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- Sohan Krishen Khordi

- Deepak Budki
- S.K.Bhan

**Editorial Office**

Kashmiri Education Culture & Science Society (Regd.)
B-36, Pamposh Enclave, New Delhi. Phone: (011) 2269617

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COMMUNITY SERVICE A SERVICE FOR JOY

This issue of Shuhul Taaph is released on the eve of the 2nd. M K Kaw Memorial lecture, organised by Kashmir Education Culture Science Society (KECSS) and Jammu Kashmir Vichar Munch (J K V M.) Late Shri M K Kaw was a thinker and a community stalwart, who lit the torch, when the community was plunged into darkness due to displacement from the motherland. He was at the center stage to enlighten the dark paths to help the community tread paths of bright opportunities. He was one of the community resource persons to guide the youth to make miseries into opportunity by facilitating them attain professional, market worthy qualifications.

He was a keen observer and very much involved with the community affairs. Having a little association with him to learn quite a bit, I share an experience of a community function. A community meeting was held in New Delhi. I was also invited. The meeting hall was full to capacity and the community members were very keen to speak about the plight of the community and the way ahead. There was participation of the cross section of the community members, as far as the age index was concerned. It was an open forum and everyone who-so-ever wanted to speak was invited to the podium to do so. The topic was the community situation post 1990.

I took note of every talk delivered. There were seniors, who had put in, since 1990, years of working in the service of the community and most of them spoke about the ground situations and challenges that they had to encounter for getting small daily living necessities addressed at the first instance and then the other aspects of life and living.

It came up clearly that the commitment and the time devoted by these, resulted in immediate succour for the displaced community in dire, and also opened some opportunities for the children to see a line for career development. It is also a fact that much more was needed to be done for the community to sail over the turbulent catastrophic tides, but for the limited concerns showed by relevant quarters of the offices that had to do it. Every Senior member had a rich story of committed service to tell. They had taken the challenge head on, with whatever might they had.

There were young community members, who, as the age spells were more enthusiastic and more energetic. Enthusiasm and energy, is the making of the youth, they are in dynamic phase, and now, hold the key for any movement to go head. It is a fact that young boys and girls have working engagements to make their careers and families. It is highly worthy of them to spare time for social commitments, and when they do it seriously and genuinely, they prove a great help for, presentation of the social cause, giving in puts for good results and making programmes successful.

The nature to enumerate each other is certainly a misappropriation for no good. Some enumerations were based, more on imagination of the situation than on experience of going through the processes. Some were ambitious to find quick solutions, looked to cut and paste procedures. There were some members who had completed their jobs and now desired to have engagements in community work, trying to fix the executive experience template into social work.

I, as my habit is, do not go to a community meeting with any preconceived notion to put across, but get the idea what the situation demands of me, to speak on. In my talk nearing the end of the meeting, One Thing, I had to say is that community work is also to be learnt, and learnt meaningfully without any illusion. Community work is like running a big family, so one has to have a capacity to be so big by perception and action. One thing is very important in social work i.e genuine community work is voluntary, it is primarily reaching out to a cause of liking for a personal experience of joyful engagement. No one can force anyone into social work till one is not willing and self motivated to do so. Then the experience of the persons, who have devoted their time and energy is a big knowledge to take a leaf from their book of life, and working without some ground level experience and resilience is a little cheeky.

Kashmiri Pandit community has seen highly committed and concerned personalities to get emotionally bound with the cause of the distress and always worked to find bright possibilities for the community. Late Shri M K Kaw was one of the such distinguish persons, who rendered his support in all situations."

Kashmir Education Culture Science Society is the off shoot of Kashmiri Co-op House Building Society Pamposh Enclave. The two make two sides of the same coin. Both the organisations have a Joint Managing Committee to run the societies. There is a cross section of the committed volunteers who are elected by a proper election process to manage the socio-cultural organisation.



Arvind Shah
Editor in Chief
+91 9910414249
shah.arvindshah@gmail.com

MESSAGE FROM CHAIRMAN



Prof. B B Dhar

Chairman

JMC (Joint Management Committee)

KCHBS & KECSS, PAMPOSH ENCLAVE

Shuhul Taaph, the magazine published by KECSS is now to be brought to public, quarterly. It could not be published for some time because of the covid pandemic. It is released today on the occasion of the 2nd. M K Kaw memorial lecture.

There are many community stalwarts, who have been serving relentlessly and contributing selflessly for the welfare of the community. I name two such persons: Late Shri M K Kaw and Late Shri J N Kaul, their contribution in the crises inflicted on the community because of displacement from Kashmir has been immense. KECSS has always been doing its bit to nurture kashmiri culture and heritage through various programmes held regularly over the years. Both of them have directly contributed to the growth of KECSS, holding the office of the president in the organisation. Though Covid pandemic had arrested overall public community activity, but for some time now, public programmes are being organised by KECSS.

The guidance of the seniors and the enthusiasm of the youth make KECSS an organization of purpose to do meaningful socio-cultural activities. I congratulate the youth for giving time despite their professional and family commitments and also the seniors who give preference to the cause of the KECSS enriching the organisation by their participation.

My greetings and good wishes to all!

KECSS Activities:

KECSS has become active after a break. The break was because of the Covid Pandemic and now it has been organizing programs of Community Socio-Cultural Activities, both by the Community Artists, Singers etc. & Artist/Singers from outside Community. The brief details are as under:-

1. Vishva Kashmiri Samaj: On the release of Saptarishi Calendar, on 10-04-2022 the programme was organized to release Kheer Bhawani Yatra Guide Book, My Kashmir My Roots, My Dream and My Sweet Home.
2. Navreh celebrations on 1-05-2022, a community programme was organized by KECSS/KCHBS in Association GKPD India. The Chief Guest was Shri Sushil Modi
3. Nirjala Ekadashi celebration: On 11-06-2022, Nirjala Ekadashi was organized by KECSS. The community people participated with enthusiasm
4. Pholvin Bhaman: On 19th of June 2022 KECSS in collaboration with JKVM & GKPD organized a programme for children in which all sections of community participated with zeal.
5. Aaya Saawan Jhoom Kay KECSS organized a Musical Evening on 30-07-2022 under the name of Shuhul Taaph -2-2022
6. KECSS Organised Kashmir Festival (Haruduk Mela was organized on 7th Oct 2022)-A day of Fun, Food & Culture offering authentic Kashmiri Cuisine, Kashmiri spices, Clothing, Artifacts, Delhi Delights, Gift Items, Fun Zone Kashmiri Bollywood Night & live Kashmiri Cultural folk Songs & Music on the Grounds of B-36, Pamposh Enclave New Delhi.
7. Sant Sammellan was organized by KECSS in collaboration with Ykunth Mandali Ashram on 16th Oct 2022 at Lal Ded Centre, Pamposh Enclave, New Delhi.

These are some of the programmes organized by Kashmiri Education Culture & Science Society - KECSS in collaboration with other community organization as well as with organization other than our community units. The participation of the people

from within the community and outside made all the programme grand public events for fun joy & enrichment.

Haruduk Mela - Kashmir Fest (KECSS)

7th & 8th October 2022

Haruduk Mela - October 2022, Kashmir Education Cultural Science Society (KECSS) organized a 2-day Kashmir Fest on 7th & 8th October 2022 on its complex ground at B-36 Pamposh Enclave, Greater Kailash 1, New Delhi-110048.

The Event was inaugurated by Shri Jitendra Singh, Honourable Minister of State (Independent Charge) for the Ministry of Science and Technology and Minister of state (Independent Charge) Ministry of Earth Science and Minister of State for Prime Minister's Office; (Personnel, Public Grievances and Pensions; Department of Atomic Energy and Department of Space).

The Kashmiri rich Cultural heritage in its delicious foods, exquisite handicrafts, heart throbbing music and above all its hospitality was on display through food stalls serving authentic Kashmiri delicacies, delicate handicrafts on shawls and exquisite artefacts all in the ambiance of dazzling decorations and above all beauty of humane touch were on display.

The fest on its very first day was a grand success and received a footfall of 600 plus walk-ins.

The event was co-powered by JAYANTI Motors Pvt. Limited. (An Authorized dealer of KIA Motors) and in partnership with DADU Fasteners-Complete Solution for Fasteners & FITKARI-Sustainable Clothing Line.

"The event had very prominent stall partners like Ahad Sons, who served authentic Kashmiri cuisine, KANWAL Food who are well known in the spices business since 1971, and many more prominent partners on spices, food, handicrafts, artifacts, shawls, Kashmiri clothing & carpets as well. The event also had many trade specialist exhibitors to bring unique items for display and sale. The Event also had a dedicated Fun Zone for the younger generation", said Savita Koul Shali authorized spokesperson KECSS.

"The Fest had been organized to promote Kashmiri culture and hospitality to the masses. A Kashmiri has not let its richness part apart and brought it to public at their door steps with all its taste and grandeur for all communities. The cultural programs had been designed to keep the interest of masses, on Day 1 which was on 7th October 2022 (FRIDAY), a Kashmiri Bollywood night consisting of Live songs and dance performances and live Kashmiri Cultural folk songs and dances were scheduled for the Day 2, but it had to be called off due to unforeseen Natural Calamities in the from of heavy rains to wash off all the stalls and decorations. It was expected that Day 2 would have witnessed a 1500+ walk-ins. KECSS had invited everyone to have the best of the fest, and enjoy. KECSS had kept Entry to the fest, Free", said Kapil Kaul Chief coordinator of the event.

Ishwar Ashram Trust

Nirvana Jayanti of Shaivacharya Swami Lakshman joo Maharaj
With the situation coming to almost at pre-pandemic level, the 31st Nirvana Jayanti Celebrations of Shaivacharya Swami Lakshman Joo was once again celebrated with devotion & fervour on 13th September, 2022 (Ashwin Krishna paksh Chaturthi). Though the number of people were less than the usual pre-covid days, but devotees from all over the world gathered to celebrate the pious occasion with the usual yagna and other puja rituals being performed at various centres around the world. The puja started at around 6.30 am at the Sanctum Sectorum of Kashmir Shaivism in the modern times- the Ishwar Ashram at Ishaber, Nishat Bagh, Srinagar - A the place where the Great Shaivacharya lived till HE gave up HIS body.

As is the practice, Holy Prasad was served to the Devotees at all centres after the havan / puja. The ashes of the Havan were consigned to the waters after they cool down , which usually take about a couple of days. Devotees later get the ashes from this yagna as a blessing from Swami ji.

The function is celebrated every year and devotees and seekers gather from around the world every year on this occasion to receive Swami ji's Blessings.

May He Bless Us All.

A National Seminar on Kashmir Shaivism was organised by the Kashmir Shaiva Institute (An organisation founded by the Great Shaivacharya of 20th Century , Swami Lakshman joo) on the 7th and 8th of May 2022, right at the divine abode of Swami ji at Ishber Ashram, Srinagar, Kashmir.

A panel of highly celebrated scholars of



Srinagar Ashram



Jammu Ashram



Bengaluru Venue



Delhi Ashram



Mumbai Ashram



Kolkatta Venue



United States of America

Kashmir Shaiva Darshan presented enthralling and spiritually uplifting discourses on various aspects of Kashmir Shaivism and its unique mystic dimensions at the two day seminar. The seminar was well attended by seekers, students, scholars, researchers and devotees from all parts of the country.

