

RNI Registration No. MAHMUL/2004/13413



मिलचार

Price: Rs. 20/-

Website: www.milchar.com ~ E-Mail: editormilchar@yahoo.co.in

Vol. III, No. 2

' Official Organ of KPA, Mumbai'

March-April 2006



A glimpse of the KPA's Annual Cultural Programme held at Rang Sharada Auditorium, Bandra, Mumbai on 18th March 2006

MILCHAR

Project ZAAAN: Website : www.zaan.net

E-mail: projectzaan@yahoo.co.in

helps to right dental plaque and tooth decay, as well as mouth and throat infections.

Mulathi can also be used to treat skin inflammation and infections. Research published in 1980 demonstrated anti-inflammatory effects of Glycyrrhizinic acid against erythema (reddening of the skin). Mulathi powder mixed with ghee or oil can be used externally to heal wounds both septic and non septic.

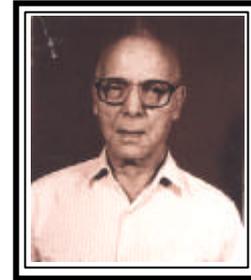
Chew on a piece of Mulathi. It refreshes the mouth and cleanses the teeth arresting tooth decay. It heals ulcers in the mouth. When boiled in water, Mulathi its sweet taste, so you can drink a warm infusion or decoction similar to tea. A Mulathi extract hardened into different shapes is even more effective.

In China, Mulathi is used for strengthening muscle and bone, for increasing physical strength and for curing wounds. The herb stands next to Ginseng in importance in Chinese pharmacy, being the great corrective adjunct and harmonising ingredient in a large number of recipes. It is called great detoxifier and is thought to drive poisons (toxins) from the systems. Many clinical studies have validated its usefulness in liver disorders.

Caution: Mulathi is known to cause fluid retention and should be sparingly used by people who have this tendency. Accordingly, it is contraindicated in cases of oedema and any treatment using Mulathi must be accompanied by a low salt diet. The plant should not be taken during pregnancy or if suffering from high blood pressure.

☒☒

OBITUARY



Shri Omkar Nath Razdan

With profound grief and sorrow, we inform the sad demise of Shri Omkar Nath Razdan, Vile Parle (East), Mumbai on 14th March, 2006 at Bangalore. We pray Almighty God to grant peace to his immortal soul in heaven.

Grief Stricken :

Krishna Razdan - *Wife*
Kamni & Vijay Bathija
- *Daughter & Son-in-law*
Anjali & Sumant Razdan
- *Daughter & Son-in-law*
Reema & Kuldeep Razdan
- *Daughter-in-law & Son*

**Samast Parivar of
Razdans and Walis**

Post-exodus Scenario - L.C.Kaul

CHALLENGES AHEAD

It is not unoften that members of K P community and others, lament on the existence of too many organisations, Associations, Sabhas, Samitis etc. and the need for unity. Even internally, members representing the same organisation, differ from one another, in regard to various issues confronting the forcibly exiled KP community.

It is essential to bear in mind that the KPs are a unique set of community. We are educated and sensitive. We discuss our problems individually and collectively in various meetings, forums and seminars. Dissidence has always been the leitmotif of K P's in seminars and public meetings. That is what makes the KP's diverse, yet cohesive. That is the essence of democracy.

Needless to state that KPs in general and displaced members of KP biradari in particular, face many challenges. To achieve the desired objectives, and for ensuring monitoring among the various Samitis/ Sabhas, spread all over India and abroad, Shri M.K.Kaw, President, AIKS, while stressing the need for better unity and coordination, has offered a platform on which KPs of all shades of opinion, could share the space, retaining their separate agendas where these differ but could

still be one as far as the Common Minimum Programme was concerned.

Tangible challenges faced by the KP community which warrant attention, have to be addressed, to enable KPs to reach the desired goals,

in the foreseeable future. From time to time contributors to Koshur Samachar, Naad, Aalav, Kashmir Sentinel, Vitasta and other KP journals, have offered unique insights into how to tackle the various challenges.

In a democracy, numbers ultimately count. The AIKS which is the most representative body of the KPs, has published a document, titled 'A National Policy on Kashmir' which is the essence of a historic debate, within the community and which endeavoured to accommodate within its ambit all the shades of opinion to the extent feasible and

represents a concensus view that is acceptable to a majority of the KP community.

