadan is responsibility, if not a challenge for all members of the community. I am sure, we will live upto it.

**FACTS - NO FICTION**

## The Boss

**S**cientists at the Rocket launching station in Thumba, were in the habit of working for nearly 12 to 18 hours a day. There were about seventy such scientists working on a project. All the scientists were really frustrated due to the pressure of work and the demands of their boss but everyone was loyal to him and did not think of quitting the job. One day, one scientist came to his boss and told him, "Sir, I have promised my children that I will take them to the exhibition going on in our township. So I want to leave the office at 5 30 pm." His boss replied, "O K. You are permitted to leave the office early today." The Scientist started working. He continued his work after lunch. As usual he got involved to such an extent that he looked at his watch when he felt he was close to completion. The time was 8.30 p.m. Suddenly he remembered of the promise he had given to his children. He looked for his boss. He was not there. Having told him in the morning itself, he closed everything and left for home. Deep within himself, he was feeling guilty for having

disappointed his children. He reached home. Children were not there. His wife alone was sitting in the hall and reading magazines. The situation was explosive. Any talk would boomerang on him. His wife asked him, "Would you like to have coffee or shall I straight away serve dinner if you are hungry." The man replied, "If you would like to have coffee, I too will have, but what about Children." Wife replied, "You don't know. Your manager came at 5.15 p.m took the children to the exhibition." What had really happened was the boss who granted him permission was observing him working seriously at 5.00 p.m. He thought to himself 'this person will not leave the work, but if he has promised his children they should enjoy the visit to exhibition.' So he took the lead in taking them to exhibition The boss does not have to do it everytime. But once it is done, loyalty is established. That is why all the scientists at Thumba continued to work under their boss even though the stress was tremendous.

The boss was none other than **A.P.J. Abdul Kalam.**





## Reaching Out - S.P.Kachru A Piece about Peace

**E**veryone is seeking peace, peace among peoples and nations, peace within society, peace within community, in the little circle of our own family or most intimately, within oneself. A great majority of seekers still agree that be it mighty or meek, prince or pauper, the happiest find their peace at home.

If we want peace, happiness and prosperity at home, then we must establish them abroad. No wonder when billions are spent in aid poured into various under-developed or developing countries, also supplemented by generous donations from large corporate or private sources, only part of this money has actually been used for the avowed aim of helping the recipients to help themselves, as huge amounts have ended up in pockets for which they were not intended or misdirected in other ways.

Peace cannot be established by wishful thinking, at least not until everyone in the world agrees on a common set of values & beliefs. And finally, even within a family, hard words or hard blows can be exchanged even without the involvement of the neighbours, for no one is born with perfect self-control. The discipline or art of self-limitation is considered in the era of self-realisation as a means of

repression, which should be rejected. And whether the wiser man should always yield, is a debatable contention.

The most convincing way to experience in peace is hardly experienced here but the peaceful co-existence as a normal state remains a dream despite a wealth of instructively



**The discipline or art of self-limitation is considered in the era of self-realisation as a means of repression, which should be rejected. And whether the wiser man should always yield, is a debatable contention.**

painful experiences. We could continue chasing a dream that unfolds a time when the power of love will replace the love of power & then our world will know the blessings of peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Banishing avarice, ambition, anger, envy & pride can simply lead us to everlasting peace, within & without. Indeed these efforts may not be easy but that is no reason why we as individuals cannot start immediately with ourselves and with our neighbours to practice peace in freedom and tranquility.

Some seekers of peace desire to create a new universe as they believe that the society in which they live is not compatible with their thinking, it is not

comfortable being in it. But a new universe and society can be formed only when a new mind and new peace is formed. Psychologists say our mind is conditioned on the basis of some established beliefs and set convictions - unless these are shattered, the construction of a new society is not possible. The human mind becomes fully developed, usually at the age of 15, when the power of lust is controllable. We need to revamp and revolutionise the whole system. Today, that part of the mind which is called the animal or primitive mind, is active. The animal mind produces greed, it is selfish. In turn, selfishness creates cruelty which generates criminal tendency. Finally, the criminal inclination gives birth to addiction - a criminal takes to intoxication so that he may forget his inner Self and experience momentary peace.

In this world, there is only one fundamental deterrent to peace & that is greed. The rest are just its extensions. Our mind has actually been conditioned by greed. The whole thinking process hovers around that. Every man thinks of his self-interest only and therefore this thought prevents rationality hence truthful relationships. Relationships are either subjective or objective. In subjective relations, reality is either totally absent or it is negligible. It is only a reformed mind that will have relations based on peaceful reality, therefore, in

**In this world, there is only one fundamental deterrent to peace & that is greed. The rest are just its extensions.**

order to purify & reform the mind, we take refuge in meditation. When we actually start knowing, perceiving within, then the ingrained beliefs are reformed. Those beliefs - the basis of life - start reforming. So the important thing for achieving a state of peace is to reform belief or to destroy it. The burden of beliefs carried by man is even more than the burden carried by a donkey. The process of reforming life is meditation. It reforms the basic beliefs and the mind too will be reformed. A reformed mind

t r a n s f o r m s personality which in turn reforms society, logically leading to all abounding & all prevailing peace enveloping us & so it does for the entire world around us.

We see so many congregations of people praying & meditating for peace. The spiritual search for peace leads to various methods, for, if one believes in the existence of a Superior Force, a God, then taking the next step to believing that there is a Cosmic Design, that the Stars and Planets are messengers of this God who is the Celestial Architect, is a simple and uncluttered step. To try and find understanding and peace, there are so many ways to find patterns that make sense of our lives and give us the fortitude to face our fears and insecurities.