Among the distinguished panel of great scholars who embellished the seminar with their eloquent talks were Dr Kamlesh Jha, Dr Ramakant Angiras, Dr Saroj Gupta, Dr Shikha Rajpurohit, Shri Pran Nath Kaul, Shri George Barselaar and Prof MH Zaffar.

It is KSI's madate, as per the Will of Swami ji , to disseminate what Kashmir Shaivism is about; around the world. And KSI is engaged in doing this through seminars, workshops, group discussions etc.

In order to involve the younger generation into this, KSI organised a Painting and Essay Writing Competition for Children on the occasion of Mahamheshwara Acharya Abhinavgupta's Jayanti this year on the 11th of June 2022. The subject content for the paintings and essays given to our young members was to depict the life and philosophy of Acharya Abhinavgupta.

KSI strongly believes that we have to continue to find means and methods to steer the thinking of our young children towards the great legacy of our spiritual philosophy of Kashmir Shaivism. It is important to ignite their interest to know about the lineage of the great masters of this philosophy..

Children in the age group of 4 to 16 , enthusiastically participated in the competition and submitted very beautiful and endearing Paintings and Essays to KSI.

Names of our Shaiva Stars , whose works were found exceptional were announced in a felicitations ceremony held online .

May Swamiji Maharaj continue to shower his blessings on us all....

Elections for the new Executive Body of Samprati

On 24-09-2022 a General Body meeting of Samprati, Jammu was held at J&K cultural Academy premises, Jammu, to hold elections for the new Executive Body . The elections were over- due for some time, but could not be held on time because of the pandemic of covid.

In this connection the previous body was

dissolved and the outgoing president Samprati Dr. Rashan Saraf gave a short description regarding the agenda of holding of the meet and Mr. Tej Sagar, the previous Accounts Secretary/ Cashier; samprati made the audience aware about the activities conducted by the previous body. For smooth and peaceful election process well known literary personality Prof. R.L. Shant was elected as Election Commissioner cum Returning Officer.

The occasion was graced by observers who themselves are great literary icons Prof. P.N Trisal; Sh. Prem Nath Shad; Sh. Avtar Hugami; Prof. Rattan Talashi ;Mrs. Bimla Aima Misti and Sh. B.K. Sanyasi . Many other well-known literary figures were also present. After completing the procedure the Returning officer Prof. R.L Shant announced the final results.

The new body thus formed is as under:-

- ✓ Sh. R.L Jowhar, a reputed scholarly personality was elected as President Samprati.
- ✓ Sh. Tej Sagar ex. Accounts Cum Treasurer Secretary and a seasoned writer got elevated to the post of Vice-President; Samprati
- ✓ Satish Koul "Safeer" a multi lingual writer gaining ascendancy in literary circles got elected as Secretary ; Samprati, in the new body.
- ✓ Sh. Ashok Koul an Urdu writer of repute was elected as Accountant / Treasurer Secretary.
- ✓ Smt. Kusum Dhar Sharda an eminent artist cum writer was elected as Publicity Secretary .
- ✓ In addition to the new body Prof. Rattan Talashi; Dr. R.L Bhat and Dr. Roshan Saraf were unanimously elected as Executive Committee Members.

After the election process was over a multilingual literary session of poetry in Kashmir, Hindi and Urdu languages was held. Short story in Kashmiri were also read. The literary session was conducted by Sh. Tej Sagar and Satish Kaul" Safeer presented vote of thanks. The event was given widespread publicity by Jammu Press, especially Excelsior (25-09-2022)

- Satish Koul "Safeer"
Jammu- correspondent

Jammu Kashmir Vichar Manch 2022 at a Glance

Jammu Kashmir Vichar Manch is a prominent socio-cultural organisation, it has been activity working in serving and nurturing Kashmiri Pandit Culture which had to suffer collapse of its socio-cultural ethos since 1990 exodus from its motherland.

Some of the programs organised by Jammu

Kashmir Vichar Manch in 2022

1. Holocaust Day – 19th January is observed as holocaust day and past some years it being organised virtually. The day reminds the community of the fretful exodus in 1990.
2. Sammohik Shivratri Mahotsava- 6th March 2022, Sunday was organised at KECSS Pamposh Enclave, New Delhi. The function was presided over by Sh. Rakesh Sinha Ji, Rajya sabha member. The programme constitutes of a cultural programme, rituals and felicitating the prominent Kashmiri pandits in the following Categories-
a) Shauraya Samman: b) Award for literature; c) Award for Outstanding community service d) Institutional contribution for upliftment of the community; e) Outstanding nationalist contribution.
3. Unveiling of the Bust of Martyr B.K.Ganjoo at the Shaheedi Sathal B.K.Ganjoo Park, Kali Bari Marg New Delhi. The function was presided over by
a) Sh. Mahender Nath Pandey, Union minister for heavy industries;
b) Sh. Vivek Agnihotri, Indian Film Producer;
c) Smt. Pallavi Joshi, Indian Film Actress
4. A protest rally organised at Jantar Mantar in association with AIKS and GKPD, against the unabated killings in Kashmir.
5. Pholwin Bamman- 19th June 2022, a programme to groom community children to be responsible, confident and enlightened youngsters who can make positive contribution to the community. This programme was organised in association with Kashyap Sewa Foundation, KECSS and GKPD.
6. Domicile registration counter and Ayushman registration counter at Kashmir House was organised in association with team from Relief Commissioner Jammu. Again the same was repeated in the 1st week of August 2022 to distribute the received Domicile Certificates.
7. A joint Press Conference on 22.08.2022 at Women's press club along with AIKS against the unabated killings in Kashmir.
8. GaashTarukh edition IX—a musical competition of youngsters in various age groups was organised globally on 04th September 2022. The grand finale function was presided over by Smt Kailash Mehra, a well-known Kashmiri singer.
9. Balidhan Diwas- 13th September was observed at Shaheedhi Sathal B. K. Ganjoo Park, Kali Bari Marg, New Delhi. The function was presided over by Sh. Satish Upadhyay Ji, Vice-Chairman NDMC.
10. 29th October, M.K.Kaw Memorial lecture was held at KECSS Pamposh Enclave.



Source
Dr. Anusheel Munshi

- Shaivacharya Swami Lakshmanjoo Maharaj

The recent most Saint Scholar in the Chain of Kashmir Shaivism

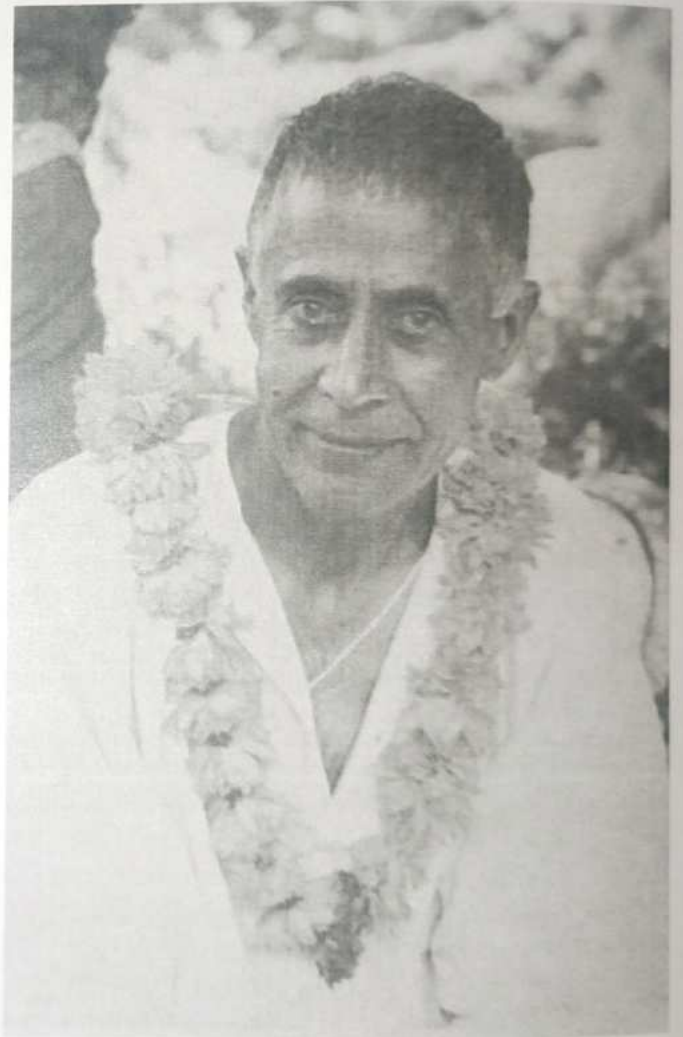
Meditation Principles and Practices

Meditation is a practical system of spirituality, which if followed and adhered to will lead the aspirant to one pointedness and the awareness to which he aspires. It is important to follow certain prerequisites before proceeding for meditation.

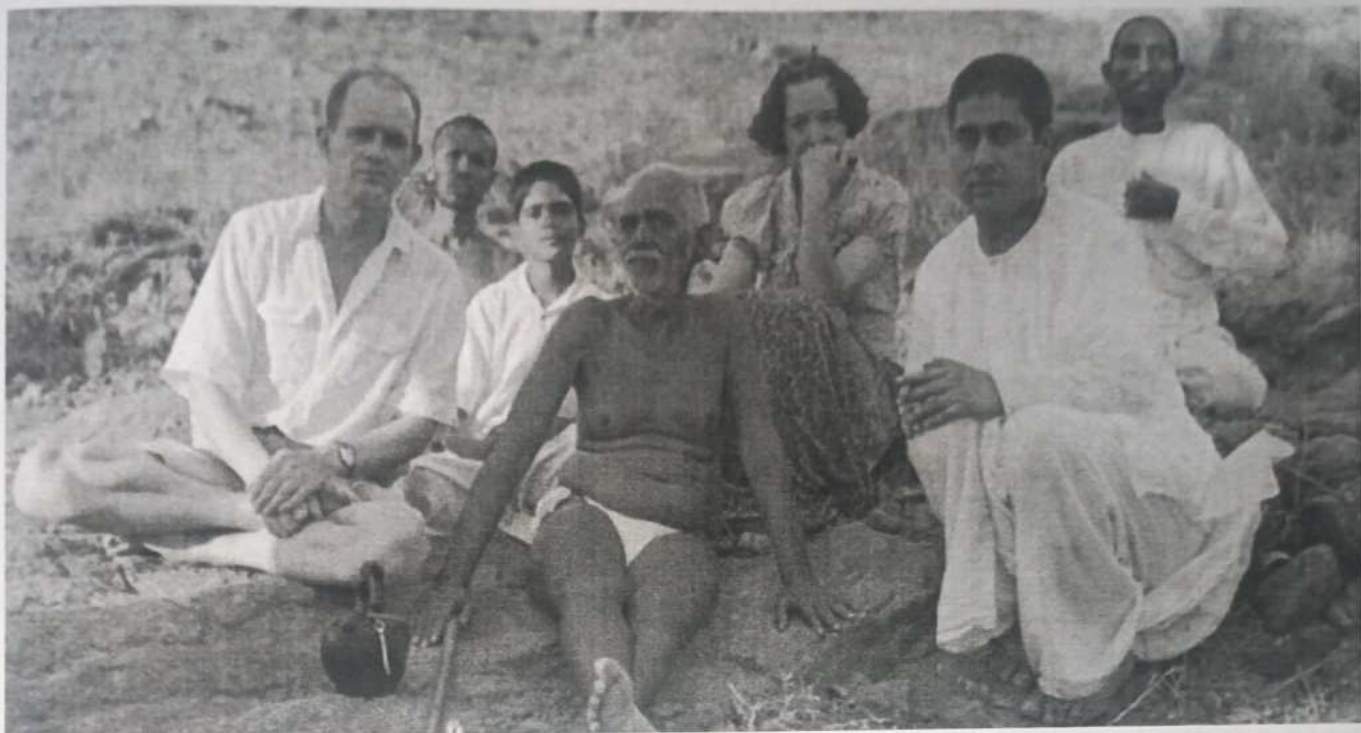
The first requirement is to have an absolutely clean mind. A clean mind is one, which has feelings of sameness for everyone, with no animosity towards anyone. Only when the mind is clean, you can meditate with confidence. You must have full and complete attachment to meditation. When you are about to meditate, you must feel excited and be thankful to God that you have received this opportunity of beginning meditation. Try to finish off all your activities before you sit for meditation, otherwise you will keep on worrying about the same. If you want to go to market to get something, go ahead and do it. But your mind should be free when you sit for meditation.