As a result of forced exodus, KP community who were leading peaceful lives in their homes in the Valley, have been rendered refugees in their own country. Having been victims of genocide and ethnic cleansing, the displaced KP community has been

Tangible challenges faced by the KP community which warrant attention, have to be addressed, to enable KPs to reach the desired goals, in the foreseeable future.

Contd. on Page 14

that in the Sri Bhagavad Gita the Lord says, "The sage (Inani) is myself". We must regard the Guru exactly as he regards himself; that is, we must look upon him as the Supreme Being that dwells inside ourselves as the Real Self. It is a serious mistake to think of him as separate from the Brahman.

Most devotees, who worship the Brahman as a Personal God, do not know that the ultimate goal of life is the experience of the Real Self; their goal is the vision of that particular God-form to which they are devoted. It is even possible that, due to the frivoler and persistence of his devotion, he may have that vision some time or other. But we should remember that the form that is thus seen will also disappear as it is not real, since the Real God is the formless Brahman, which is the Real Self. The form that is seen is such a vision is only a mental image. But though the devotee does not want and does not aim at the final goal; the experience of the real self as identical with the true God (Brahman) he will ultimately come to the Real Self. And

Most devotees, who worship the Brahman as a Personal God, do not know that the ultimate goal of life is the experience of the Real Self.

it has to be said that the cause of his accomplishing it is by divine grace. As the Upanishads say, it is the final fulfillment of his desire. It is this that constitutes the true vision of God, as Brahman.

Good vision is illustrated in the story of Pralhada which appears in Yoga Vasistha and is as:

Vishnu appeared to Pralhada in the form in which He was adored by Pralhada, and told him, "The vision is of no use for giving you freedom". You must obtain the right vision of the real Vishnu, the one that is

realised in you as the Real Self. Vishnu also taught him the practices needed for obtaining that vision and then disappeared. Pralhada followed these instructions and thereby obtained the experience of Real Self.

(Based on Bhagwan Sri Ramanamaharashi's Uladu Narpadu (Sad -Vidya) which means forty verses.)



Biradari news, articles etc. can also be e-mailed to the editor at editormilchar@yahoo.co.in

Challenges ahead ...From Page 12

passing through times of turmoil. Govt. aid being too inadequate, various KP organisations are doing their best to alleviate suffering of the battered community, to enable them to stand on their own and to secure better future. There is no cause for

despondency. With better coordination of various associations, the KP community is optimistic to provide adequate succour to the displaced members of KP biradari, in terms of concrete alternatives to the present impasse.

(Author is Secretary, AIKS Trust, New Delhi.)

From the Pages of History - Dr. Satish Ganjoo

Satanic Holocaust of Kashmiri Pandits - 1



Myth and reality move together in the Saffron Valley of mystic splendor. The reclamation of land from Satisar created certain complications. The Saraswati River that flowed into the eastern Punjab, Rajasthan, Sind and other parts of Indian subcontinent suddenly got dried up. Geologists are of the opinion that all those streams, which fed Satisar and form the source of water for the Saraswati river, mostly ran underground. Once the cleft materialized at Baramulla, the water of the Satisar flowed out in an opposite direction, leaving the Saraswati basin dry. The Aryan Saraswat Brahmins, who used to live on the banks of Saraswati river, migrated to the Kashmir Valley to continue their austerities. With the passage of time these people came to be known as 'Bhattas' in Kashmir. The word is derivative of Brahman. Now they are called the Kashmiri Pandits or the Aryan Saraswat Brahmins of Kashmir, who believe in the mystic combination of Shaivism, Kali Bhakti, Shakta worship and Tantra.

History of the Kashmiri Pandits is the history of Kashmir since last more

than 5000 years. They are associated with its society, culture, civilization, customs,



traditions, myths and realities. The rise of Buddhism and reactions by Brahmins gave rise to a long struggle between the two rival ideologies. The Naga (Snake) worship was also the dominant religion in the 4th and 3rd centuries B.C. However, Buddhism flourished in the Valley during the reign of Durnadeo, Simhadeo, Sundarsen, Ashoka and Kanishka. The great Buddhist council was held at Kanishpur in Kashmir during the rule of Kanishka and it was presided over by two eminent scholars - Asvaghosha and Vasumitra. About 500 monks from different parts of the subcontinent attended the same. Nagarjuna, a Bodhisattva and the greatest philosopher of Buddhism, lived in Kashmir. During the

reign of Abhimanu, a number of people were converted to Buddhism. It was first struggle of the Kashmiri Brahmins for their survival. A number of Kashmiri scholars - Kumarajiva (AD 384-417), Shakyashri Badhra (AD

In this article, the author, Dr. Satish Ganjoo has detailed the systematic and satanic holocaust of Kashmiri Pandits over a period spanning centuries. Starting this issue, the complete write-up will appear in instalments.

