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## IS A NEW SOCIAL ORDER EMERGING HEALTHY OR UNHEALTHY FOR COMMUNITY SURVIVAL...?

.... But the exodus, by dint of sheer determination exhibited by the Kashmiri Pandits, was just reduced to a migration. The external challenge to survival has been faced head on, not to relent to accept the crushing genocide like circumstances. The Kashmiri Pandit carried on to negotiate the outburst of thunders and lightnings, and these were used as beaconing sounds and torches to find tracks of progressive ways. After the lapse of thirty-three years, down the line, the situation is that the per capita income of the Kashmiri Pandit has increased, so has the standard of living, across the community

The reason of this increase is that the community especially the women section of the community did not give in to the disastrous tough situations. They became tougher, they became resolute and emotionally strong, not to let the next generation suffer. Education was used as a tool to equip every child to be professionally job worthy. All most every child of a Kashmiri Pandit family is, thus, over the period of time a well-placed professional working in an established company having comfortable income.

The terrible economic difficulty has been won over - won over effectively. The question is: what did it cost the community to fight social and economic collapse of the community and win economic standard. What has the community lost in this process?

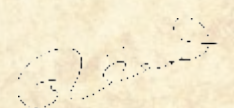
Has the direct loss of Mother Land, eventually come up to mean: Losing Mother Tongue, Losing Customs and Ritually, Losing Heritage and Culture. Has this process of loss already set in and is picking up pace with every passing day? So, do we head towards a situation where, Kashmiri Pandit community will be Dissolved and Lost?

The latest phenomenon that has set in in addition to afore said process is more dangerous to keep up a sound community structure as a distinct social identity. Is this recent phenomenon of intra community social characteristics putting a section of the Kashmiri Pandit community in a collapse like situation.

A general study reveals, the major community social concerns:

1. Marriages are observed at a very late stage. the average marriage age of boys and girls in the Kashmiri Pandit community is above 30 years of age.
2. Marital disputes in the Kashmiri Pandits are now not uncommon or a socially bad practice. Divorce suits in courts are common. The boys and girls are so deeply engrossed in economic /career consciousness that general social adjustability is struggling for adaptability.
3. In this social confusion and lacking of due community orientation, some boys and girls are left unmarried. During the second half of the last decade it is established that there are more instances where boys have crossed the age of 40 years and are struggling to find matrimonial alliances. I apprehend that the number of unmarried persons will see a regular increase.
4. since the marriages are done very late the zeal of bedroom life is also subdued and adding to it is the unwillingness of the couples to have the burden of the second child.

Does Kashmiri Pandit Community need to realise that Addition of complex compatibility factors at multiple levels has made marriages an intricate process. Has All this resulted in negative population growth - alarming negative growth which surely cascades in negative impacts on the overall Kashmiri Pandit community for a future .....?



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**Prof. Bharat B. Dhar**  
*Ph.D, McGill (Canada)*  
**Chairman**  
*JMC (KECSS & KCHBS)*

February 11, 2023

## WELCOME TO SHUHUL TAAPH-2023



The Kashmir Education, Culture and Science Society has again come forward with this year's Cultural Extravaganza, Shuhul Taaph-2023 to be held from February 11 to 12, 2023 at Lalded Centre Complex, B-36, Pamposh Enclave, New Delhi-110048.

Needless to say the success of this event solely depends on the active participation of our Biradari/community from NCR, from other parts of India and at times some international participation. The series of events so far held since last 9 years goes to prove beyond doubt the vigor and the confidence that you have bestowed on KECSS for its success. Shuhul Taap could not be held for the last 2 years due the Covid-19 Pandemic and other reasons.

The broad framework of the event will be practically on the similar line as in the past and maintaining high standards of selection of Awards and confirmation of them and selected program to ensure that the event helps us to maintain the age old traditions of Kashmiriat in particular for our community outside the Kashmir.

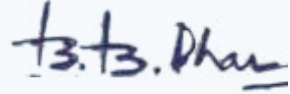
An exception this year will be the Institution of an Award in the "Memory of Mr. M.K. Kaw, (IAS Retd.), former Secretary of Higher Education, Government of India, our former President and architect of several Community Welfare activities. This year the Award will be given to an eminent person in the field of "Higher Educational Services".