Sit erect for meditation, preferably in the padmasana with enough strength to maintain that position. There should be no sag in the spine. You should not twitch your eyelids or move your lips or scratch your ears or nose. Start taking breaths with awareness of the same. Remember that God is there to take care of you and help you in this supreme effort. It is important to keep the attention on the junction between inhalation and exhalation and vice versa, while having the deepest devotion for God, your father. You should not yawn or belch. The junction between inhalation and exhalation is extremely important. You must practice on this junction (sandhi) with full devotedness and awareness. You should not only concentrate on the center when the center is reached, but from the beginning of the breath to the end point of exhaling. The effort is to be one pointed at the center.

Avoid impure thought. In the beginning, your mind, like a wild horse will start flying from one place



to another the moment you close your eyes. It will take you to your office, to some friend or to the thoughts of a car you want to buy. This will start the moment you close your eyes. As the wandering mind will never remain on one point, you must be ever vigilant, whenever it strays, bring it under control and fix it again towards God consciousness. In the beginning,



when you are settling in your asana, thoughts continue to stream through your mind, you should simply avoid them. With steady effort, however, these thoughts will die down and the pacification of the mind will start. Gradually, you will experience that your mind is moving quickly into the domain of meditation filled with one pointedness and subtle. Also, there is an internal posture which enables the mind to be one pointed towards and in awareness. On the pathway of your breath, maintain continuously refreshed and full awareness on and in the center of breathing in and breathing out. This is force and this in internal asana.

Do not meditate during the day or the night; do not maintain awareness upon exhaling (day) or inhaling (night) concentrate on the CENTRE.

The Lord of Gods must be worshipped when day and night meet. This is meditating on the junction (sandhi).

There is one inhaling breath (prana) and the exhaling breath (apana) and the central breath (madyam pranan). It is the center of these two. The center between the two breaths can be held only by knowledge, which is awareness.

On the pathway of your breath, maintain continuously refreshed and with full awareness on and in the center of breathing in and breathing out. This is internal asana.

When in breathing in and breathing out you continue to maintain your awareness, in continuity on and in the center between the incoming and outgoing breath, your breath will spontaneously and

progressively become more and more refined. At that point, you are driven to another world. This is pranayama. Pranayama is internal and very subtle.

There are two principal forms of this asana pranayama: **Chakrodaya** and **Ajapa Gayatri**. In Chakrodaya, you must inhale and exhale in long breaths with sound. It is the one more suited for beginners and is the easier version. In the practice of Ajapa Gayatri you have to continuously maintain full awareness. You have to anusandhan with slow and silent movement of breath without break or pause. Even you should not be aware that you are taking a breath. This form of meditation is more suited for the advanced *sadhaks*.

Long ago I composed these lines:

*There is a point twixt sleep and waking
where thou shalt be alert without shaking.
Enter into the new world when forms so hideous pass;
They are passin -endure, do not be taken by the dross.
The the pulls and the pushes about the throttle,
All those shalt thou tolerate.
Close all ingress and egress, yawnings there may be;
Shed tears -crave -implore, but thou will not prostrate
A thrill passes -and that goes down to the bottom;
It reseth, may it bloom forth,
That is Bliss.
Blessed Being, Blessed Being,
O greetings be to Thee*

Kashmir Shaiva Institute
www.kashmirshaivainstitute.org
 (Founded by Shaivacharya Swami
 Lakshmanjoo Maharaj)



(Report by Editor-in-Chief)

KECSS Correspondent

Jai Shardha Mata – Teetwal

Shardha Mata has been extending her Blessings on the community and guiding our spirits to get enriched by her Blissful Grace.

The Sharda Yatra on the occasion of the Sharda Ashtami on 4th September is writing a chapter of history, the glorious history that had gone into a pause, was recreated. The Yatra is revival of The

Religious Practice, Spiritual Enlightenment and the Social Commitment of Kashmiri Pandit Community. Though the Yatra could not go to the destination of the Divine Place, yet it could go up to the last point of Indian territory in Teetwal Sector of Kashmir.

The devotees, days before the date of the yatra had reached Teetwal with due government



permissions and were staying at the Yatri Nivas of the Sharda Shrine at Teetwal.

This time the Yatra was special because of the revival of the tradition of "Charri Mubarak" being carried in a holy procession from Sharda Temple in Tasil Teetwal to the closest point on Indian territory near Sharda Shrine in Sharda Town (presently across LOC).

The Charri Mubarak was designed , and then made by artisans at Delhi. It was brought to Teetwal by some Devotees of Sharda Mata. It was kept appropriately in the Yatri Nivas. On 3rd September in the late evening it was duly decorated while reciting hymns and duly prepared for the Yatri on 04/09/2022.

The yatra started from the Yatri Nivas around 8 O'Clock in the morning of 04/09/2022 and reached the under construction Sharda Shrine building in Teetwal. It was a Yatra of about half a kilometre from Yatri Nivas; the devotees sang holy hymns and were shouting slogans "Jai Sharda Mata" in high devotion and enthusiasm of Absolute.

The Charri Mubarak was appropriately seated in the shrine building under construction. A proper Puja of the Charri Mubarak was performed under the guidance of Respected Mohan Krishen Moga ji. The Puja, in the serenity of Religious Discipline , Spiritual Air and picturesque ambience took one hour to complete. Having completed the Puja, one of the devotees, as the tradition had been carried the holy Charri Mubarak resting its upper portion, the crown on his right shoulder and holding the lower portion with both of his hands. All the devotees in a holy procession followed the Charri Mubarak. It was a grand procession, over and above the normal Earthly Affairs. It was Devotion, Spirituality and Kashmiri Pandit Religious Culture in Definition. The distance of about a kilometre , to reach the Sangam at the Krishna Ganga took about an hour. The Ganga, here has been flowing , since eternity, making the rough edges of the stones into smooth round shapes singing the tune of The Mantra, Om - Om, in resonating vibration.

Yatris took a holy dip in the blessed waters at the Sangam. Then a Puja was performed on the bank of the Ganga which concluded with an Aarti of Charri Mubarak. The radiating bliss from the Charri Mubarak could be seen in the spiritual tranquillity of the devotees in attendance. The devotees wearing a trans of high spiritual experience were now somewhat excited to take the Charri to the last point of Indian territory. The last point, on a pedestrian rope bridge, which on its central plank carries approximately 5 centimetre thick white line to mark the two portions

of the bridge, each portion of the bridge under military control of India and Pakistan. An extremely sensitive point of whole Yatra from military point of view, though whole yatra has been very sensitive from Indian, military and administrative point of view.

At the place where the Charri Mubarak was to proceed to the while line mark of the Indian territory, it was a hard bargain with the authorities to decide the number of the persons that would be allowed near the specific demarcating "white line" in the middle of the bridge. In the beginning the authorities allowed, only one person carrying the Charri Mubarak and another four persons accompanying him, but the authorities , with the blessing of Sharda Mata, agreed to allow another five groups one by one. I was lucky to be a member of one of the group to walk on "This Different Bridge" , to reach to the "white line." I offered flowers that I had carried in my hand to the Krishna Ganga flowing under this specially specific Bridge. People in civil dress standing across the "white line" responded to my waving at them . Persons were standing on the other side , at a distance of about hundred steps from my edge of the bridge.

The Yatra started back and reached the construction site. There was a gathering of the locals, who participated in the function with zeal. The advisor to the governor visited the Shrine and offered prayers.

The Yatra could not be possible without the support of the Army, as Public movement is not allowed from the barriers of Chowkibal, which is the demarcation of the beginning of the boarder area. And it could be possible because proper army permissions were arranged for every Yatri, by Ravinder Pandita.

This year's Sharda Yatra on shardha Ashtami (4th of September 2022) was an expression of the result of sustained long time commitment of devoted work by Shri Ravinder Pandita ji and his team that he formed during the course of his work. His coordination with different Religious Institutions all over the country and the civil society across the Line of control has been magnificent to begin yielding the result.

The best thing that has been done is that Shringhai Math is deeply interested and involved in seeing back the Glory of Sharda Tirth. There is direct participation of the Math in the coming up of the Sharda Mata Shrine at Teetwal and then the ancestral Sharda Devi temple at Sharda. Respected Moga ji, is a saint who has devoted his life to spiritual awakening by serving the community shrines.

Jai Sharda Mata.

I was lucky to be part of the pilgrimage

(Courtesy : Shri Narender Safaya)



Vijay Bakaya

Former Chief Secretary J&K Government, Former MLC J&K

Empowerment of KP Youth

Since the tragic exodus of our community from Kashmir in 1990, in 32 years. We have exhibited tremendous resilience and endurance.

We have borne the travails of life in tented colonies, then lived through ghetto like conditions around one room tenements and now live in our own houses or in the sprawling Jagati township or in two room flats provided by the government.

These by no standards provide ideal conditions, but are far better in environment and facilities than the temporary camps.

Having had a role to play as a civil servant in handling the migration right from setting up camps up to planning Jagati and in laying the foundation for the relief package, I am aware of the hardships faced and the battle for survival fought bravely by the people to



rebuild their lives. But while doing so the parents made tremendous effort and sacrifices to ensure that their adversity did not spoil the future of their children.

We opened evening schools and colleges for the youth and from there, under the dedicated supervision of displaced teachers, they graduated and got wings to fly off to far off places to settle and shine and make us all proud.

Governments and Universities threw open their doors especially in courses oriented to market demand. Thousands of our young hopefuls got seats in Engineering and many other subjects and most of them are now either earning their livelihood abroad or in other parts of the country.

This has been a great boon for the community in exile.

At the same time it has led to our dispersal and assimilation in other cultures. Our youth, despite their intrinsic and historical inclination for influential jobs in the government, are looking for greener pastures and packages in private companies. They are able to excel in their area of specialization and take care of their families. But in this race for engineering and related fields they are losing sight of the other opportunities which they can avail to prove their mettle on a wider canvas and contribute to the transformation of society and to the empowerment of their community.

It was this thought that I communicated to our community elders at seminars and get togethers.

