## Outshine Us KP-II!

y generation plus/minus of 10 years is carrying a load of culture on its weak and over burdened shoulders with a slender hope of handing it over to nearest takers, in the same package we received it from our elders – unrefined, most of the time understandably meaningless – a mechanically repetitive ritual – but sweet as 'chilli dumaloo or cho's wangun' to be gulped, even if the nose is running!

My dear Gen Next, please take it – there is no choice for leaving. However we

My dear Gen Next, please take it – there is no choice for leaving shall not bind, tie, nail or tape the package shut. Just open it, reshuft the items, throw out what you don't need or like, add new thought idioms and contents, conclusions and expectations, just unburden to the standard dormas.

I got no answers from my elders as I did not feel like asking questions have no answers. We have vague explanations which do not satisfy you have been rendered jobless, Lakshmi is broke, Saraswati can't fathom next project, Ganesha has lost to Windows 7 and Hanuman Ji replaced failed at Dude. Watch 'Shuhul Taaph' on Facebook. You are busy with KP-II, the new KP – the new hope we would like to salute.

We will try not to engage you for more than 3 days to participate in Mekhala and Lagan ceremonies. Don't think of gifts and presents for all and sundry. Everyone is well stuffed now. We shall tell our lady folk not to press you for performing our 13 days ceremony, lest you should be loosing on your NRI/MNC jobs. It is not worth it. A sincere 4 day ceremony will make our souls happy!

Just like the table lamps over shone the 'dupazoor and choong' of yester years, similarly with kick starting the paradigm shift, outshine us. Get going.

on of it a see

and readjust

-Shiban Raina
and yourself from unwieldy rituals,

You are asking questions and we dur Brahma, Vishnu and Mahesh syllabi, Kali is clueless about her 4G! After graduating to Dad, I ambo II. I would like to call you

Shivratri season and Shuhul Taaph Celebrations and to have KECSS Newsletter without even a mention of Lord Shiva will be truly cruel for KPs. Lord helped me. A great epic, 'Devon ke Dev Mahadev', being telecast on Life Ok TV Channel, the programme anchored by none other than Madhuri Dixit announced a special 1 Hour episode to be telecast on twentieth, the Maha Shivratri Day. And who is playing a life time role as Mahadev - Mohit Raina, a young KP - that too marvelously. Here it is for you.



KP artists have contributed tremendously to Indian TV and Film world. We need to record this for posterity in a comprehensive a manner as a tribute to them.



B-36, Pamposh Enclave, New Delhi- 110 048

Ph. 26418853

e-mail: kecssglobal@yahoo.com

Website: kecss.org





I am happy to learn that the Kashmir Education, Culture and Science Society, Pamposh Enclave, New Delhi, is organizing a three day Kashmir Festival, "Shuhul Taaph-III", later this month.

I learn that artists, writers, poets, stage actors and significant personalities from the cultural arena would be participating in the projected Festival which would showcase the aesthetic heritage of Kashmir. I believe that "Shuhul Taaph-III", spreading over a number of programmes, shall attract extensive participation.

I compliment Shri Arun Shalia, General Secretary, Kashmir Education, Culture and Science Society, and all members of his team, for organizing this Festival and wish them high success in their endeavour.

N. N. Vohra

2<sup>nd</sup> February, 2012 Jammu. SHEILA DIKSHIT
CHIEF MINISTER



GOVT. OF NATIONAL CAPITAL TERRITORY OF DELHI DELHI SECRETARIAT, I.P. ESTATE NEW DELHI-110113 PHONE: 23392020, 23392030

FAX: 23392111

Dated: 14-02-2012



#### MESSAGE

I am glad to learn that the Kashmir Education, Culture and Science Society(KECSS), New Delhi is organizing its Kashmir Culture Festival - "Shuhul Taaph-III" from 24<sup>th</sup> to 26<sup>th</sup> February 2012 at New Delhi.

It is a matter of great pleasure that the society has been striving hard to nurture culture and tradition of Kashmir by organising different events and programmes. I am sure that Shuhul Taap – III will go a long way in cementing bonds of mutual trust.

My best wishes for the success of the Annual Function.

(SHEILA DIKSHIT)



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Prof. Bharat B. Dhar

President

Kashmir Education, Culture and Science Society (Regd.)



#### **MESSAGE**

"Shuhul Taaph" a concept developed by us with the help and advice of our friends like Veer Munshi, Vijay Saqi and others, has by now become an important event to express, in true sense, the core objective of KECSS for India in general, and National Capital Region in particular.

The love and affection of the baradari has encouraged us to strengthen the basic format of Shuhul Taaph and today we are ready with the third in the series. It is a great feeling of us all to keep the Kashmiriat alive, for which the encouragement to us has been overwhelming.

The Shuhul Taaph event has been blessed in the recent years by the Chief Minister of Delhi, Smt. Sheila Dikshit, Dr. Karan Singh, and now by H.E. Shri N.N. Vohra, the Hon'ble Governor of Jammu and Kashmir, the Minister of Culture, Government of India, Kumari Selja ji and several artists, poets, writers and above all the Scientists, Technocrats and Academicians of Kashmir origin who have made a name for themselves.

KECSS Awards with a well established selection process has further strengthened the belief in the objectives of the Society. Our well deserving KECSS Awardees have shown how they have been great contributors to the development of society in general and their profession in particular. To name a few, we have awarded/felicitated such eminent candidates who are now the real stars of the community like, Prof. R.M.K. Bamzai - Vice-Chancellor, Shri Mata Vaishno Devi University has recently been honoured by Government of India with a Padmashree; Prof. Sudhir Sopori - a Bhatnagar Awardee, also a Padmashree, who is currently the Vice-Chancellor of the most prestigious Jawaharlal Nehru University; Prof. B. B. Chattoo - the former Vice-Chancellor of Shri Mata Vaishno Devi University and an eminent Biotechnologist; Abhay Rustam Sopori - an internationally acclaimed Santoor Artist; Dr. U. Kaul - well known Cardiologist of the country; Dr. K.L. Chaudhary - a well-known Physician and a great writer; Mrs. Chandra Kala - a well know Kashmiri literary personality; Dr. Susheel Razdan - a well known Neurologist of J&K; Shri Zafar Iqbal Manhas - former Secretary, Jammu & Kashmir Academy of Arts, Culture and Languages; Mr. A.N. Kaul Sahib; Dr. M.L. Dhar; Prof. S. Bhatt and others who have been serving the community in various ways, have all honoured us by accepting the KECSS Awards.

This year besides KECSS Awards and Felicitations, we have added KECSS Achievers Awards.

The KECSS Search Committee has added a few more personalities this year in various fields like Science and

Technology, Medicine, Kashmiri Literature, Education, Music, Theater and Media. They are Dr. M.K. Bhan - Secretary, Department of Biotechnology, Government of India; Dr. Sameer Kaul - a well-known Oncologist; Pt. S.N. Sopori & Pt. Bhajan Sopori, the father and son duo who have internationally propagated Santoor Wadan; Prof. Susheela Bhan - Educationist and a Social Thinker; Dr. G.N. Qazi - Vice-Chancellor, Jamia Hamdard University, a well-known Biotechnologist and a specialist on Indian Medicinal Plants; Mr. Vimal Wakhlu - CMD, TCIL and expert in IT and Telecommunication; Mr. R.L. Shant ji - a Sahitya Akademy awardee; Mr. Moti Lal Koul "Naaz" - Writer; Mr. Ashutosh Sapru - a National Media personality; Prof. Pankaj Bhan- Heritage Preserver; Prof. Raj Kaul Mehra-a medical scientist at AIIMS; Mr. M.K. Raina - a Theater Personality and Mr. Rajender Tiku - an Artist of repute.

This year's event from 24th to 26th February, 2012 will showcase several new initiatives of the Society. Acceptance of our invitation by personalities like Kumari Selja ji -Minister of Culture, Government of India, who has agreed to inaugurate the festival, by H.E. Shri N.N. Vohra, Hon'ble Governor of Jammu & Kashmir, who is going to inaugurate the Photo Exhibition on the theme "Heritage Houses of Kashmir" by Veer Munshi and felicitate the Artists amply reflects how the Society has been successful in propagating the Kashmiri Culture and Heritage through various activities which have become popular and are in great demand.

The added attractions of this year's activities are two group discussions, one on "Tagore's contribution vis-à-vis Linkage with Kashmir" and the second on "Vivekananda and Kashmir" as a part of their 150th Birth Anniversaries. The Vivekananda group is going to be chaired by none other than Dr. Karan Singh, M.P. (Rajya Sabha), and President, Indian Council for Cultural Relations (ICCR), Government of India, and the Tagore group is expected to be presided over by the Secretary Culture, Government of India, Shri Jawahar Sircar. Prof. Ashok K. Kaul, a well-known Professor of Sociology, Banaras Hindu University, Prof. Chaman Lal Sapru, a reputed Hindi writer, Shri M.K. Kaw, former Secretary, Education, Government of India along with several other experts in the field are going to be part of these discussion groups.

Books on Kashmir written by well-known authors and academicians of Kashmir will be released on this occasion. A poetic symposium to be coordinated by Vijay Saqi, a paper reading session on 'Bhakti Literature on Kashmir' to be coordinated by Brij Nath 'Betab' are some of the highlights of Shuhul Taaph-III.

The support we have received from the Government of J&K, the Government of Delhi and Government of India, particularly the Ministry of Culture has helped us to serve the community better. KECSS is working towards being a global organization and must with passage of time prove to itself that it is so.

We, I mean me and our Executive members, have been trying hard to ensure the success for this prestigious event of KECSS, and hope the baradari members will not only enjoy it, but will encourage younger generation to be a part of it for the years to come.

Prof. B. B. Dhar)

(Any constructive suggestions in improving the overall functioning of our objectives are welcome and may be sent by e-mail to: profbbdhar@gmail.com.)

## The Kashmir Education, Culture and Science Society e-mail ;kecssglobal@yahoo.com

B-36, Pamposh Enclave, New Delhi- 110 048

Dr. S. Kaul Vice President Kashmir Education, Culture and Science Society (Regd.)



#### MESSAGE

Once a person comes into this world, he becomes a part of an extended family, in other words, of an ethnic group that decides his language, food habits and culture. These elements become ingrained in his life style, which are difficult to shake off. Being Kashmiris, we like our 'Haakh and Monji', our 'Chhakri, Rouff and Wanawun' as much a Bengali likes his 'Maachh' or a Madrasi relishes his 'Sambhar and Rasam'

Compelled by the circumstances beyond our control, we are now away from our birthplace. In order to remind ourselves about origin, we endeavor to meet once again and celebrate our culture and civilization.

We would like all young and not so young community members to participate and exhibit their talent in art, literature, and science with as much enthusiasm as they can.

So, folks join us and make the occasion of "Shuhul Taaph-III" a big success.

(Dr. S. Kaul)

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Arun Shalia
General Secretary

Kashmir Education, Culture and Science Society (Regd.)



#### SHUHUL TAAPH III Three Day Kashmiri Cultural Extravaganza

Kashmir Education Culture & Science Society (KECSS), a registered society is organizing a three-day Kashmir Festival in New Delhi titled "Shuhul Taaph-III" from 24th to 26th February, 2012 at 'Lal Ded Centre', Head Quarter of KECSS, B-36, Pamposh Enclave, New Delhi-110048.

Kashmir Education Society's foundation was laid in 1960s as an initiative to provide the members of Kashmiri Community a platform for liberal learning in citizenship, development and to retain a broad and holistic outlook. In 1983, the society began to be known as Kashmiri Education Culture & Science Society (Regd.) [KECSS], to focus on Kashmiri culture, language, arts, literature and science to encourage study and research in these field, to operate schools, libraries, community centres, clubs as its main objective. KECSS has been organizing a number of seminars, conferences and festivals. Since 2009 KECSS introduced "KECSS Award' to honour the best in the fields of Science and Technology, Medicine, Education, Literature, Arts besides giving Achievers and Life time awards etc. KECSS is expected to establish institutions of various levels so as to make Kashmiri youth and children more enlightened and better citizen of India. Today KECSS is a global organization catering to the needs of Kashmiri Baradari in the best possible manner. In 2009 Shuhul Taaph, cultural programme, was introduced and after getting encouraging response from the baradari in Shuhul Tapph- I & II, it has now became regular and one of the most important events of KECSS.

"Shuhul Taaph-III" has broadly been divided into the following events:

The first part is KECSS Awards ceremony and presentation of Citations to people of Kashmiri origin, for their outstanding contribution in the fields of Literature, Art, Science & Technology and Medicine together with other Awards.

An Art Exhibition of Kashmiri dresses, utensils and display of Kashmiri cuisine is going to be another important attraction.

The second part will be a Kashmiri Poetic Symposium. The highlight of this year's Shuhul Taaph-III will be Special Discussion Groups on Tagore and Vivekananda vis-à-vis their influence on Kashmir.

Ethnic Kashmiri cuisine and Kashmiri Handicrafts Mela will be an added attraction for the people of Delhi and NCR. We are expecting a huge gathering. All are welcome.

(Arun Shalia)

## M.K. Kaw IAS (Retd.) Former Education Secretary Govt. of India



#### MESSAGE

It gives me immense pleasure to see that Shuhul Taaph has been consolidated as a regular annual event. Once a tradition is established and persisted in, it develops its own organic growth. This has already started happening to Shuhul-Taaph.

My best wishes to Prof. Dhar and his colleagues.

(M.K. Kaw)

Prof. B. B. Dhar President, KECSS Pamposh Enclave, New Delhi.

## ALL INDIA KASHMIRI SAMAJ (Regd.)

## (APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

D - 90, Sarojini Nagar, New Deihi - 110023

E-mail: alksnd@yahoo.co.in, alksnd@live.com Website: www.alks.in Telefax: 011-24677114

Moti Kaul President All India Kashmiri Samaj (Regd.)



#### MESSAGE

It gives me immense pleasure to note that KECSS is publishing its Souvenir. During the past few years it has been doing a great job on the cultural front and is making a unique endevaour to keep KPs culturally well knit through their programmes especially SHUHUL TAPH which has more or less occupied the mental space of Kashmiri Pandits in Delhi NCR. When it comes to the socio-cultural identity, KPs relate it through programmes like SHUHUL TAPH. I appreciate the work and culture of KECSS.

We as ethnic Kashmiri's are the lovers of the nature. The sight of our civilization also draws strength from the nature because Kashmir is probably the best of its creation. That is why while choosing the names of our programmes we choose names like SHUHUL TAPH. The term SHUHUL has a deep attachment to our sentiments as the temperament of our community evolved out of it.

It is my belief that the place from which we have suffered many displacements and equally remained unsettled, we always rebuild our lives because of strong survival instincts. This has been possible by creating strong cultural institutions which very slowly have helped KPs to prevent their identity from erosion and KECSS has contributed immensely towards it.

I wish to extend my best wishes and warm regards to all those who are involved in the making of this souvenir, in particular to Prof B.B. Dhar, its President and the members of the Executive body.

(Moti Kaul)

Prof. B. B. Dhar President, KECSS Pamposh Enclave, New Delhi.

ng Society

SKKAUL

President
Kashmiri Co-operative House Building Society.

### MESSAGE

This important event in the history of Kashmir, celebrated with joy and enthusiasm heralds the advent of spring in Kashmir. If human beings could ever read meaning in the chirping of birds, the advent of spring in Kashmir. If human beings could ever read meaning in the chirping of birds, multi colored and shining blossoms of flowers, gentle breeze, their hearts would sing in ecstasy and multi colored and shining blossoms of flowers, gentle breeze, their hearts would sing in ecstasy and say in unison that spring is here.

say in unison that spring is here.

The origin of this spring festival is variedly traced. What holds the field presently here is that Mughals realizing its extra ordinary potential to bring people together, nurtured it. This however does not explain why and how people of all religious faiths felt so inspired and encouraged to adopt and what is more, celebrate it as an important festival from year to year.

adopt and what is more, celebrate it as and intellectuals over a period of time have broadly explained why Social reformers, analysts and intellectuals over a period of time have broadly explained why this festival remained etched in Kashmir's history. First because, it was founded on this common culture that prevailed in Kashmir. By now it is referred to simply as "KASHMIRYAT". This seems to be the present belief as even now this event continues to be celebrated within and outside the State with same fervour even after the turmoil of eighties of the last century which forced thousands to abandon families, their hearths and homes in search of security for themselves and their kith and kin, in other parts of the country. Simply put, the cultural divide so painstakingly engineered by some elements inimical to our interests, did not materialize. The Kashmiris wherever they may be, are working now more zealously than ever before in strengthening the bonds that unites the Kashmiris. I am one of those who believes honestly and strongly, along with thousands of others, may they be Hindus, Muslims, Sikhs, Christians etc., etc., we will, over a period of time build an edifice which will epitomize the unity and fraternity of all Kashmiris. Before I close, I would like to congratulate the KECSS Executive Committee led by Prof. B B Dhar who have well established the Kashmir Cultural Extravaganza - 'Shuhul Taaph' which is now an annual event.

I am really happy that we are now going to be a part of Shuhul Taaph-III celebrations.

I, on behalf of Kashmiri Co-Operative House Building Society (KCHBS) and on my own behalf, wish the event a grand success.

(S K Kaul)

Prof. B . B. Dhar President, KECSS Pamposh Enclave, New Delhi.



Kashmir Education, Culture and Science Society is pleased to confer the distinguished

#### KECSS Award - 2011

On

#### Dr. Maharaj Kishan Bhan

for his outstanding contribution in the field of Science and Technology

Dr. Maharaj Kjshan Bhan, born on November 9, 1947 in Kashmir, is an M.B.B.S., M.D. (Pediatrics) and D.Sc (Honorary). He is a Fellow of Indian National Science Academy (FNA), Fellow, Academy of Sciences (F.A.Sc) and Fellow, Academy of Medical Sciences (F.A.M.S.)

Dr. Bhan presently is the Secretary to the Government of India, Department of Biotechnology, Ministry of Science and Technology, New Delhi.