405), Ratnavera, Shama Bhatta (5th Century AD) and others went to China and Tibet to preach Buddhism. However, the Brahmans regained their supremacy during the reign of Nara-I. The struggle between Buddhism and Brahmanism came to an end with the emergence of modern Hinduism. A period of comparative historical validity began with the establishment of the Karkuta rule in AD 627. Avantivarman (AD 855-833) is believed to be the first Vaishnavite ruler of Kashmir. During his rule there was a tremendous cultural development in the Valley. The great Shaiva philosophers of this period were Kayyatacharya, Somananda,

Islam. At that time, the Valley was ruled by Sangram Raja (AD 1003-1028). Even after their conversion to Islam, these people continued to visit Kashmir - as traders, wanderers and even missionaries. There are historical evidences that some of these tribals settled in the Valley and made some venture into propagating their new religion.

Harsha (AD 1089-1101), was a man of extravagant habits and a jumble of contraries. He robbed the temple treasures and melt idols of gold and silver to tide over his financial crisis. Before him two other kings, Jalauka and Kalasa, employed the same approach of plundering the

Avantivarman (AD 855-833) is believed to be the first Vaishnavite ruler of Kashmir. During his rule there was a tremendous cultural development in the Valley.

Muktakantha Swamin, Shiva Swamin, Ananda, Vardhana and Kallata.

The struggle between the Brahmans and other castes, such as Kayasthas, began during the reign of Shankara Varman. The authority of the Brahmans was broken and the sacred character of their citadels was violated. However, the Shaivite thought and philosophy flourished. Pradyumana Bhatta, Utpalacharya, Rama Kantha, Prajnarjuna, Lachaman Gupta and Mahadeva Bhatta have made a tremendous contribution to this philosophy. During the regime of Lohara dynasty, Kashmir came into contact with the Muslim invaders who attacked India. When Mahmud Ghazni annexed the Punjab, most of the tribes on the borders of Kashmir embraced

temples and melting the images of gold and silver to augment their depleted treasuries. Harsha also employed Muslim generals, who are called Turushkas by Kalhana, for the first time in the history of Kashmir. Now Muslims as a class appeared in the political field and began to consolidate its roots. Bhikshachara, a descendant of Harsha, organized a cavalry force mainly consisting of the Muslims. During the reign of Gopadeva (AD 1171-1180), the Brahmans consolidated their position. But the Lavanya tribe shattered their roots once again. The Damaras, Lavanyas and other tribes never allowed the Brahmans to monopolize. In the reign of Jassaka (AD 1180-1198), two Brahmans - Kshuksa and Bhima,

Between Ourselves ...From Page 3

3) Rs. 20,000.00 as Balcony Enclosure Premium Charges :

Our total expenditure as on today has been Rs. 10,83,732.00. However the receipts on this account are only about Rs. 16,38159.00. Our requirement in hand is around Rs. 30,00,000.00 by May 2006 when hopefully all formalities are over, to start the work and continue without any break. We look forward to your early contributions. □□

Editorial ...From Page 5

Allah, the Merciful one, it is said, has hidden certain things out of His mercy. He has hidden the most righteous people in His eyes, so we should respect one another indiscriminately. He has hidden His consent so that people will always do good deeds which have been enumerated and explained in the Holy Book, e.g. 'Thou shall not sleep, until you have ensured your neighbour has eaten'; 'Thou shall not betray your country', 'Thou shall not steal', 'Thou shall not kill fellow human beings' and a lot of such commandments of good behaviour have been enshrined in the Holy Book and these have been explained with reference to the day to day actions of the Prophet in Hadis and if a Momin goes against these commands of Allah, he shall be punished under the Shariat which has the consent of Allah. How many in India shall stand the test of true Musalmans these days? Let us ponder.