My request was that our budding youth should be encouraged to look at the General Administrative Services like the IAS IPS and other Allied Services as a career option after their graduation preferably after obtaining a professional degree so that they have a fall back alternative available.

I offered to volunteer, along with my other colleagues, Shri Kuldeep Khoda, Dr Ashok Bhan retired DG's Police, Shri Yoginder Kaul retired IG Police, Shri B L Jalali retired AGM SBI, Shri SK Raina retired Manager SBI, Shri Rajnath Bhat Lecturer and above all Shri T K Razdan, expert in coaching, to prepare the youth mentally and to familiarize them with the process of taking the examinations. Initially the purpose would be to convince them that with proper guidance and strong resolve hard work and sound educational qualification it was possible to crack the All India Services Examinations.

The response was heartening.

In the first instance they were sensitized to the overall format of the AIS examinations and their broad objective. Accordingly emphasis was given to

confidence building, when they were made to speak extempore on various subjects. After the mental block was broken they were provided the list of books to read, they were subjected to frequent tests to judge how much they had imbibed.

This group by word of mouth spread the message that the sessions with the mentors at ASKP office were very enlightening and helpful and held in a relaxed, informal manner.

The Preliminary objective to some extent was achieved as interest had been ignited and resolve to achieve higher goals had been strengthened.

More and more youth starting attending our coaching classes every Sunday at the ASKPS office in Durga Nagar. A format for coaching was developed, incorporating all the subjects in the syllabus of the AIS exams and innovative methods, like mock interviews, periodic debates and essay writing and answers to question papers were evolved.

The team of Mentors led by Dr. Ashok Bhan, carried on their mission relentlessly even during Covid on line and they now work through Annual Calendar from April to March. The current years calendar started from 4th April 2022

We have now the capability not only to mentor but impart knowledge relevant to the examinations in subjects like Economics, Geography, Environmental Studies, History, Security, Political Science, Current Affairs, Essay Writing, answer writing as well as personality development through debates, discussions on ethics and ideas related to positive and result oriented thinking.

During the five and a half years of this journey, 326 young boys and girls have registered with us and now we have a creamy layer of 50 talented aspirants under our mentorship. Those who stayed with us for sometime and moved on, took with them the mental tools of positive thinking ability of honest self appraisal and the focus on a goal with the will to reach it.

In-short, they shall be useful manpower in whatever profession they work.

I am grateful, personally and on behalf of the community to the mentors, Shri Kuldeep Khoda, Dr. Ashok Bhan, Shri Yoginder Kaul, Shri JK Razdan, Shri BL Jalai and Shri Rajnath for their selfless devotion to the cause which after much deliberation we had concluded, was a worthwhile cause to follow. Our KP Youth are more aware than before, thanks to our efforts and other helpful influences. The administration is one area in which youth can excel and can leave a mark as practitioners of compassionate, efficient, development oriented and visionary public service officers.



Padma Shri Sudhir K Sopory

A renowned Scientist and former VC JNU

Science and Society

Impact on Food Security



Author with Dr M.S. Swaminathan
at the International Rice Research Institute, Philippines*

Evolution of human mind led to a novel behaviour in the animal kingdom viz curiosity and questioning. Enquiry about the self and also the nature of the cosmos, and of the biological and physical world. Both curiosity and questioning led to the development of spiritual thoughts and scientific methods to explain natural phenomenon. As science progressed during the last two centuries, and various fundamental discoveries started emerging, scientists engaged themselves in using the knowledge to develop new tools, technologies, processes, products which eventually made an impact on the society at large. Both in a positive and an opposite way. The world got divided into industrialized and economically rich societies versus those who lacked know how or access to the benefits of the technology. By 20th Century there emerged a polarized world order swinging between developed and developing world. India, with very rich ancient Hindu religion and philosophy, to which Kashmiri Pandits have also made immense contributions, could contribute only marginally towards modern scientific discoveries in pre independent India. From other parts of the country, names of Sir CV Raman (Nobel Laureate), S.N Bose, Sir J.C Bose, M.N Saha, and others come to mind who made seminal discoveries. After Independence, however, many Institutions of higher learning and research came up, including those in the agricultural sector which helped India achieving self reliance in food production. Briefly described below is the role of science in enhancing productivity of different crops and other agri-products in order to meet the challenges of overcoming hunger in the country.

Human survival is dependent on food. The primary source of food is green plants which by using sunlight, water and carbon dioxide produce carbohydrates and other molecules, through the process of photosynthesis. Plants are essential for the

growth and development of human and all other animals. They say "all flesh is grass". Methods of plant cultivation had been in practice in ancient India. Selection of right kind of food and plants for medicinal purpose has been recorded in many texts. However with the discovery of hereditary laws by Mendel, a priest by profession, which were discovered using pea as an experimental material, and discoveries of many other scientists who followed him led to new and efficient methods of breeding towards improving crops with higher yields and better protection from diseases and other stresses. Similar studies were taken up in improving animals and fish production.. Briefly by the time India gained independence from the British rule, many basic genetic information and tools had been developed. However the nature of genetic basis of a character was known only after the discovery of DNA as the genetic material and resolving its double helix structure by Watson and Crick in 1953. Very fast developments in the field of genetics and molecular biology led to the sequencing of the whole of human genome as also of many plants like rice. Today we know genome architecture and sequencing of many crop and horticulture plants which has resulted in immense and indepth data that are being used to enhance plant productivity.

Around 1950s or so, if we remember, there was a shortage of food in the country. We were dependent on the import from other countries, especially from USA under PL-480 scheme. This was an era of ship to mouth living! We had to get cereals, sugar and even kerosene for cooking from ration shops. I have myself stood, even in 70's, in a queue in front of Government ration shops for long hours to collect my quota of food etc. The situation is much different now that one has even forgotten the ill memories of the past. How did this happen? This was due to visionary leaders like Prof M.S Swaminathan (have met him many times),

who became Director General of Indian Council of Agricultural Research and also of International Rice Research Institute, Philippines, who with cooperation from farmers and extension workers along with dedicated scientists, who were willing to toy with new material and techniques, led the Green revolution in the country. The credit for this also goes to the Govt of the day, especially Mr C Subramaniam, the then Food and Agriculture Minister (he is called political father of green evolution), who allowed the import of dwarf varieties of wheat for further experimentation, despite resistance from some quarters, Use of nitrogen fertilizers and providing subsidies etc also aided the green evolution. These dwarf varieties were initially developed by Dr. Norman Borlaug, who later on got Nobel Prize in Peace. The logic for giving this award for peace was that if there is no hunger, the world would be a more peaceful place. That has not turned out to be absolutely true. We see conflict even in societies or countries where there is no shortage of food anymore!

The revolution in plant breeding was slowly transmitted to other Agri products. This benefited both producers and consumers. This happened as a result of good science, technology and marketing strategies. Soon India saw, White (Milk), Blue (Fish), and moving in recent past into Yellow (Oil), Golden (Horticulture and Honey), Silver (Egg), Brown (Coffee) and Gray (Wool) revolutions. Would the readers believe that at the time of Independence our grain production was 51 Mt compared to 314 Mt that was produced in 2021-2022. Similarly our horticultural crops have shown an increase of 11 times, fish by 18 times and eggs by 53 times. India today is the largest producer of milk, pulses and jute and second largest producer of rice, wheat, cotton, fruits and vegetables in the world (see Pathak et al. 2022). All this has been possible with the scientific work undertaken in different agricultural and other Institutions by dedicated and expert scientists. We now have even a large number of private players in these areas. Last few decades the Industry has grown around farm produce to develop packaged food items etc in order to stop spoilage of produce.

Despite the gains that India has made in the area of plant and agriculture sector, there are still many challenges to sustain growth and feed the ever growing population. We have yet to achieve nutritional security and fight diseases associated with various deficiencies in the poor population. Our farmers need to get better remunerations and

support system to avoid farmer suicides. With every changing climate conditions new varieties which are climate resilient, that is those which can tolerate variations in temperature and moisture levels, will have to be developed. Many Institutions are now using the state of the art genomic level data and associated techniques for breeding. We have to move into less input and high output agriculture in future. It is our hope that with the big data coming up and with the use of Artificial Intelligence and Machine Learning tools our scientists will meet the requirement of the Nation in future too.

Before I end, I would like to list a few of the Kashmiri Pandit scientists (other than the author), who became Fellow of the National Academy of Agricultural Sciences, and who have contributed immensely in their own field of study and have been a witness to this journey of agriculture revolution in this country.

These KP scientists are: Prof Manoj K Dhar, Former Vice Chancellor and Director School of Biotechnology, University of Jammu; Dr Suresh K Raina, Former Professor National Institute of Plant Biotechnology, Indian Agricultural Research (IARI) New Delhi and Chief Advisor, Nath BioGene (India) Ltd., Aurangabad; Dr(Mrs) Pran P Bhat, former Assistant Director General, ICAR, New Delhi; Prof Moti La Madan, Former Deputy Director General, ICAR (this year awarded Padam Shri by GOI); Dr Kuldeep Kumar Vaas, Former Director CIFRI and DCFR; Prof. Bhushan Lal Jalali, Former Director of Research, Haryana Agricultural University, Hissar; Dr Opendar, Koul, Insect Biopesticide Research Center, Jalandhar. In addition there are many other KP scientists in Government and Private sector who have given their best to the Indian Agriculture.

The modern biological revolutions leading to precision agriculture is a very important sector where our young boys and girls can find a bright career. Also there are opportunities towards developing one's own start-ups.

Ref:

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2. National Academy of Agricultural Sciences: Year Book 2022



