

Tete-a-tete with the Sighting Shadows / Gouri Nilakantan

Shadows of course are hazy, difficult to pin as someone true, and further becomes even more not worth a glance, if it belongs to mere passerby. However, for once it is important to..

Memories of the Recitative Past



All of us are born with memories that we wish to forget and discard like faded photographs having hazy blurry images or the thrown pennings of blue inland letters and creamy pages fading with endearing attachments. We would rather regurgitate the past than carry it within us. Are we in the real sense of

failing to remember or do we wish not to hear the words of the recitative past and not get the truthful recollection of the echoing sights? To be called only as a witness is easier than to bear and pour out the visions we wish not to see. The ability to see things as they are, are so difficult to break, that to escape into the light hearted day seems much easier and much more uncomplicated.

No one wants to resound pain, express trauma or grieve for a loss. The identity of the self to happily live only within the confines of the day, going from hour to hour and knocking down the doors of the minutes that dissolves then into seconds, is true serenity and peace. However, many times we need to challenge the tranquillity we have falsely created and listen to the polyphonous sounds of the dead and buried. The graves of the bygone as much as you bury, as much as you decide the deepest depth the coffin should lay, needs the embalming, only and only to cleanse your soul.

To gain the convincing reincarnation of this lost spirit, is only possible if we allow ourselves to cry, lament and mourn for the forgotten memories. Just by dismissing the bygone and not evoking the emotions of sorrow, by not shedding the salty reservoir, we are creating only adulterated personifications of what we term as today. Its reason is enough to moisten the sodden earth of the buried past, so that the watering down can reach the submerged coffins. One has to sometimes open to see the enclosed skeletons and beat one's breast to lament for the faded photographs or tethered inland letters or torn creamy papers that are screaming to be heard.

So, hear the cries within, grieve for the past, sob along with the beats of your heart and let your tears become the pulse. It will only allow the recitative past to become beautiful, melodious verses of songs of your life you will want to hear again and again.



The Exodus Needs a Companion / Gouri Nilakantan

I see the human mind seeking and wandering eternally in the search of this unerring habitat. If our birth homes can define and allow such unconfined liberties, uncontested un-contemptuous ways, will only then, this never ending.....

The Prosaic Names the Profound

Vibrancy comes not from creating something new and novel all the time, but in the unchanging ways we have adapted ourselves into. The ordinary is the one that creates the true promise

of the.....

The Dance of the Hyperbole

Let us not even once, then, discount these as mere undecorated flecks, but as gigantic astronomical atoms, that pinpoint to the immense creativity and churning in the human mind. If just one of these little mites gets charged, we create a gigantic reaction in our minds. That chemical reaction is sure to explode, not to destroy but ...

Myth of Social Media / Gouri Nilakantan

This self indulging practice that we are consumed with, becomes thus our daily practice show, our daily practice rehearsal, and our daily practice “for viewership and arduous, colossal, consumerism”.

Power of Saturn by Vishwanath

Hiremath (Astro Vish)

Whilst Chaya was pregnant she was too confused handling the secret that she was the shadow of and not the true wife of planet Sun due to that burning heat of planet Sun and she being a shadow Lord Saturn was born very dark, So planet Sun doubted at Chaya that it can't be his child due to dark complexion and didn't accept him as his son, Saturn quickly gazed at his father and turned him

Chronicle of my Curious Corona Case / Susmita Mukherjee

So for 21 days after possible infection I was sustaining without any medicine, only on fruits and coconut water. Suddenly on 30th morning, I woke up with a panic attack and called my doctor in Mumbai who immediately prescribed some pills and asked me to take the RTPCR test. Now this test had been the bone of contention for a while. My younger son who is studying to be a scientist in New Zealand, along with his school classmate, My doctor,, who is in the frontline of Covid treatment in India, had been pleading with me to get a test done. I had dismissed it as medical haranguing. I had first heard the term from my very concerned older sister, and ofcourse I was determined not to go to any hospitals for testing (Pateli) But my Mumbai doctor was not going to listen to this insane patient in Orchha. A conversation happened between him and my husband and I was bundled off to to our small but clean hospital in the village where they stuffed

some cotton up my nostrils and the dreaded RTPCR test seemed like child's play.