Muslims in India, In fact, in the heart of their hearts, feel that they

are fortunate to be citizens of Secular India, where they can enjoy the benefits of the fundamental rights guaranteed by the Constitution and the protection of the Judiciary, but when the things prove irksome to their grains, they can take shelter under the Shariat and the Muslim Personal Law.

Reaching Out ...From Page 6

better to think up something new from time to time.

Hazard an unexpected venture ! Even an accusation straight out of the blue can work wonders in stimulating a dispute and it awakens creative impulses. Yes, care may be taken to assess the actual weaknesses of the counterpart, there being nothing quite as offending as truth. Listening carefully to the opponent's arguments or accusations may actually lead you to your victory, therefore, do not miss out on this prime & possibly never to be repeated opportunity to find out exactly as to what would the counterpart would otherwise keep carefully hidden behind a mask of courtesy. Why else would a poor argument be best countered by not interrupting their presentation ?

In our heart of hearts we know fully well that wrong is rarely to be found only on one side. For that reason, one will always benefit from a good quarrel because it is perfectly legitimate to learn from one's opponents hence the wisdom "... Donk donk karnus chu danai.."



List of Donors for Social Get-together held on 4-5 Feb. 2006.

S/Shri/Smt/Kum.		M. K. Kaul	1000	Surinder Kachroo	500
A Well Wisher	20000	Ashok Kaul	1000	Dilip Bhat	500
Abhay Aima	10100	S. N. Jalla	1000	Pran Peshin	500
M. L. Mattoo	10000	K. K. Kemmu	750	Maharaj K. Raina	500
Brij Mohan Munshi	6000	J. K. Raina	750	Sanjay Dhar	500
Sanjeev Munshi	6000	Ram Jee Sabni	700	Chuni Taku	500
Neerja Munshi	6000	B. L. Durani	600	Virendra Taku	500
Sanjeev Munshi	6000	Mohan Lal Dhar	551	Sunita Dudwadkar	500
Vishal Enterprises Pvt. Ltd.	6000	S. K. Kaul (Arazbegi)	550	B. L. Bhat	500
		Dulari J. Manwati	501	T. K. Wali	500
Amrita Kachru	5500	Sanjeev Shalia	501	M. K. Zutshi	500
H. J. Kachroo	3500	J.P.N. Trakru	501	Vijay Channa	500
M. L. Shalia	3001	Anna Bulk Carriers	501	M. L. Bhat	500
Pradeep Dhar	3001	B. K. Tikoo	501	Dr. Vijay K. Dhar	500
R. N. Bakshi	3001	Mohini Tiku	501	Ashok Dhar (Mulund)	500
Meena Wanchoo	3000	Raj N. Monga	501	Rituraj Sar	500
Vaishnavi	2500	Sanjay Choudhary	501	Vinay Dhar	500
Ashok Tikoo	2500	Ajay Dhar	501	P. L. Kaul	500
I. B. Raina	2111	Manju Satish Kaul	501	T. K. Raina	500
Rajan Kaul	2100	Ratan Lal Bradoo	501	P. N. Takoo	500
Dr. Avtar Miskeen	2001	Raju Kachroo	501	Anil Bali	500
T. K. Bhan	2000	Dr. C. L. Kaul	501	Surinder Kaul	311
Neena Bamzai Kher	1500	Anita & Rita	501	Satish Pandita	311
Dr. G. S. Muju	1500	Jawahar Lal Kasid	501	T. K. Karihaloo	311
Avtar Krishan Raina	1500	Ashwani Hashia	501	J. L. Kaul	311
J. L. Kak	1111	B.B. Kaul	501	R. R. Wazir	301
A. K. Kaul	1101	Ashok Dhar	501	Chandjee Bhat	301
K. L. Kachroo	1100	Sirhans Peshin	501	R. K. Bhat	301
Saroj Sathu	1100	S.K. Raina (New Panvel)	501	A. K. Bhan	301
Surinder Wazir	1100		501	M. K. Kar	301
Sarla Jala	1100	Maharaj K. Wazir	501	Krishna Taploo	300
Dr. Kuchroo	1100	Jitender Khashoo	501	Kanchan Kalgutkar	300
M. K. Padora	1100	Rajeev Dhar	501	Satish Wali	300
S. K. Kaul (JNPT)	1100	Col. Surinder Nath Mattoo	501	L. N. Raina	300
Capt. A. N. Raina	1001		501	Mohini Ganju	300
K. K. Qasba	1001	Kaushal Kotwal	501	B. N. Sultan	300
Yogin Raina	1001	Sunil Kher	501	Vijay Raina	300
T. K. Handu	1001	Rakesh Shah	501	Jitender Bali	300
Kiran Sachdev	1001	Prabha Devi	500	Praful Dhar	300
Vinod Razdan	1001	Satish	500	P. N. Miya	300
L. N. Kaul	1000	Subodh Raina	500	Minakshi Sopory	255
A. K. Munshi	1000	Lalita Bakshi	500	Misri (BARC)	255
Naren Kachroo	1000	Kapil Raina	500	Shradha &	
Rohit Kaul	1000	Ashok Mattoo	500	Sunil Manwati	251
Ashim Dhar	1000	Vijay Kaul	500	S. K. Sopory	251
Karishma Munshi	1000	Capt. A. K. Misri	500	O. N. Kaul	251
Ashwani Bhat	1000	Usha Satish Ganju	500	V. K. Kak	251