Prof. Dr. Shashibala

A Well Known Scholar

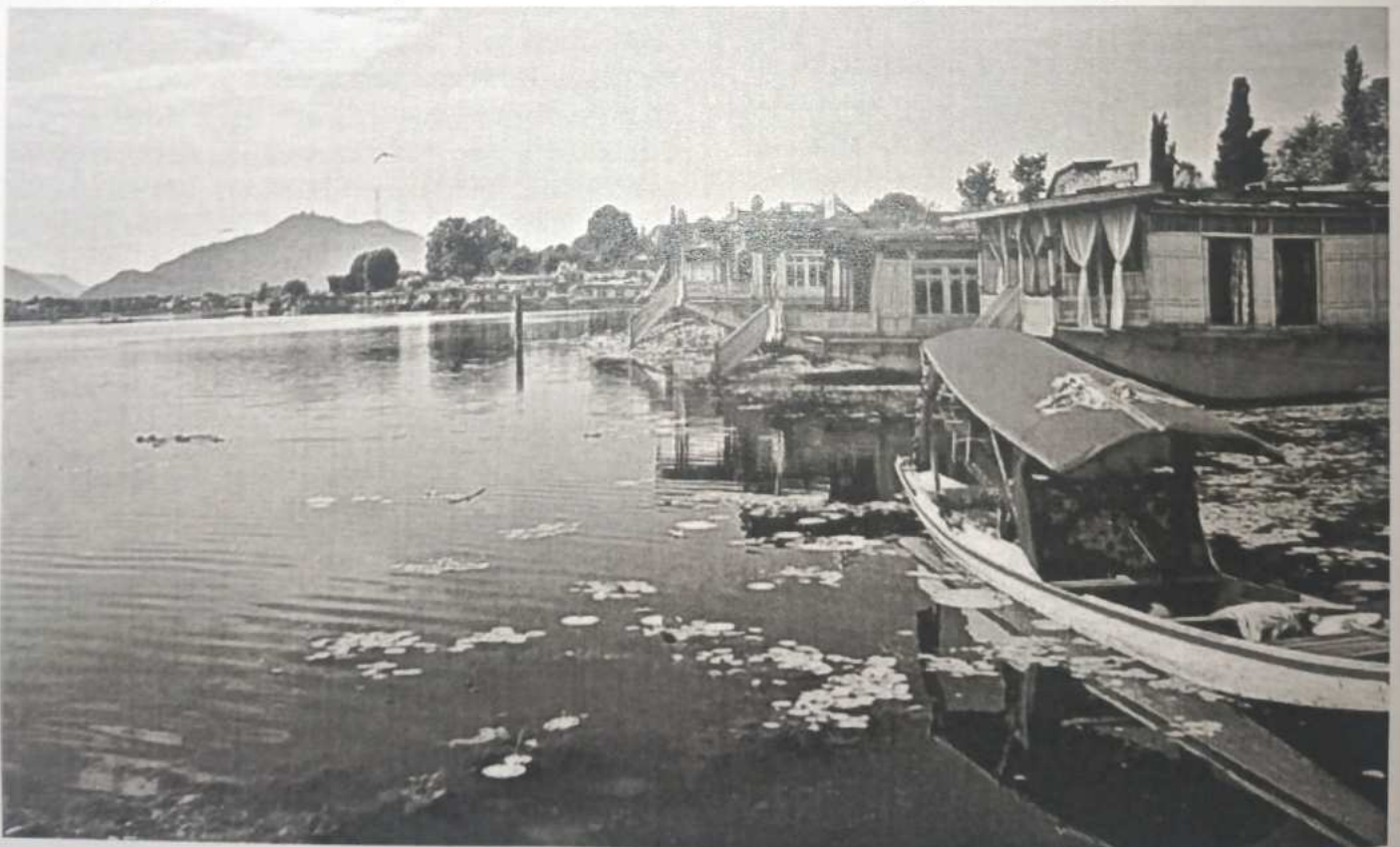
KASHMIR

The Crown of India

KASHMIR was a cradle of learning, a vale of wisdom, a pride of India. It is the crown of India not only by virtue of its geographical location but also by the crowning contributions in all the cultural fields like literature and philosophy, performing and visual arts. Over the centuries the state has nurtured a distinct culture where people belong to diverse social and religious practices- Hindu, Buddhist and Islamic. Hindu-Buddhist traditions have a history of more than two thousands of years and Islam came in 13th century. As a state it comprised of three ethnic

regions- Jammu, Kashmir and Laddakh with three cultural zones integrated by one state structure in terms of political administration.

It produced a galaxy of scholars and monks, poets and artists, when the region was enlightened by the light of Dharma – Hindu and Buddhist. Great Kashmiris from its centres of learning, monasteries and temples contributed immensely to development of Indian culture as a whole and carried the wisdom to distant lands, beyond the Himalayas, and across oceans to enlighten the unenlightened ones.



Kashmir has nurtured a distinct culture where people belong to diverse social and religious practices- Hindu and Buddhist. Hindu-Buddhist traditions have a history of more than two thousand years and Islam came in 13th century.

Kashmir has been the land of RISHIS- philosophers, historians, scholars, monks, pilgrims, artists, rhetoricians and storytellers. The rishi tradition of Pandits was complemented by Sufi Islamic way of life leading to a syncretic culture where both the communities revered the same local saints and prayed at the same shrines. Kalhana is remembered over the past centuries for his outstanding chronological work- Rajatarangini.

In 7th-8th century, Kashmir witnessed culmination of arts and architecture ushering into an era of glory during the kings like Lalitaditya and Avantivarma who built temples, chaityas and monasteries. The Sun temple- Martanda, Shankaracharya temple and many more dedicated to Shiva and Vishnu were renowned places of pilgrimage. Kashmir region has preserved the tradition of worshipping Kuldevis and Ishtadevis like Jwala, Sharika and Kheer Bhawani, venerating the feminine aspect of nature. The great temples in Jammu are the Raghunath Mandir and the Ranabireswara Shiva Mandir as well as the famous Vaishno Devi Shrine which attracts millions of devotees every year. Also, the Amar Mahal museum displays a superb collection of Pahari miniature paintings as does the Dogra Art Gallery.

The history of Kashmiri language goes back to the Vedic times. Sharada script was used from 7th-8th century AD onwards for writing manuscripts and all kinds of documents. Over the past centuries it slowly got replaced by Persian and later to Urdu and Devnagari scripts.

Kashmir had a highly developed and flourishing tradition of painting and sculpting. Its 8th century paintings survive in Gilgit. Its craftsmen were long famed in Central Asia and Tibet. Rinchen-bzangpo came from Tibet thrice to obtain services of Kashmiri craftsmen, sculptors, painters and even scholars to build 108 temples. Kashmiri bronzes are world famous for meticulous execution of finest details and intricate designs.

In the field of performing arts the only extant and complete commentary on Natyashastra is by Abhinavagupta. A massive text of music and dance- Sangeetaratnakara is by Sharngadeva.

In the field of literature poet Lalleswari or Lal Ded (14th century) wrote mystical verses followed by Nunda Reshi, Rupa Bhavani (1621-1721), Arnimal (d.

1800), and several others including modern poets. Kashmir played an important role in international trade and dissemination of culture by virtue of its location. Major trade routes connecting Eastern and Central Asia, and Europe met in Kashmir.

Kashmir was a great centre with a grand university for studying Sanskrit near Shrinagar. There is ample proof that Indian and foreign scholars took pride in studying there. It had surpassed another great centre of learning, Kashi. It would be amazing to know that during the yajnopavita ceremony a child in Kashi takes seven steps in the direction of Kashmir. Foreign travellers like Hsuan Tsang and Alberuni have mentioned in their memoirs that going to Kashmir for shatratratha and discourses to Kashmir was highly valued in the academic world. High standards of education of the Kashmiris called Panditas was highly acclaimed. A pandita is not necessarily a brahmana but a scholar.

The great historian Kalhana once wrote that Kashmir cannot be an army and ammunition but the history of suffering of Kashmiri pandits are a witness of how Kashmir is destroyed. Strategically planned bloody invasions have made it a victim beneath the disguised slogans of brotherhood and humanitarianism. But gone are the days when Kashmiri were abodes of divine beings and charming murals of Buddhist Avadanas in golden hues caught the eyes of onlookers. A treasure of sculptures has come down to us from the pre-Islamic era through excavations but nothing from Kashmiri painters in the form of murals or miniature paintings except from the Alchi monastery.

A Scottish historian John Mackenzie wrote, "Kashmir has enriched the global code of conduct with its convention of dharma, virtue of peaceful co-existence and belief in the theory of karma."

Hope the glory of Kashmir can be revived in the future for spreading wisdom for a peaceful co-existence and development.





Raj Nehru

VC - Shri Vishwakarma Skill University

India becoming the Hub of Startups and Unicorn

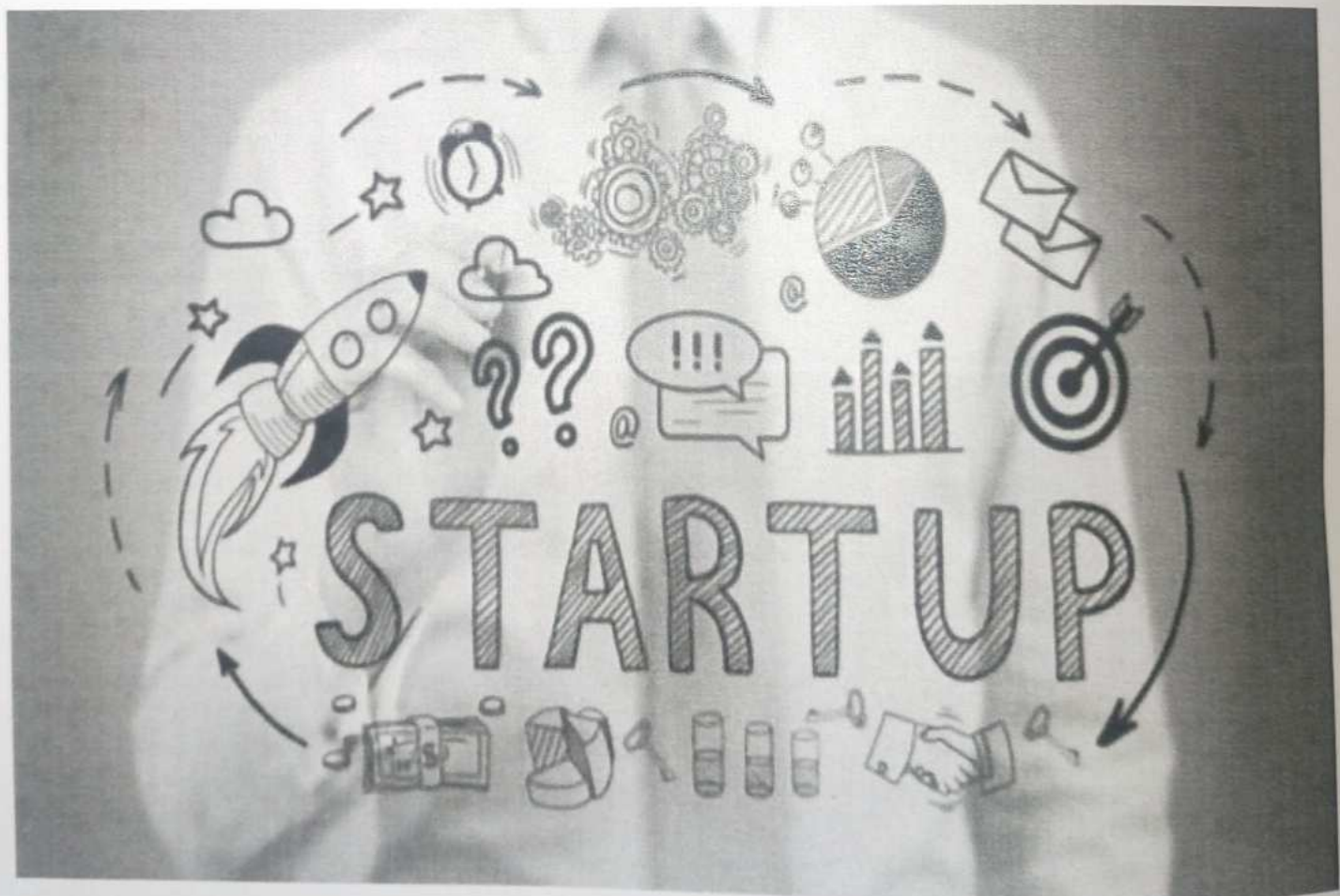
This write up brings forth the prospective opportunities of entrepreneurship by startups in India. It shall serve as a motivation to the young segment of the readers, especially youth of Kashmiri Pandit: Editor in Chief

Startup India Initiative -

India is at the cusp of its growth. The creative and innovative thinking power is so immense that in last one decade many Multi National Corporations have opened their R&D centers in India in order take the maximum advantage for their organizations.. The objective of these R&D Centeres is not only to work for local product development but more on global

product development. In fact some data has indicated that more than 800 MNC's have opened their R&D centers in last 10 years employing more than half a million resources. It has also been informed that the quality of research and patents filed by these R&D center's is of an equivalent level when compared to the patents filed by these MNC's in their parent countries.