Faiz Forever / Kanika Aurora



Gulon mein rang bhare

Baad-e-naubahaar chale

Chale bhi aao ki

Gulshan ka karobaar chale

Come bahaar or spring and we all end up quoting Faiz Ahmed Faiz conjuring up evocative and tantalizing images of a riot of flowers bursting with a million hues beseeching your beloved to come so the garden can get on with its business of

blossoming.

Faiz Ahmed Faiz , the romantic, revolutionary poet extraordinaire was born in Sialkot a hundred and ten years ago on February 13th, 1911 . He shared his hometown with Pakistan's national poet, Allama Muhammad Iqbal.

Linguistically, and culturally he belonged to Urdu, but Faiz Saheb was also well-acquainted with Punjabi and English; he composed some poetry in Punjabi and earned a Master's degree in English literature as well as served as a lecturer of English and British Literature for a time at the Muhammadan Anglo-Oriental College in Amritsar (in present-day Punjab, India).An uncle of mine was recently speaking about the junoon he caused when he came to visit.

Interestingly, during his time in Amritsar, Faiz also met his future wife Alys in 1938 at the house of a colleague at the college.Faiz and Alys shared the ideals of freedom and love for humanity and justice, and even though in some ways they had the opposing temperaments, they eventually fell in love.They married in Srinagar in October 1941 and their nikah was performed by Sher-i-Kashmir, Sheikh Mohammed Abdullah, the leader of the National Conference.It is a little known fact that Alys had been christened Kulsoom, by Faiz's mother and 'Dast e Saba' which was written during his imprisonment with the above mentioned ghazal was dedicated to her making everyone wonder about the identity of this mystery woman.

Ishq dil mein rahe to rusva ho

Lab pe aye to raaz ho jaaye

Typical Faiz. Once an emotion or an idea is rendered into poetic expression, it perhaps acquires a multiplicity of meanings and gets shrouded in ambiguities,

During his lifetime, he was nominated for the Nobel Prize in Literature and even received the Lenin Peace Prize, awarded by

the Soviet Union, in 1962. Posthumously, he was conferred his nation's highest civil award, Nishan-e-Imtiaz, in 1990 although during his lifetime he remained in conflict with the Pakistani government.

Faiz's early poems had been fairly conventional, romantic treatises on beauty and love, but while in Lahore he began to expand into politics and community concerns. In 1942, he left teaching to join the British Indian Army, for which he received a British Empire Medal for his service during World War II. After the partition of India in 1947, Faiz resigned from the army and became the editor of The Pakistan Times, a socialist English-language newspaper.

Poetry has the ability to rouse and soothe, lull and awaken our weary souls. Faiz's poems especially, have a remarkable ability and the potential to transcend borders, religions, language and culture. They are an important thread that attempts to suture the hopes and beliefs of peace seeking souls of the sub-continent helping us imagine how to create new futures.

Yeh daagh daagh ujaalaa, yeh shab gazidaa seher
Woh intezaar tha jiska, yeh woh seher to nahin
Yeh woh seher to nahin, jis ki aarzoo lekar
Chale the yaar ki mil jaayegi kahin na kahin
Falak ke dasht mein taaron ki aakhri manzil
Kahin to hogaa shab-e-sust mauj ka saahil
Kahin to jaa ke rukegaa safinaa-e-gham-e-dil

These immortal lines expressed his anguish and dismay at the colossal cost the Indian subcontinent had to pay for freedom from the British Empire in 1947. The poem is entitled *Subh-e-Azaadi*.

This stained blemished light—this dawn
Surely this wasn't what we've all been longing for.
Not the morning we had set out to find

In the wilderness of the skies, the stars final resting place
Somewhere there was hope that weary waves will find their shore
Our sorrow laden ship would at last come home to anchor...
Faiz ended the poem with these lines:
Abhi giraani-e shab mein kami nahin aai
Nijaat -e-deeda o dil ki ghadi nahin aai
Chaley chalo ke wo manzil abhi nahin aai.

The Night's heaviness has not yet lessened
The moment of salvation for our hearts and eyes has not yet arrived;
So let us go on, that destination is yet to come....

He was imprisoned twice (1951-1955, then for over 5 months in 1958-1959) for his support of leftist politics in Pakistan. He eventually fled to Moscow and spent some of his last years in Beirut.

Woh baat saaray fasanaay mein jis kaa zikr na tha...
Woh baat unko bahut na-gawar guzri hai...