The Cultural evening will have a formal Inauguration together with KECSS Awards and felicitation on the first day on 11 February 2023 followed by Cultural events and usual dinner of Kashmiri cuisine.

The members of the Executive and well-wishers will be keenly looking forward to the participation you all in the 2-days event.

We hope you will be reminded of your past culture and traditions.

Welcome to our members, friends and well-wishers to Shuhul Taaph-2023

  
(Prof. B.B. Dhar)  
President, JMC

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**R.K. Bhan**  
**President**

*The Kashmir Education, Culture and Science Society (Regd.)*

February 11, 2023

## MESSAGE



It is a happy moment for whole of the Kashmiri Pandit Community that Kashmir Education Cultural and Science Society - KECSS is holding the socio-cultural extravaganza, "Shuhul Taaph" after a two year Covid Pandemic brake.

This has been one of the most popular community programmes , full of enthusiasm and purpose. The programme consists of different events and everyone finds space to affiliate to.

The Annual issue of Shuhul Taaph magazine is release on the opening day. The magazine gives a deep look into the rich heritage of Kashmiri community at large.

I take this opportunity to convey my Shiv Ratri greetings and best wishes to All.

  
*R.K. Bhan*  
*President*



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**Kuldip Chogtu**

**General Secretary**

*The Kashmir Education, Culture and Science Society (Regd.)*

February 11, 2023

## MESSAGE



It gives me immense pleasure to see that the Kashmiri Cultural Extravaganze. Shuhul Taaph has been consolidated as an annual event. This important event is celebrated with joy and enthusiasm and herald the event of spring in Kashmir.

I, on behalf of the Joint Management Committee (ECHBS & KECSS) and on my own behalf, wish the event a grand success.

  
*Kuldip Chogtu*  
*General Secretary*

**N.N. Vohra**

IAS (Retd.)

Former Governor - J&K



## MESSAGE

I am happy to learn that the Kashmir Education, Culture and Science Society, New Delhi (KECSS), is organizing Shuhul Taaph-2023, its annual cultural event, in mid-February this year and also bringing out a special issue of the Shuhul Taaph Magazine.

The Shuhul Taaph, which has been organized almost every year since 2009, has emerged as a most wonderful institution which reminds us of the outstanding contributions made by a small community, the Kashmiri Pandits, in almost every walk of life – academia, poetry, music, painting, sculpture, engineering, science, technology et al. Eversince Independence the many young men and women of this community who joined the various All India Services made notable contributions to their cadre states and to the country. Sadly, many of those whom I worked with and knew closely have since passed on.

I congratulate Prof. B.B. Dhar, and all in his team, for sustaining the valuable tradition of Shuhul Taaph and wish high success to the forthcoming cultural celebrations.

I send my greetings and warm good wishes to KECSS and all the wonderful men and women I worked with during the many years of my service in the erstwhile J&K State.

(N.N. Vohra)  
31st January, 2023

Prof. B.B. Dhar  
Chairman, JMC (KCHBS & KECSS)



**ARVIND KEJRIWAL**  
CHIEF MINISTER



GOVT. OF NATIONAL CAPITAL TERRITORY OF DELHI  
DELHI SECRETARIAT, I.P. ESTATE, NEW DELHI-110002  
PHONE : 23392020, 23392030

D.O. No.: osdcmi/149  
Date: 26-12-2022



## MESSAGE

I am glad to know that the **'The Kashmir Education, Culture and Science Society'** is organizing the annual **Cultural Extravaganza, Shuhul Taaph-2023** on 11<sup>th</sup> & 12<sup>th</sup> February, 2023 at KECSS Headquarter, B-36, Pamposh Enclave, New Delhi and an annual award function will be organized for honoring the eminent Kashmiri Personalities.

It gives me pleasure to know that a Special Issue Shuhul Taaph magazine is also being brought out on this occasion and the magazine would carry all Information on various welfare activities being undertaken by the KECSS. I hope that KECSS would be able to inspire and encouraging the younger generation to excel in culture, education, science and technology, medical science, arts, public services etc.

I extend my best wishes for the entire endeavour.



(ARVIND KEJRIWAL)



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## MESSAGE

**Dr. Ramesh Raina**  
**President**

I am delighted to send my warm greetings to you for your efforts to once again rise to the occasion for bringing out the special issue of Shuhul Taaph- 2023. This magazine and event has been a symbol of KP's cultural revival endeavour and I am also happy to celebrate with you as you mark this significant milestone of our times. The aim of KECSS has always been to provide a credible and respectable platform based on the scientific and socio-cultural values of our community.