Dr. Bhan's important Research Contributions include development of rotavirus vaccine based on neonatal strain, identification of G9 as an important serotype in childhood diarrhea, development of low osmolarity oral rehydration solution which has been introduced recently in the Diarrheal Disease Control programme by the World Health Organization and by the Government of India; developed zinc as a new treatment for child hood diarrhea; introduced by WHO as a global recommendation, Identified for the first time, a new pathogen, Enteroaggregative E coli to be the cause of persistent diarrhea and developed treatment for this disorder now used in all developing countries. His achievements are many more.

He has several awards to his credit, which are, to name a few :Shanti Swarup Bhatnagar Award (1990), ST Achar Gold Medal of the Indian Academy of Pediatrics (1984) for the best original research, S.S. Mishra Award of the National Academy of Medical Sciences (1986), Biotech Product and Process Development and Commercialization Award (2003). He is a recipient of Pollins Foundation Research Award for US\$ 100,000 (Year 2003).

Dr. Bhan has played a leadership role in promoting primary health care for children in rural India during last two decades. His main endeavour has been to bring fruits of science and technology for national programs for children.

He is Chairman/member of numerous Health care and Scientific organizations including WHO, National Task Force on micronutrient policy, Science and Engineering Research Council, Medical Biotechnology Board etc.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Award-2010 to Dr. Maharaj Kjshen Bhan for his outstanding contributions in the field of Science & Technology.

Arun Shalia General Secretary Prof. B. B. Dhar

Rashmir Education, Culture and Science Society (Regd.) Kashmir Education, Culture and Science Society is pleased to confer the distinguished KECSS Award - 2011 Dr. Sameer Kaul for his outstanding contributions in the field of Medical Sciences Dr. Samoer Kaul, born on 11 October 1960, is an M.B.B.S from University of Kashmir and M.S. Surgical Defrom University of Mumbai.

Or. Kaul presently is Sr. Consultant Surgical & Clinical Oncology & coordinator, Head of Surgical Unit-I,

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Or. Kaul presently is Sr. Consultant Surgical & Clinical Oncology & Coordinator, Head of Surgical Unit-I, Dr. Kaul presently is Sr. Consultant Surgical & Chrical Oncology & Consultant, A.S. College of Profile Cancer Institute, New Delhi. Dr. Kaul field various positions like Visiting Consultant, A.S. College of Cancer Institute, New Delhi. Dr. Kaul field various Positions like Visiting Consultant, Oncology A.f.: Apollo Cancer Institute, New Delhi. Dr. Kaul field various positions and Visiting Consultant, A.S. College of Medical Sciences, James Sr. Consultant Surgical & Clinical Oncology, Jeff. Government, Oncology Advisor, Medical Sciences, James Sr. Consultant Surgical and Co. Medical Sciences, Jammu, Sr. Consultant Surgical & Cunical Oncology, Josef, Government, Oncology Advisor, Government of Mauritius, Visiting Consultant, Surgical and Clinical Government of Josef, Oncology Advisor, Government of Mauritius, Dr. Apollo Bramwell Hospital, Mauritius.

Dr. Kaul has held various positions in various Hospitals and Research Centres like Batra Hospital L.

Dr. Kaul has held various positions in various Hospital, London, UK, Louton L. Dunstable Hospital, Bedfact, C. Dr. Kaul has held various positions in various Hospitals and Research Centres ting Batra Hospital L Medical Research Centre, Royal Marsden Hospital, London, UK, Louton & Dunstable Hospital, Bedfordshire, UK, Nanavati Hospital & Medical Research Centre, Mumbai, Tata Memorial Hospital, Mumbai and many more, UK, Nanavati Hospital & Medical Research Centre, Thorucic/Cardiovascular Surgery, Gastrointestings NanavatiHospital & Medical Research Centre, Mumoai, Idia Manascular Surgery, Gastrointestinal Surgery, Dr. Kaulis an expert in Head and Neck Surgery, Thoracic/Cardiovascular Surgery, Gastrointestinal Surgery Office, Continued and Obstetric Surgery, Gastrointestinal Surgery Or. Kaulisan expert in Head and Neck Surgery, Institute Caratio Surgery, Gastrointestinal Surgery, Plastic Soft Tissue and Bone Surgery, Genitourinary and Obstetric Surgery, Endoscopies and Miscellaneous Procedures. Soft Tissue and Bone Surgery, Gentrournary and Obsteric Surgery, Gascrottessinal Surgery, Reconstructive Surgery, Trauma Surgery, Paediatric Surgery, His current studies include an interesting of the Constructive Surgery, Trauma Surgery, Paediatric Surgery, His current studies include an interesting to his credit. structive Surgery, Trauma Surgery, Paediatric Surgery, Lis current studies include an international Phase-III He has more than seven publications to his credit. His current file. Role of preoperative With the American Concerconducted by Eli life. Role of preoperative With the American Concerconducted by Eli life. He has more than seven publications to his create. His current life, Role of preoperative Vit K in limiting trail for Chemotherapy of Advanced Breast Cancer conducted by Eli life, Role of preoperative Vit K in limiting trail for Chemotherapy of Advanced Breast Cancer conducted by adjust and trail for Chemotherapy of Advanced Breast Cancer and Modified radical mastectomy for cancer of the breast Cancer conducted by Eli life, Role of preoperative Vit K in limiting trail for Chemotherapy of Advanced Breast Cancer conducted by Little Mastectomy for cancer of the breast, Co-operative blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients undergoing Modified radical mastectomy for recurrent metastatic for the blood loss in India patients and the blood loss operative blood loss in India patients unaergoing Modified function for recurrent metastatic breast Investigator for National Study on weekly Docetaxel as salvage chemotherapy for recurrent metastatic breast conducted by Daburetc.

Or. Kaul has initiated and popularized the use of 'ports' for cancer patients in India. He introduced and

Or. Kaul has initiated and popularized the use of 'ports' for cancer patients in India. He introduced and Dr. Kaul has initiated and popularized the use of Radiofrequency Ablation to treat liver, lung breast tumors in India, popularized the use of latest technology of Radiofrequency Ablation Republic Council and Co arized the use of latest technology of Reast Cancer Patients Benefit Foundation, an NGO devoted towards. He is the Founder President of Breast Cancer for needs and poor patients. subsidizing the mammoth cost of treatment of Breast Cancer for needy and poor patients. Or. Kaul is National level spokesperson for health issues like Anti-Tobacco campaign, Breast Cancer Dr. Kaul is National level spokesperson for defates and talk shows on social health concerns on NDTV (Bigfight), awareness and is a frequent participant in debates and talk shows on social health concerns on NDTV (Bigfight), His community services include monthly Cancer Detection and Treatment clinic at Government Kashmir His community services include montally Cancer Detection and Treatment Clinic at Nursing Home, Gupkar Road, Srinagar for more than a decade, monthly Cancer Detection and Treatment Clinic at Clinic, Jammu for over a accault.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Award-2010 to Apollo Clinic, Jammu for over a decade. Dr. Sameer Kaul for his outstanding contributions in the field of Medical Sciences. to BD Lan Arun Shalia Prof, B.B. Dhar President General Secretary New Delhi, , February 24, 2012



Kashmir Education, Culture and Science Society is pleased to confer the distinguished

#### KECSS Award - 2011

#### Shri Ratan Lal Shant

for his outstanding contributions in the field of Literature

Shri Ratan Lal Shant, is an MA, D. Phil from Allahabad and is presently a Freelance Writer after retirement from active service.

Shri Shant taught Hindi and Kashmiri in different degree colleges of JUK state for over 36 years (1959-1996) and taught Hindi in the post graduate department of Hindi, JCK University for one year (1961-62) and guided research scholars of Kashmir University.

Shri Shant has several publications in Kashmiri including four short stories, two criticism, six translations, one monograph and critically edited/co-edited four books. A few of his short stories are Achirvalan Pyeth Koh, Trikunjal etc.

He has ten publications in Hindi to his credit including two poetry, two criticism, three translations etc. and has published more than 50 research papers in various English and Urdu journals and Magazines.

Shri Shant is a recipient of various awards including President's Gold Medal (1957) for topping BA Exam.), Jelk Cultural Academy's Prize (1966) on Khoti Kirnen, Rashtrabhasha Prachar Samity Award, Soviet Land Nehru Award, Ministry of Culture's Senior Fellowship (2000-02-Kashmiri Short story), Sahitya Akademi's fellowship "Writer in Residency" (2002) etc.

He has written for AIR/Doordharshan six serial plays, to name a few are Buniyad, Darwaza, Sadiyon Pahle etc. and has written several serials for DD Kashir including Justajoo, Bhavana, Kashiri hunz Dastan, Manz Bag Bazars, Tapu Doah etc. and has written more than 5 dozen plays for AIR and Doordarshan, Srinagar, Jammu and Delhi

Shri Shant was a member of various committees including Kashmiri Advisory Board, Sahitya Akademi (1998-2002), Hindi Advisory Board, Jelk Cultural Academy (1980-88), Kashmiri Textbooks Committee, JEK Board of School Education (1990-2000), Research Council, Kashmir University (1998-2000). He is the Founder President of Kashmiri Bhasha evam Samskriti Pratishthan, Jammu and the Convener of Kashmiri Language Committee, Saraswati Samman (1995-2002 and 2005-2008)

Kashmir Education, Culture and Science Society feels proud to present the KECSS Award-2011 to Shri Rattan Lal Shant for his outstanding contributions in the field of Literature.

Trun Shalia

General Secretary

+3RDLan

Prof. B.B. Dhar President



Kashmir Education, Culture and Science Society (Regd.) New Delhi Kashmir Education, Culture and Science Society is pleased to confer the KECSS Award - 2011 Pandit Bhajan Sopori for his outstanding contributions in the field of Music Pandit Bhajan Sopori, a Living Legend and Musical Genius is more than an individual – a performer Pandit Bhajan Sopori, a Living Legend and Musical Gentus is more than an interchald—a performer and composer par excellence, musicologist, teacher, writer, poet and an extraordinary human being—he is a complete institution in himself. Regarded as the cultural bridge of the State of Jammu & Kashmir and the complete institution in himself. Regarded as the cultural bridge of the Santoor" and the "King of Strine". rest of the country, Pandit Bhajan Sopori is hailed as the "Saint of the Santoor" and the "King of Strings". Pandit Sopori was born in Srinagar (Kashmir) into a family of musicians of the fabled "Sufiana" Gharana" of Kashmir (the exclusive traditional Santoor family of the country). The mystic master is the Gharana of Kashmir (the exclusive traditional Santon James) of Pandit Shankar Pandit, the great master who bearer of a rich musical legacy and is the great-grandson of Pandit Shankar Pandit, the great master who developed the style popularly known as the 'Sufi Baaj' (style) based on Sufiana Qulam music and Indian Pandit Bhajan Sopori, has been the pioneer in establishing the Santoor on national and international Panast Bnajan Sopon, has been the pioneer to the sange of the Santoor from the conventional one-platforms as a complete solo instrument. He has increased the range of the Santoor from the conventional oneplatforms as a complete solo instrument. He has included the 'Kalam' (strikers) with 'boles' and attached the 'Tarab' and and-a-half to more than 5 octaves, balanced the 'Kalam' (strikers) with 'boles' and attached the 'Tarab' and A highly learned person, Pandit Bhajan Sopori, has a double Master degree in Indian Classical music, 'Tumba' for enhanced tonal quality etc. specializing in both the Sitar and the Santoor, besides having a Master degree in English Literature. He has also studied Western Classical Music at Washington University, St. Louis, Missouri, USA. Pandit Bhajan Sopori combines a profound knowledge of music and musicology and has carried out immense research on Naad (sound and Naad Yoga (Sound therapy). A pharmaceutical company released one of his highly commended album on sound therapy - Doctor to Patient - Naad Yoga on the Santoor'. He has also composed music for films, commercials, documentaries, serials etc., and has been the youngest ever composer of the National Orchestra of India - Vadya Vrinda. His acclaimed works includes compositions for various musical genres like Gazal, Geet, Jammi, Ghalib, Daag etc. Pandit Bhajan Sopori has led the revival of Sufism to spread the message of humanism amongst the masses, especially the youth. He created a new wave in the music of JEK with light and folk music and musicians practically grooming under him. For his enormous contributions, he has received numerous awards including the prestigious Padma Shri, Sangeet Natak Academy Award, Jelk State Award, National Flag Honour of the Arab Republic of Egypt, National Shiromani Award and many more. Kashmir Education, Culture and Science Society feels proud to present the KECSS Award-2011 to Pandit Bhajan Sopori for his outstanding contributions in the field of Music. DRDLen\_ Hrun Shalia 9. 1. 18. 18. Dhar General Secretary New Delhi, February 24, 2012



Dew Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### KECSS Life Time Achievement Award 2011

#### Pandit Shamboo Nath Sopori

for his outstanding contributions in the field of Music and Arts

Pandit Shamboo Nath Sopori, hailed as the 'Father of Classical music' in the State of Jammu & Kashmir and popularly known as 'Masterji' is a musician with phenomenal energy, artistic qualities, devotion, dedication and perfection. A legendary name in the musical world of Jammu and Kashmir, he has been the guru of thousands of students and Hindustani classical music grew with him in the Valley. Sitar, Santoor and classical vocal are his forte. A large number of professionals, music performers and teachers are his taught. To name a few: Prof. Jai Kishori Kaul, Pandit O.N. Raina, Prof. Usha Bagati, Prof. Hawa Bashir, Prof. Rifet Jabeen, Dr. Rajkumari Magazine, Dr. B.L. Koul and the 'Melody Queens' of Kashmir – Shameema Azad and Kailash Mehra. Even Late Maharani Yasho Rajya Lakshmiji of the Royal family of JEK State had been his disciple.

Pandit Sopori initiated the introduction of Music as a subject initially in S.P. Higher Secondary School for boys and later in the Girls College at Maulana Azad Road and paved the way for the musicians to grow and make music a source of livelihood. It is due to his pioneering and dedicated efforts that the musicians got a prestigious status in the Valley.

'Sangeet Mahavidyalaya' the School purely of Indian Music that Pandit Sopori started in the Valley was the main institution for holding classical music and dance concerts in the Valley which featured the recitals of luminaries like Ustad Rahimuuddin Khan Dagar, etc. to name a few. The school even presented Carnatik music concerts.

Pandit ji has been the pioneer in putting some of the muqams in the notations to ensure its preservation. Pandit Sopori is the most loved and respected musician of the State of Jammu and Kashmir.

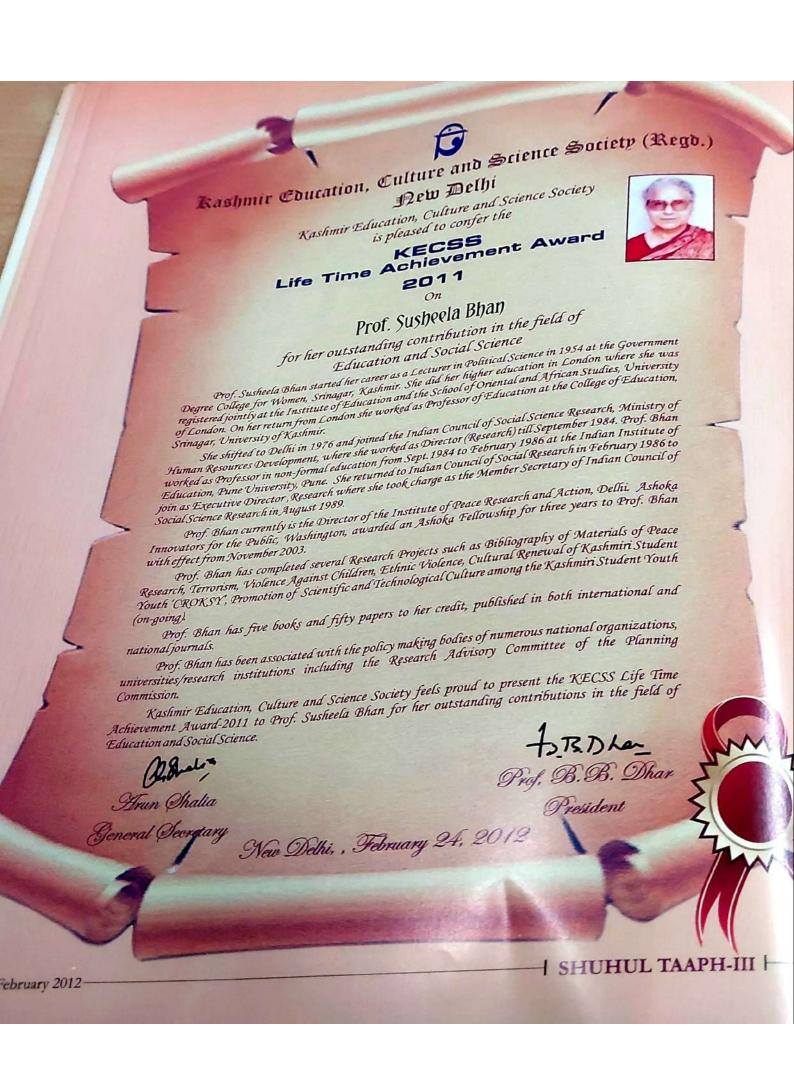
Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2011 to Pandit Shamboo Nath Sopori for his outstanding contributions in the field of Music and Arts.

Frun Shalia

General Secretary

+JRDLan

Prof. B.B. Dhar President





New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### KECSS Achievers Award - 201 1

Dr. G.N. Qazi

for his outstanding achievements in the field of Education and Research

Dr. G.N. Qazi is the Vice-Chancellor of Jamia Hamdard (Hamdard University since October 13, 2008. He has obtained his Masters and Ph. D degrees respectively in Biochemistry and a Microbiology from M.S. University, Baroda and Post Doctoral training from the University of Dortmund, Germany.

He has to his credit more than 40 years of research experience in the areas of Biochemistry, Microbial Biotechnology, Bio-prospecting of Natural Products and clinical validation studies for Indian classical drugs.