**Om SHANTI SHANTI SHANTI**



Sweet & Sour - T.N.Bhan

## Tata's Contribution to Bombay's Development

**S**ome years ago, I read an article in Reader's Digest, written by an English journalist who travelled to India on an assignment. I am hereby reproducing whatever I can recollect of that article. To make the language simple, I am writing the matter in first person.

I boarded an Air India plane at Heathrow airport, my destination was Bombay. While the plane taxied on the runway, I thought of Mr. J.R.D.Tata who had started this Airline under the name Tata Airlines in 1932. This Airline had one single engined plane which carried mail between Bombay and Karachi. Mr. J.R.D. Tata used to pilot the plane and his navigator was one Mr. Vincent. After a flight which stopped at various places enroute, we landed at Bombay's Santacruz airport.

At the airport I boarded a coach manufactured by the Tata's in collaboration with a German automobile company. The coach took me to Taj Mahal hotel at apollo Bunder. This five star hotel was built by Jamshedji Tata. Those days it was the first five star hotel in Bombay.

After checking in at the hotel I went to my room. Had a refreshing bath with Hamam soap manufactured by the Tata Chemicals, Scrubbed my hair with Tata Shampoo. I dried myself with a thick towel and wore a comfortable shirt. Both these

articles were manufactured by Tata Textiles.

After resting for the day, the next day I visited T.I.F.R (Tata Institute of Fundamental Research) at Colaba. From Colaba accompanied by a guide we came to churchgate and boarded a local train for Dadar. From dadar we went to the Tata Cancer Hospital and Cancer Research Centre at Parel.



**The Local trains in Bombay, which are supposed to be the life line of Bombay get their power supply from Tata's, who use "unified islanding system".**

The Local trains in Bombay, which are supposed to be the life line of Bombay get their power supply from Tata's, who use "unified islanding system". It is due to this system that Tata's supply uninterrupted power to trains, hospitals, refineries, water supply systems, airports, ports and stock exchange.

On my way back from the suburbs to my hotel we stopped at the R.T.I. (Rattan Tata Institute) for delicious snack. R.T.I. is a training institute for chefs and seamstresses. Then I visited Tata Institute of Social sciences at Chembur, a suburb of Bombay.

After visiting all the Tata establishments in Bombay, I left for Jamshedpur in Bihar. This township was built by Jamshedji Tata who set up a plant to manufacture iron and steel.

Contd. on Page 23





quickly led to the realisation of their doom, which a second partition of India would unfold. In the Muslim homeland of Jammu & Kashmir, they would meet no better a fate than the Hindus and Sikhs had met in Pakistan and in the occupied Kashmir.

After a long deliberation, a settlement was finally reached between the Conference leaders and the Indian leaders. The Delhi Agreement of July 24, 1952 between Sheikh Abdullah and Jawahar Lal Nehru defined the relationship between the Union and Jammu & Kashmir. The Agreement stipulated that the Dogra rule would be abolished and the ruler would be replaced by an elected head of the State who would be recognised by the President of India. The Jammu & Kashmir State would have a separate national flag, a separate official language and a separate national emblem. It was also agreed that the residuary powers would remain with the State and Constituent Assembly would frame a constitution for its governance.

The Hindus in Jammu, constituting a majority in Jammu province, protested against the delhi Agreement, which they claimed amounted to the exclusion of the State from the Indian constitutional organisation. The Praja Parishad reactivated its cadres for a civil disobedience movement, which they pledged to launch if the government of

India did not put an end to the wide spread political uncertainty which prevailed in the State and integrate it with the rest of the country. The Parishad emphasised that India was one nation and Jammu & Kashmir State, an integral part of Indian nation, could not be governed by separate constitution, by a separate flag and have a separate President.

**The creation of an Autonomous State of Jammu & Kashmir outside the political organisation of India, will go halfway to substantiate Pakistan's claim on Kashmir with terrorists' guns booming in the background.**

Article 370 of the Constitution was included in the temporary and transitional provisions of the Constitution of India. Evidently, the special position accorded to the Jammu & Kashmir State was presumed to be of a temporary nature and subject to change. It was in fact, an act of limitation imposed on the application of the Constitution of India to the State, after the State was included in the first schedule of the Constitution. The State

was included in the First Schedule independent of Article 370.

The Conference leaders were particularly opposed to non-application of the provisions of the Constitution of India with regard to citizenship and fundamental rights to the State. They disapproved of all forms of safeguards on the pretext that such safeguards would frustrate the resolve of the interim government to undertake economic, political and social reforms in the State.

**To be continued**



generating in action and very effective in curing colds, cough, sinus infection, chest congestion and other similar respiratory diseases. It is known, above all, for its capacity to relieve spasms, especially stomach spasms. The leaves help digestion and improve the appetite. It is also used to treat flatulence and stomach bloating.

Tulsi juice acts as Rasayan (general tonic) if taken every morning. Tulsi leaves when chewed and eaten on a

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**Tulsi leaves increase body heat. They should be used sparingly during summer and by persons suffering from *Pitta*.**

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regular basis boost the health and complexion of a person. It is natural prophylactic. It increases the memory and may be taken as a herbal tea for promoting clarity of mind.

Physiological and pharmaceutical studies have reported anti-stress, adaptogenic, anabolic, hypotensive and anti-asthmatic properties of Tulsi.

Externally, the plant's astringent qualities make it a useful cold remedy. In a gargle, it relieves sore throats, and as an inhalation, it helps to clear the sinuses and air passages. As an ointment, it can help to heal wounds and cuts and is often combined with mint and caraway. The essential oil combats worms and germs.