Every civilized society has a set of value components based on its needs, interests, beliefs, cultural traditions and economic background. It is the inevitable duty of our institutions to impart and inculcate such values especially to the generation born and brought up outside Kashmir with no emotional connectivity with their land of ancestors. This is possible through the meaningful and effective interactions of such institutions to create a positive atmosphere for their connect.

At this time, I remember with gratitude the pioneers of KECSS who have rendered their services to the growth and development of this prestigious and respectable institution with global membership. I would also like to appreciate the efforts which have been taken by its current management in its making.

This is not only an occasion to look back with gratitude for all that our God has done for us but also to look forward with renewed vision and revived commitment to the work that lies ahead. May the time of its release be a fruitful and meaningful one to take up new responsibilities in order to carry out the duties towards our society.

I wish the management Committee members of Shuhul Taaph-2023 all the success.

**Dr. Ramesh Raina**

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## **Rnk Bamezai**

*Former Professor & Dean, JNU*

*Former Vice Chancellor, SMVDU, J&K*

*Former Hon. Director, DSPH, IoE, DU*



## **MESSAGE**

Shuhul Taaph, a voice of KECSS for the Good of the Community, has worked relentlessly and with diverse challenges for the past several decades. Through its events and the publication of Shuhul Taaph, KECSS has kept the Kashmiri tradition and culture alive.

Through Socio-Scientific-Cultural festivities, KECSS has been successful in creating solidarity and civic pride and enhanced confidence by bringing together the members of the community. Proceedings of the seminars and conferences organized on varied topics, such as 'Kashmiri contributions to knowledge and world peace', 'Evolution of Kashmiri society', 'Kashmir ecology and environment', 'Science & Kashmir heritage', 'Future of Kashmiri Pandits', 'Lal Ded-Kashmiri-Saint-Poetess' were published. 'KECSS Award', given to the achievers in Science & Technology, Art-Literature & Culture, Education and Societal Service, has been a seminal contribution and a celebratory annual event.

Recognizing achievements and talent and encouraging seniors and juniors in the Kashmiri community is setting a tone for healthy competition to receive the honour bestowed by KECSS. Many such awardees received Padma Award after they were felicitated by KECSS. Lal-Ded Centre of KECSS has turned out to be a Hub of gatherings and discussion. Possibility of connecting several Nodes within and outside the country to this Hub provides a huge potential in the interest of the community. Thus, KECSS is an important Nerve Centre of Kashmir culture and Heritage, playing a critical role in its perseverance; and also in bringing Valley's cuisine, culture and heritage to Delhi. It continues to do so under the leadership of Professor BB Dhar, the past President of the organization and the Chairman of the Joint Management Committee. Contribution of the functionaries of KECSS from time to time has aided in its successful sustenance and growth.

Need for a visionary leadership to bring convergence of dissipated 'individual or group' energies and strengths and establishing institutions of eminence in futuristic areas would position the community in an orbit of importance, despite small numbers.

Efforts of KECSS should be lauded for steering the community during 'exodus' and now COVID-19 pandemic by providing 'Shuhul' touch to 'Taaph' manifested experiences of the past.

Wishing the Community brothers and sisters, the KECSS, and the event of Shuhul Taaph the best in their endeavors.

**Rameshwar NK Bamezai**

शिखा राय  
Shikha Roy



अध्यक्षा, स्थायी समिति  
दक्षिणी दिल्ली नगर निगम  
Chairperson, Standing Committee  
South Delhi Municipal Corporation



## MESSAGE

24-01-2023

I am glad to know that the Kashmir Education, Culture and Science Society (KECSS), New Delhi is organizing "SHUHUL TAAPH - 2023" on 11th & 12th February 2023 at Lal Ded Centre, Pamposh Enclave, New Delhi.

KECSS-founded in 1967 - works towards preserving and sustaining the Kashmiri language, tradition and heritage in the past years' SHUHUL TAAPH was remarkable in its showcasing the vastness and breadth of Kashmiri culture and tradition.

I am sure that this year's festival too, like in the past years is going to promote Kashmiri heritage and language.

I sincerely compliment KECCS for organizing this event and wish them all success in their endeavour.