He has been for more than 30 years in a leadership position and has groomed scores of scientists and technocrats in the area of his core-competence. He has more than 250 international publications and about 70 international patents to his credit. He guided 35 scholars leading to Ph.D degrees of 12 Universities in India and Germany where he did his Post Doctoral research.

He led several international collaborations during his career with CSIR and finally steered one of the five Regional Research Laboratories, the Indian Institute of Integrative Medicines, Jammu, as a senior Director for over eight years since May 2000.

Dr. Qazi is presently the Chairman of Drugs and Pharmaceutical Research programme of the Government of India, the Chairman Unani Pharmacopeia committee and the member, Pharmacopeia commission for AYUSH drugs.

As the Vice-Chancellor at the Jamia Hamdard, his immediate focus has been the total quality improvement. As a result the University has been re-accredited by NAAC and placed in category "A" deemed Universities by the Prof. Tandon Committee, constituted by MHRD. He is establishing a medical school in Jamia Hamdard which will be the first Public-Private modern medical college in Delhi.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Achievers Award-2011 to Dr. G.N. Qazi for his outstanding achievements in the field of Education and Research.

Hrun Shalia General Secretary TORDLAN

Prof, B.B. Dhar President





New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

### KECSS Achievers Award - 2011

## Shri Vimal Wakhlu

for his outstanding achievements in the field of Telecommunication and IT

Shri Vimal Wakhlu, born on 02 January 1956, holds Bachelor of Engineering (197) from NIT, Srinagar, Master of Business Administration (Marketing, 1997) from IGNOU and Project Management Professional PMP

Shri Wakhlu is presently the Chairman & Managing Director of Telecommunications Consultants India Limited (TCIL) and has over 34 years of experience in the field of Telecom and IT. He held the position of Director (Technical) and Executive Director (DX) in TCIL prior to his present assignment.

Shri Wakhlu has held many prestigious position in various organizations like biliarat Sanchar Nigam Limited (BSNL), Department of Telecom (Dot), Overseas Communications Services (VONE), National Hydro

Shri Waklilu is a Director on the Board of TBL International (TCIL BellSouth Ltd.), Tamil Nadu Telecom Electric Power Corporation etc. Limited, Bharati Hexacom Limited, United Telecom Ltd., Nepal and TCIL Saudi Limited

He is a specialist in the field of Project Management, Telecom and IT Consultancy, e-Networks, Mobile Communication System, Satellite Communications, including VSAT based networks, Optical Communications, Maritime Communication, Troposcatter communication-INDO-USSR fink (OCS/VSNL) and many more.

Shri Wakhlu has undertaken many special assignments both in India and abroad; to name a few are Head of Pan Africa e-Network Project, Head of the Mobile services in BSNL, Maharashtra, Head of the Special Task Force for establishment of the Satellite based Regional TV Service in Srinagar etc.

He is a Member of Project Management Institute (PMI), USA, Member of the Champions Advisory Committee of the PMI, India Chapter, Life Member of Telemedicine Society of India (TMI), Member of the Technical Programme Committee of IETE at the National level and Life Fellow of Institution of Electronics L

Shri Wakhlu is a visiting faculty on Advanced Mobile Communications including 3G/4G systems in Telecom Engineers of India. Mumbai University for training the faculty members of the various Engineering colleges in Mumbai, Visiting faculty on Mobile, Opitcal, Satellite based, Digital Microwave communications in Pune University, visiting faculty at Advanced Level Telecom Centre, Ghaziabad, BRBRAIT Centre, Jabalpur etc.

Shri Wakhlu has many publications to his credit on e-Health, Optical Fibre Systems, High Speed VSAT

Kashmir Education, Culture and Science Society feels proud to present the KJECSS Achievers Award-2011 to Shri Vimal Wakhlu for his outstanding achievements in the field of Telecommunication and IT.

Trun Shalia meral Scortary



New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

### Achievers Award - 201 1 KECSS

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Telecom Engineers of India. Shri Wakhlu is a visiting faculty on Advanced Mobile Communications including 3G/4G systems in Mumbai University for training the faculty members of the various Engineering colleges in Mumbai, Visiting faculty on Mobile, Opitcal, Satellite based, Digital Microwave communications in Pune University, visiting faculty at Advanced Level Telecom Centre, Ghaziabad, BRBRAIT Centre, Jabalpur etc.

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Kashmir Education, Culture and Science Society feels proud to present the KECSS Achievers Award-2011 to Shri Vimal Wakhlu for his outstanding achievements in the field of Telecommunication and IT.

Trun Shalla

eneral Secretary

13 R.D.Lan Prof. B. B. Dhar





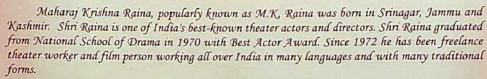
#### New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### KECSS Achievers Award - 201 1

#### Shri Maharaj Krishna Raina

for his outstanding contributions in the field of Indian Theater



Shri Raina's association with rural and urban theater across the country has developed into a unique style, where both forms blend together and yet are rich in contemporary meaning and

As an actor, he has worked in more than a hundred plays. He has directed several memorable productions like 'Kabira Khada Bazar Mein', 'Karmawali', 'Lower Depths', 'Pari Kukh', Kabhi Na Chooden', 'Khet' and The Mother'. 'Andha Yug', which he directed was performed in Berlin and the Festival of India in the USSR. He also produced Jasma Odan'at Hawaii University in 1986.

Shri Raina has conducted many theater workshops and acted and directed in a number of feature films including 27 down, 'Satah Se Uthta Aadmi', Ek Ruka Hua Faisla', Tamas', Titli', 'Genisis', 'Tarang', 'Ankur', 'Mayna Kabutar' etc.

He has been making documentary films for many years. His latest documentary 'Sacred Dances' at Hemis Festival has been made for Indira Gandhi National Centre for Arts.

Shri Raina has been honored with the Sanskriti Samman in 1980, the Sahitya Kala Parishad Award in 1981, Best Director of the year by West Bengal Government in 1982, The Best Director's award of Punjabi Akademi, Delhi in 1987.

Shri M.K, Raina received the Sangeet Natak Akademi award in 1995 and the Swarna Padak from Government of Jammu and Kashmir in 1996 for his contribution to Indian Theater.

Kashmir Education, Culture and Science Society feels proud to confer the KECSS Achievers Award-2011 on Shri M.K, Raina for his outstanding contributions to Indian Theater.

Hrun Shalia General Secretary +ORDLan

Prof. B.B. Dhar President

Kashmir Education, Culture and Science Society is pleased to confer the

# Achievers Award - 2011

## Dr. Raj Kaul-Mehra

for her outstanding achievements in the field of Brain Research

Dr. Raj Kaul-Mehra presently is Professor in the Department of Anatomy, All India

Dr. Mehra is the recipient of the prestigious "Ksharika Oration Award" of ICMR - 2007, Institute of Medical Sciences, New Delhi.

Dr. Mehra is actively engaged in Brain Research since 3 decades, studying role of hormone

Estrogen on non-reproductive areas of Brain related to memory and cognition with possible impact on post-menopausal therapy. These studies have helped to understand the observed low incidence and reduced morbidity of Alzheimer's Disease in Women receiving hormone therapy post-

Dr. Mehra was in Medical College, Srinagar -1976 and returned back to AIIMS and has P.G. from AIIMS. She is a member of the American Society for Neurosciences (SFN), International Society of Neuroimmune and Indian Academy of Neuroscience. She has been member of Scientific/Academic committees of various organizations like DBT, ICMR, MCI and various universities, Public Service Commissions of various States.

Dr. Mehra is a recipient of BOYSCAT Fellowship of DST for Research in University of

She is a visiting Professor to University of Washington Seattle, USA, Sultan Qaboos Washington Seattle, USA (1986-88) University, Oman and Sennelwies University, Budapest, Hungary.

She has several Awards and recognitions to her credit from different societies.

She has been Vice-President, Indian Academy of Neurosciences (IAN) and Anatomical Society of India.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Achievers Award-2011 to Prof. Raj Kaul-Mehra for her outstanding achievements in the field of Medical Research in general and Brain Research in particular.

Frun Shalia

General Secretary

to B.D.Lan

Prof, B.B. Dhar President



#### New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### KECSS Achievers Award - 201 1

On

#### Shri Ashutosh Sapru

for his outstanding achievements in the field of Media and Communication

Shri Ashutosh Sapru, born on 19 January 1968 is currently the National Editor-Design, Hindustan Times, New Delhi, one of the oldest National dailies of the country. Shri Sapru started his career with Hindustan Times in the year 2000 and carried out various projects since then including conceptualization and design of Brunch, the Sunday Magazine of Hindustan Times. He designed the Hindustan Times, Mumbai Edition in the year 2005 and designed the first Saturday newspaper of the country in the year 2006. In 2007, he designed Café, the 24-page daily tabloid of the Hindustan times and in 2009 he re-designed the Sunday Magazine, Brunch.

In 2010 Shri Sapru designed the youth paper, HT Edge and in the year 2011 he conceptualized Kolkata poll package, and UP and Punjab Pre-poll package design plans.

In the year 1996 he conceptualized and executed World Cup Memories, a collector's edition which was edited by cricketer Kapil Dev. He also designed Cruising Heights, a travel magazine, and the magazine My Mobile.

Shri Sapru is a recipient of the IFRA award for the best designed newspaper in 2007 and STAR GOLD Award from HT Media Limited for designing the Saturday Paper.

Shri Sapru has attended several workshops, to name a few IFRA Workshops in Bangkok, Mumbai and Delhi, Society of Newspaper and Design (SND) in Papiliona, Spain.

Shri Sapru has worked with Michael Keegan(US), Mario Garcia (US), Ron Raisen (US), Aurobindo Patel (India) and Gabriela Schmidt (US).

He is a Guest Lecturer at the Pioneers Media School, New Delhi and JIMS Institute of Mass Communication.

Shri Sapru has written a series of reports from the heart of JCK during the first phase of polls in November 2008, Mission Kashmir, and Cover Story for the Sunday Magazine of Hindustan Times on the Valley minus its Kashmiri pundits.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Achievers Award-2011 to Shri Ashutosh Sapru for his outstanding achievements in the field of Media and Communication.

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Arun Shalia

General Secretary

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Prof. B.B. Dhar

President



New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### KECSS Felicitation Award - 201 1

Shri Moti Lal Koul "Naaz"

for his outstanding contributions in the Field of Literature

Shri Moti Lal Koul "Naaz", born on 27 September, 1936 in Rainawari, Srinagar, Kashmir, is an M.A. B. Ed and is a retired Headmaster. He is a renowned poet.

Shri Koul developed literary taste at a very young age through the company of some poets and writers at the places of earlier postings. Late Sh. G.R. Santosh, reputed artist, poet, critic and prose writer used to weigh the poetry of Mr. Koul.

Shri Koul published his first collection of Kashmiri Poems entitled "Keinh Gazle Keinh Nazme" in 1976-77. The book was acclaimed very much and was awarded by Jammu & Kashmir Academy of Art, Culture & Languages in 1979-80. The books was selected for the "Best Book. Award". The Kashmiri verse translation of world renowned Tagore's "Geolanjali" was published in 1979. The third book, a collection of Kashmiri Poems entitled "Posh Kij" was published at the fag end of 2001. His fourth Book of Kashmiri Poetry collection entitled "Share-Naeb" was published in 2009. The Book is published in Nastalique (Urdu) and Dev Nagri script also. His Bhakti poems entitled"Daase Bhaav" was also published in 2009.

In addition to this, his poems have been published during his literary journey of more than five decades in different newspapers, journals, state academy publications from time to time.

Shri Koul has been awarded as a community icon by several Kashmiri organizations.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri Moti Lal Koul "Naaz" for his outstanding contributions in the field of Literature.

General Secretary

+3RDLan

Prof, B.B. Dhar President



#### Rew Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### **KECSS** Felicitation Award - 2011



#### Shri Rajender Tiku

for his outstanding contributions in the field of Art and Sculpture.

Shri Rajender Tike, born in 1953 at Village Wadwan, Distt & Tehsil Budgam, Kashmir, have been practicing and teaching Sculpture since 1979. During this period of 26 years, he has tried to explore local possibilities vis-à-vis material and thought. He consequently created a niche for local visual idoms on national and international levels. All through these years his work has been officially and publically reviewed, recognized and appreciated on national and international levels. Shri Tiku has several awards to his credit including the distinction of being Eminent Artist by the Lasit Kala Akademi (National Akademi of Arts), Nw Delhi, National Award for Sculture (1993), Jammu and Kashmir State Award for Sculpture (1979) etc.

He has travelled all over the world for participation in various events on sculpture and other cultural events.

Shri Tiku has published several articles in Lalit Kala Contemporary, Art Heritage, New Delhi, Kashmir Sentineletc.

His works are in various public and private collections including JLK Cultural Academy, Jammu (JIK), Lalit Kala Akademi, Nw Delhi, National Gallery of Modern Art, New Delhi, Art Heritage, New Delhi, M.P. Lalit Kala Academy, IPCL etc.

Shri Tiku has organized several Solo Exhibitions including Sculpted Images (2003) at India Habitat Centre, New Delhi, Art Heritage, New Delhi, ABC Foundation, Varanasi etc. He has also organized many Group Exhibitions including the UNDP & Sahara India Exhibition in New Delhi, Guisin-Yuzi Paradise contemporary world sculpture Show-China (2003), Feuersinne Erden Germany (2001), Volume and Form, Singapore (1998-99), Harmony Show, Mumbai (1997) etc.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri Rajender Tike for his outstanding contributions in the field of Art and Sculpture.

Arun Shalia

General Secretary

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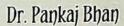
Prof. B.B. Dhar President



New Delhi

Kashmir Education, Culture and Science Society is pleased to confer the

#### KECSS Felicitation Award - 201 1



for his outstanding contribution in the Field of Literature

Dr. Pankaj Bhan, S/o Late Shri D.P. Bhan, a prominent Social activist of Delhi, is M.A., M. Litt and Ph.D in English language and literature.

Dr. Bhan presently is Associate Professor in English in Delhi University College.

He is a Writer, Editor and translator. He has several publications to his credit in prestigious journals including Sahitya Akademi's Indian Literature. Shri Bhan has published several books and translated Hindi Books into English.

Dr. Bhan is the Founder of the NGO "KASHEER FOUNDATION" which is highlighting, disseminating and strengthening Kashmir Culture. He is publishing a quarterly English journal called "MIRAAS".

The Kasheer Foundation and MIRAAS are well received in JOIK and outside and has established a well deserved place in the cultural life of Kashmir and helped in pressrving the heritage.

Kashmir Education, Culture and Science Society feels proud to Felicitate Dr. Pankaj Bhan for his outstanding contribution in the field of literature.

Hrun Shalia General Secretary +3RDLan

Prof. B.B. Dhar Prosident

## Shuhul Taaph A Cultural Renaissance

- Brij Nath 'Betab'

ECSS, Kashmir Education Culture and Science Society, is a family. A family that has come together for a purpose. The purpose is cultural renaissance. This renaissance has been rightly captioned as 'Shuhul Taaph' or the comforting sunshine.

This comforting sunshine has a legacy. And the legacy is the centuries old Kashmiri cultural richness, that has over the period of time, come to be termed as Kashmiriyat, where the domain is spiritual intent of oneness with the man and the God.

This Kashmiriyat, in real sense of the word, is the assimilation of different cross cultural currents of locals and the inward cultures, over a period of time, that devised means to live together.

Thus a mixed cultural pattern became the philosophy of life for the people of Kashmir, who in word and deed practised this philosophy of oneness of man and the God. This oneness was propagated by the godly men of high spiritual attainment, the saints and sages of yore, called the Rishis and yogis like the Shaivite yogini Lalleshwari and the Rishi tradition follower of Islamic way of life Sehzananda, popularly called the Sheikh-ul-alam, or the Alam-dare-Kashmir, the torch bearer of Kashmir.

In the last two decades, however, these threads of cultural blending got loosened by foreign influences of misguided perceptions of unity without diversity.

To fight this alien concept, the collective wisdom of the Kashmiri diasporas, tried to ignite its "spark of immorality" and conceived and devised a renaissances of sorts and termed it as 'Shuhul Taaph', the comforting sunshine.

True to its name, the 'Shuhul Taaph', with its basis embedded in 'Purity of thought' and 'Unity in diversity', carved for itself a trajectory of mutual brotherhood, peace and a happy synthesis of knowledge, that could be transmitted to the next generations with the legacy of history through the cultural branches of Art, Language, Music and Tradition.

The umbrella that spearheads this all is 'Shuhul Taaph'.

Third in the series, this year's 'Shuhul Taaph' would be a pledge to move ahead relentlessly, to achieve the goal.

A glimpse of the last year's endeavour is produced below:

#### A Report on Shuhul Taaph II

Kashmir Education Culture and Science Society, (KECSS), New Delhi, organised its annual cultural extravaganza 'Shuhul Taaph II' from 11th to 13th of

Feburary, 2011 at Lal Ded centre, Pamposh Enclave, New Delhi.

The spectacular three day event was inaugurated by the Delhi Chief Minister, Smt. Sheila Dixit.

#### Receiving the Chief Guest

Mrs. Dixit was received at the venue by Prof. B. B. Dhar, the President of KECSS, Dr. S.N.Kaul, the Vice-President and Sh. Arun Shalia, the General Secretary of the

organisation and some other office bearers and executive members of KECSS.

Dr. S. N. Kaul offered the Chief Minister a bouquet. The President, the Vice President and the General Secretary of KECSS and the J&K Cultural Academies Secretary, Sh. Zafar Iqbal Manhas shared the dais with the Chief Minister.

More than two hundred Kashmiri art lovers and cultural enthusiasts cheered the arrival of Mrs. Dixit, who gladly wore 'ATHORU', the traditional Kashmiri ornament that hangs through the ear, and offered to her by the organisers as a mark of respect.