**Useful Preparation:** Tulsi seeds, which unlike the leaves are cooling to the system can be soaked overnight in water to which a teaspoonful of sugar is added and taken in the morning mixed with milk. This popular and cooling drink is known as Phalooda.

Tulsi seeds may also be powdered and taken with jaggery. They are effective in the treatment of dysentery and to remove toxins from the system.

A decoction of Tulsi to which honey has been added is given to reduce labour pains. It is also recommended even after child birth.

Put 4-6 gms. of dried wave leaves into 250 ml. of boiling water. Cover and leave to infuse for 10 minutes and strain. Drink 1 cup without sugar a day. It helps to treat indigestion, loss of appetite, flatulence, bloating etc. In case of chronic bloating, drink 2-5 cups a day between meals.

To treat inflamed throat, boil 2 tablespoonfuls of dried leaves in 250 ml. of water in a covered pan for 10-15 minutes. Strain and leave to cool. Use the liquid gargle two to three times a day.

Although Tulsi is essential ingredient of many ayurvedic formulations, yet the most popular formulation is Tribhavan Kiriti Ras.

**Caution:** Tulsi leaves increase body heat. They should be used sparingly during summer and by persons suffering from *Pitta*.

Use with care during pregnancy. Basil has been used as a menstruation promoter and labour inducer.

**[Author is former Dy. Director, ISM, J&K Govt.]**



From the Records - M.K.Raina

## Shri Bhatt – The Great Hakeem & Yogi

**S**ultan Zain-ul-Abidin ruled Kashmir from 1420 to 1470 AD. Son of Sultan Sikandar, under whose rule Islamic zeal attained fanatical proportions, Zain-ul-Abidin proved to be the most tolerant and benevolent ruler that Kashmir had known. It has been correctly remarked that 'history can give few examples where the

ley of Kashmir' writes, "The chief glory of Zain-ul-Abidin was his tolerance towards the Brahmans and regarding this a curious tale is told. It is said that the king was on the point of death, when a Hindu Jogi volunteered to give his soul for the dying monarch on condition that his body should be preserved in some safe place. The king took the Jogi's soul but burnt the body, and thenceforward, the real king of Kashmir was not Zain-ul-Abidin but the Hindu ascetic. Whatever may have been the cause, it is true that from the time of this illness, the king manifested every desire to repair the wrongs inflicted on the Hindus by Sikandar. He remitted the Jazia or poll-tax on Hindus, taught them Persian and encouraged them by grant of lands and in many other ways. He repaired some of Hindu temples, among others, the temple on Takht-i-Sulaiman, and he revived Hindu learning. The result of this religious tolerance was the return of the exiled Pandits.



**No account of Zain-ul-Abidin's reign can be complete without the mention of this great physician, who cured the king.**

policy of the father was so completely reversed by his son. Sultan Zain-ul-Abidin's rule was in the words of Srivara 'like the cooling sandal paste after the heat of a summer in a desert had departed.'

When Sultan Zain-Ul-Abdin was on death bed, and all his royal physicians had failed miserably to cure him of some dangerous disease, there appeared a noble man on the scene, who volunteered to treat the King with his knowledge and healing powers. Though there are different theories about the kind of illness, which the great king was suffering of, it is well established that he was cured by one and the only Shri Bhatta, a Yogi and renowned Hakeem of his times.

PNK Bamzai says that no account of

**"The only gift I will receive, is the removal of all restrictions on the Pandits imposed by Sikandar including**

Walter Lawrence, in his book 'The Val-

Zain-ul-Abidin's reign can be complete without the mention of this great physician, who cured the king. In his book 'Culture & Political History of Kashmir', the author says, "When on his recovery, the king wanted to make a valuable gift to the Pandit, the latter refused to take it." To the offer of valuable gifts from the King, the great Hakeem is said to have told him in no unclear terms, "The only gift I will receive, is the removal of all restrictions on the Pandits imposed by Sikandar including the poll tax." It is said that the king while eulogising Shri Bhatt on his concern for the welfare of the members of his community, readily granted him the request. Bamzai goes on to say that thereafter the Pandits performed their religious functions without let or hindrance and most of them who had left the Valley at the religious persecution of Sikandar returned to their homeland.

According to one theory, the King got

time delayed to come. When he arrived, the king gave him encouragement and he completely cured the king of the poisonous boil. The king wanted to make munificent gifts to Shri Bhatta. But the latter refused to accept any. But when pressed hard, he made a request which was to the effect that the Jazia on the Brahmans be remitted and opportunities be assured to them to develop their mental and moral resources without any let or hinderance." Such was the concern, the great Hakeem had for his people. The king was, it is said, all praise for him, and was so moved, that he granted all his wishes. Quoting Jonaraja, J.L.Kilam, the author of 'A History of Kashmiri Pandits' says, "The selflessness displayed by the physician Shri Bhatta had its effect upon the mind of the king. The request was accepted and Jazia was remitted. The Brahman was freed from the position of inferiority to which he was relegated by the previous kings." Accord-

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## **Shri Bhatta's selflessness and the acceptance of his request by the king proved a land-mark in the**

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a poisonous boil which gave him trouble. The court physicians tried their skills but failed. Jonaraja, a great historian says, "As flowers are not obtainable in the month of Magha on account of the mischief by snow, even so physicians who knew about poisons could not at that time be found in the country owing to governmental oppressions. The servants of the king at last found out Shri Bhatta, who knew the antidotes of poisons and was well versed in the art of healing, but out of fear, he for a long

ing to the author, Shri Bhatta's selflessness and the acceptance of his request by the king proved a land-mark in the history of Hinduism in Kashmir. Shri Bhatta's attitude shows that the will to live as a group by themselves was very predominant amongst the Brahmans which was shared by Shri Bhatta in an equal measure with the whole lot of them. Freed from the shackles of Jazia and other handicaps, the Brahmans started their own reorganisation and rehabilitation.