Shikha Roy  
Councillor  
Greater Kailash (Ward 173)

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Dr Sidharth Kaul  
President



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## MESSAGE

Kashmiri people are always nostalgic about their culture which is depicted in form of their dressing up, cuisine, art and they always crave for it through their folklore, mythology and costumes. Their reflections can be found in social practices and in the form of traditional forms of social organizations.

SHUHUL TAAPH magazine can be made a forum to intricate these values in our ethos. How unfortunate it is that having a well-defined Sharda language we have to take the help of other languages to express our ideas in the Kashmiri language. Very few present Kashmiri Pandits can read our Janam Patri (Jatuk in Kashmiri language) written by our ancestors. Why this situation? We need to work towards Sharda language being taught in relevant forums to bridge the gap. The purpose of our education is not to get a professional degree but to teach Kashmiri people our values which are lost in the current scenario. Our magazine can become one of the platforms where this work can be taken to make people aware of these values for which all of us can contribute.

Our valley is full of natural resources where water is abundant. Our water bodies are world famous. Our water towers of the world in the form of high-altitude lakes like Gangbal, Tarsar-Marsar, Kausarnag to name a few, give different dimensions to our valley. Dal lake is the Centre of attraction. Manasbal and Wular are unique. Though we are rich in nature, our water bodies are shrinking in size because of encroachment, unwise practices and human greed. Our efforts in the last four decades are not enough to manage these fragile ecosystems. We need to develop a mechanism for the sustainability of these assets given by nature. Our state, central Government and relevant NGOs must be persuaded to preserve our cultural heritage. Our organisation Wetlands International South Asia (WISA) uses a mix of approaches, including technical knowledge, policy dialogue and field demonstrations for addressing various issues related to wetland conservation and management of water bodies. We must emphasise on our cultural interlinkages in management practices to keep our natural resources intact so that they are passed on to our future generations in a more meaningful manner.

I would request KECSS to publish SHUHULTAAPH twice a year to make it more popular. All Kashmiri Baradari can contribute to its progress. This magazine can take up pertinent topics of our cultural heritage to discuss, debate, analyse and scrutinise. I wish KECSS and SHUHULTAAPH a very bright future for years to come. We must help it reach much higher for a better climb. A rung of the ladder was never made to rest on but to hold others' feet so that they may rise higher. I extend my best wishes for the endeavour.

A handwritten signature in black ink, appearing to be "Dr. Sidharth Kaul".

Dr Sidharth Kaul  
President

**Prof. Ashok Koul**  
*Emeritus Professor of Sociology*  
*Banaras Hindu University*  
*Varanasi -210005*

February 11, 2023



## MESSAGE

**Ashok Kaul**  
**PhD**  
*IIAS Fellow at Baden-Baden (Germany)*  
*& Emeritus Professor in Sociology at Banaras Hindu University*

The COVID-19 has gone, but last two years were a world of 'waste and wonder'. Thirty years ago, we too had undergone a social political metamorphosis that uprooted us from our genesis. We wept individually. for it remained unnoticed in collective consciousness of humankind. Our loss was a colossal loss. It was a loss not only of human lives, but a break in our historical continuum. Who could have imagined that we could regain ourselves, if not in full measure, but substantially to pick up those lost threads of our collective existence? The credit goes to all. Each one of our community has played its role in overcoming that schism created by the displacement. However, our heartfelt gratitude to all those men and women of wisdom, a few of them we have lost; who with their professional administrative and intellectual acumen have created an institution of KECSS, in the heart of national capital. It is an institution that reflects our accumulative knowledge in shaping the holistic worldview of humanity. It recognizes our contributions in arts, science and literature of past and present that has capacity to rebuild the holistic literary and scientific capital, for the good of humankind.

Shuhul Taaph' is a three-day academic -cultural event of celebrations and recognitions. The heat of plains cannot be mild, but serene shade of the valley makes this February festival, tranquil in essence, full of hope and promise .Over the years, it has been a display of vision with grace and passion with devotion, which only can be appreciated and experienced through participatory gratification. After all, the organizers have undertaken this human project to recreate the spiritual and scientific capital, so that our civilization journeying is linear, grasping its utmost potential.

The Organizers deserve our appreciations and I wish it all success.