This innovative mindset got a bigger boost when



the Startup India initiative was announced by Hon'ble Prime Minister of India on 15th August, 2015 with an aim to build a strong eco-system for nurturing innovation and Startups in the country that will drive sustainable economic growth and generate large scale employment opportunities. The government further took various steps towards ensuring the success of Start Ups through "Simplification and handholding", "Funding support and incentives" and "Industry-academia partnership and incubation". These steps are made to ensure India realizes its hidden thinking and creative potential of the youths and make the vision of Startup India initiative a reality.

In last few years a significant progress has been made in this direction and various milestones have been achieved. Today one out of ten unicorns globally are born in India.

The Department for Promotion of Industry and Internal Trade (DPIIT) is mandated to coordinate implementation of Startup India initiative with other Government Departments. Apart from DPIIT, the initiatives under Startup India are driven primarily by five Government Departments viz. Department of Science and Technology (DST), Department of Biotechnology (DBT), Ministry of Human Resource Development (MHRD), Ministry of Labour and Employment and Ministry of Corporate Affairs (MCA) and NITI Aayog.

Startups & Unicorns: Transforming India

DPIIT has reported that more than 61,400 starts have been launched in India out of which 39,960 are the active ones. The number of startups launched in the year 2018, 2019 and 2020 were 4200, 3500 and 1250 respectively. The funding to the startups has seen sharp increase since 2015. In year 2021, funding amount was \$42 Bn whereas it was \$ 5.7 Bn in the year 2016. The highest number of active startups as on date belong to Enterprise tech (18.7% of total no of startups) followed by Ecommerce (12.8%), Fintech (12.1%), Consumer services (9.5%), Healthtech (8.9%), Edtech (8%) and Media and Entertainment (7.9%).

Most of these startups have been successful in generating large scale employments. These startup are leveraging the new technologies and developing innovative solutions. The intellectual power, innovative thinking, creative application and technology combined with the fertile economic ground to experiment in a market that is full of challenges and opportunities has led to a significant growth of these startups leading many turning and becoming Unicorns. Until 2016-17, every year India

added one Unicorn every year. However India has seen an exponential growth for Unicorns with a whopping 66% year on Year growth. In 2021, India there were more than 44 Unicorns born in India with a total valuation of \$92.77 Bn. Delhi NCR, Mumbai and Bangalore were among the top cities besides Hyderabad, Chennai and Ahmedabad where young minds of India found a fertile ground to launch their ideas and set up their headquarters. As per the Inc42's Annual Indian Startup Funding report 2021, India is home to 84 unicorns with a total valuation of \$ 283 bn. India today contributes 10% of total unicorns born globally. Despite the pandemic posing serious threats to businesses, it has been unsuccessful to deter the resolve of young Indian minds. 2021 saw an exponential boom amongst startups and unicorns in India. The credit goes to the vibrant startup ecosystem getting developed in the country. Until end of first 2 weeks of January 2022, India has witnessed the birth of 2 more unicorns named Mammaearth, Fractal analytics.

As per the report published in the Economic Times dated Jan 15, 2022, India - with 90 unicorns - is the third-largest unicorn hub behind the US (487) and China (301), and ahead of the UK (39).

Not only in the conventional sectors, Indian Unicorns are entering unconventional sectors and sub-sectors including, NBFCs, Conversational Messaging, Cryptocurrency Exchanges, D2C, Cloud Kitchens and many others.

Indian unicorns are also exploring the public listing avenues as a next step to realise the growth potential. Some one of big unicorn names that offered an IPO include Zomato, Nykaa, Policy Bazaar, Paytm and Freshworks, while many are already in line such as Delhi very, Mobi kwik and Car Dekho.

Educational Institutions: Re-Kindling the Spirit

As per Angus Maddison, in his book, The Contours of World Economy, India had more than 35% of the total world GDP from 1st century until 18th Century. A deeper analysis of India's glorious past indicates that this was possible because of the strong education and innovation culture that was provided by the finest of the universities of those days including, Taxila University, Sharda University, Nalanda, Sompura, Odantpuri, Vallabhi, Kanthnoorshala and many more. These institutions became the center of excellence and produced scholars, scientists and innovators who produced amazing innovations that led India to be called as Golden Sparrow.

In the contemporary world the global ranking of any country is influenced by its entrepreneurial activity



in terms of its innovation, competitiveness and Job creation that helps a nation to progress and grow on social and economic indicators.

In last few years the education in India has ignited the entrepreneurial spirit of young minds leading to exponential growths of startups and unicorns.

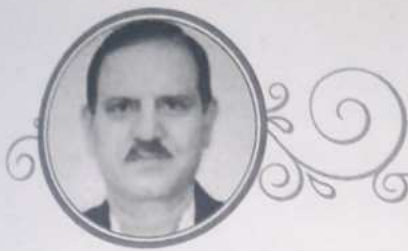
The ever-growing entrepreneurial spirit of the young students has energized the institutional startup ecosystem. Institutes are playing a critical role in fostering innovation and entrepreneurship beyond functioning as a multidisciplinary knowledge hub. Indian technocrats and management professionals studying in various educational institutions are increasingly contributing towards the growth of startups and unicorns in India. According to a study by UK-based payroll and accounting firm, the Indian Institute of Technology (IITs), ranks as the fourth-largest producer of unicorn startups in the world. As per Economic Times, 30 out of 58 unicorn startup founders are graduates of IIT Delhi, IIT Bombay, IIT Kharagpur and IIT Kanpur. In fact every second founder of Indian startups that has transformed into a

unicorn is an alumnus of one of four oldest Indian Institutes of Technology.

Finding New Opportunities

India being a developing nation with huge amount of challenges in various sectors will see a significant rise in the startup and unicorns in the coming days. The technology driven startups will find more opportunities for growth including Blockchain, Artificial intelligence (AI) and Big data attracting high early-stage funding deals. Five sub-sectors — agtech, blockchain, advanced manufacturing and robotics, AI and big data, fintech — are growing in size at an astounding pace, with an average 107% rise in early-stage funding deals and 43% growth in exits. AI, Big Data and Analytics is the largest sub-sector, comprising nearly 27% of all global startups, Other sectors like cybersecurity, edtech, cleantech, and gaming are also maturing at significant rates, seeing a collective growth of 33% in funding.

With such progress not only India can address the issues of employability and livelihood besides transforming certain sectors for their social and economic output.



Satish C Kaul

sckaul@gmail.com

Marital Discord in KP Community

Marriage in earlier times was considered sacrosanct union. Hindu marriage harmonizes two individuals for ultimate eternity, so that they can pursue dharma, arth and kama. It is a union of two individuals as spouses, and is recognized by live able continuity. Taking the bride from her father's to one's own home is termed as 'VIVAHA'. Vivaha means Panigrahan, meaning the groom holding the hand of the bride to make her his wife. Since the man holds the hand of the woman, after marriage the woman should go and stay with the man.

Marital discords in KP community have tremendously increased after migration from Kashmir valley due to number of factors. I will here touch some of the important factors which have been observed by me based upon my perception.

One of the main factors is the disintegration of our Joint Family Concept, when elders took the responsibility of managing the maintenance of big families. Now husband, wife and a child and that is construed to be family. Even this small unit youngersters are unable to maintain and protect with their income. Get frustrated, result, youth treat marriage as a burden and evil. One more reason untold here is the parental neglect on upbringing of children and family values. Added to this is ever multiplying demands of girls and boys of the new generation. Even fathers are unable to meet the demands of their girl children when they are in a higher position to earn. No family control, high value cars, lavish spending and no-care attitude of many girls including the educated ones, are threatening even good educated and satisfied boys. Ultimately the victim is the system of marriage which we have adopted after migration from Kashmir valley. During our younger days period, our earning were not that high, yet we had contented lives. We were able to save within our means, still enjoying life in restricted ways. Wives too were happy to run home hold affairs efficiently and with satisfaction at every level. Certainly we have to give credit to the women of those years (let

us not include a few exceptions). But Alas! Gone are the good days. It is our own making. Let all families in trouble give deep thinking on this exploding situation and it is not beyond control to bring back the good happy days. Boys take this advice; life cannot be always a pleasant affair. You have to swim across troubled waters. Rising tides and waves are the nature of sea and life. You will succeed have no worries on that. Marriage is pleasant burden to carry on young generation. Marital discords have also increased in our community after migration due to better qualifications, financial independence of partners, parental interferences, true value based life is missing besides this ego and earning problem has increased.

We need to educate our children on how to balance their life at all times. They should be ready to face challenges and conquer it successfully. This is missing in this generation as both husband and wife prefers only nuclear family and not interested to live in a joint family. Once the children's are taught on the values of elders, they will prefer living in joint Family which has everything mainly the peace of mind, guidance from elders, support from siblings, etc.

It has been also found in our community due to horoscope incompatibility there is marital discord as someone has goofed up the things, someone did not bother to correct matching. Horoscope incompatibility can play with the best of lives. It has been also found previously KP girls /boys were married at a young age compared to present times. The girls used to adopt the culture of their new family without thinking. Now a girl of average age 27-35 years and equally educated like her husband can't accept anything she feels illogical, even don't like to forego the cultural tradition of her parental side. She cannot behave like the shadow of her next family. It is also found that in KP community Marital discord is due to lack of communication, mutual respect, respect to each other parents and relatives.

The author is Delhi based practicing Lawyer, Author of Book "Hospitality and Hotel Laws"



Sohan Krishen Khordi

A Devotee of Bhagwan Gopinathji

Bhagawaan Gopinathji Ashrams Post Exodus

Immediately after Bhagawaan Gopinathji attained his Mahasamadhi on the 28th of May, 1968, his close devotees felt strongly the need of keeping alive the great Master's spiritual undertakings, his main disciples and devotees set up at Kharyar, Srinagar an Ashram in the year 1969 which was named after him with a view to disseminating His message – Bhagawaan Consciousness among faiths and across cultures. After the displacement of Kashmiri Pandits from the Kashmir Valley to Jammu and the other parts of the country, another Ashram was set-up at Udaiwala, Bohri, Jammu, in the year 1991. There has been phenomenal increase in the number of devotees attending the Ashram. The attendance is far larger than at Srinagar, and continues to swell with the passage of every year.

The Ashram is about 9 kms. away from the Jammu Railway Station, 6 kms. away from the Bus stand and about 13 kms. away from airport. Besides holding the social, cultural and spiritual activities at the Jammu Ashram, the Trust runs a Charitable Medical Mission in the premises of Bhagawaan Gopinathji Ashram Udaiwala, Bohri, Jammu. It is pertinent to mention here that the Jammu Ashram is on the tourist map of Jammu province, UT J&K.

With the fast spread of Bhagawaanji's message across the country, another Ashram was raised at Greater-Kailash-I, Pamposh Enclave, New Delhi in the year 1993 and is visited by large number of devotees. It is about 20 kms. from the New Delhi Railway Station, 19 Kms. from Indira Gandhi International Airport and is about 17 kms. from ISBT, New Delhi.