Welcoming the guest prof. B.B.Dhar, the President of KECSS detailed the aims and objectives of the organization and the purpose of arranging such cultural shows. He said "our dream is to make Lal Ded centre a truly cultural centre for Kashmiri culture and traditions". He said that 'KECSS' is a global organisation catering to the needs of Kashmiri biradari in the best possible manner, we can.

Inviting the chief guest to address the gathering and inaugurate the festival, Sh. Arun Shalia, the KECSS General Secretary said that the organization was formed to further the objective of focusing on Kashmiri culture, language, arts, literature, and science to encourage study and research in these fields.

#### Inauguration by Delhi Chief Minister

Inaugurating the festival, the Delhi Chief Minister, who was visibly impressed by the show, lauded the efforts of KECSS in 'preserving the rich cultural heritage of Jammu and Kashmir'. "Kashmir has been a cradle of cultural currents and cross currents and has given birth to unique cultural rainbow known as Kashmiriyat, that stands for amity, brother hood and secular ethos', said Mrs Dixit.

#### Cultural Hub

Complimenting KECSS for organizing three day cultural festival, the National capital territory region State's



Chief Minister exhorted the organisers to make plans for such cultural shows for other residents of the national capital territory region (NCTR) as well. The Chief Minister called Jammu and Kashmir as a mini India which reflects all faiths. She assured KECSS of all help in making the Lal Ded Centre as a cultural hub. This was in response to the speeches made by the President of KECSS, Prof. B.B.Dhar and Sh. Arun Shalia who had pitched for the same in their welcome address on the occasion.

#### Annual KECSS Awards

Mrs Sheila Dixit, the Delhi Chief Minister after inaugurating Shuhul Taaph II gave away the Annual KECSS Awards for the year 2010. These awards are given to Kashmiri scholars, academicians, artists, painters and other men of intellect for achieving excellence in their fields of activity and contributing to the over all development of the society in general and the Kashmiri community in particular.

The recipients of the distinguished awards for the year 2011 include the following:

Prof. Chaman Lal Saproo, for his outstanding contribution in the field of literature and language.

Prof. (Dr.) Bharat. B. Chattoo, for his outstanding contribution in the field of science and technology.

Dr. Kundan Lal Chowdhury, for his outstanding contribution in the field of medical science.

#### Life Time achievement/Special awards

KECSS awarded life time achievement awards to three luminaries and felicitated three others for their remarkable contribution in their respective fields of excellence. The awardees include Shri A.N. Kaul Sahib, for his outstanding contribution in the field of Kashmiri literature, culture and traditions.

Sh. Manohar Trakru was awarded for his outstanding services to the country at large and the community in particular.

Dr. M. L. Dhar for his outstanding contribution in the field of orthopaedics and rehabilitation.

A special award was conferred on Dr. Saligram Bhatt for promoting research and academic activities in general and at KECSS in particular.

Apart from these awards the following persons were felicitated.

Sh. Zafar Iqbql Manhas, Secretary, Jammu and Kashmir Academy of Art, Culture and Languages for his outstanding contribution and innovative cultural dialogue programme by doing pioneering work in massive talent hunt competitions in rural and border areas of the state.

Sh. Veer Munshi for his outstanding contribution in the field of arts and culture in India and abroad.

Sh. Abhay Rustum Sopori for his outstanding contribution in the field of classical music and Santoor in particular.

#### Books Released

Mrs Dixit also released a book about internationally

acclaimed painter Sh. Veer Munshi. The 96 page bool penned by Ranjit Hoskote and Nancy Adajania under the dialogue series published by Popular Prakashan Ltd. describes Veer Munshi's travel from his birth in 1955 up to his achieving the aspirational status.

Antim Rachna, a book on Lal Ded written originally in Hindi by Swami Shivomtirtha, and its English rendering by Mrs Krishna Raina were also released by the Chief Minister on the occasion. These books were later kept on display and sale.

Another book by Sh. Pushkar Nath Raina was also released. The book about traditional 'Henze Vanvun' in Kashmiri was distributed free. Sh. Raina while speaking on the occasion gave a glimpse of the traditional singing.

#### Souvenir

A Special Issue cum Souvenir of the KECSS News Letter contained among other things different aspects of SHUHUL Taaph II and a sketch of the Annual KECSS Award winners and was released and distributed on the occasion. 3 8 page Souvenir has been printed on glazed high quality paper and is in a four colour print. The News letter has messages from many office bearers of KECSS. A glimpse of KECSS activities is depicted through a number of colour photographs.

#### Art Gallery

Shuhul Taaph II added a new feature to the festival, an Art gallery. The gallery beautifully arranged by cultural activist and actress Smt. Anjali Kaul was inaugrated by Mrs. Sheila Dixit. The gallery remained open for more than three days and it depicted Kashmiri traditions and customs through artefacts, photographs, traditional dresses and utensils.

#### Well Organised

After spending about an hour at the festival, the Delhi Chief Minister left the venue. But before leaving she wrote on the visitors book, "Well organised and well managed". Earlier Sh. Moti Kaul, President of the AIKS was introduced to the Chief Minister.

#### Santoor Recital

After the inauguration and presentation of awards the audience was allured to a cultural evening in which traditional Kashmiri songs were presented. Santoor maestro Abhay Rustum Sopori's santoor recital mesmerised the audience.

#### Hafiz Nagma

During the next two days, Artists arranged by the Jammu and Kashmir Academy of Art, Culture and Languages presented a variety programme that included a Hafiz Nagma, the traditional song and dance programme in which Sufiyana Kalam was sung and the female dancers danced to the melody. Anju Dullu a senior artist from Jammu enthralled the audience with her fascinating movements to the tunes of Sufiyana Kalam.

#### Krishan Langoo's Music Mesmerises

Songs put to music by veteran composer Sh. Krishan

Langoo and sung by artists like Shazia Bashir made the audience nostalgic. Others who sang included Dalip Langoo.

Veteran broadcaster Sh. Pyari Lal Razdan compared the music programme.

#### Two Plays Staged

Ek Saath Rang Mandal staged two plays during the festival, a Kashmiri play and a Hindi play. The one act Kashmiri play "Moolan Draut, Pattran Sag" made the audience nostalgic with its characterisation of 'Moj Kashir'. The Kashmiri as well as the Hindi play 'Sakshatkar' presented during the festival were written and directed by senior theater artist Sh. Vijay Malla. The plays gave a glimpse of the present turmoil in Kashmiri valley with stress upon its causes and the effects. The actors on stage included Kum. Roopchee, Manoj Bhatt, Vikram Rajwal, Rekha Rajput, Roopce, Qurat-ul-Ain, Sandeep Kumar, Tarun Sharma, Hitanshu, Ripu Daman Parihar, Inderjeet Singh, Ravi Dhar, Rahul Pandita and Sh. Vijay Malla

#### Debate on Cultural Issues

A panel discussion on the topic of 'Preserving Cultural Identity' was held on the second day of 'Shuhul Taaph II'. The session was presided over by Dr. S. N. Kaul, the Vice President of KECSS. Sh. Zafar Iqbal Manhas, the Secretary of Jammu and Kashmir Academy of Art, Culture and Languages and linguist Dr. O.N.Kaul also shared the dias with him.

Those who participated in the discussion included Prof. B. B. Dhar, Sh Arun Shalia, Sh. Ashok Bhan, Captain S.K.Tikoo, Sh. Veer Munshi, Ms Ratan Kaul, Sh. Vijay Saqi and B. N. Betab.

#### Cultural Identity

One session during the festival was devoted to a discussion on the topic of 'challenges to the cultural identity'. The discussion was open to some stalwarts and community leaders who were invited to speak on the topic of 'Challenges to cultural Identity''.

Those who participated in the discussion included Prof. B.B.Dhar, Sh Arun Shalia, Sh. Ashok Bhan, Capitan S.K.Tikoo, Sh. Veer Munshi, Ms Ratan Kaul, Sh, Vijay saqi and B.N.Betab.

#### Poetic Symposium

One of the star attractions of "Shuhul Taaph II" was a Mushaira in which not only a large number of Delhi based poets recited their poetry but some poets like Bashir Dada had come from Kashmir to dignify the event.

The Mushiara was presided over by Veteran poet Sh. Shanti Veer Kaul and other than him the following poets gave vent to their inner most feelings through verses:

Sh. R. K. Kaw, O. N. Shabnam, Brij Nath Betab, Vijay Saqi, Ashok Saraf Ghayal and Ravinder Ravi. The poets were felicitated by offering them traditional shawls and mementos.

#### Short Story Session

The day two of "Shuhul Taaph II" was dominated by a

short story reading session. The session was presided over by veteran linguist Dr. O.N.Kaul, who himself read a story. Other than him Sahitya Akademy Award Winning writer Dr. Roop K. Bhatt and Koshur Samachar (Kashmiri Section) Editor Sh. M.K.Bhatt Nirdhan also read their short stories. Welcoming the participants, the Shuhul Taaph convener, Sh. Vijay Saqi laid stress on inculcating the habit of story writing in our younger generation.

Commenting upon the short stories Brij Nath Betab opined that any form of literature has to be a reflection of real life. He congratulated the writers for depicting real life happenings in their stories.

#### Painting Exhibition/Competition

A painting exhibition and a children's painting competition were also organised on the occasion.

The main attraction of the exhibition was Veer Munshi's famous painting 'Sharpnel' and Anil Nakhasi's caricature depicting Delhi Chief Minister Sheila Dixit with a copy of Rajatarangani in her left hand. Prashant Kachroo also put up his painting in the exhibition.

Separate from the exhibition, a Children's Painting competition was also arranged as a part of festivities at "Shul Taaph-II". The aim was to encourage Kashmiri children in their painting pursuits. Few paintings were received from young painters residing outside the country.

The following children were given prizes for the drawings/Paintings:

Ist prize - 13 years old Samyak Trakroo

2nd prize - 12 years old Ragvi Kaul

3rd prize - 12 years old Kalhan saproo

3rd prize - 13 years old Shreya Kak.

Consolidated prizes were given to:

Tanmay Kaul 8 yrs

Ayush Raina 12 yrs

Aryiman 7 yrs

Achantya Kaw

Mitlesh Wanchoo

Shivansh 7yrs.

#### Handicrafts Haat

To make "Shuhul Taaph-II" a true representative of Kashmiri traditions and cultural distinctiveness, a handicrafts bazaar was also laid at the venue, where items like clothes and overlays like carpets were kept for exhibition and sale. Kashmiri 'Mughal Chai' (Kehwa) and 'Kander chout' were served in abundance and free of any charges by the KECSS organizers. One shop was exclusively put up for the sale of Kashmiri music cassettes. Canned wazwan items were also available.

#### Closing Session

The closing session was again dominated by the musicians and singers, but apart from that, the KECSS invited some prominent personalities to speak about their experiences with regard to the festival. "We thought we must also listen to the people" said Prof. B. B. Dhar, the KECSS president, who presided over the session.

## KECSS and Kashmiri Culture

- Vijay Saqi (Mahanoori)

ashmiri culture dates back to prehistoric times which maintain its uninterrupted flow. It has successfully dismantled the man-made barriers between past and present. Its sweet rhythm and ennobling dignity does not at all grow stale. Kashmir has been a cradle of different currents. Hinduism grew to its heights with unique Kashmir Shaivism emerging as an important voice. It was followed by Buddhism and in Kanshika's time the second Buddhist conference and when Islam came to Kashmir, shrine culture evolved. It was in the beginning of this conference and when Islam came to Kashmir, shrine culture evolved. It was in the beginning of this era that Nund Rishi founded Rishi order of Kashmir which made Kashmiri society very tolerant era that Nund Rishi founded Rishi order of Kashmir traditions in society.

Kashmir is mini India and the strong tradition of communal amity made co-existence of different religions and regions its hall mark. But attempts were made to damage this rich fabric. When different religions and regions its hall mark. But attempts were made to damage this rich fabric. When we take a look at the flow of history the rainbow of rich cultural diversity comes to the fore. Though Sanskrit a rich language it remained the language of the elite only. Persian an administrative vehicle of the Sultans was also replaced. Sashmiri culture that to seek a new medium for its expression, under these circumstances. Moreover, it elected to initiate a rapport with the hand to seek a new medium for its expression, enshrined in the Kashmiri language, offered the only choice for put the

had to seek a new medium for its expression, under these circumstants language, offered the only choice for providing general masses for which the home-spun idiom, enshrined in the Kashmiri language, offered the only choice for providing tongue to our cultural values. Hence, the form of expression did undergo a change from classical medium to modern vernacular, but the content remained the same. In this back drop yogni poet Lala came to fore. Every Kashmiri has some sayings of Lalla on the tip of his tongue. Habba Khatoon at the very outset of her poetic career rebelled against the prevalent standards of poetry-writing. Her substantial contribution in this domain is to interpret her life as it was and not what it should be. It is important to record that Kashmir significantly contributed in the field of art, Theater, science and other fields This all is part of our rich cultural heritage.

Due to upheavals in different era's of history and employment issues Kashmiris had to leave their mother land. As they went away from their roots, the importance of identity and roots gradually dawned on them. With the result cultural organisations were formed to preserve and protect culture and language. But the process came on fast track after the political upheaval in 1990. This gave birth to a large number of cultural organisations. However at the same time it fragmented the



cultural movement with those living outside Kashmir having little knowledge of what is happening in the valley and the cultural activists there had little knowledge about the activities and books being published outside the valley. To present a coherent picture of Kashmiri Culture Kashmir Education Culture and Science Society, KECSS took an initiative three years back and attempted to create a platform for the same. It was successful in its venture and this year it is organising third edition of Kashmir festival Shuhul Tapph". Eminent Kashmiri artists, poets, writers, painters and theater personalities apart from educationists and scientists from Kashmir and the rest of the country are participating in the three day festival.

KECSS has been in the fore front of promoting and protecting Kashmin Culture mush ahead of the displacement in 1990. The organisation was conferring awards and honours to distinguished Kashmiris in for their outstanding contribution in their respective fields. This year too people from education to theater and music to science are being conferred KECSS award. It was earlier known as Kalhana award, which among others has been given to noted painter and poet Gulham Rasod Santosh. Kashmiri Handicrafts will also be on display. KECSS has been organising seminars and other functions and after the Lal Ded Haal, the cultural centre became operational, it has become a centre of socio- cultural activities. The organisation has published many important books and many more are in the pipeline Let us re-dedicate ourselves to the cultural heritage and celebrate this festival with guints.

# Relevance of KP Institutions in Cultural Preservation

- Dr. Romesh Raina

time comes in every society or a community when need for introspection arises. I think our time to introspect has come. This is necessitated because of various factors that have overtaken us in the context of both time and history. The factor that has made a difference to our social and cultural life is loss of territory. Being a territory less community, we have to be at our creative best to ensure our survival on alien lands and under the most adversarial conditions. This has acted both as our source of strength and also a dark spot which has made us insecure over the years lest we might lose our cultural identity. With this backdrop we are slowly and steadily creating structures and an edifice that survives the vagaries of time and also is shock proof and shock resistant.

What are those structures that we are talking about. It is the creation of Kashmiri Pandit institutions which imbibe in them the hunger for revival and retention of the cultural flavour of a community which defines us as Kashmiri Pandits. Since we have almost dispersed throughout India and abroad after the painful exodus of 90's, the idea of retention of cultural homogeneity and its prevention from erosion has remained uppermost in our minds. If we go down the memory lane and revisit these 20 years we come across four distinct phases through which we have passed.

Phase 1 from 1990 to 1995- Phase of shock and disbelief. The exodus that happened was unimaginative and people thought that the situation would result in normalcy very soon and that they would go back to their own homes and hearths at the earliest. There was an urgency in this thinking but the day never came.

Phase 2 from 1995 to 2000- Phase of realism. People came to realize that they were forced to leave their lands of birth and then it was a reality, not a deluge or a dream but it had all the ingredients that convinced Kashmiri Pandits about the situation that they were in and that there was no escape route but to accept the inevitable.

Phase 3 from 2000 to 2005- Phase of rebuilding. Having realized the painful truth, this period started with rebuilding their lives, be that domestic or economic. The process of rebuilding took place at fervent pace the community which gave much needed stability to the community.

Phase 4 from 2005 to 2010-Phase of cultural revival. It assumes significance now than ever before as it is during this phase that community started building its religio-cultural

institutions to safeguard their social and cultural life. It would be of interest to the readers that 19 cluster residences of Kashmiri Pandits came to be formed in Delhi NCR region alone, each cluster contributing on an average 300 to 350 KP families. With each cluster having its own local welfare sociocultural organizations which look after the local issues and the socio-



cultural needs of the community. At each place important religious festivals, spiritual activities and rich cultural mores find expression.

We have some places where as small as 35 families stay and yet make a mark of their civilizational presence there. One such place is Ambala where only 35 families have come to stay after migration. Kashir Sabha Ambala is the product of the efforts of these 35 families who are well knit and contribute richly in keeping their cultural traditions alive. Only on 15th February 2012 they inaugurated the Mritunjay Mahadev Mandir with a KP cultural centre under construction. The enthusiasm was seen to believed. This organization is emerging as an important instrument of the preservation of our traditions and religious practices even though being away from our lands of birth. There is a similar situation at Kolkata where there are only 30 Kashmiri Pandit families are staying. They have constructed an impressive Kashmir Bhavan at prestigious Salt Lake and publish VITASTA ANNUAL NUMBER every year. This journal has become a reference book for Kashmiri Pandits as each year they have different subjects of concern to Kashmiri Pandits, as themes.

KECSS in the capital is fast emerging as an important cultural nerve centre of Kashmiri Pandits not only in Delhi NCR but it has crossed the boundaries of Delhi. This institution has gradually built a structure which sustains the cultural weight of the community. Such institutions act as a source of inspiration for others to emulate and that is how we remain at peace with ourselves when we think of our social and cultural lives. Though being subjected to repeated accidents of history yet we create history because of our Institutions where ever they are, they redefine co-existence and create a niche for itself which gives us an ample space to retain our distinctiveness.