## Book Review - Prof. R.N.Bhat

# Pentachord

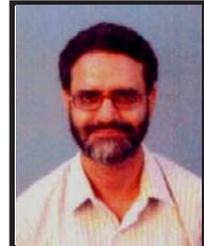
**Book :** Pentachord  
**Author:** M.K.Raina  
**Edition:** 2004  
**Publisher:** Expressions, Vasai  
**Price:** Rs. 30/-

 Pentachord is the second short story collection of M.K.Raina, his first in English. His previous collection 'tsok-modur' in Kashmiri earned him wide applaud. The present collection carries a translated version of one of the stories 'Advice' from the previous collection. The other four are his novel creations.

*Advice*, the first story of the collection is an engrossing account of how a well to do looking gentleman beguiles tender and young kids who with an aim to make a kill, return cheated and heart broken. The story is placed in the sixties of the 20<sup>th</sup> century when at the end of a session, students used to sell their used books at half the original price to the new entrants to the class. Considering themselves quite clever, the boys search for customers who could pay them the maximum. But the person, who rather hunts them, turns out to be strong-headed and calculative and the boys return home with not a penny for the books, which has hardly been ever read during the whole year! The story takes you to Srinagar to roam the roads and lanes of the city on a tonga along with the children. At the end you feel sorry

for the children who are cheated but such were the times and such is the human nature.

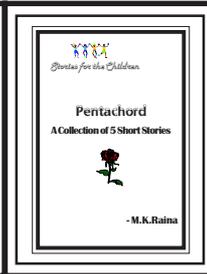
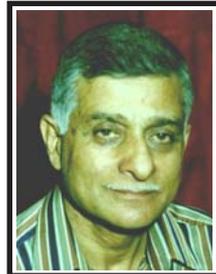
*The last game*, the second story of the collection too revolves round a group of young bosom friends who upon learning about the nuances of, then novel game cricket, manage to get a home made willow bat, four sticks for wickets, and a wooden ball to play the great game. When their ball breaks the windowpanes of a house adjacent to where they had decided to play, an angry gentleman from the



house snatches away their bat etc. and demands a substantial sum of money for the damages from them, the poor boys. The terrified boys fail to muster courage thereafter to reassemble at one place

or to move around in that area lest they get caught for not paying for the damages to the house. The wish to play the first game turns out to be their last, which not only brings to an end the thickness among them but also kills their spirits and courage.

The third, *Charu and the witch*, is the story of fraternal love and courage of a young boy who with the assistance and support of his pet dog succeeds in bringing back his lost friend from the clutches of a witch who had been a symbol of terror in the whole village for quite some time. The story is set in an



imaginary location on the banks of a river with a dense forest at the other bank where the witch is believed to take her victims. The loss of his young friend jolts the young boy who plans his entry into the forest and with the assistance of his pet, reaches the witch's hideout. He very cleverly kills the witch and brings his friend and many other victims of the witch back to the village. This story employs conventional notions of magic and witchcraft and it will enthrall

The last story *Kaal chakra* invokes the concepts of rebirth, *karma*, *karmaphal* to bring home the fact that no ill-deed goes unpunished. A murderer is destined to suffer torment and torture and the rebirth of the same person who one might have killed may bring him peace. A person who deserts and disrespects his own parents does not live happily for long. These are sociological and cultural issues and Indian tradition has stood the test of

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**In my opinion, the language part of the stories is extremely well and I believe that the author's aim has been to focus both the young as well as middle aged audience.**

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young minds and give them a spirit of brotherhood and fill them with courage and determination. Adults may read it and then narrate it to their grandchildren.

*Three questions* is the longest story in the collection with several sub-plots interwoven within. It is an account of a young prince whose search for answers to three questions, before getting crowned, takes him incognito to several places and in due course of time he finds answers to the questions through experience. The writer employs myth, human failings, ambitions and achievements to unravel the mysteries of life. Wherein lies one's lasting pleasure? In wealth, name and fame, contentment; what does a woman love most? Her jewelry, beauty, children; what is it that one cannot conceal for long? One's skill, weaknesses, roots. The prince learns answers to these questions by living with and learning about the lives of several people in different places. His search makes him wiser, so is the reader.

time and the west too has come to realize the importance of caring for one's old parents. But in a blind aping of the west, we tend to forget our ennobling customs and beliefs as caring for the old, non-violence and so forth. The story is engrossing. Adults may read and then narrate them to their kids.

As far as the content part of the stories is concerned, I believe I say something tangible about it. Some stories are quite good for our young minds and some are in traditional *katha* mode, where moral issues have been taken up. Language is quite good. English is not our mother-tongue, yet we excel in it. Every language provides scope for extra treatment and complexities, be it one's mother-tongue or not. In my opinion, the language part of the stories is extremely well and I believe that the author's aim has been to focus both the young as well as middle aged audience.

**[Reviewer is Head, Dept. of Linguistics, Banaras Hindu University.]**



## Biradari News & Report

of the community, who has been rendering selfless service for the last six decades. The old hands from Kashmir still remember him in Kashmir days, when his turban and the war cry 'Jaykara' were distinguishable on all occasions. Even at this stage in life, he keeps working hard to attend to the issues of the community. He stands tall among all those who claim to be community leaders.