मिर्चार् **MILCHAR**

Vinod Moza	251	Anup Kannaw	151	R. K. Bhat	101
Tej Kishen Hakim	251	S. K. Kaul	151	Rajendra Harkara	101
Rahul Miskeen	251	S. K. Modi	151	K. N. Thussu	101
V. K. Raina	251	C. J. Pandit	151	S. K. Fotedar	101
Ravinder Kher	251	Sarla Jala	151	Vijay Bhan	101
S. K. Kaul	251	Sunil Ganjoo	151	Shakuntala Nair	101
T. N. Bhan	250	Leela Mam	150	C. L. Kadalbhuj	100
Ramesh Kachroo	250	Pradlekar	125	Ashok Shivpuri	100
J. N. Kachroo	250	T. N. Bhan	111	Babita Kachroo	100
Mohan Rani Raina	220	Preeti Wanchoo	101	Vinod Raina	100
Pritika & Sameer Wanchoo	201	Omkar Nath Kundn	101	S. K. Kaul	100
		S. N. Jalla	1000	Shanta Mattoo Mahaldar	
Samir Kaul	201	Surinder Raina	101		100
Sheela Dhar	201	Vijay Kaul	101	Chamani Kaul	100
V. K. Kaul	201	Ashok Moza	101	J. K. Tikoo	100
Renu R. Dhar	201	K. K. Dhar	101	T. N. Kuchroo	100
Rajendra Vale	201	Kishanjee	101	M. L. Tikoo	51
Archana Das &		Tej Pandit	101	Narendra Kaul	50
Nirupam Das	200	Raj Raina	101	Rimi	50
T. N. Monga	200	Rakesh Moza	101	H. N. Dhar	30
T. N. Kaul	200	Raju Raina	101	Vikas Bani	20
Sunil Kaul	200	M. L. Moza	101	Pandita	20
Virendra Kar	200	Janak Singh (JNPT)	101	D. K. Raina	12
S. K. Kaul	201	S. R. Kaul	101		
Sunita & Dr. Vijay Kak	151	Kaushalya Raina	101	Total	Rs.184004.00

Collection for Sharda Sadan, Kharghar - 5th List

Raab Investment Pvt. Ltd. (Shri Aima)	Rs. 200000.00
Ashok Tikoo	100000.00
Unitherm Engineering Ltd. (Shri R. N. Bakshi)	200000.00
Shri Jawahir Kaul (Karihaloo)	10101.00
Shri Dalip Langoo (New Delhi)	301.00
Shri Omkar Nath Kaul	5001.00
Smt. Renu Dhar	5001.00
Smt. Sunita Kemmu	5000.00
Smt. Manjula S. Kaul	5001.00
Smt. Shweta Yogin Raina	10000.00
Shri Roopesh Mahesh Kaul	25000.00
Shri T.K.Wali (Powai)	25000.00
Shri Vinod Ganjoo (Dahisar)	3011.00
Shri B.K.Tikoo (Borivali)	3000.00
Total :	Rs. 596416.00

A Correction: In the Kharghar Donation List of Jan-Feb 2006 issue of Milchar, the name of Shri Ashok Dhar (Mulund) has wrongly been written as Ashok Raina. Error is regretted.