# Social Retrogression

## How to Arrest It? - A View

- Arvind Shah [Independent Impression]



was on my way to the post office to collect passport when my mobile rang to find a friend of mine at the other end. He is a doctor, a social activist and a writer too. I had commented on one of his articles written on the history of exoduses of Kashmiri pundits in recent history. And he, without approval or disapproval of

my comment shared a word with me. The word caused so absorbing a discussion that I moved to the side of the premises in Tilak Nagar post office and stood under the old half bent tree which while withstanding the tyranny of time was waiting certainly for a day to fall flat on the ground. Some people would remember for a while that there existed a tree that generated oxygen to support living, gave a cool sober shade to neutralize the hot rays of sun during summer, provide an umbrella cover during the rainy season and in autumn too, shed the leaves to be set on fire to give warmth. The old ancient tree bears some green branches to pronouncing "I am still alive." I do not know whether the tree bears good seeds and is the soil in the likelihood of allowing the seeds to germinate and grow? I rested my back on the inclined bend of the tree trunk of the tree for a while.

I believe that we, Kashmir Pundit as a community are no different than this fast aging tree that I am using as a support to express my feelings. We as a community are dissolving - we as a community are diluting - we as a community are disappearing. We, as a community are in a process of what I call "social retrogression". We as a community are filled with contradiction whether to exist or not as a community. Our expressions are more confusing than resolute. We are dwindling as a community. It needs reinforcement at grass roots functioning for survival. It needs appreciation of gradual systemic change and not sudden prescriptions of treatment. It needs human dignity irrespective of diversity. It needs concern without considerations. It needs acceptability and not rejection. It needs nurturing of the root in Kashmir.

My friend has more historical knowledge than me and he countered that Kashmiri Pundit has lived through the ages with great success. He said we have survived seven exoduses and are wise and adaptable to survive. He counted names here and there to impress me that we as a communiare a reckoning identity which no one can ignore. He p emphasis on the economic upliftment, which is certainly fact of present scenario.

As far as I am concerned, I am unable to convince myself, by reason or by emotion that any of his arguments able to hold water because for me community identity by no means is only a little economic welfare, as in exclusivity independent of all other considerations. Economic deprivation is a temporary process if the determination to struggle it out is there. Poverty is not a sin it is an impetus to accept the challenge of struggle.

In this mirage of economic welfare we are always on a look out to find a passport to get out from our strengths, our virtues, our rituals, our language, our emotions, our reasons our attitude, our habits and so on and so forth. And where shall we go after detachment from these I am unable to comprehend?

We as a community are in a helpless situation. The land which is ours is not fertile for us to survive. We have no place to call our own. We have no political existence in the democratic state of India where head count matters for attention. We are a minority but are not recognized as one. We within the community have no independent economic strength like strong institution to give us some intra community stability structure. We exist no were in industry. We exist no were in enterprise. We exist nowhere in services. We, at the most in the changed situation are highly advanced, trained and skilled labour class community available to industry and enterprise. Since we have no place to belong to, we are almost in a nomadic situation, wherever we get a grazing pasture, we rush to go there. There is no peg to find a holding for the string of our being that is why homes are getting replaced by houses, families are in a tendency to getting set as arrangement groups.

We as a community are averse to risk and challenge because deprivation is taken as disgrace. Failure is attached with social stigma. Poverty and deprivation is not taken in a positive form to encourage struggle. Thus the community is dwindling. Our strengths have been different. It has been our habit to keep compassion for the fellow being to see that the person is drawn out from agony and distress. What great social economists preach in economic developments has been practiced by Kashmiri pundit community since yore.

We kept love for peace and spread peace by our act and deep. Patience and tolerance -what great political and social reformers have been advocating for the world to be a better place to live. What environmentalists have been trying to impress upon very loudly, the Kashmiri pundit community by keeping concern not only for the living but for the non living has been as well establish practice. We shared dignity through spirituality. What religious preachers have been teaching all over the world Kashmiri pundits practiced it in their homes as a habit of living. Share care has been characteristics of the Kashmiri pundit community. It will not be a wrong statement to make that a Kashmiri pundit by his ancestry starts life at the point where most of the others tend to arrive after years of living experiences. This exodus is a different from the previous ones because of the entirety of overall scenarios. So we need different and clear cut solutions. We cannot miss it this time. This is the responsibility of this generation to see that there is concrete and realism not a situation of abstract realism but a for the sake of our progeny.

There are many characteristics that keep the community identity nurturing. I will touch three topics here:

- 1. The land we belong to . We belong to Kashmir and Kashmir is ours but our minority stature in the valley puts us in a precarious and vulnerable situation to lose on survival by and by. We, Kashmiri pundits need to have a peaceful majority segment within Kashmir. Kashmir is a muslim majority province where Kashmiri pundits have suffered more than any other minority in India be it in terms of population growth, economic settlement, social upliftment, etc. It is for the muslim community to see that Kashmir pundits are served the same what they ask for themselves. I put a challenge to the Muslim community of the valley to spell out what tangible geographical and demographical settlements do they offer to Kashmir pundits in their negotiations with the government. They must come out with concrete settlement package with political power, administrative authority and social identity with a demographic and geographic demarcation within the polity of Kashmir in the state of J & K for the settlement of Kashmiri pundits. Kashmiri pundits, in Kashmir cannot live in a situation of disadvantage. Kashmiri pundit needs Kashmir where he can live and express fearlessly otherwise both the communities will perish, of course for different reasons.
- 2. The intra social conflicts with different generations of the community are a matter of concern. Young boys and girls marrying out of community to lose their community identity is really a matter of concern. It is a matter of concern because the couples thus formed and the progeny thus produced get linked away from the community. Lot many suggestions have come forth. But the fact is that we the elderly have very little say in personal matters of our grown up children. And marriage is purely taken as a personal matter by these young sections of the community.

We cannot afford to disassociate with such people. They are very much part and parcel of ours. We must not have a rejective approach towards them. We must accept out-ofcommunity marriages and welcome them. We must grow our children with very strong community feelings so that they do not lose their community feelings on marring out of community. Kashmiri pundit community has virtues and strengths that need to be enshrined in the development of our children so that instead they losing the community identity for the life partner and the progeny each of them must get the life partner within the fold of the community. So to say we must add up a couple and not subtract a couple from the community. I feel it to be a strength of our community to add more and more couples and their progeny to the culture of the community. I know a person who married a girl from U P and the lady is more Kashmiri than my sister married to a Kashmiri who had migrated away from Kashmir earlier to this exodus, her children perform better Shivratree Puja than my brother's grand children, and her children are more Kashmiri accustomed than my children. So the way out is not rejecting out of community marriages, the solution is grooming our children with more community culture cultivation so that when they marry out of community they win a community fellow and do not lose themselves. On enumerating the marriage success ratio of our young couples after the exodus I discovered that out of community marriages are successful as nucleus family units. They need integration in the community.

3. In the name of unity we are losing the habit of togetherness. The unity syndrome has haunted us and harmed us. In the name of unity we are averse to the greatness of working together. Unity over the period of time has come to mean "you agree with me, I will not agree with you"? But the fact should be we disagree but let us go together and find a point of agreement. Our disagreements are not real. The disagreements are superficial and weak. Our pains are similar the way out has to be similar. Let us give space to each and every person and organization simply with a temperament of agreement to togetherness. A number of social institutions have come up after exodus. And in the name of unity different groups do not see eye to eye with each other. The loggerheads are stronger than togetherness. By nurturing discord all those organizations are doing a service to the spirit or a disservice to the spirit of the organization, bothers me a lot. In fact, the need is that all such organizations should be linked by a network otherwise the very purpose may get weakened over a period of time.

I conclude the paper by saying that traditional prescription are to be over run by tangible solutions for the survival of the community as a geographical and demographic entity which has a lot to share with the overall human society.

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## PROMOTION OF KASHMIRI LANGUAGE & LITERATURE

## Recognition for Devnagri as Alternate Sci pt

- A.N. Kaul Sahib



n the words of Ralph Waldo Emerson, "a Language is the archives of history". Like other languages in India, Kashmiri language also delves into the archives of Kashmir history and gives a distinct identity to the Kashmiri populace inhabiting the vale of Kashmir, both urban and rural habitats, speaking Kashmiri in

various dialects, accents and pronunciations. Till the unfortunate exodus of the nineties when a significant segment of the Kashmiri Pandit population were forced by circumstances to leave their homeland and abode which had given them shelter for more than five thousand years as the original inhabitants of the Valley, Kashmir followed a composite culture with Kashmiri language being the bonding factor between the two principal communities. The only difference that was discernible was that the Kashmiri Muslims used some words and expressions which were close to Persian while the Kashmiri Pandits used the Sanskrit varitions of these words. This was taken as a matter of course and in no way affected the composite culture of the Valley.

During the 19th and 20th century, Kashmiri language, which was earlier in vogue as a spoken language only, volumes of prose and poetry came to be written by eminent poets and poetesses, scholars and saints- both Muslims and Kashmiri Pandits. This literature, which includes classics and the famed epics like Bhagwadgita, Ramayana and Mahabharata, came to be widely acclaimed. However, over the past many decades, unlike Bengalis -Hindus and Muslims-both in West Bengal and Bangladesh, who use the single common script and dialect in their writings and conversations in Bengali which is close to Sanskrit, Kashmiri Muslims, more familiar with Urdu and Persian, adopted the Persio-Arabic script in their writings in the Kashmiri. Kashmiri Hindus on the other hand, especially the womenfolk who had the natural leanings and inclination towards learning Hindi and Sanskrit found it easier and convenient to use the Devnagri script for writing Kashmiri prose and poetry. This came to be acceptable without causing any chasm or rancour. Notwithstanding this fact, scores and scores of Kashmiri Pandir scholars and poets, all very well versed in Urdu and Persian languages, besides their

command over Sanskrit and Hindi, con nue to produce to produce to produce to Arabic. novels, short stories and poetry in the Period at the accolades and recognition at the Company a which won them accolades and recognition at the State and

The exodus of Kashmiri Pandits is now an undertakent labbs and lakes of the control of the contr fact of history. With lakhs and lakhs of the community the post-exodus Kashroiri ka members in exile, the post-exodus Kashmiri literature has been written mostly in Devnagri script because every fewof the new generation can read or write Urdu, hence the inability to write Kashmiri in Persio-Arabic script, which is now the officially recognized script for this language in low State where Kashmiri has been declared a compulsor subject till class VIII, is understandable. In view of the reality, no prose or poetry produced in Devnagn script by Kashmiri writers now in exile, is entitled to be considered for recognition or award by the State Govt, itself nor is a recommended for national level awards unless it is rewritten or rendered into the Persio-Arabic script. While some of the K.P. writers have managed to rewrite or render the writings into the officially recognized script for being considered for some recognition, this practice cannot continue for long.

Given this backdrop, there has been a legitimate demand growing over the years from Kashmiris settled outside the valley, that Devnagri script should be give official recognition as an alternate script so that the literature produced in Devnagri script gets the same facilities for promotion and development as the Perso-Arabic script. Experts in Kashmiri language have spen years and years in perfecting the Devnagri script and made it computer-compatible. This script is now in use be reputed Kashmiri journals like Vaakh, Milchar, Koshur Simicha and several other journals and periodicals public different regions of the country where there concentration of Kashmiri Pandits. HLTM

Over a decade ago, the Union Ministry Resource Development had almost accepted for recognizing Devnagri as the alternate Kashmiri and even set up a Directorate for pr the language in that script. This was, however, the J&K Govt. because some sections of the Kashmir were averse to the development of any for Kashmiri. Change of Govt. at the Centre in 2014 resulted in acceptance of the State Govt.'s point of view In the sudden closure of that Directorate. While nobody

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stop the development and propagation of Kashmiri in the script with which Kashmiri Pandit population is more familiar, denial of official recognition to the Devnagri script tantamounts to discrimination and discouragement to the neo – writers to record their outpourings in Kashmiri

language.

It is high time that influential Kashmiri organizations take up this issue with the concerned authorities in the Centre and the State Govt. with greater firmness and resoluteness so that the need of an alternate script is accepted for implementation with the setting up of an administrative mechanism for this purpose. A few years back, All India Kashmiri Samaj had approached the Chief Minister of Delhi NCR with a proposal for setting up a Kashmiri Academy in Delhi for the development of Kashmiri language for the benefit of the huge Kashmiri-speaking population living in the NCR, on the pattern of similar Academies already in existence for Hindi, Urdu, Punjabi, Sindhi, Bhojpuri and several other languages. The proposal which is said to have been favoured by the Chief

Minister in principle, has not made any headway. AIKS needs to pursue the proposal with greater firmness so that the Kashmiri Academy in the Capital sees the light of the day and the Kashmiri language gets a boost in development both in Devnagri and the Persio-Arabic script.

Regardless of whether the Central and the State Government concedes the genuine demand of lakhs of KP populace in India and abroad for declaring Devnagri as an alternate script for Kashmiri or not, the on-going movement for promotion and propagation of the Kashmiri in Devnagri script will continue to grow and no one can stop the flow of prose and poetry in Kashmiri language. It is time for us to stand together and be counted as one of the foremost and longest surviving ethnic group which has the distinction of being a torch-bearer of pluralism and pacifism in a world that is becoming increasingly intolerant and violent. We must, however, look inward within our community and strengthen and safegaurd our important symbols of identity, Kashmiri language being the foremost, and give them an important place in our daily lives.

### Celebration

I celebrate the silence.
As, for years
I kept on shouting
And no one understood,

I listened to The silence And everyone understood



## Resurrection

Fighting a civilization
he thought, I am dead
in the darkness of upheavals.
Buried under geography,
I resurrected;
as history guarded me.
Fighting he is again, but
with his own trepidation

### Shadow

My own shadow overshadows my size.
Do I have a size?
I ask myself;
Does a migrant have some size?
I wonder.



- Brij Nath Betab



### Existence

We speak a hundred lies to establish one truth. I wonder if our existence too is a truth that we establish.

## A Model Husband

- M.K.Kaw

ver since I got married 44 years ago, my wife has been trying to improve upon me. She did not like what the Almighty vouchsafed to her in the Great Marriage Lottery in the first place. As the years have passed, she has liked me less and less, till I believe she has almost convinced herself that she has got the worst possible husband in the world.

Many of my admirers (and, believe it or not, there are quite a few!) have tried to convince her that I am not that bad, that I could have been worse, that at least I do not smoke or drink or gamble or have affairs with other women or indulge in wife-battering as a habitual nocturnal enterprise and so on. To them all, my wife has just one answer, "You will never understand. If you had been married to him yourself..."

At this stage, you are possibly wondering to yourself as to which quality my wife finds me deficient in. Let us take an example. My wife does not find me having a smart dress sense. She has her own definition of smartness. First of all, clothing should be branded. If you cannot flaunt a famous brand which everyone knows is expensive, what is the use of wearing clothes?

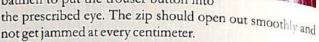
Secondly, clothes should be matched in accordance with accepted norms. Either evenly matched or an acceptable contrast.

Thirdly, they should be nattily starched, dry-cleaned and pressed. Unless the shirt collars, cuffs and trousers have a knifelike crease, these do not pass her super standards.

Most of you must be saying that Mrs. Kaw is being just normal. In what way can you possibly differ from her eminently reasonable parameters, they may well ask. Let me tell you what I look for in clothes.

Clothes should be comfortable. You should not feel as if you have been placed in a straitjacket and left out to dry on

a clothesline. They should not be so smart that you have to wrestle in order to get into them. They should be kind to my ever-expanding abdomen. I should not need the assistance of two batmen to put the trouser button into



Above all, I need to be able to sit comfortably into a sofa. I want to fold my legs at the knees, whatever wrinkles it might generate.

The shoes should not be so smartly pointed that I cannot walk. The toes should not feel strangulated. I should not have to limp along. When I return from a party, my overwhelming desire should not be as to when I can regain the fundamental freedom of wiggling my toes.

To me, the overwhelming parameter for apparel is the comfort that clothing can give me. I wish one did not have to take off our very comfortable home clothes and get into awkward party clothes. My ideal set of clothes would be such that when you came back from a social get-together, you tossed aside the slippers or gurgabis or chappals and got into bed.

Comfort also means conformity with the weather. In cold weather, I like to wear at least five layers of clothing before I begin to feel warm. Raj is generally cosy with a backless Choli and a folded shawl smartly shown off on the shoulder.

I have a zero memory as far as clothes are concerned. I consider all my warm clothes to fall into two categories—dark and brown. Imagine my consternation when I am ticked off by my wife, for wearing again, after only two weeks, my pinstripe double-breasted dark blue suit. What would Professor B.B.Dhar think?



# ARCHITECTURAL HERITAGE OF SRINAGAR

Veer Munshi

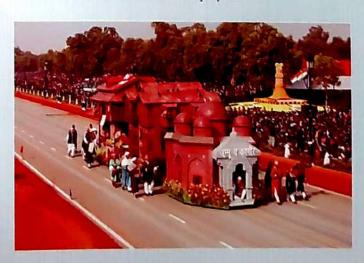
he State of Jammu and Kashmir has a unique blend of variegated cultural ethos cherished by the people for ages. Numerous civilizations have impacted the culture of the state and left indelible



impressions. The state is famed for its art and architecture, languages and dialects, customs and costumes, fairs and festivals, literature, crafts, music etc. The architecture of J&K is an interesting combination of shrines, mosques, gardens, houses, museums and temples that reflects the grandeur of the past. This architecture presents a wide rage of captivating appeal to the visitors.

The present tableaux of the state depicts architectural heritage of the Srinagar city. The front portion depicts the tomb of mother of famous ruler Zain-ul-Abdin, popularly known as Budshah. This unique monuments of Srinagar city situated on the bank of Jehlum is a five-domed structure which is made of baked bricks and studded with blue tiles. It depicts the architectural heritage of medieval period.