### Art Exhibition :

An art exhibition dedicated to Kashmir and entitled 'Identity-Alienation-Amity' for Kashmir showed the works of twenty artistes and four photographers. The exhibition was held recently at Tao Gallery, Worli. It included works of eminent artists like Hussain and Raza. It included a number of artistes from Kashmir and the notables were, by now well known, Veer Munshi and also the sculptor Rajender Tikku. Munshi's paintings continued to depict the pathos of Kashmir.

### Another Release by Girija Pandit :

Yet another well rendered, well scored and well recorded Kashmiri Collection of songs (audio cassette and CD) has been presented by Girija Pandit. The Collection is called '*lâlò az valò màlyún myòn*'.

### Medical Aid :

The following activities were carried out by the KPA:

- To restore the eye-sight of a 40 years old KP youth, KPA paid the cost of his surgery at Ganpati Netralaya, Jalna amounting to Rs. 8850.00. The

operation has been successful and the patient is said to have improved a lot.

- We paid Rs. 5000.00 to a lady kidney patient from the biradari for treatment.
- We also paid Rs. 10,000.00 to a lady cancer patient from Jammu who is putting up at Kashyap Bhawan and undergoing treatment at Tata Hospital.

### CM's Relief Fund :

- We contributed Rs. 10,000.00 to Maharashtra Chief Minister's Relief Fund for the recent natural calamity.

### Nuptials :

- **Kapil** S/o Smt. Rohini & Shri Vijay Raina (Retd. Corporate Director Marketing, BPCL) of Andheri (E), Mumbai was married to **Aarti** D/o Smt. (Dr.) Geeta & Shri Manmohan Zutshi of Kolkata on 30th June 2005 at New Delhi.

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### Tata's Contribution ... From Page 9

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This visionary felt that no country can progress without manufacturing iron and steel. All different forms of heavy industry are absolutely dependent on iron and steel. The township has the Tisco plant and residential quarters for thousands of its employees. This establishment is a tribute to the vision of the great Indian Jamshedji Tata. His vision was further developed into a vast industrial empire by his descendants like Naval Tata, J.R.D. Tata and now Ratan Tata.

As I left Bombay to board a plane from Santacruz airport for London, I thought of the contribution made by the Tata's in various fields like civil aviation, chemicals, education, hospitals, medical research, industrial development, manufacture of automobiles, social work etc.



## Letters

☐ The deluge in Mumbai on Tuesday, 26th July and days following this day, and the callous apathetic attitude of authorities reminded me of a day in 1950, when I was a student of Tyndale Biscoe Memorial School at Srinagar. On that particular day, the last period was over and we were leaving the school when we saw smoke rising from the direction of Residency Road. My classmates and I ran towards Residency Road. There we came to know that the building at Polo Ground which was housing Radio Kashmir had caught fire. We all reached the site and without loss of any time started to salvage whatever we could from the burning structure. Within minutes, Bakshi Ghulam Mohammed, the Dy. Prime Minister those days, arrived. Soon Sheikh Abdullah, the Prime Minister also came. Both of them were seen supervising the fire fighters and other rescue work. Many other VIPs also came to render a helping hand. They got personally involved in saving whatever could be saved from the burning inferno. I saw my cousin Mohan Lal Aima, who was working for Radio Kashmir, running in panic, trying to restore some order in the melee.

I cannot help drawing a comparison between the political leaders then and politicians now. Though the Maharashtra government headed by Vilasrao Deshmukh failed miserably at this juncture, yet the Prime Minister Manmohan Singh had the audacity to

praise the CM during his visit to Mumbai. He must be the only person who had a good word for the CM. Politicians certainly make strange bed fellows. These people are indulging in cheap gimmicks now to fool the masses. They forget that one can fool all the people for sometime and some people for all the time. But they cannot fool all the people all the time. In the disaster that struck Mumbai, the credit goes to the ordinary Mumbaikars who helped each other irrespective of caste, creed or religion at this moment of crisis when govt's disaster management had collapsed and the biggies were celebrating the induction of Shiv sena rebel Rane in the State Cabinet. These people are insensitive to the sufferings of common masses. In crisis, they are shamelessly conspicuous by their absence from the suffering public. When they do appear after the crisis are over, they make promises, which are seldom fulfilled.

**T.N.Bhan, Borivali**

### They Left Us

Smt. Indira Kaul, W/o Late Mahesh Kaul (erstwhile renowned Film Director) left for her heavenly abode on 3rd. August 2005.

Smt. Dhanwati Zadoo, W/o Pt. Amar Nath Zadoo and elder sister of Shri Ramji Sabni, left for her heavenly abode on 10th August 2005 at Jammu.

**May their souls rest in peace.**





# मिलुचार

कश्मीरी पंडित्स असोसिएशन, मुम्बई का अधिकृत प्रकाशन

वर्ष: २ अंक ४

हिन्दी कश्मीरी भाग

जुलाई-अगस्त २००५

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## ललु वाख

शिव छुय ज़ाँव्युल ज़ाल वाहराँविथ  
 क्रंजन मंज़ छुय तँरिथ क्यथ ।  
 ज़िंदु नय वुछहँन अदु कति मँरिथ  
 पानु मंज़ पान कड व्यत्रोरिथ कथ ॥