Biradari News

Biradari News

● **Annual Cultural Programme - A Report by Shri T.N.Bhan :**

On Saturday, March 18, 2006, Kashmiri Pandits' Association, Mumbai organised a Cultural-cum-Musical programme at Rang Sharda Auditorium, Bandra Reclamation. Due to some technical snags the programme started rather late, But the delay of the proceedings was well compensated by the melodious voice of Kakaji Safaya, Ashish Safaya, Vijay Bhan, Kusumlata, Sheen Dhar, Shriyas Wazir and others. The programme was conceived and presented by Kakaji Safaya. Kusumlata had all the way come from Pune to participate in the programme to lend her melodious voice. Anushree Ramchandra, a South-Indian girl stole the show by singing the Kashmiri numbers.

While the rythm and the melody of the notes of scintillating music entertained the audience, Mr. M.K.Raina's jokes with their underlying subtle humour drew a loud applause of appreciation from the audience. His flawless rendering of the humorous episodes in impeccable Kashmiri language was note-worthy. While compering the show, Mr. Raina was ably assisted by charming Surbhi Kaul (a MBBS student), daughter of Shri S.K.Kaul of JNPT.

The Award-giving ceremony was ably compered by Shri Sunil Kher. Life-time Contribution Award was this year conferred upon Shri Amar Tiku, who has been working for the

community tirelessly from the time he arrived in Mumbai in the year 1958. His contribution to the community defies definition and description.

A word of gratitude from the entire community to Mr. J.L.Kak, who, being incharge of the programme, not only worked hard and ably-interacted with the presenters of the programme, but also used his contacts with the management of Rang Sharda (as he has been doing for quite some time now) to obtain the auditorium at highly concessional rates.

● **Navreh & Zang Trai along with a Hawan by Pt. Prem Nath Shashtri Sansthan :**

Navreh and Zangtraï was celebrated on Sunday, 9th April 2006 as usual by distributing a small packet of salt along with Re. 1.00 as Zang. Large number of Biradari members attended the event.

We also took a unique opportunity on this day to host one of the 108 Hawans being performed under the auspices of Pt. Prem Nath Shastri Sansthan, Jammu, by Pt. Omkar Nath Shastri and Pt. Autar Kishen Jyotshi. This event was attended by large gathering at Kashyap Bhawan where Puran-Ahuti took place at 12.00 O'clock and Naveed was served thereafter to a large number of devotees.

● **Visit by President KOA :**

Shri Daleep Ganjoo, President Kashmir Overseas Association, USA visited Mumbai in March and had

sponsor a child, medical fund and its future long term ambitious Project, Shreya Bhat Memorial Hospital. "KOA is going to help the displaced Pandits in whatever form it could do as we all are suffering from syndrome of exodus", he added. However on the demand of rehabilitation of Pandits back in Valley he said, KOA leaves this to local leadership and the organization will not indulge in that.

Accepting that KOA could not highlight the plight of KPs to that extent to which it could have done in the USA and abroad, he said the Government of India also did not want it to be done by us. He said, the KOA has not confined its humanitarian assistance to the displaced Pandits only but the organization has also provided \$ 4000 for earth quake victims in J&K. Mr Ganju also assured the KP organizations to provide all help and assistance to mitigate the sufferings of KP community. Vivek Raina liaison officer in India presented the vote of thanks.

● News from Kashir Sabha, Ambala:

AGM and Celebration of Tzang Trai on 01-04-06: The function commenced at 4PM with Shri Rajinder Kaw welcoming all the biradari members, who had come from far and near places. A lively cultural programme was presented by Deepa Braru, Ayushi Shubham Kaw, Aashish Bhat, Lucky Kaul, Yogdhyan Watal, Ritika, Master Rakesh Bhat, Ayush, Anmolika Watal, Sajal Kaul. Trophies were presented to all the children who participated in the cultural programme. Traditional Tea and Sheer Chai was served on this occasion with Mathis and Balu Shahi

snacks. Shri Aashish Bhat presented melodious Kashmiri Bhajans. Shri A.K. Watal also presented a Kashmiri Bhajan.

While speaking on the occasion, Sh. A.K. Watal President, extended Navreh and Tzang Trai mubarak to all the biradari members and impressed upon the biradari members to attend all such programmes enmass and expressed happiness that celebrating Zang Trai in our own plot of land amounts to celebrating this festival in Badam Wari. Shri B.B. Das compered the programme.