The old houses shown in the tableau indicate the unique architectural heritage of Srinagar. Construction of houses is mostly in brick and wood. The plinth is laid on nail-less wooden beams which is a remarkable architectural technique, since it makes the structure earthquake resistant. Balconies stand out on wooden logs and are often decorated with Pinjrakari, a kind of wood craft. Sometimes the houses are also connected with each other by a 'connecting bridge' called 'Pillaw' for sharing the space for marriage ceremonies and other festive occasions. People belonging to different religious faiths are shown in their traditional attires engaged in day to day activities like a man playing Rabab, Chhakri, shawl knitting, vegetable seller etc. Traditional props like Kangri, Tumbarknari, Namda, Carpets and other traditional handicrafts are also displayed.



Theme is based on J&K Tableau Presented on 26th January 2012 for republic day parade by J&K Academy of art culture and languages .designed and executed by Veer Munshi

# And have been to the state of the Shuhul Taaph-III Paintings and Sculptures

Shul Taaph is glad to showcase the paintings and sculptures of the contemporary artists living in NCR for la Shul Taaph is glad to showcase the paintings and scuiptures of two decades. Artists include budding as well as established ones who have shown great promise despite being away from their one can express and an other one can express and one of the being away from their of the democratic cultural space where one can express and one of the being away from their of the being away from the being away from their of the being away from their of the being away from the being decades. Artists include budding as well as established ones who have state. It is a matter of great pride to share the platform which is democratic cultural space where one can express and exclange which can evoke provoke the younger generations to share the platform which can evoke provoke the younger generations to share the platform which can evoke provoke the younger generations to share the platform which is democratic cultural space where one can express and exclange state. It is a matter of great pride to share the platform which is defined and evoke, provoke the younger generations to in herit ones creative abilities among the writers, poets, artists, musicians, which can evoke, provoke the younger generations to in herit herit ones creative abilities among the writers, poets, arusts, musicians, which in their varied styles and mediums have shown best of their works.

The artists are:

- Mir Imtiyaz Shabir Santosh Tanveer Ajsi Aushtosh Sapru Cheshul Mahaldar Ankush Safaya
- • Pawan Tiku • Ashok Koul • Bhuvnesh Raina • Rajinder Patwari • Prashant Kachroo • M S Dolly
  - Raja Jai Kishen Tasaduq Hussain Rafi Mir Rameez Waheed Aazim Hassab Masood Hussain Fida Hussain
     Rajinder Patwari
     Veer Munshi















We are also proud to show the heritage houses of Srinagar through the photographs of Veer Munshi, show has emerged from the personnel visits of the artist to his homeland which encodes his personal memories of streets he lived in, his own house, homes of relatives and friends where he spent his childhood. He wants to display this architectural grandeur of the magnificent houses, posing a challenge to the powers that be, for the protection of these heritage sites in Kashmir. These works are part of solo show titled "Shrapnel" and has been shown at Tao art gallery Mumbai and Birla Academy of Art,

Each image in Veer Munshi's "Pandit Houses" is stark, plain-spoken, without embellishment. There is no annotative manipulation of these images, no theatricality, no vein of melodrama, no overtly elegiac air, no demand for sympathy. There they stand, in our line of sight: ruins, monuments, memorials. This is testimony to the unforgiving march of history, which

Reference quote from Ranjit Hoskote curated show of Veer Munshi's SHRAPNEL

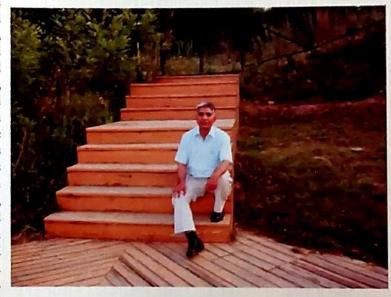
# Structuration of a Universal person - Bridging the Epistemological Lag

#### - Ashok Kaul

The central problem of Tagore's intellectual thought was evolution of a holistic life world to create a universal person. He was so visionary that more than a century ago, he thought of compression of time and space and its expansion in theory and practice that he lived through his own life world.

He was able to recognise the subjectivity of nature and person that he found its roots not in closed doors of Greek philosophy but in un- codified open spaces of jungles through Upanishidas of Hindu philosophy. He was rooted in it but wanted deconstruct the dust of time and space which he thought was impositions and constructions. His own background of rich upper caste 'Zamindar family' in an era of colonial subjugation, where his grand father was a staunch conservative Brahmin, while his father reformed Brahmo Brahmin and he was a product of the synthesis of both the traditions. Since,

colonial rule, through its social engineering produced an educated middle class that had exposure of the eastern religion and the western thought to a substantial measure. Bengal was to first experience it and Tagore's family had its churning out of this political, social and cultural metamorphosis. The rich philosophical debates at home, the diverse subaltern experiences with workers and peasantry in the fields and also business interactions with colonial masters evolved Tagore in holistic mode perceiving reality in total form. It is how his genius unfolded. If his poetry, paintings, novels and short stories were his theoretical foundations, his praxis was in Shatinikaten through singing in innovative music, experimenting with nature and exploration of ideological wisdom of all religions and civilizations. His universalism in an era of National Movement was underestimated until he found its assertion with the passing of years. For him epochal shifts were the figments of imaginative mind. His holism was based on bridging the ontological as well as



epistemological lags, so that there was no rupture in the continuity of human progression, 'where night merges into the ocean of day light, where white and black merge into darkness and light and where waves would come dancing from side to side'. This way he was bridging night to dawn, twilight between dusk and night to end the dualism in praxis through his 'Bharavi' and 'Purabi'. His life practices and life world at Shantinikaten was his analytical experimentation with the revelations of knowledge, akin to Kashmiri Shaivism. Therefore, he loved the world and had faith in God with each new born child. His manifold manifestation of art and literature and experimentation was not only to save himself from confessional cage, as his contemporary poets were but to reverse the gaze for moving a step ahead in overcoming the impositions for the emancipation of a universal person.

The author is a professor of Sociology at Banaras Hindu University

### Lal Vaakh

Kyaah kara paantsan dahan ta kaahan, Vakhshun yath leyji yim karith gay; Saoriy samahan yeythi razi lamahan, Ada kyaazi raavhe kaahan gaav. Ah mel the Five (Bhutas), the ten (Indriyas),
And the Eleventh, their lord the mind,
scraped this pot and went away.
Had all together pulled on the rope,
Why should the Eleventh have lost the cow?
(Why should the soul have gone astray?)

# Forgotten Birthdays

- Dr. K L Chowdhury

Yesterday passed like any other day, with not even a passing thought that it was the eighth moon of *Posh*, and goddess Kali's birthday.

My father too was born this day that slipped from my memory and went unobserved and unsung.

How could such a momentous day go without ceremony my Dad's birthday and that of Kali?

My father is no more; he passed away two decades ago and left a void hard to fill, a void I carried to exile with me, a void that, like a black hole, sucks all memories in, even the remembrance of his birthday and that of goddess Kali.

When he was in his flesh and blood, father's birthday used to be an event the most celebrated in the family, with prayers, rituals and feasting and an evening visit to Kali. He always wore a new pheran that lasted him the next winter, a new six-strand sacred jeneu that replaced the one of the past year, a nae'rband, yellow and bright red, that the priest tied around his wrist, and a flame shaped saffron mark in the middle of his forehead that gave him such a great halo! Mother cooked special cuisine charvan and te'her. lotus root with fowl, and fish with radish that we ate with such relish.

Like my father, the temple of Kali is no more. Like us, she was displaced centuries ago, by that great proselytizer from Hamadan who turned the temple into a khanakah and tantalized and terrorized her votaries, some of whom fled, some were done to death, and some others forced to convert.

The few that chose to stay on,
and vowed to suffer than give up their faith,
had to reconcile to a lesser existence –
for themselves, and for their beloved Kali.
They were allowed to paint
a stone slab with vermillion
on the outer wall of the kanakah,
and that became the new temple of Kali
where they assembled for daily worship
and celebrated her birthday
year after year
on the eighth moon of Posh.

What a shining example of Kashmiriyat, of tolerance and religious co-existence!

Kali's birthday, like that of my father, used to be a big event.

It was there, in a vacant ground in front of the vermilion-painted stone slab on the right bank of river Vitasta that thousands of her devotees flocked from far and near to offer their soulful homage and share charvan and te'her.

Children went on merry-go rounds, and created a ruckus, blowing on cheap metal whistles and munching on nadier-munjas and luchis.

Soon after father left us for the heavens, we, the people of lesser existence, were displaced yet again, hounded out in yet another onslaught by Islam's fervent faithful.

And the stone slab of Kali? Well, the vermilion faded, the stone lost her face and merged with the rest of the khanakab wall in an un-coerced conversion, for there was none to paint it, none to worship and pray, and none to celebrate Kali's birthday.



# Pamposh Public School Anubhav Learning Centre

Learning with love...

- Dr. Neena Gulabani



At Pamposh Anubhav, our mission is to offer value creating education - an education which is not directed to meet selfish interests but is contributory. The purpose of value creating education is the true happiness of children and enabling them to live happy lives as members of society. This is easier said

than done. However, we are practicing our philosophy to the fullest.

We are working to promote humanistic education which includes:-

- the peaceful ways adopted to settle children in the new environment
- the options given to children to explore their interests, strengths and inherent potential
- the opportunities to foster friendships and build bonds
- the enabling environment to articulate and express love freely.
- cultural and spiritual growth as an integral part of our curriculum.
- the opportunity to love and appreciate nature

We nurture young hearts in a way that they are capable of loving, accepting and respecting every living being. We are striving to develop compassionate human beings. It all begins by first establishing loving bonds with our children and their parents. Once they experience genuine love from the teachers and care givers, they share and extend the same to their fellow children and immediate environment. Love and appreciation for nature is also very strongly instilled in our children through nature walks, adding to the green cover, observing and caring for birds and insects, and playing with the mother earth. We make the best of the open space available to the school.

Children are our precious treasure. For us, each one of them is irreplaceable. Our endeavour, at Pamposh Anubhav's Pre school and Day Care, is to foster capable individuals; individuals of character who are raised to be the humanistic leaders creating a glorious future. We provide an enabling environment to our little ones whereby we can explore each child's inherent potential. We do not expect children to do well in every sphere. We extend a platform to each and every child to bring out their best, to strengthen their strengths and weaken their weaknesses. We make every

effort to engrave in our children a passionate fighting spirit of "I CAN DO" and nothing is impossible.

We offer an enriching holistic education system in which cognitive, physical and spiritual workouts are equally emphasized. Age based concepts, yoga, athletics, cultural celebrations, and meaningful outings provide a wholesome stimulus. We do basic Pranayam everyday and a new asana is introduced every month. The idea is to introduce them to a healthy life style. Love and respect for books is very strongly inculcated.

It is very important to keep children in touch with our cultural roots. While we nurture kids' individuality, it is equally important to develop them into global citizens. India being such a diverse country, children need to know and appreciate other cultures. With this objective in mind, we have introduced "cultural connect". Each month a particular state is chosen as per the festival of the month. We focus on the dress, food, language and important places of the state using video clips and role play. All the festivals are celebrated with vigor to inculcate an understanding and respect for all religions.

Even our Annual Concerts are value based. The theme of the concerts is well thought of; it must leave a message .... Preparation for the concert is in itself a great learning experience for the children. It is an opportunity to explore and tap the potential of children, build their confidence, imbibe in them a team spirit, enable them to co ordinate and follow directions.

We place confidence in our children, we trust them, allow them to make mistakes, help them learn from their mistakes, warmly embrace their shortcomings, shower genuine warmth and sincere unconditional love. The outcome of our efforts is smiling, loving, vibrant, confident and courageous children. All this has been possible with the support of an able team who works tirelessly and joyfully sharing the commitment to execute the school philosophy with all their intent,

Our school was among the 50 schools of Delhi NCR to receive National Award for Excellence in Education, conferred by The Global Open University, Nagaland as part of identifying schools with excellent management practices adopted with a view to introducing value based education amongst the students.

Dr. Neena Gulabani

Director - Pamposh Public School
(In collaboration with Anubhav Learning Centre)
Under KECSS Management



# KECSS School As I See It

- Prof. Jai Kishori Pandit



The Pamposh –Anubhav public school runs under the guidance and sponsorship of K CSS with the aim of imparting the meaningful education to children admitted. The school runs on the most modern and practical way, technically known as play-way method. The children are tau ht to love all and hate no one, and to be friendly with all around them including the environment. Mostly all the teachers treat them as their own children. I, regularly, get an opportunity of watching the peaceful and friendly atmosphere in the school, when their teachers and attendants look after the children. The whole credit goes to Dr. Neena Gulabani, the Director of the school and her devoted team of teachers. Recently I was lucky to watch a performance of the small kids of the school in ISKCON Temple auditorium, where I was amazed to see that every act was marvelous and superb. The little angels acted naturally according to the direction of their teachers and that too without any compulsion.

It may look out of place to mention, but I felt tempted to explain my early feelings when I

migrated from Srinagar to Delhi as a displaced person in 1990, this was the time when I really felt upset and dull at my new place and now my home. I had no serious engagement. After teaching for more than thirty years in the prestigious Govt. College for Woman, Srinagar, I felt at a loss and did not know how to utilize my time in a fruitful way. However, my respected teacher Late Prof. S L Pandit (who happened to be my father-in-law also) advised me to look after a Nursery School, called Pamposh Public School located in Pamposh Enclave. I must confess that I felt it was beneath my dignity to look after a school where small kids would come, play and be taught by some local teachers. However, the great professor made me realize that there was nothing small or great. Everything depended on the attitude of one's mind. Though I was not qualified to impart any useful training to small kids, but in course of time, I started being benefitted by the innocence, love and angle-like qualities of those tiny-tots, and I would often be reminded of the melodious and immortal times which, William Wordsworth, the great English Poet of the 19th Century wrote about the small innocent children in his poem "Ode on intimations of immortality" from "Recollections of early childhood".

He wrote-

"Thou best philosopher, who yet dost keep
They heritage, Thou eye among the blind
That deaf and silent readiest the eternal deep
Haunted forever by the eternal mind
Mighty Prophet! Seer blest!
On whom those truths do rest.
Which we are toiling all over loves to find,
In darkness lost, the darkness of the graves"



Thus, I felt myself with peace with passage of time and started enjoying the company of these young ones, which by now

# टैगोर और कश्मीरी साहित्य

प्रो. चमन लाल सप्रू

19वीं शताब्दी के अन्तिम दशक और 20 वीं शताब्दी के दूसरे दशक में बंगाल की दो महान विभूतियां कश्मीर पधारी थीं। दोनों महान पुरुषों ने न केवल कश्मीर के बुद्धिजीवी वर्ग को विशेष रूप से अपने अद्भुत व्यक्तित्व एवं चिन्तन से प्रभावित किया अपितु स्वयं भी कश्मीर के भरपूर नैसर्गिक सौन्दर्य तथा महान सांस्कृतिक और दार्शनिक परम्परा से कुछ न कुछ अवश्य प्राप्त किया। ये दो विभूतियां थीं—स्वामी विवेकानन्द और गुरुदेव रवीन्द्रनाथ टैगोर।

कश्मीर के जनमानस को दोनो महापुरुषों की वाणी में अपने ही प्रदेश में जन्मे ऋषियों, मनीषियों तथा सूफी—सन्तों विशेषकर लल्लेश्वरी तथा शेख नूरुद्दीन (नुन्द ऋषि) के 'वाखों तथा 'श्रुखों''

जैसी समानता दिखायी दी।

- गुरुदेव रवीन्द्रनाथ कश्मीर के त्रिक्-दर्शन, जिसे आम भाषा में 'कश्मीर-शैविज़्म' के नाम से संसार में जाना जाता है, से अत्यधिक प्रभावित हुए थे। गुरुदेव 'नोबल-पुरस्कार' प्राप्त करने के तुरन्त बाद कश्मीर आये। इससे पूर्व कश्मीर के अधिकांश लोग महाकृवि की रचनाओं क्या, उनके नाम तक से बेखबर थे। विश्व-विख्यात नोबल-पुरस्कार प्राप्त करने की सूचना पढ़कर इधर सभी के मन में उन्हें देखने तथा सुनने की जिज्ञासा उत्पन्न हो गयी थी। कश्मीरी जन-समाज के लिए इससे बढ़कर आश्चर्यजनक सौभाग्य क्या हो सकता था कि गुरुदेव स्वयं इस अभूतपूर्व सम्मान के प्राप्त होने के उपरान्त कश्मीर पधारे। यहाँ उन दिनों श्री जगदीश चन्द्र चटर्जी सरकारी रिसर्च विभाग के अध्यक्ष थे। उनके नेतृत्व में महाराजा कश्मीर के निर्देशानुसार कश्मीर-शैवदर्शन पर उपलब्ध दुर्लभ पाण्डुलिपियों का प्रकाशन आरम् हुआ था। इनमें से अनेक पुस्तकों की वितृत भूमिकाएं चटर्जी महोदय ने स्वयं लिखी हैं। गुरुदेव टैगोर ने चटर्जी महोदय से कश्मीर शैबदर्शन के बारे में गम्भीर अध्ययन और विचार-विमर्श किया होगा। कश्मीर की इस विशिष्ट दार्शनिक परम्परा के प्रति उनके विचार महत्त्वपूर्ण हैं-

कश्मीर शैबदर्शन जीवन्त विचारधारा की उन गहराइयों में पैठ गया है, जहाँ मानव बुद्धिमता के विविध प्रवाह जाज्वल्यमान

समन्वय में एक सूत्र होकर प्रकट होते हैं।"

गुरुदेव की भावधारा उपनिषदों से अनुप्राणित है और रहस्यवादी कवि को निश्चय ही कश्मीर शैवदर्शन ने प्रत्यक्ष अथवा परोक्ष रूप से अवश्य प्रेरित किया होगा और इसका प्रभाव उनकी