## मे बोलुम सीर \* ... अर्जुन देव मजबूर

मे बोलुम सीर ब्यतु किस राज़ होंजस  
 पनुन्य रथ यादु वेत्रुक्य सुत्य दितिमस  
 मुकामा अख जुवा तस याद पॉविथ  
 खसुन आकाश वोनुमस तेज़ वुफ दिथ  
 स्यठाह पोरमस तु कोरमस ज़ारु पारय  
 वुनल आसी तु पॅक्यजे वारु वारय  
 करुन्य नो छय न कुनिची द्यारु कारय  
 सु आलम म्योन अज़ वुछज्यन दुबारय  
 सुली शोकस ओनुम व्यस्तार द्युतुमस  
 विहल सोचस तिहल रफतार द्युतुमस  
 पॅतिम वाकाथ तौरिथ मालि माले  
 मे वोनुमस तार लॅग्यनय बालु ताले  
 ज़मानुक्य बॉव्यमस हालाथ सॉरी  
 दिलुक्य मुचरिथ मे थॅव्यमस सॉर्य तॉरी  
 व्यज़ारन हँद्य सन्यर छौरिथ बराबर  
 मे वोनुमस छ़ांडतख अज़ गाशि आगर  
 ओबुर आसी कोहन वथ वुछज़ि वारय  
 करामाथा च़ु हावुम छुय नु चारय  
 खँसिथ बालन नयन येलि छ़ालु मारख  
 च़ु विगने काँसि पथ यिनु व्वंदु हारख  
 बुनपशी पोशि रादन व्यूर तुलिजे  
 वनन हुंद नूर अँदरिमि कायि मँल्यजे  
 तु लोलय सुत्य सोचुक बोस बॅर्यजे  
 छँतिस शीनस पयापय मीठक वॅर्यजे

\* 'त्योल' से स-आभार एक अंश

भजन - भवानी 'भाग्यवान' पंडित

## ही चराचर छस बु अमर



ही चराचर छस बु अमर  
रोज़ अमरनाथसुय।  
भूगु बैरिथ शोख शहवर  
रोज़ अमरनाथसुय।।

भक्ती हुंद तुल मे कदम  
सुत्य शक्तीनाथसुय।  
बोलि कुकिल, सुत्य कुमार  
रोज़ अमरनाथसुय।।

खोफि खश्म सुत्य खावर  
तोफु ह्यथ तोफु खानसुय।  
जामि जमस नादि नदहर  
रोज़ अमरनाथसुय।।

बूद बाहम छस बु अंदर  
पेचुसुय, पेचानसुय।  
नूरि अनवर, नामावर  
रोज़ अमरनाथसुय।।

सुत्य दितिहॅम कुत्य दफतर  
क्या करन अनजानसुय।  
करनु कुलहुम हावि आश्वर  
रोज़ अमरनाथसुय।।

ऑस्य यिमय पेशि दिलबर  
लॅद्य मे तिमय गानसुय।  
दाश होरुन मोशि मादर  
रोज़ अमरनाथसुय।।

जीत जीतिथ छम खुशाली  
छुन्य मे कनन वॉलिये।  
आसि यस ज़र, छांडि ज़रगर  
रोज़ अमरनाथसुय।।

फोनसस सुत्य छय तारा  
अख इशारा वोन यि मे।  
कुस छु दिल तय कुस दिलबर  
रोज़ अमरनाथसुय।।

अग्नि के पास बैठने से गर्मी, जल के पास सर्दी, दीपक से प्रकाश, फूलों से सुगंध स्वयं ही बिना किसी मेहनत के हासिल होती है और हर वस्तु अपने चारों ओर अपने प्रभाव का केंद्र बनाती है। इसी प्रकार संतों और फकीरों में आध्यात्मिकता का होना प्राकृतिक नियम है। जो मनुष्य इन के सत्संग का लाभ उठाता है, वह यूंही उन प्रभावों से बिना किसी मेहनत के लाभ उठाता है।

**'मन-पम्पोश' से स-आभार**

श्रदांजली - पृथ्वीनाथ कौल 'साँयिल'

## चाटु बोज - गिंदन बोज

(पननिस चाटु-बाँजिस तु गिंदन बाँजिस मखन लाल भट्ट 'बेकस'निस स्वर्गस गछुनस प्यठ म्यानि टाठिन्यारुक्थ पोश)

यि क्या गव हंगु मंगु हे तलु साँ वॅन्युतव  
यि कॅम्पु कोर आफ सुच यथ रेडियोहस  
यि नय बोलान छुम कॅह, हे हसाँ हे  
यि वेज आवाज रॅसिज किथु गॅयि बेगुर वाह्य  
पतय गॅयि बंद वुठ ताम थामि गॅयि लय  
बिहिथ अय ओस 'कनक्रीट कमरस' मंज  
यि कुस गव छिपि तु चास तथ कमरस मंज  
तॅमिस क्याह काँम आँसाह काँह तॅमिस सुत्य  
कॅडिथ न्यून बोलुवन कोस्तूर कोरुन कोल  
कश्यप र्योश कश्यप मरु प्यठु वोट छाले  
व्यतस्ता वछ छे चेटान, पान मारान

★ ★ ★

करान मातम छु करफॅल्यु मॅहलु हय हय  
चॅसिथ हमसायि आमत्यु गुल्यु छि मूरान  
छु तति सॉरिसुय बन्योमुत रोजि महशर  
छु त्रिपुरा माजि हुंद अस्थापन अपॉरी  
समेयि दर बोनिनुय वुछ लूख सॉरी  
दपान नॅव ग़ज़ छपावेन इब्तिदाहनुय  
स्यठाह मशहूर आँस ना 'मे त्रेश गॅछ'

'क्वकुर ति गव बेदार हाय .....