● KOA's concern over plight of KPs in camps :

(From Daily Excelsior, Jammu)

Apr 9: Expressing grave concern over the plight of displaced Pandits from Valley living in various camps at Jammu and Udhampur, the Kashmir Overseas Association (KOA) President, Deepak Ganju asserted that they live in pathetic conditions. Addressing a press conference here today along with KOA Liaison Officer, Vivek Raina, Mr. Ganju said he was really shocked to see the condition of his brethren in camps. In America even the dogs live in better sanitized environment than KPs living in refugee camps at Jammu, he regretted. He said, in America, if a dog is forced to live in such a miserable and filthy environment, the owner is charged with animal abuse and jailed for his crime. Terming it a matter of shame, Mr. Ganju said the country that boasts itself as one of the most progressive countries can't guarantee even the minimal for its citizens after failing miserably in its primary duty of providing security to

the community in Valley. Mr Ganju said that he will plead the case of exiled Pandits before the international community by showing the videos and pictures of their pain and sufferings to them and raise awareness around the globe. He said the KOA will go beyond giving temporary relief and appeal the international community for funding to help over 2000 kids. He said KOA will also take up various other projects for the upliftment of the community after consultation with many social organizations working with the community in India.

of Arunachala (situated at Tiruvanamalai), to reveal the glory of Brahma and Vishnu, who disputed one another as who was greater.

In commemoration of Shiva equalling the pride of Brahma and Vishna, a huge cauldron of ghee and camphor is lit on the summit of the Arunachala on Kartika day when the Sun sets (the month is Kartika and the star of the day too is Kartikai), when Shiva manifested as a column of light. It burns for about 7 days, being daily replenished with ghee and camphor offered by devotees.

I hope this piece of information will clear the point about the origin of Shiva's worship in India. This festival is known as Karthigal Deepam.

Manmohan Ambardar, Satara

Mail to the Editor

✉ I would like to congratulate KPA Mumbai & its office bearers for conducting this year's Annual Cultural Festival. Folks from all across Mumbai were in attendance except for those staying in Navi Mumbai region as riots & bandh had made it impossible for them to come out of homes. Shri Kaka Ji Safaya & his team enthralled the crowd with their songs but the show was stolen by a Tamil girl, Anushree Ramchandran, who sang Kashmiri songs. Shri S.K.Koul awarded her Rs 500.00. Shri M K Raina cracked some theth Koshur jokes which kept folks glued to their seats. A jolly good show!

Rahul Durani, Pune

✉ Shri C.L.Gadoo deserves all appreciation for his informative article 'Temples of Kashmir' (Nov-Dec 2005 issue of Milchar). The origin of Shiva worship in India has started from the day when Lord Shiva manifested as a Column of Light (Jyoti) on the hill top

They Left Us

Smt. Kamla Moti, wife of Shri S.N.Moti and sister of S/Shri Omkar Nath Wazir, Capt. Piyare Lal, Mohan Lal, Maharaj Krishen, Daya Krishen and Smt. Tosha Raina (Powai), left for her heavenly abode on 26 February 2006 at Pune.

Shri Omkar Nath Razdan, husband of Smt. Krishna Wali Razdan, and brother-in-law of Shri T.K.Wali, left for his heavenly abode on 14 March, 2006 at Bangalore after a long illness. Shri Razdan was a life-member of KPA and an eariler resident of Vile Parle, Mumbai.

May their souls rest in peace.

Ինչպե՞ս Դառնե՞մք Ժոյ - Ժողովուրդի մեր հայրենի

ՀԺԸ

(Foot Prints of Time)



մեզմոյցձեզ յո՞ւրեք ուրեք ՀԺԸ
ՀԺԸ կախումք վե՞րեք
Ե՛րբեք ինչպե՞ս Դառնե՞մք Ժոյ
բո՞լոր յո՞ւրեք Լեւոն Կո՛նյան
կամի՞նչ յո՞ւրեք մոլոր, ասե՛րք ուրեք
Դա՞նք ինչպե՞ս, Ե՛րբեք ուրեք
ոյ՜րեք ուրեք, ինչպե՞ս ուրեք
Դա՞նք, կա՞նք, յո՞ւրեք Կոնյան
Հայրենիք ուրեք, մե՞զ ուրեք