Another Ashram was set-up at Hastal village near Vikaspuri and is approximately 25 kms. from New Delhi Railway station and is 16 kms. away from the Indira Gandhi International Airport. It is well connected by road as well as metro.



Bhumi puja was held at the purchased plot of land on the 24th of January, 2015. From the 24th of January 2016, the activities of the Trust which were previously held in rented accommodation are now being held at the newly constructed Ashram. Bhagawaan Gopinathji Ashram is gave consent to the established of Ashram at Pune on the constant and persistent demand of devotees putting up in Pune. The number of devotees went on rising steadily, it has increased manifold now. The Ashram is located near Chatrapati Shivaji Indoor Stadium, Balewadi and is at

distance of 25 kms. from airport, 20 kms. from Railway Station and 12 kms. from the city Bus Stand. All the activities are now held at the newly constructed Ashram which was completed in the year 2021.

Another Ashram is the name of the Bhagawaan camp up at the purchased plot of land at 57/5, Devanogondi - Hoshahalli, Off-white Road, Bengaluru. The construction of the Ashram started on the 4th of December, 2016 and completed in the year 2019. In addition to the many Ashrams established by Bhagwan Gopinath Trust. There are Ashrams established by more organization. Bhagwan Gopinath Foundation runs an Ashram at Uttam Nagar New Delhi. The socio-spiritual activities are held regularly in all Ashram in which a large number of devotees including non-kashmiris participate and pay obeisance to the Bhagawaan ji.

In recognition of His spiritual stature as an extra-

ordinary saint, the Govt. of India issued a commemorative postal stamp on Him in 1998 - His birth centenary year. His spiritual message of universal brotherhood has by now spread far and wide, which is appropriate for a person who, even though physically located at a house in Srinagar, was believed to be at once everywhere in the world - one among the Jagad Gurus. Today, many spiritual centres linked with His name have come up worldwide. Bhagawaan Gopinathji Day was observed in New Jersey, USA on Saturday, 26th July, 1997. The then mayor of the City, Mr. Bret Schundler, proclaimed July 26, 1997 as Jagad Guru Bhagawaan Gopinathji Day during his birth centenary year. His year long birth. Centenary celebration (1997-1998) was truly speaking a global phenomenon in which his devotees remained deeply involved throughout the period. The celebration was marked by a host of memorable events and programmes globally.





श्री मोती लाल नाज़
एक प्रतिष्ठित कवि

सोचु सोदुर

नाज़ अख बा शोऊर शॉयिर

मोती लाल नाज़ छु मौजूद काँशिरि शॉयिरी हुन्दयव मायि नाज़ शॉयिरव मन्जु अख। यि छु अख व्योद नाव युस पँतिम्यव लग भग पंचहव वँरियव प्यठु मुसलसल पॉठ्य लेखान आमुत छु। पनुनिस तँवील अदबी सफरस मुतलक छु “नाज़” लेखान, “तिमन दोहन ऑस अँजिकि मुकाबलु अदबी मेहफिलन ज़्यादु बीरु आसान। बु ओसुस गछान तु पनुन कलामु बोज़नावान, मगर असली आस बु वुहिमि सँदी हँन्दिस शेयिमिस दँहिलिस मन्ज लूकन हुन्जि नज़रि मन्जु। व्वन्य गँयि मे लग भग पंचाह वँरी पेठी शॉयिरी करान।” सनु 1977 ई० मन्ज छपेयि “नाज़” सुन्ज ग्वडुनिच शारु सोम्बरन, “कँह गज़लु कँह नज़म”। यि कलामु आव बडु पसन्द करनु तु 1980 ई० मन्ज म्यूल अथ जे — एण्ड - के कलचरल अकादमी हुन्द अवाई. यिमव पकुनोव पनुन अदबी सफर लगातार पॉठ्य ब्रोंह कुन। हालाँकि 1990 ई० मन्ज कशीरी प्यठु चलनु पतु लोग अथ केंचस वखतस हना थख। मगर सु मुशिकल वखत ति गुज़रोव यिमव शॉयिरी हुन्दि मारु मति तु अँहुन्द्य कँह रुत्य तसनीफ आयि मन्जर आमस प्यठ यिमन स्यठाह पँजीराई हॉसिल सपुज़।

सन् 2014ई० मन्ज शाया सपुजनुज यिहुन्ज शारु
सोम्बरनि, “गाशि सोदुर” हुन्दिस पेश लफजस मन्ज छु
कौशिरि अदबुक मशहूर तु मारुफ शौयिर जिनाब रहमान राही
सौब लेखान, “नाज छु अख कौबिलि कदुर बावथ कार। सु छु
गजल ति वनान तु नजम ति लेखान। नाज छु जरुरतु विजि
तिथ्य अलंकार वरतावान यिम तसुन्दिस कौशिरिस कौरियस
यकदमुय वनि यिवान छिस। मसलन तसुन्जि कौशिरि अनहारु
तशबी :-

यन्दरु दोसु वॅस्य वॅस्य यिवान वुथ्य वानि सुत्य
नलु वटयन गन्डनुक सु बुरजय गोल स्यठाह

“नाजस” छु अनि गॅटिस मन्ज ति गाश ज़ोवरावनुच यछा
बामुन कड़ान :-

इन्सॉन्य कदरन कलु चॅटिथ बिहिथ छि सौरी
छि तारि गोमुत समयि वति प्यठ दरबदर
(गजलि हुन्द शार)

“नाज” सुन्दयेन अकसर गजलन तु नजमन मन्ज छे
दुनियिहुच नापायिदौरी साफ अयान, सु छु ईन्सानस चेनुवन

दिवान ज़ि यि अपुज़ दुनिया मॅशरॉविथ पज़ि तस पज़रुक
दुनिया मरनु पतुक स्वरुन:-

गछुन येति छु अज़पगाह त्रॉविथ सोरुय
यि समसार अज़ताम द्राव कस सॉ सोरुय

अख बा हिसास शॉयिर आसनु किन्य छु “नाज़” मौजूद
समयिच्य अकॉसी ति नफीस पॉठ्य करान येलि ज़न दुस
कायिनात करोना वोबाहन छु वोल्मुत:-

करोना महामॉरी कॅर्य लाचार सॉरी
ब्रादयव मोतु मोकल, रॅटयमुत्य छिन पॅदिस तल
दारि बर त्रोपरिथ बिहुन छु चारु कॅह
नेबरु पैयि नतु वेह चुहुन छु चारु कॅह

अख कोहनु मशक शॉयिर आसनस सुत्य छु “नाज़”
दॉनिशवरानु सोंचुक मॉलिक तु तसुन्द अख अख शार छु
म्वखतु मालि हुन्दि अकि अकि मनकुक्क्य पॉठ्य ताबनाक :-

हॅटिस ताम वॉतिथ ति ऑस्य लूख प्रारान
दपान ऑस्य वुनि सॅर्य पेठ्य सॅहलाब छुमा



Deepak Budki - Author & Translator

A Well-know Urdu Short-story writer, Former IPS (Indian Postal Services)

The Nest

Translation of the Urdu Short Story

The court order forced us to shift our office to a building near the railway station. We had to start everything from a scratch. I chose a small room facing towards the railway platform for myself and ordered a writing table, a chair and a sofa set to be placed in the room. A large sized photograph of Mahatma Gandhi hung on the wall in front of me. On my right side there was a window through which I could see a large tract of fallow land extending beyond

the platform across the rails with urchins defecating besides bristly cacti, stray cattle and scavenging dogs. A few glass panes of the window were broken and hot dusty winds often blew through them producing burning sensation on my cheeks.

After a few days I spotted a sparrow darting down from the vast sky with a dry twig in her beak. She sat on the window-sill for some time and then flitted across the room to deposit the twig behind Gandhiji's



photograph. Her male companion also followed suit. Both of them had decided to live together, mate, lay eggs, hatch them and feed the hatchlings till they grew up to be independent. Everyday the pair covered long distances in search of food and material to construct their dream home.

I could feel that birds are guided by their instinct to build a nest in a similar way as they are guided to eat, breath and chirp. Watching these sparrows weave their nest straw by straw gave me immense pleasure. They collected small pieces of dry twigs, straws, barks, dead leaves, cotton wool and soft downs shed by other birds from far and near and wove their nest skillfully with them. Many a time they sat on the window-ledge and looked at their nest with anticipation and eagerness. The very idea of a sweet home with little chicks cheeping in it evaporated their tiredness. Apparently the birds too enjoyed the idea of a nice home like human beings.

As days passed by, the two weavers kept weaving their nest deftly besides cohabiting in it simultaneously. Nature too rewarded them with bounteous monsoons and love in the atmosphere. For both of them there could be no better moments of ecstasy as these.

After about a fortnight I proceeded on leave for a week and therefore could not keep track of these two tiny lovers. My room was locked for the whole week but the two birds had unrestricted access to my room through the broken window glasses and were free to make love in my absence. No watchful human eyes pursued them any more. They sat wherever they liked - on blades of the fan, on edges of the table, on backs of the chairs and on rim of the photograph. Twigs, straws, feathers and bird poop were strewn everywhere and offensive smell emanated from them.

Once period of my leave was over, I reached my office early in the morning. By then nobody had come to the office except the chowkidar and the sweeper. As I entered my room I was horrified to see its condition. There were pieces of straw, feathers and twigs strewn everywhere. The two birds had defecated at many places spoiling the upholstery and the glass top of my office table with excreta. I watched helplessly and the anger welled up inside me. I was besides myself with rage and ordered the sweeper to clean the entire room immediately and throw the nest away. The sweeper responded with a blunt refusal saying that there were eggs in the nest and he had no reason to destroy future life. I did not press for the same as it could hurt his religious sentiments. So I collected and picked up the entire nest myself and throw it out of the window. Tiny eggs broke open as soon as they fell on the ground and



the fluid in them oozed and spread all over the surface. The chowkidar and the sweeper looked on helplessly. I left the room in a huff to let the sweeper clean and mop up the room. On my return I took my seat in the chair and attended to my office work as everything had been tidied up by then.

After about an hour the she-sparrow came flying with a straw in her mouth to strengthen her nest further. She sat on the window-sill for a while and then flew straight towards the photograph. To her dismay she could not find her nest anywhere. She kept hovering around the place in utter disbelief and distress not knowing what had befallen her sweet home. All her dreams had been shattered. In deep anguish and frustration she flitted across the room unmindful of the rotating fan above. Suddely her body struck the fast moving blades of the fan and within moments her wings tore into pieces, feathers scattered all over and her dead body fell on the floor.

Thereafter came the he-sparrow and sat on the window-sill as usual. His happiness evaporated instantly after he caught sight of his companion. He flew towards the photograph to find for himself what had happened. Shocked and bewildered he darted down to his partner and hovered over her dead body for some time tweeting love notes with the expectation that she may hear his voice and wake up. But that was not to be. His mate was silent as a stone. He was now convinced that she would not hear his call any more nor could the destroyed nest be ever rebuild. Dejected, he flew back and sat on the window-sill where he kept brooding for a while. He had lost his mate, his home and his offspring to the wanton desire of a human being. His life had become desolate and held no promise for future. Quietly, he gathered his courage and flew away into the vast blue expanse towards the milky horizon never to return.