January 19, 20

  
**Ashok Kaul**





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### MESSAGE

Having restarted the publication of Shuhul Taaph towards the end of the last year, I am happy that the Editorial Team has decided to bring out a special issue on the occasion of the much awaited Shuhul Taaph event being organized by Kashmir Education Culture Science Society (KECSS). The magazine and the event will once again show case the academic, religious and social contours of Kashmiri Pandit Society through writings of various scholars in the magazine and through practical presentation of music, dance etc in the ensuing event. This event will also bring to light the contributions of our community members by felicitating them with coveted KECSS award.

KECSS is one such organization, with which I have been associated in various ways for many years, that has brought in science component along with culture and education to highlight the curiosity driven and logic based approaches of our ages and scholars to understand the creation of the universe and the nature of the creator. To understand and recommend the various practical ways, as for example given in Vigyan Bhairav by Mahamaheswar Abhinavagupta, to reach the super consciousness state and to realize the nature of the creator within one self. Though the objectives of this society are broad based yet the past and the present leaders are making every effort to fulfil these and stay relevant in the changing societal order and expanding aspiration. After our exodus many other groups have also come up to keep our young alive to our language and culture, however, I feel KECSS has been and now can play even bigger and impactful role through magazine like Shuhul Taaph, as also be conducting various programs for younger groups and that too more frequently and intensely.

My greeting and congratulations to the Team Shuhul Taaph and the office bearers of KECSS and Kashmiri Group Housing Society, Pamposh Enclave, New Delhi for bringing out this special issue and keeping up with their activities for the benefit of the community.

Sudhir K. Sopory, Professor

SERB Distinguished Fellow and Senior Emeritus Scientist

ICGEB

Former: Vice Chancellor, Jawaharlal Nehru University, New Delhi

Group Leader and Director, ICGEB

**SAURABH BHARADWAJ**

MLA: Greater Kailash



**CHAIRMAN: Committee of Privileges**

**Delhi Legislative Assembly**

**VICE CHAIRMAN: Delhi Jal Board**



## MESSAGE

It gives me immense pleasure and pride that I am writing this message to express my appreciation and gratitude towards **The Kashmir Education, Culture and Science Society (KECSS)**.

KECSS's annual extravaganza **Shuhul Taaph – 2023** is being organized from **11<sup>th</sup> -12<sup>th</sup> February 2023** at the KECSS Headquarters, B-36, Pamposh Enclave, New Delhi - 110048 will yet again be a step towards exhibiting, celebrating & preserving the culture by bringing people together.

I also understand that KECSS is celebrating Kashmiriath and spreading its warmth like sunshine by publishing Shuhul Taaph Magazine, organizing events, and annual awards honoring eminent Kashmiri Personalities in the field of Culture, Education, Science and Technology, Arts, and Public Services. I take this opportunity to congratulate all the awardees, participants, contributors, volunteers & team members. Such events bind us as a nation, and I like to congratulate and appreciate the society for all the hard work and efforts they have been putting into it since 2009.

The rich cultural content that will be displayed over 2-days by the group of artists from Jammu & Kashmir and NCR-DELHI depicting various facets of our culture, traditions, language, folk music, and related items while being a great platform will also serve as a source of knowledge & inspiration for our future generations.

**Warm Regards**



**SAURABH BHARADWAJ**

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The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**Distinguished KECSS Award -2023**

on

**Mr. Ashok Ogra**

*For his outstanding contributions in the field of Media and Education*



Mr. Ashok Ogra is a noted Media Professional and Educationist. He has over 45 years of experience of working in senior positions across media platforms, Print, Broadcasting and Education. He is Advisor (Mass Communication) of Apeejay Education Society. He also worked as Director, Apeejay Institute of Mass Communication – that has figured among 'Top 10 Media Institutes of India'. Mr. Ogra started his career as a freelance journalist writing features for leading publications: Hindustan Times, Indian Express, Illustrated Weekly, Economic & Political Weekly, Mainstream, India Today etc. He joined 'The Tribune' in 1977.

In 1978 he was selected Producer (News & Current Affairs) – first at Doordarshan Srinagar and later transferred to Delhi Doordarshan newsroom. During this period he produced news shows and several features including THE MISSION OF SCINECE that won him an award. He also accompanied the then President and the then Prime Minister as part of their visits to foreign countries and also covered the Festival of India held in London in March 1982. He has the distinction of producing the first feature on India's expedition to Antarctica in 1982.