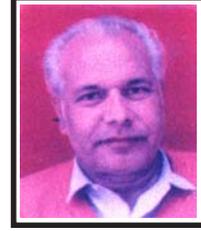
यि ताफ छुम अज़ार हाय ....

मे त्रेश गॅछ, मे त्रेश गॅछ।'

पशान व्वस्ताद दीना नाथ 'नॉदिम'

★ ★ ★

छे ज़न हिंदू स्कूलस मंज यि महफिल  
तवय नियि छाल अॅम्पु सॉन्यु शॉयिरन वॅल्यु  
तत्यन ज़न आँस्यु समेमुत्यु सॉरी दिलदार  
तिमनज ओस चाव बोज़ुहन बेकसुन शार



'सॅलीब' आँस्युतन तसुंज या बेयि काँह नज़म नॅव  
यपॉर्यु ज़न राजु बेगम 'वल्लु अज़ वेसिये' ग्यवान छय

यि ज़न लबि प्यठन फोटु दिवान वॅन्यु  
अमा कोत गव खबुर वोल सोन 'बेकस'  
छु ज़न अज़ गांधी कालेज दुयिवुने बुथि  
दपान ओस बेकसन बेयि ज़्यूनमुत नाव

छु अज़ मातम तसुंघन दुहुर्यु बाजन  
गछन व्वन्यु ब्रॉल्यु अँछिनय कन ति तंबुलन  
सदाह कर बेकसुन गछि खबुर  
दपान अज़ क़ालु खबुडु सम्मेलन छु लोगमुत  
समेमुत्यु छिय लिखॉर्यु तति हुय छु वोथमुत

★ ★ ★

चु गछ अज़ शांत रुज़िन आत्मा चोन  
स्वर्ग आँसिन ठिकाना आँखुरी चोन  
चे वोतुय ज़र्बि काँरी पोत्रु छ्वकु किन्यु  
ह्योतुथ अँदरी तु पतु मा ज़ाँह चु व्वतुल्युख  
चु गछ चान्यन लवाहकीनन फौलिन बाग  
ह्यमथ दीनख बेयि दुख व्यतरावनुक पाय  
चु रोज़ख ज़िंदु म्यान्यन यादनुय मंज  
यिवान रोज़ख चु 'साँयिलस' खाबनुय मंज  
बु छसोज़य दोसदारो पोशु डाले  
येतेय चॅट्यु जामु 'ललि', 'रुवपि', 'अर्युनिमाले'

★ ★ ★



vo exams ke akhari din theatre mein jaanaa  
vo bhole se freshers ko hamesha sataanaa  
without any reason common off pe jaanaa

सु एकजाम म्वकलिथ फिलिमाहु मारुन्य, सतावुन्य स्यठाह नॅव्य तु मोसूम बारुन्य  
ज़रूरथ नु कॅह तोति छुटियाह मनावुन्य

test ke waqt table mein kitabon ko rakhnaa  
isi tarah teachers ko dena Jhansaa

थवुन्य ट्यस्ट वख्ताय किताबु दराज़न, यिथय पॉठ् अँछ फ्युर करुन व्वसुतादन

college ki sabse purani nishaanee  
vo chaaywala jise saare kehte the Soni

करुन्य कालिजुच याद प्रॉनी निशॉनी, पनुन चायि वोल यस वनान ऑस्य सोनी

vo Soni ki 'cutting' chaay meethee  
vo chupkese journal mein bheji hui chitthi

'कटिंग' चाय तॅम्यसुंज़ कॉच्चाह मोदुर कंद, किताबन अंदर नामु सोजुन कॅरिथ बंद

vo padhte hi chiththi uska bhadakna  
vo chehre ki laali vo aankhon ka Gussaa

तसुंद चिठ्च परुन तय पॅरिथ कूत शोलुन  
बुथिस खून खॉरिथ अँछव सुत्य वोलुन

college ki wo saari lambisi raatein  
vo doston se canteen mein pyaari si baatein

तिमु ज़ेछि ज़ेछय कालेज चि रॉच्चय, करुन ख्यन च्यनाह, दोस्तन सुत्य सॉच्चय

vo gathering ke din ka ladnaa Jhagadnaa  
vo ladkiyon ka yuhin hamesha akadnaa

समुन पानुवॅन्य, पतु सॅमिथ न्याय लागुन, सु कोर्यन हुंदुय बॅल्य तेहल रुप दारुन

bhulaaye nahin bhool sakta hai koi  
vo college, vo batein, vo shararatein vo javani

मॅशिथ नो गछान यादु वोटरुच रवॉनी, सु कालेज, सु दरबार, शरारथ, जवॉनी

kaash hum phir dohra sakte kahani  
vo kagaz ki kashti vo barish ka pani  
vo kagaz ki kashti vo barish ka pani..

अकि लटि यियम ना स्व फीरिथ कहॉनी, वो कागज़ की किशती, वो बारिश का पानी  
वो कागज़ की किशती, वो बारिश का पानी ...





क्योंकि इस का प्रकाशन सन् २००४ ईस्वी दिया गया है। हर दोहा एक वह साहित्यिक हीरा है जो कोमल और गेय शब्दों से निर्मित हुआ है। कोई ऐसा दोहा नहीं जिस का विषय दूसरे से मिलता हों। हर मधुर बर्फी की डली की अपनी मिठास, अपना रंग और अपना स्वाद है। कवि अपने पूर्व महाकवियों, देवों और सन्तों को प्रणाम करते हैं:

*वाल्मीकि प्रभु व्यासवर, कविकुल गुरु शुभ नाम  
शंकर, नानक, रवि, तुलसी, सूर कबीर प्रणाम*  
संस्कृत रामायण के रचयिता वाल्मीकि ऋषि, महान रचयिता वेद-व्यास, शंकर देवता नानक संत और कवि रविदास जी, हिन्दी रामायण के रचयिता सन्त तुलसीदास, सूरदास जी (कृष्ण काव्य के मान्य-कवि) और कबीर दास जी; इन सब को कवि निर्मल का नमन। सारी परम्परा एक दोहे में क्रमबद्ध कर दी गई है। वाह!