S.K. Bhan

A Well Known Poet of Humour and Satire

Humour in Kashmiri Language

Humour means the quality of being funny it refers to an ability to perceive and express a sense of amusing thing. It is frequently used to illustrate some fundamental absurdity in human nature or conduct. Humour is the heart of literature that brings pleasure, eases pain and makes the world a better place. Humour in Kashmir is like an open secret, something only Kashmiris will understand.

Kashmiri language is full of humour & we have marvelous humour writers a brief introduction.

Padamshree Pushkar Nath Bhan- Every Kashmiri is familiar with the name of Pushkar Bhan. Some of his famous creations include *Asun te Gindun* and *Poshe Goind, i Niza Saheb & Zoon Dab*. In 1974, Pushkar Bhan was awarded the coveted Padamshree Prize for his script writing of all episodes of *Zoon Dab* and for



playing the role of the main character, *Mama*.

KHAZIR MAGHRIBI- his real name- Ghulam Mohi-ud-Din Khan, when he began writing humorous poetry in Kashmiri language, other poets gave him his pen name as Khazir Maghribi. His fight against nepotism and corruption lead to his frequent transfers, He was known for his humorous poetry; when asked the reason he said "In Kashmiri poetry except for LADDI-SHAH we do not have humour- it is mostly sad.

Ladishah- is a storytelling musical genre originally sung by minstrels while locally wondering from one place to another. It is usually sung to express anguish or to entertain people in a rhythmic form primarily revolves around political, social and cultural issues in the form of ballad or melodious satire. It is sung with a musical instrument called *dhukar*, a traditional instrument consisting of two metal rods. A ladishah singer literally acts as a communicator in a society to convey their message to the people either for public entertainment purpose or to address political views

Lala Lakshman- his famous Poem (humour) - *Gad degul* is considered one of his best creations, he is known for his smartness & witty answers. He started Project Zaan in Mumbai in collaboration with Lalla Ded Educational & Welfare Trust and Kashmiri Pandits' Association in 1998-99

Kashmiri Dida's Comedy- Dida has captured the hearts of thousands of netizens with her profound humorous acting and dialogue delivery blended with applaudable punches. Meanka Handu, the celebrated comedian loves Kashmir, its culture & people; her YouTube channel '*Asvun Koshur*' is a typical Kashmiri language comic version.

Nazir Josh, also known as *Ahad Raaz* has created new style of dialogue delivery creating a mixture of satire cum humour. He is the master of comedy.

Bhandpather: The bhand actors are skill-fully roped in the play and they enact contemporary religious, social and political issues into the prevalent stories. The stories are narrated in such a manner that every performance has something fresh for the audiences. It belongs to the oral tradition in which the scripts are handed down from one generation to the other. Most common pather are *Gosain Pather*, *Shikaragah Pather* and *Badshah Pather*. The messages are conveyed to the audience cleverly via the medium of performing art. Mohammad Subhan Bhagat, came to meet Mr. Moti Lal Kemmu, who was the first man in Kashmir to professionally learn Kathak in the style of the Jaipur gharana. Mr. Kemmu took about 30 *Pather* groups from different corners of Kashmir under his

wing to revitalise this dying form of theatre. Mohammad Subhan Bhagat became his first disciple. In many *Pathers*, a *maskhara*—the comedian—who weaves together different narratives into a cohesive form was quite interesting character.

Hriday Nath Gurto (Rame Lagie Chani Leelayie)

While working with Gurtoo sahab in Kala Kendra at shiwala chota bazar Srinagar I learnt the art of creating humour. For me he is & will remain one of the best actors of comedy. An artist who for eternity lives in such valleys to stimulate his co-workers and fans and more prominently the authors to redraft their contribution. I worked on stage with him in two dramas *Aaram haram hai* of Prakash sathi & *Lol fun ta funkhar* in 1970-71. Tagore hall, exhibition hall, Anantnag, Baramula, Sopore & Women's college stages are worth mentioning. He was a gem of comedy. Hriday Nath Gurtoo as a great artist of Kala Kendra worked with Trilok Dass, Somnath Sumbli and Madhav Lal Ticku who all were considered as leading figures in Theatre world. Hriday Nath Gurtoo had gained popularity when he was featured in *Dastaari* by Hari Krishen Koul which was produced by Sh. Ashok Jailkhani. He became the household name for his famous dialogue '*Rame Lagaie Chane Leelaye*'. Hriday Nath Gurtoo was an iconic actor and will be remembered for his unique and distinct style of acting. In real life too, he had a great sense of humour and could narrate fabulous jokes. He was a humble person without an iota of ego.

His way was different, at times he would create a punch on the stage even to shock the writer and the director.

My famous creations include *Maenz lajikh Kaman kaman*, *Woth lagay balay*, *Tyoth buda*, *Yekh na maliyun rozni*, *De kadam wariv*, *Hakhur*, *Chai chai*, *Zamana chovthas ba dam*, *Maej kashir*, *Hello hello ba chas ba*, *Kashir koor*, *Yaa rabba*, *Mubarakh yezmanbai*, *Bulbul joour*, *Tata bata addbrakoo hakh*, *Raat mogul*, *Vugra bata*, *Dedi lagnov television*, *kashir hashi payi angreez nosh*, *Gar gar gamatsh whisky aam*, *Ye zanun chum*, *Vor kar varivi*, *Gashuk Aagur*, *Loli lalnovum Amaar*, *Bas karu Sahibo*, *Div Kaw* etc.

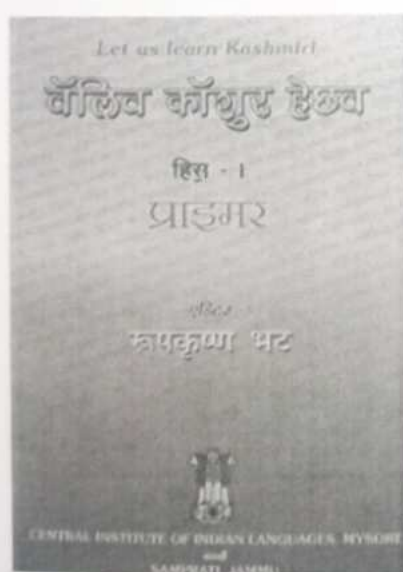
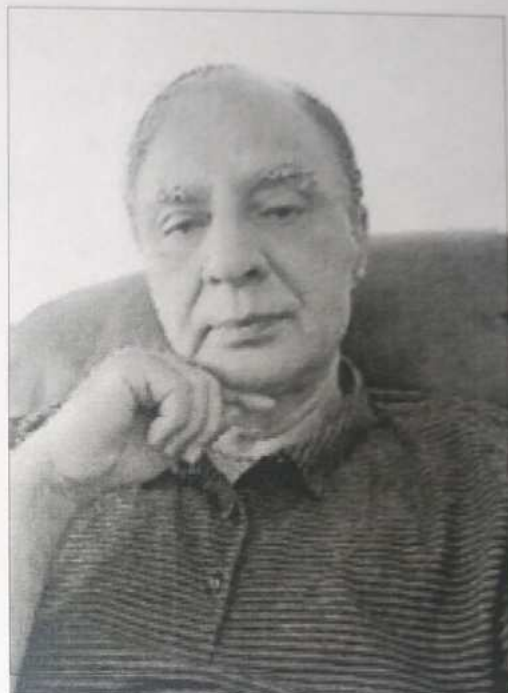
For me all Kashmiris are one family we have same past, same history, same language, same culture, same dietary habits yes we have some problems but time will heal the wounds. I love my motherland & my mother tongue, I am proud to be born in Kashmir. We speak Kashmiri at home & try to talk to other Kashmiris in our mother tongue only.

Humour is already there I just pick it up use typical Kashmiri proverbs, phrases & idiomatic sentences give a favourable punch & people laugh.

Learn your Mother Tongue with Roop Krishen Bhat

Mother Tongue is one of the greatest virtues and strengths for any human being in any part of the world. It is a misery inflicted upon Kashmiri Pandit community to be on a tract of losing mother tongue, fast. The reasons could be many and there is little wisdom in continuing discussions on the reasons for loss of Mother Tongue. This is, now the time to act and have solutions. One of the solutions, for not losing the mother tongue is certainly to learn the language through script and its phonetic sounds. This is a very easy process and takes just a week to begin learning mother tongue: Kashmiri language in our case. Be sure that the basics of Mother tongue for basic communications can be learnt in a month, then it is matter of practice.

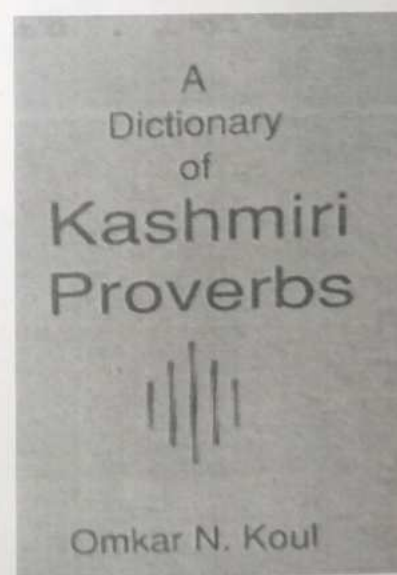
Dr. Roop Krishen Bhat, a distinguished linguist and social volunteer, he has been working for promotion of the Kashmiri Language. Late Shri M K Kaw was a big encouragement to him to head a team to develop a proper devnagri script for Kashmiri language. He is in the process of producing audio lessons for learning Kashmiri language. The recording of the course is complete and is available on Youtube channel 'Kashmir & Kashmiri' and can be reached by clicking the following link : <https://youtu.be/evTOMcecDWg>



Primer



Reader



Dictionary of Proverbs

LESSON – I

Kashmiri Speech Sounds

The speech system of Kashmiri is made up of forty two segmental phonemes of which twenty seven are consonants and fifteen are vowels.

Vowels

Vowels in Kashmiri have short and long counter part. There is clear contrast between short and long vowels.

/i/ इ			/i:/ ई		
/sir/ सिर	'secret'		/si:r/ सीर	'brick'	
/zi:th/ ज़िठ	elder (f.s.)		/zi: th/ जीठ	long (f.s.)	
/e/ ऐ			/e:/ ए		
zen ज़ेन	'mud plaster'		ze:n ज़ेन	'(you) win'	
pen पेन	'they will fall'		pe:n पेन	'a process in weaving'	
/ʌ/ अ			/ʌ:/ अ		
tlr तुर	'cut piece'		tl:r तुर	'cold'	
/ə/ ऐ			/ə:/ औ		
ər ऐर	'in good condition (f.s.)		ə:r ऐर	'plum'	
tər तैर	'she crossed'		tər तौर	'made her cross'	
/a/ अ			/a:/ आ		
as अस	'laugh (imp)'		a:s आस	'I came'	
akh अख	'one'		a:kh आख	'you came (m.s.)'	
/u/ उ			/u:/ ऊ		
gur गुर	'horse'		gur गूर	'milkman'	
shur शुर	'child'		shu:r शूर	'got repaired' (m.s.)	
/o/ ओ			/o:/ ओ		
zor ज़ोर	'deaf'		zo:r ज़ोर	'force'	
dor दोर	'strong'		do:r दोर	(you)'run'	
ɔ अॊव					
sɔd स्वद	'simple minded'		bɔd बॊद	'wisdom'	

The audio of this lesson will also be available at the following link
<https://kashmirculturaltrust.in/>

Community Activities