գո՞ր Հայրենիք մեր Կոնյան
Հայրենիք ինչպե՞ս Կոնյան
ՀԺԸ կա՞նք ինչպե՞ս Դառնե՞մք
Ինչպե՞ս Կոնյան, Դառնե՞մք
մո՞լոր ինչպե՞ս Կոնյան յո՞ւրեք
նա՞նք Ժոյ ուրեք գո՞ր
է՛րբեք Ժոյ մե՞զ ուրեք գո՞ր
նա՞նք Կոնյան Կոնյան-Կոնյան
Հայրենիք ՀԺԸ ինչպե՞ս յո՞ւրեք
կա՞նք մե՞զ յո՞ւրեք, մո՞լոր
բո՞լոր յո՞ւրեք

ՀԺԸ [Ինչպե՞ս ասե՛րք Կոնյան
Սո՛ւրեք ուրեք ասե՛րք
ՀԺԸ ասե՛րք ուրեք, յո՞ւրեք ուրեք
ո՛ւրեք Կոնյան Կոնյան Կոնյան
Կոնյան-Կոնյան Կոնյան Կոնյան
մե՞զ մո՞լոր յո՞ւրեք Կոնյան
Մո՞լոր Կոնյան, Կոնյան Կոնյան
Կոնյան Կոնյան Կոնյան

Հայրենիք մեր յո՞ւրեք
Կոնյան Կոնյան ուրեք
ՀԺԸ Կոնյան Կոնյան
ՀԺԸ Կոնյան Կոնյան
Կոնյան Կոնյան Կոնյան

ՅՈՒՆԻՍԿՈՒՆԻ ԿՈՄԻՏԵ

ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԱՊՐԵՍՅԱՆ ԿՈՄԻՏԵ

Այս օրը պայծառ օր էր հայաստանի համայնքի համար: Գլխավորապես այն պատճառով, որ այսօր հայաստանի համայնքը կատարում էր իր պարտավորությունները հանդեպ հայաստանի հանրությանը:

Բնակչության թվաքանակի մեծացումը, տնտեսական աճը, կրթության մակարդակի բարձրացումը, առողջապահության ոլորտի զարգացումը, սպորտի և արվեստի ոլորտների ակտիվացումը, հայաստանի համայնքի կողմից իրականացվող բոլոր այս գործերը հայաստանի համայնքի համար մեծ նշանակություն ունենում են:

Սակայն, հայաստանի համայնքը կարող է իր պարտավորությունները կատարել միայն այն դեպքում, եթե կապիտալի և աշխատանքի միջև կապը կարգավորվի: Այս պայմանում հայաստանի համայնքը կարող է իր պարտավորությունները կատարել ամենաարագ և ամենաարդյունավետ կերպով:

Սակայն, հայաստանի համայնքը կարող է իր պարտավորությունները կատարել միայն այն դեպքում, եթե կապիտալի և աշխատանքի միջև կապը կարգավորվի:

Այս պայմանում հայաստանի համայնքը կարող է իր պարտավորությունները կատարել ամենաարագ և ամենաարդյունավետ կերպով:



Սակայն, հայաստանի համայնքը կարող է իր պարտավորությունները կատարել միայն այն դեպքում, եթե կապիտալի և աշխատանքի միջև կապը կարգավորվի:

Սակայն, հայաստանի համայնքը կարող է իր պարտավորությունները կատարել միայն այն դեպքում, եթե կապիտալի և աշխատանքի միջև կապը կարգավորվի:

† † †

OM NAMO BHAGWATE GOPINATHAYA

**To Commemorate
The 38th Mahanirvan Day of
BHAGWAN SHRI GOPINATHJI MAHARAJ**

A Mahayagya
would be performed on
Monday, the 29th May 2006
at Narmadeshwar Mandir
(Near Mandala B-Camp, Trombay)
Sion-Trombay Road, Mumbai 400 071.

**Puran Ahuti at 1.30 pm. Prasad thereafter
All devotees and members of the biradari are
cordially invited to participate.**

*"Na tadbhasayate suryo
Na shashanko na pavakah
Yad gatvana nivartante
Tat dhama paramam mama"*

"The Sun does not illuminate it, nor the Moon, nor the fire.
That is my supreme state reaching which one does not return."

- Gita Chapter XV, Verse VI

* * *

Bhagwan Shri Gopinathji Trust

- * Kharyar, Habba Kadal, Srinagar, Kashmir.
- * Udaiwala Road, Bohri, Jammu Tawi.
- * Pamposh Colony, New Delhi.

Res: Tel: 25207971, 25200527, 25200674, 55913814.