परवर्ती काव्य-कृतियों में मिल सकता है।

कवि का प्रकृति प्रेम तो सर्वविदित ही हैं। 'बलाका' में संकलित अधिकांश कवितायें प्रथम विश्व युद्ध के समय और कुछ एक उससे पूर्व लिखी गयी हैं।" यही वह समय है जबिक कविवर कश्मीर भ्रमणार्थ आये थे। I'A flight of the Swans' (बलाका) की पहली कविता ही में 'वक्र—तलवार की भाँति 'झेलम'' (वितस्ता) के प्रवाह तथा 'देवदारुओं' की कतार का वर्णन करते हैं।

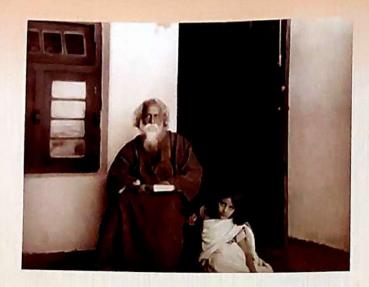
स्वतन्त्रता प्राप्ति के पूर्व के प्रमुख कश्मीरी किव गुलाम अहमद 'महजूर' और जिन्दा कौल 'मास्टर जी' गुरुदेव टैगोर के प्रशंसकों में से थे और बहुत हद तक उनकी भावधारा से प्रेरित भी थे। 'महजूर' की प्रसिद्ध किवता 'पोशेमिति—जानानो' (ओ मेरे फूलों के शाहजादे!) की गुरुदेव द्वारा प्रशंसा से न केवल कश्मीरी किव



'महजूर' झूम उठा अपितु वह रूह को फड़कानेवाली नित नयी कविताओं को रचने लगा। उपर्युक्त कविता ने केवल महजूर के लिए उनकी काव्य–यात्रा में 'मील–का पत्थर' बन गयी अपित् कश्मीरी जन समाज में लोक-प्रिय हो गयी और बीसवीं शताब्दी की चौथी दहाई में कश्मीर के गाँव-गाँव में लोगों की जुबान पर सुनायी दी। इससे पहले काफी समय तक साहित्य-प्रेमी कश्मीरी कविता को उर्दू नज़्मों और ग़ज़लों के सामने बड़ा फीका अनुभव करते थे। महाकवि टैगोर ने 'महजूर' की कविता को क्या परन्द किया और उसकी दाद दी कि कश्मीरी की आधुनिक काव्य-संरचना के लिए पथ-प्रशस्त करने में परोक्ष रूप से प्रेरणा प्रदान की। 1935 में पुनः 'ग्रीस्य कूर' (कृषक बाला) लिखकर गुरुदेव रवीन्द्रनाथ द्वारा उक्त कविता की प्रशस्ति से 'महजूर' और अधिक उल्लेसित हुआ। वह और भी उत्साह और वेग से 'हब्बा-खातून' की आत्मा को आधुनिक कश्मीरी कविता में फूँकने लगा और 'रसूलमीर' के लालित्य को अपनी कविता के द्वारा नये आयाम प्रदान करने लगा।

आधुनिक कश्मीरी कविता में वर्षों के पतझड़ के बाद नई बहार आने लगी। कश्मीरी काव्य कानन में कोयल की कूक सुनायी दी, नये 'गुल' खिलने लगे 'निशात' की महक और 'शालीमार' के फव्वारे कश्मीरी जनमानस को 'जाड़ों' की कदुताओं को भूलने और नव—वसन्त का स्वागत करने के लिए आमंत्रित करने लगे।

1934 में श्री देवेन्द्र सत्यार्थी ने कश्मीर के प्रसिद्ध विद्वान पण्डित आनन्द कौल बाम्ज़ई की सहायता से महजूर की कविताओं के अंग्रेज़ी में अनुवाद कराये। 3 मार्च 1935 कै MODERN REVIEW के अंक में महजूर के सम्बन्ध में एक लेख प्रकाशित किया। यह लेख विश्व किव रवीन्द्रनाथ ठाकुर की नजर से गुजरा और फड़क उठे। फरमाया कि 'वाकई कश्मीर शायरी का गह्वारा है। ' इसके बाद बल राज साहनी ने 1938 और 1939 से 'त्रैमासिक विश्व—भारती' (अंग्रेजी) में महजूर के बारे में लेख लिखे। महजूर की प्रारम्भिक किवताओं विशेषकर 'पोशे मित जानानों' और ग्रस्य कूर' के अंग्रेजी अनुवाद पण्डित आनन्द कौल बाम्ज़ई ने 'विश्व—भारती' में प्रकाशित किये। इन अनुवादों को पढ़कर महाकिव अगोर ने महजूर को लिखा—'मैंने आपकी किवता पढ़ी। आपके मेरे विचार मिलते—जुलते हैं अगर आप बंगला और



अंग्रेजी से वाकिफ होते तो मैं यह कहता कि यह ख़याल आपने मेरी नज़मों से हासिल किया है। मैं आपकी नज़्म से बहुत ख़ुश हूँ। गैं ग्रीस्य कूर का अनुवाद पढ़कर टैगोर ने दोबारा 'महजूर' को लिखा—'तुम कश्मीर के वर्डस्वर्थ हो' जब इन्हीं दिनों महजूर को एक मुशायरे में पहली बार आमन्त्रित किया गया तो वहाँ पर महजूर ने अपनी नज़्म सुनाने से पहले अपने वक्तव्य में कहा—"यह टैगोर के मानव—प्रेम और मानवीय गुणों की परख का ही प्रभाव है कि उन्होंने पात्र एक शब्द कहकर मेरे देशवासियों को मेरे अस्तित्व का आभास दिलाया।"

'महाकवि द्वारा महजूर की काव्य—प्रतिभा की प्रशंसा से दो लाभ हुए। प्रथम तो कश्मरी में महजूर के माध्यम से अपनी (मातृभाषा में लिखित) कविता में रुचि बढ़ी और दूसरे महजूर को अपनी इस आस्था में विश्वास हो गया कि मैं अपनी काव्य—यात्रा के सही मार्ग का अनुसरण कर रहा हूँ।"

गुरुदेव रवीन्द्रनाथ की काव्य—साधना का प्रत्यक्ष प्रभाव अथवा प्रेरणा को मास्टरजी (जिन्दा कौल) में देखा जा सकता है। वह गुरुदेव रवीन्द्रनाथ के बारे में श्रद्धा और भावुकता से वर्णन करते थे। मास्टरजी की कविता में जो प्रेम से सराबोर है, हम 'गीतांजलि' और 'बलाका' की अनुगूँज पाते हैं। दिव्य—प्रेम के प्रतीक से आकर्षित अन्य कवियों की मांति मास्टरजी वैष्णव—दर्शन से प्रभावित दिखायी देते हैं। यही भावना उन्हें टैगोर की ओर खीच ले गयी। गुरुदेव रवीन्द्र को मास्टर जी ने स्वयं भी प्रताप कालिज, श्रीनगर तथा पं. आनन्द कौल बाम्ज़ई के निवास स्थान पर आयोजित समारोहों पर 'गीतांजलि' से सस्वर—पाठ करते हुए सुना था।

मास्टरजी अपनी सुप्रसिद्ध कविता 'योर आमुत गिंदने' में शंकराचार्य और बुद्ध की श्रेणी में टैगोर को रखते हुए कहते हैं कि— "राजा (परमात्मा)" इस संसार में मनोविनोद के लिए नाना प्रकार के करूप धारण करके आते हैं। कभी वह बुद्ध, शंकराचार्य और टैगोर बनकर आया है और कहाँ अब मुझ जैसा 'बोदा' (बुद्धू बनकर आया है। सचमुच ही वह (परमात्मा मनोरंजन (खेल—तमाशा) करने इस संसार में आया है। अपने आनन्द में वह प्रेम और सौन्दर्य का रसास्वादन करने के लिए नाचता झूमता हुआ मोर बनकर आया है। बिना रंग के होते हुए भी वह कभी श्वेत, कभी काला और कभी चितकबरा बनकर आया है।" इत्यादि "

गुरुदेव की 'सोनार तरी' (स्वर्ण नौका) का मास्टर के की सुप्रसिद्ध कविता 'करनावि तारखना अपोर' (तार ले नाविव मुझे भी पार) के साथ एक सुन्दर—साम्य है। मास्टर जी इस कवि में परमेश्वर से प्रार्थना करते हैं कि यह सेसार स्वार्थ, छल पर और अन्याय—अत्याचार से घिरा हुआ है मेरा मन उस पार उस नगरी में उतरने को मचल रहा है जहाँ प्रेम और मात्र प्रेम का उन्य हैं मास्टरजी की एक और लोकप्रिय कविता है 'ना—तैयारी' इर पर भी 'गीतांजलि' का विशेषकर चौथे गीत का स्पष्ट प्रभाव है।

मास्टरजी और महजूर के समकालीन अब्दुल अहद 'आाद' ने अपने ग्रन्थ 'कश्मीरी जबान और शायरी'—भाग 3 में पृष्ठ—304—305 पर टैगोर की काव्य—प्रतिमा पर एक आलो ना की दृष्टि से अपने विचार व्यक्त किये हैं और बदली परिस्थित यों में काव्य के माध्यम के रूप में बंगला—भाषा के नये प्रयोगें की प्रशंसा की हैं टैगोर की ही भाँति आज़ाद ने भी अपनी कविताओं में आज़ाद दुनिया के स्वप्न देखे हैं। वह भी एक ऐसे संसार की परिकल्पना करता है 'जहाँ तंग दीवारों से संसार को बाँटा न गया हो।'' यहाँ पर यह बात द्रष्टव्य है कि 'आज़ाद' की क्रान्तिकारी विचार धारा पर महान विचारक एम. एन. राय का प्रत्यक्ष प्रमाव है। और एम. एन. राय भी गुरुदेव के काव्य—वैभव से परोक्ष रूप से तो प्रभावित हैं ही।

महजूर, मास्टरजी और आज़ाद के त्रित्रेणी संगम की परिणित को हम देखते हैं दीनानाथ 'नादिम' में। वह एक वटवृक्ष के रूप में उमर आये स्वतन्त्रता प्राप्ति के पश्चात्। आधुनिक कश्मीरी भाषा और साहित्य के उन्नयन में उनका योगदान बहुमूल्य है। डॉ. शिवमंगलिसंह 'सुमन' के शब्दों में "उनके काव्य में हिमालय की उदात्तता, देवदारु की उन्मुक्तता और केसर की कमनीयता का अद्मुत समन्वय हुआ है।" 'ऊँचे दर्ज के इस मानवतावादी और सहृदय किव' के बारे में डॉ. प्रमाकर माचवे का विचार है कि वे 'रोमाण्टिक रेवोल्यूशनरी' स्वच्छन्द किव हैं, जिन्होंने किवता को जनोन्मुख बनाया।

नादिम स्वयं कहते हैं '1948 तक निसन्देह मुझ पर टैगोर का अत्यधिक प्रभाव है उसके बाद में माईकोवास्की की ओर झुक गया। 1948 से पूर्व की मेरी कविताओं में टैगोर का रहस्यवाद स्पष्ट रूप से झलकता है। मैं तो बचपन से ही टैगोर भक्त रहा हूँ, उनको पूजता रहा हूँ। सन् 30 आसपास जब 'गीतांजलि' मेरे हाथ लगी तो वह मेरे दिल की गहराइयों में समा गयी। मैं W. B. Eats की तरह टैगोर का Fan बन गया और दिन—रात 'गीतांजलि' को थामे रहता था।" नादिम को गुरुदेव ने हिन्दू हाई स्कूल श्रीनगर की स्थापना के अवसर पर जो शुभ—कामनाओं का पत्र मेजा था वह उनके पास सुरक्षित था।

नादिम ने प्रारम्भ में कश्मीरी के साथ—साथ उर्दू और हिन्दी में भी काव्य रचना की है। इनकी प्रारम्भिक कविताओं में गुरुदेव की भावधारा की स्पष्ट छाप है— कुछ पंक्तियाँ प्रस्तुत हैं—

"मन सरिता को चूम रहे हैं आशा के दो घाट। पूजा के कारण खोले हैं हृदय मन्दिर के पाट। रोम रोम में इष्ट—देव हैं किसकी जोहूँ बाट।"

प्रियतम की आशा में बाट जोहते हुए उससे गिले-शिकवे करते हुए कवि कहता है। आओ मेरे देवता मैं तुम्हें संसार का हाल वर्णन करूँ। आओ दिखाऊँ तुम्हें आपनी दुनिया की हालत

(वलो दयॅ अज़ बॅ' ज़गतुक हाल बावय। यि गोमुत आलमस चॉनिस ति हावय।। खसुन गुर तय वसँन्य नावाह छि केंच्न। तॅ केंच्न मोटरस मंज आव आवय।।) एक और गीत में प्रेम से सम्बोधित होकर कवि नादिम कहता

आओ दिखाऊँ तुम्हें आज कैसे बाग का कारवाँ जा रहा है

और सुनाऊँ तुम्हें आज नया तराना।

श्रृंगमालाओं के स्तनों में से दूध जब छलकने के लिए बेकरार होने लगा तो लो देखो कोंपलों ने अपने मासूम मुँह खोल दिये।

गुलालों ने दीप जला कर रात-भर फूलों को अपने सीने के

दाग दिखाये..."

(वलो ॲश्को वनय अज़ नोव तरानय पकान किथं कॅ'न्य छु बागुक करवानय। संग्र मालन दोदस यामथ संसर लज्य मुच्र्य दूर्यव पननिय मोसॅ'म दहानय। गुलालव चोंग जॉलिथ रात्य रातस गुलन हाव्य नारं तॅत्यनेय हॅन्द्य निशानय।।)

प्रियतम के आने की सूचना मिली है और मैं उनके स्वागत के लिए तैयार नहीं, इस भाव का मार्मिक वर्णन किव ने इस प्रकार किया है— "उनके आने की खबर से मैं थर्रा उठा हूँ, मेरा रोयाँ—रोयाँ पसीने से तर हो गया है, मेरी हालत मेरे प्यार को दोषी न बनाये यह भ्य मुझे अन्दर—ही—अन्दर खाये जा रहा है।"

'कल म्य गनेयम यछ तम्बलेयम पुचनुन पॅच्छय ह्योत पान बॅ क्याह करॅ विक वॉलिंजि ताम होलस तर द्राम दोपहम यूर्य छु यिवान म्य वॅछ थरॅ थरॅ रुमॅ रुमॅ गोम गुमॅ झाण बॅ क्याह करॅ पारॅ'द्यज़न गोम प्राण बॅ क्याह करॅ लोलस खिस भा हान बॅ क्याह करॅ

ऐसी ही उनकी एक और कविता उल्लेखनीय है -

'मचि मसरवलि प्योम मोरली नाव'।

टैगोर की काव्य—प्रतिभा से प्रभावित एक और उल्लेखनीय कि हैं 'फाज़िल—कश्मीरी'। उनकी आरम्भिक कविताएँ 'काल—क्रूर' आदि इस कोटि में आती हैं। फाज़िल की विश्व—बन्धुत्त' तथा 'सर्वधर्म समभाव'की भावना से ओतप्रोत कविताओं पर महाकवि के प्रभाव की झलक यत्र—तत्र मिलती हैं। उन्होंने भी गुरुदेव के प्रति भावभीनी श्रद्धांजिल अर्पित की है—अपनी एक कश्मीरी कविता में।

पीताम्बर नाथ 'फानी' के कश्मीरी काव्य-संग्रह 'हुबाब' में भी

महाकवि की भावधारा के संकेत उपलब्ध हैं।

गद्य में कुछ हद तक 'खोखुस' नाकम कहानी दीपक कौल कृत, में टैगोर का प्रभाव देखा जा सकता है। इधर 'टैगोर जन्म शताब्दी' के अवसर पर गुरुदेव की अनेक कृतियों के अनुवाद हुए और साथ—साथ उनके काव्य—वैभव और नाट्य—शिल्प पर अनेक कश्मीरी विद्वानों ने पुस्तकें लिखीं तथा समीक्षात्मक लेख लिखे। यह लेख कश्मीरी भाषा के अतिरिक्त उर्दू, अंग्रेजी तथा हिन्दी में भी लिखे गये।

'द जीनियस ऑफ टैगोर' (The Genius of Tagore) प्रो. जयलाल कौल की एक महत्वपूर्ण उपलब्धि है। प्रो. महीउद्दीन हाजिनी कश्मीरी भाषा के एक मूर्धन्य आलोचक—लेखक हैं। उन्होंने 'टैगोर—बहसियति अख ड्रामा निगार' शीर्षक से कश्मीरी भाषा में एक विस्तृत समीक्षात्मक निबन्ध लिखा है। वह निबन्ध

उनकी साहित्य अकादमी द्वारा पुरस्कृत कृति 'मकालात' में भी संकलित हैं।

बंसी निर्दोष ने 'कौमी-शायर' का कश्मीरी अनुवाद 'कौमुक

शौयिर प्रकाशित किया है।

'गीतांजलि की अधिकांश कविताओं के प्रमाणिक कश्मीरी पद्यानुवाद करने वालों में आग्रण्य हैं युगकवि दीनानाथ नादिम। उन्होंने लगभग 40 से 50 तक गीत अनूदित किये हैं। इसी प्रकार 'एकोत्तर शती' के तीन गीतो का सुन्दर काव्यानुवाद किया है। इन्में 'वसुन्धरा' को लोकप्रियता प्राप्त हुई। समय के बन्धन ने नादिम को अकादमी के लिए 'गीतांजलि' का सम्पूर्ण अनुवाद तैयार करके प्रकाशित होने से वचित किया। लेकिन दो अन्य कश्मीरी कवियों सर्वानन्द कौल 'प्रेमी' तथा मोती लाल 'नाज' ने' गीतांजलि' के दो अलग-अलग पद्यानुवाद प्रकाशित किये हैं। 'प्रेमी' के अनुवाद के बारे में विद्वान समीक्षक पं. जियालाल नाज़िर ने लिखा है— 'प्रेमी ने टैगोर के गीतों की आत्मा को पहचाना है और टैगोर की भाव-धारा में डुबकी लगाकर रसीली (कश्मीरी) भाषा में अनुवाद करने का साहस किया है।' इसी प्रकार मोतीलाल 'नाज़' के पद्यानुवाद के बारे में विख्यात चित्रकार कवि जी. आर. सन्तोष ने लिखा है- "नाज़ द्वारा 'गीतांजलि' का कश्मीरी पद्यानुवाद पढ़कर मुझे नहीं लगता कि मैं अनुवाद पढ़ रहा हूँ।"