In his poem Intesab, he writes:
Aaj ke naam
Aur Aaj ke gham ke naam
Aaj ka gham ki hai zindagi ke bhare gulistaan se khafaa
Zard patton ka ban
Zard patton ka ban jo mera desh hai
Dard ki anjuman jo mera desh hai

Let me write a poem for this day
This day and the anguish of this day
The sorrow that does not acknowledge life's beauty
For the wilderness of dying. dry leaves which is my homeland
For the carnival of suffering which is my homeland....

Some of his finest work, however was written during his imprisonment.

"Aaj bazaar mein pa ba jaulan chalo" ("Let us walk with

fetters in the street”) which has a rather fascinating incident associated with it.

It is said that when Faiz was being taken from the jail in Lahore, in chains, to a dentist’s office in a horse cart (tonga) through the familiar streets, people recognized him and began following his tonga.

Chashm e nam jaan e shorida kaafi nahin

Tohmat e ishq e poshida kaafi nahin..

Tearful eyes and a restless soul are sadly not enough. Being charged for concealing love is also not enough, he wrote.

Another glittering gem of a poem, Zindaan ki Ek Shaam has been exquisitely translated by Agha Shahid Ali.

Shaam ke pecho-kham sitaron se

Zeena-zeena utar rahi hai raat

Yun saba paas se guzarti hai

Jaise keh di kisi ne pyaar ki baat.

Sahne-zindan ke be-vatan ashjar

Sar-nigun mahw hain banane mein

Daman-e-aasman pe naqsh-o-nigaar.

Shaan-e-baam par damakta hai

Meherban chandni ka dast-e-jameel

Khaak mein dhul gayi hai aab-e-nujoom

Noor mein dhul gaya hai arsh ka neel

Sabz goshon mein nil-gun saaye

Lahlahate hain jis tarah dil mein

Mauj-e-dard-e-firaq-e-yaar aaye.

Dil se paiham khayal kahta hai

Itni shireen hai zindagi is pal

Zulm ka zahar gholne wale

Kamran ho sakenge aaj na kal

Jalva gaah e-visaal ki shamein

Vo bujha bhi chuke agar to kya

Chand ko gul karen to hum jaane.

A Prison Evening transcreated by Agha Shahid Ali proceeds as follows:

Stars spiral into the evening –
staircase the night descends –
and the wind comes near, then passes,
as though someone spoke of love.
In the courtyard, the trees are exiles
who keep themselves busy
embroidering the sky.
The roof shines; the moon
scatters light with generous hands;

the glory of the stars mingles with dust
and light polishes the blue sky silver.
In every corner shadows ebb and advance,
as though the heart were lifted

by a wave of separation.
This is the thought the heart returns to:
that life, in this moment, is sweet.
Let tyrants prepare their poisons,
they will never succeed.
They may snuff out the lamps
in the rooms of lovers,
but can they extinguish the moon?

“Going to Jail”, Faiz once famously said, “was like falling in love once again”.

And lest we forget, very few poets express love in its myriad mysterious, mystical and mesmerizing moods as Faiz Ahmed Faiz.

Raat yun dil mein teri khoyi hui yaad aayi
Jaise veerane mein chupke se bahaar aa jaaye
Jaise saharaon mein haule se chale baad e naseem

Jaise beemar ko bewajah qaraar aa jaaye

Translated by Vikram Seth it reads:

Last night your faded memory came to me
As in the wilderness spring comes quietly,
As, slowly, in the desert, moves the breeze,
As, to a sick man, without cause, comes peace.
Other iconic poems such as Raqib se, Rang Dil Ka Hai Mere and
Mujh se pehli si mohabbat Mere Mehboob na Maang have attained
almost cult status in the hearts and minds of his followers.

Faiz shall continue to be celebrated for his poetry, his
ideology and his unmatched talent to include political and
social issues within the traditional frameworks of ghazals and
nazms brimming with passion and rebellion.

Words that can galvanize us into action and wake us up from
our complacent stupor. Words matter. Words that ought to be
spoken in defence of the downtrodden. Words that heal, words
that nurture, words that continue to inspire and encourage us
to speak up.

Bol ke Lab Azaad Hain Tere, said Faiz.

Speak up – for your lips are free!

Viva la Love. Viva La Revolution. Viva La Faiz.

NULL & VOID | OJASWINI TRIVEDI

You're lost in a fantasy
A dream maybe
Where I cease to exist.
You seem peaceful,
I seem greedy.