कवि को भारत के प्रांतीय भाषाई और पंथ सम्बन्धी आग जला कर राख कर देती है और वह कराह उठता है:

*पंथें-प्रान्तें-बोल्लियें भाषाएँ दी अगग  
जल दा निर्मल देख एह, दिक्खी हसै जग*  
प्रांतीय तासुब, आभाई झगडे और इसी प्रकार की अन्य बेकार समस्याओं से ए निर्मल! यह देश अर्थात भारत जल रहा है और सारी दुनिया हम पर हंस रही है। कवि की निर्भीकता उस के द्वारा कहलवाती है:

*देश भक्त नेई मंगदे त्रामें पर परमान  
उन्हें मनाफें आस्तै खोहल्ली नीं थी दुकान*  
अर्थात देश भक्तों को किसी ताम्र पत्र की आवश्यकता नहीं, अपितु यह पैसे कमाने का केवल एक बहाना है। इसी प्रकार कवि आज के झूठे मठधारियों और पैसे के लिए चलाए गये आश्रमों को फटकारता है:

*गुरु मैन्तर बिकना ले, खडजैन्तर गम्भीर  
दिक्खन, जाचन थैलियां, मुदय्यां साध-फकीर  
कारें आहले भक्तजन, वी. आई. पी. गेट*

*निर्मल इत्थें तुस कतांह दर्शन उच्चे रेट  
जिसदे आश्रम फारने उए संत महान  
सन्तें शा भी बद्ध जन साम-धाम-भगवान*  
अर्थात, गुरु मंत्र, नकदी बिक रहे हैं। नाम्भी षडयन्त्र चल रहे हैं। साधु और फकीर उन्हें भेंट की जाने वाली मोहरों की थेलियां ले जाते हैं। उनके भक्त कारों (मोटरों) वाले हैं। वी.आई.पी. गेट अलग है। 'ए निर्मल! तू यहां कहां? यहां दर्शन के काफी ऊंचे रेट हैं। तेरे पास इतना पैसा कहां? चल वापस। वही सन्त आज महान है जिसके विदेशों में आश्रम हैं। सन्त जन अपने को भगवान बनाये अपनी पूजा करा रहे हैं।'

गीताजी के एक श्लोक जैसा यह दोहा देखिये:  
(गीता) *विधा विनये सम्पन्ने ब्रह्मणे गवि हस्तिनी  
शुनि चैव शपाके च पंडितः सम दर्शनः*  
(दोहा) *कीडी, हाथी, पन्त, गौ, कां, कुत्ता, चण्डाल  
इक्के नजरी दिखदा ज्ञानी जितदा काल*  
अर्थात, एक पंडित (विद्वान) जो सत्य-ज्ञान प्राप्त कर चुका हो, च्योंटी, हाथी, गाय, कुत्ते और चण्डाल को एक ही दृष्टि से देखता है और काल को जीत लेता है। अर्थात ज्ञानी कोई भेद-भाव नहीं बरतता।

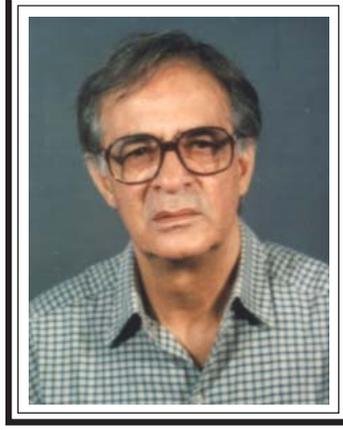
इस सतसई के बारे में विख्यात डोगरी कवि प्रकाश प्रेमी कहते हैं : (डोगरी का हिन्दी अनुवाद)  
'मेरा ज्ञाती विचार है कि यदि निर्मल सतसई आज से पचास वर्ष पूर्व रचित होती तो वे कवि (डोगरी के) जो गजल की ओर अधिक गये, वे दोहों की ओर आए होते।'

पुस्तक बहुत सुंदर साज-सज्जा और बिना किसी अशुद्धि के अति सादा पर गौरव पूर्ण तरीके से छापी गई है। एक संक्षिप्त परिचायक-समीक्षा में यह सम्भव नहीं कि वर्ण्य-विषय और कला के सभी मार्मिक पहलुओं पर प्रकाश डाला जा सके। यह संक्षिप्त समीक्षा कश्मीरी तथा कश्मीर से बाहर आए हिन्दी, कश्मीरी, उर्दू तथा अंग्रेज़ी साहित्यकारों में से मुझ अनन्य की भेंट मात्र है। मैं यह कर्तव्य रुग्ण होते हुए निभा रहा हूँ कि मुझे, एक









**ONKAR AIMA**  
**(1928-2002)**

यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः ।  
सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते ॥  
(श्रीमद्भगवद्गीता ३. २) -संधि-छेदित

(For whatever a great man does, that very thing other men also do;  
whatever standard he sets up; the generality of men follow the same.)

**Three years have gone, your memory is evergreen. We miss  
you deeply in our hearts. Your high ideals and values will  
continue to be a source of inspiration for all of us.**

**Aima Parivar**