टैगोर के नाटकों में सबसे पहले 'राज़ तॅ रॉन्य' (राजा-रानी)-अनुवादक अमीन कामिल, प्रकाशित हुआ। यह नाटक किसी भाषा से कश्मीरी में अनूदित होने वाला सम्भवतः पहला नाटक है।' इसके अतिरिक्त 'चोखेर वाली' उपन्यास का अनुवाद 'ॲछय-किटुर' नाम से प्रकाशित हुआ। इसे कश्मीरी में प्रो. पी. एन. पृष्प" ने अनूदित किया। फिर डाकघर, मुक्तधारा और रक्तकर्वी के कश्मीरी अनुवाद 'त्रे—नाटक' शीर्षक से प्रकाशित हुए। इनका अनुवाद क्रमशः सर्वश्री अमीनकामिल, अली मुहम्मद लोन तथा नूर मुहम्मद रोशन ने किये हैं। Cycle of spring का कश्मीरी अनुवाद 'सोन्तुक अतंगथ' नाम से प्रकाशित हुआ हैं इसके अनुवादक हैं मिर्ज़ाआरिफ। चंडालिका का चंडालकट नाम

से नूर मुहम्मद रोशन ने अनुवाद किया है।

नन्दलाल अम्बारदार, दीनानाथ 'अलमस्त' मोतीलाल साकी, मुजफ्फर आज़िम, चमनलाल चमन भी गुरुदेव टैगोर के काव्य-वैभव से प्रभावित हैं।

मोतीलाल साकी की 'रुबाइयों' पर उपनिषदों तथा गीतांजिल के गीतों का स्पष्ट प्रभाव है। मोतीलाल साकी, चमनलाल 'चमन' और मुज़फ्फ़र 'आज़िम' ने भी टैगोर के चुने हुए



गीतों का बड़ा ही सफल पद्यनुवाद किया है। 'साकी' का एक विद्वत्तापूर्ण कश्मीरी लेख-'टैगोर अखहमंगीर शख्सियत' साप्ताहिक 'चमन' में प्रकाशित हुआ है। इन्होंने 'बलिदान' नाटक का भी कश्मीरी में अनुवाद किया है जो अप्रकाशित है।

1961 में जब गुरुदेव रवीन्द्रनाथ टैगोर की जन्म शताब्दी समारोह अन्य स्थानों की भाँति कश्मीर में भी सम्पन्न हुए तो कश्मीर का सांस्कृतिक जीवन टैगोर मय हो गया था। केन्द्रीय सरकार के अनुदान से कश्मीरी जनमानस को टैगोर-हाल के रूप में जो अनुपम भेंट मिली वह वहाँ सांस्कृतिक-नवोत्थान के लिए एक महत्वपूर्ण स्थाल अब भी बना हुआ है। जन्म-शताब्दी समाराहों के अवसर पर टैगोर के अनेक नाटकों का मंचन हुआ, विचार गोष्ठियाँ हुई, निबन्ध प्रतियोगिताओं के आयोजन हुए, चित्र प्रदर्शनियाँ हुई और चित्रकला प्रतियोगिताओं के आयोजन हुए। इस प्रकार गुरुदेव रवीन्द्रनाथ कश्मीरी सांस्कृतिक नवोत्थान के प्रेरक बने।

#### शेख साहिब के विचार

कुछ समय पूर्व शेख मुहम्मद अब्दुल्लाह की आत्मकथा 'आतश–इ–चिनार' का प्रकाशन हुआ है। कविवर रवीन्द्रनाथ ठाकुर का वर्णन करते हुए 'मुकद्दमा-साज़िश' अध्याय के अन्तर्गत पृष्ठ 731-733 पर लिखते हैं- "उन्हीं दिनों का एक और वाका (घटना) मेरे ज़ेहन (मस्तिष्क)" में ताज़ा है। मेरी सालगिरह (जन्मदिन) के दिन मुझे मिसमृदुला साराबाई की तरफ से मुबारिकबाद का एक खत मौसूल (प्राप्त) हुआ। उन्होंने राबिन्द्ररनाथ टैगोर की एक नज्म भेजी थी। नज्म में हालात और मेरी ज़ेहनी-कौफियत (मनोभाव) की इलाही (दैविक तर्जुमानी (प्रतिनिधित्व)) कनती थी कि मैं उसको पढ़कर भड़क उठा। मुझे ऐसा लगा कि जैसे खुद राबिन्दरनाथ ने मेरी रूह में बैठकर यह नज्म कलम बन्द (रची) की है। ..... शायद यही वह शायराना एजाज़ है जिसकी तरफ गालिब ने इशारा करते हुए कहा है कि-

देखना तकरीर की लजत कि जो उसने कहा। मैंने यह जाना कि गोया यह भी मेरे दिल में है।। इतनी ज़ोरदार और मुस्तकल इफदियत (स्थायी-लाभ) की हासिल (द्योतक) है कि मैं उसका उर्दू तर्जुमा दर्ज करना एक खुशगवार फरीज़ा (प्रसन्नतादायक कर्तिया) दर्ज करना एक जुराना अनवान (शीर्षक) था। 'अके विलो रे

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# KECSS SEMINAR ON ENVIRONMENTAL PROTECTION OF KASHMIR

#### - Naad Bureau

Kashmir Education, Culture and Science Society (KECSS), organized, a national Seminar on "Environm at a Protection of Kashmir and Sustainable Development" with focus on different dimensions of environmental impact in January and Kashmir.

The Seminar was inaugurated by Prof.Sudhir Sopory, an international expert of Genetic Engineering and Biotechnology and presently the Vice-Chancellor of Jawaharlal Nehru University. In his inaugural address, Prof. Sopory analytically highlighted the important issues as a scholar who has observed environmental issues of Jammu and Kashmirin great depth and from closer range.

Dr. Shakil Ahmad Romshoo Romshoo, Head of the Deptt. of Geology and Geophysics, Kashmir University, made an excellent presentation highlighting all aspects of environmental pollution which is affecting glaciers and water bodies, and flora and fauna in Kashmir. Equally important was the very absorbing power point presentation by Prof. I.A. Hamal, Vices Chancellor of Baba GSB University, Rajouri, who concentrated on the vast expanse of the flora and medicinal plants of Jammu and Kashmir.

Dr. B. Sengupta, former Member Secretary, Central Pollution Control Board, spoke with authority on the challenges of environmental pollution in Jammu and Kashmir. Dr. S. Kaul, Advisor, Ministry of Environment and Forests, Government of India, an expert on wetlands, spoke at length about the wetlands of the lakes of Kashmir and highlighted the impact of city pollution with special reference to Jammu and Srinagar.





































Prof. B. B. Dhar, who is also the President of KECSS and an environmental expert himself, briefly intervened to highlight the main environmental problems facing Jammu and Kashmir.

Shri Shiban Raina, Vice-Chairman, Environmental Appraisal Committee-I, of the Ministry of Environment and Forests, and former Director General - National Council for Cement and Building Materials, described in detail the procedures followed by MOEF for clearing the national environmental projects.

Dr. S. Bhatt, Convenor of the Seminar, pointed out how environment protection has become the foremost concern of humankind today. Emphasizing that conservation of nature as a major goal has raised new expectations for humankind, he appreciated the steps being taken in J&K State to protect the natural environment by relating it to economic development, research on new energy resources, biodiversity protection, land use management etc.

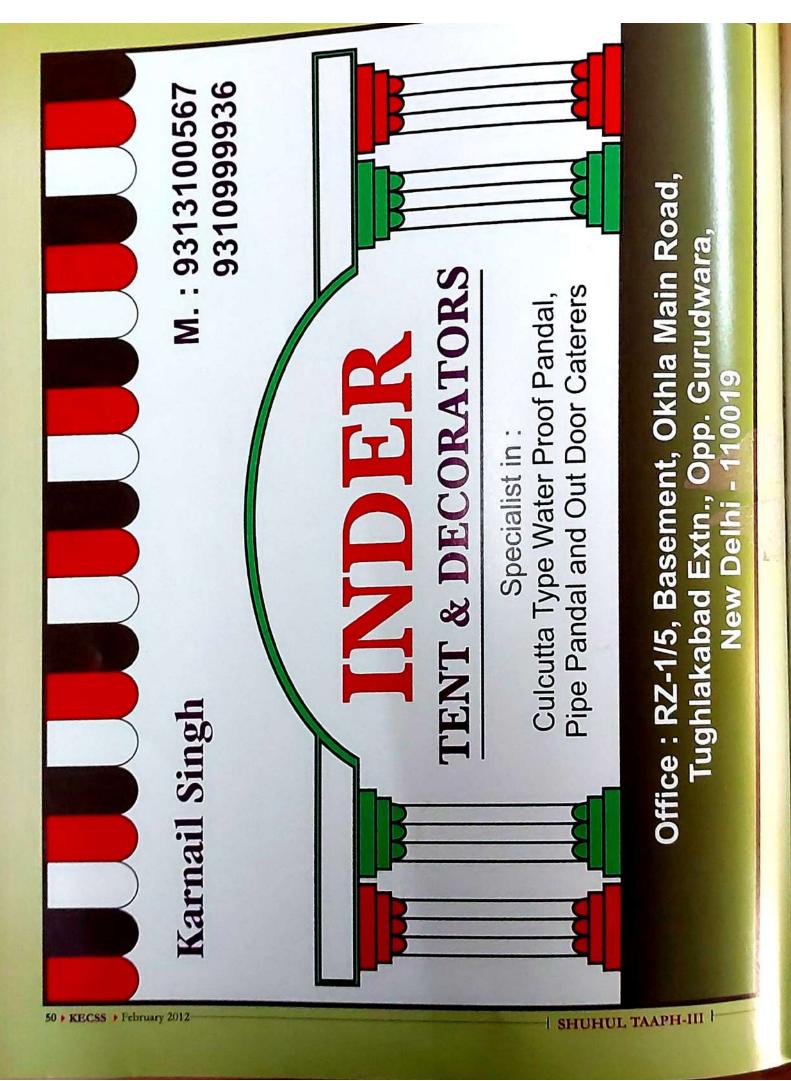
Dr. G.N. Qazi, Vice-Chancellor, Jamia Hamdard University, New Delhi and Former Director, Indian Institute of Integrative Medicines (RRL Jammu), in his illuminating Valedictory Address, spoke at length with emotion and concern about the environment in general and social issues in particular. An internationally reputed biochemist and microbial biotechnologist with a record of 70 international patents to his credit, Dr. Qazi held the audience spellbound by sharing his deep knowledge on the medicinal plants of Jammu & Kashmir. Dr. Qazi is a well-known scientist who hails from Kashmir but has mostly served in Jammu and other parts of the country. His address made an instant impact on the participants. The vast knowledge of Dr. Qazi added greatly to the overall dimension of the event.

In the Open Forum, quite a few participants from the floor expressed themselves passionately and emotionally on the subject of the Seminar. These were Dr. Sameer Kaul, a well-known Oncologist; Dr. Romesh Raina, General Secretary, AIKS; Dr. Utpal Kaul, writer and publisher; Mr. Rakesh Kaul Kaul, President, KSD; Shri Hira Lal Wangnoo Wangnoo, a social activist; Brig. U. K. Dhar (Retd.); Shri A. N. Kaul Sahib, Editor-in-Chief, Naad (AIKS)

Shri Arun Shalia, General Secretary, KECSS, offered his gratitude to everyone for their active participation and also appreciated the efforts and cooperation of all those who had worked round the clock to make the Seminar a grand success.

Each of the invited speakers were presented with a memento as a token of remembrance for their participation in the Seminar

On this occasion, Dr. Sudhir Sopory also released a book on Manasbal Lake authored by Prof. A. Wanganeo and published by Utpal Kaul.



# Lord Shiva rescued Lady Martin's Husband in Afghanistan

In 1879, when there was British Rule in India, Lt. Col. Martin of Agar Malva was leading the army in the war against Afghanistan. Col. Martin used to regularly send messages of his well-being to his wife. The war continued for long & Lady Martin stopped getting messages. She was very upset. Once riding on her horse, she butted by the temple of Baijnath Mahadev. She was attracted to the sound of Conch & Mantra. She went inside & came to know that the Brahmanas were worshipping Lord Shiva. They saw her sad face & asked her problem. She explained everything to them. They told her that Lord Shiva listens to the prayers of devotees & takes them out of difficult situations in no time. With the advice of the Brahmanas she started the "Laghurudri Anushtthan" of the Mantra: "Om Namah Shivaya" for 11 days. She prayed to Lord Shiva that if her husband reaches home safely, then she would get the temple renovated.

On the last of the "Laghurudri" a messenger came & gave a letter to her. Her husbang had written: "I was regularly sending messages to you from the battle grounds but suddenly the Patthans surrounded us from all sides. We were entrapped in a situation where there was no scope of escaping rest. Suddenly I saw a Yogi of India with long hair, carrying a weapon with three pointers (Trishul). His personality was amazing & he was maneuvering his weapon with a magnificent style. Seeing this great man, the Patthans started running back. With his grace our bad times turned into moments of victory. This was possible only because of that man of India wearing a lion skin & carrying a three-pointer weapon (Trishul). That great Yogi told me that

I should not worry & that he had come to rescue me because he was very pleased with my wife's prayers."

Tears of joy were falling down the eyes of Lady Martin's eyes while reading the letter. Her heart was overwhelmed. She fell

into the feet of Lord Shiva's statue & burst in tears.

After a few weeks Col. Martin returned. Lady Martin narrated the whole incident to him. Now both husband & wife became devotees of Lord Shiva. In 1883 they donated Rs. 15,000-- for renovating the temple. The information engraved slab for the same is still there in the Baijnath Mahadev Temple of Agar Malva. This is the only Hindu temple built by Britishers.

When Lady Martin left for Europe she said that they would make Shiva Temple at their home & pray to Him till the end

of life.

The same Supreme Power is present in Lord Shiva... Lord Krishna... Mother Durga... Self-Realized Sadguru... One only needs strong faith. Prahlad, Dhruva, Aaruni, Upmanyu & several others could attain that which appeared impossible to others. Even today devotees are getting this kind of help from God & Self-Realized saints. It is strong faith alone that makes it Based on the book "Yog-Yatra 4" of Sant Shri Asaramji Ashram



## SHUHUL TAAPH - II - Sheila Dixit Inaugurates





































### SHUHUL TAAPH - II - Achievement Awards and Book/ Souvenir Release



















### SHUHUL TAAPH - II - Speeches and Interactive Group Discussion













# SHUHUL TAAPH - II - Award Ceremony (Writers & Child Artists)





































56 | KECSS | February 2012

SHUHUL TAAPH-III

### SHUHUL TAAPH - II - Mesmerised Audience



















## Aura Of Mystery At Pari Mahal

Ensconced high in the lap of Zabarwan Mountain
Lie the ruins of an ancient palace,
With a lovely garden overlooking Dal Lake and Srinagar city.

The elegance of the ruins projects
The grandeur of the edifices they were once.

Time backward and time forward

Are one continuous ribbon of history,

Relative in significance but constant in cosmic totality.

Why there, away from the ropes of power and pulse of people, Why so secluded, and at such height,
To what purpose did the complex exist?

It must have been an august sight to see
Prince Dara Shikoh stroll the garden alone in 17th Cent.,
In deep meditation contemplating the mystery of the heavens
And the human soul.

He paid more attention to mysticism,
Than to the ministration of political power.
He made the garden for his Sufi teacher Mullah Shah Badakhshi,
And also an observatory for astrology and astronomy.

At Pari Mahal you are at the end of the world

And at the beginning of the uncharted world of the unknown,

Beyond which lies the realm of eternity.

Between the known and the unknown Lies the hardest challenge for mind. What we know is little, But it runs the world. But what is unknown runs the universe, And empowers the human soul.

The compelling mystery at Pari Mahal
Bares a whiff of the mystery of the human soul,
It surrenders a scintilla of the scheme of the universe.

Prince Dara was assassinated by his brother Aurangzeb in 1619, To gain control over their father Shah Jehan's throne. But he left behind a moving monument to mystery A window on human soul, a peep-hole to universe.

During my visit I was the only one there,
Which made me absorb the spirit of Pari Mahal better.
You do not feel lonely here,
Even though you are immensely surrounded by it,
Because your inner loneliness melts into the cosmic loneliness

Suffern, New York, February 13, 2012 www.kaulscorner.com maharaj.kaul@yahoo.com



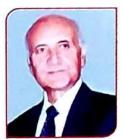
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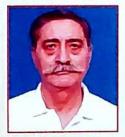


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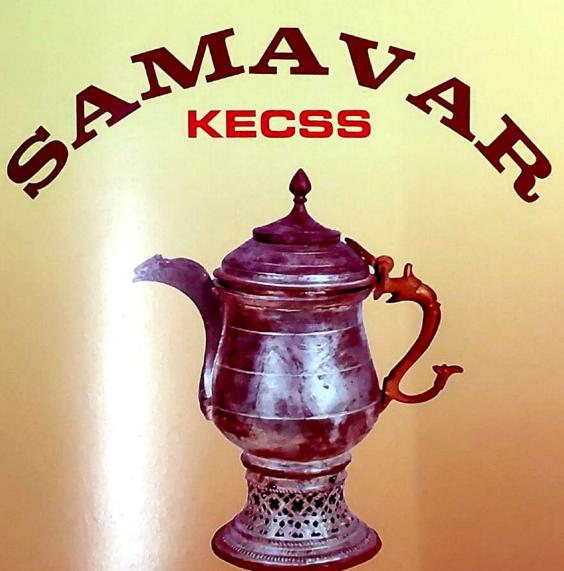


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