In 1995 he resigned from the government service and became a senior member of the start-up team that launched Discovery Channel and Animal Planet (joint venture between Discovery Channel & BBC) in 1998 where he worked as Vice President (in charge of entire South Asia region). During his tenure, both Discovery Channel and Animal Planet emerged as most reputed media brands in the entire region. He also taught at the reputed Film & TV Institute, Pune. Mr. Ogra is a member of various Film Festivals including Indian National Film Festivals, Organization and Universities such as Member of the Board of Studies, MCRC, Jamia Milia Islamia, Member of the Executive Committee, Central University of Jammu, Member of Indian Advisory Group of UKIERI (UK). He has been a Resource Person for Asia-Pacific Institute for Broadcasting Development, Film & TV Institute, Pune, Indian Institute of Mass Communication, Delhi.

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2023 to Mr. Ashok Ogra for his outstanding contributions in the field of Media & Education.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

New Delhi, February 11, 2023







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**Distinguished KECSS Award -2023**

on

**Dr. Opendar Koul**

*For his outstanding contributions in the field of Agricultural Sciences*



Dr. Opendar Koul, a Fellow of the National Academy of Agricultural Sciences and the Indian Academy of Entomology, is an insect toxicologist/physiologist/chemical ecologist and is currently the Director of the Insect Biopesticide Research Centre, Jalandhar, India. He is also an Adjunct Professor at the Faculty of Science, Kasetsart University, Bangkok, Thailand. After obtaining PhD in 1975, he joined the Regional Research Laboratory (CSIR), Jammu and became the Senior Group Leader of Entomology at Maiti-Chem Research Centre, Vadodara, India (1980-1988). He has been a visiting scientist at the University of Kanazawa, Japan (1985-1986); the University of British Columbia, Canada (1988-1992), and the Institute of Plant Protection, Poznan, Poland (2001), and also UNIDO Expert Biopesticides, Kunming, China (2006), CIS-UNIDO Consultant, Biopesticide Expert Group, Nigeria (2007), Biopesticide Expert, Asia Botanical Meeting, Tsukuba University, Tsukuba, Japan (2009); Visiting Professor, Kasetsart University, Thailand (2009). Member External Advisory Board (NDAPT Net Work for African, Caribbean and Pacific Group of States, European Development Fund), NRJ, UK, 2009 – 2013. Member External Advisory Board, ACP European Union Project, Belgium, 2013 to 2018. Editor-in-Chief, Biopesticides International, 2005 to date. Associate Editor, Industrial Crops and Products, 2014 to 2018. Editor-in-Chief, Industrial Crops and Products, 2018 to date.

Dr. Koul is ranked among the top 2% of scientists from India [all fields] by independent Stanford University Global Study 2020 and ranked among the top 2% of scientists for research contribution in Thailand as Adjunct Professor [all fields] by independent Stanford University Global Study 2021.

His extensive research experience concerns insect-plant interactions, spanning toxicological, physiological and agricultural aspects. Honoured with an Indian National Science Academy medal (INSA); The Kothari Scientific Research Institute award, the KEC Science Society award for outstanding contribution in the field of Insect Toxicology, Physiology, and Biotechnology; Recognition Award of National Academy of Agricultural Sciences for the Biennium 2003-2004 for outstanding contribution to Plant Protection, Prof. R. C. Saxena Memorial Medal, Entomological Research Association, Maharana Pratap University of Agriculture and Technology, Udaipur, 2009 for exceptional research in Applied Entomology and P. P. Singhal Memorial Award from P. I. Industries, India in Entomological Sciences, 2010. He has authored over 250 research papers and articles and is the author/editor of 20 books related to biopesticides, biotechnology and nanotechnology. Dr. Koul is on the panel of experts in many committees and leading International and National journals.

Dr. Opendar Koul is the Editor-in-Chief of Industrial Crops and Products, Biopesticides International, Annals of Entomology and also the Director of Insect Biopesticide Research Centre, Jalandhar.

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished  
KECSS Award-2023 to Dr. Opendar Koul for his outstanding contributions  
in the field of Science in general and Agricultural Science in particular.*

*B.B. Dhar*

Prof. B. B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R. K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

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

**Distinguished KECSS Award -2023**

*on*

**Prof. Mir Imtiyaz**

*For his outstanding contributions in the field of Art & Painting*



Prof. Imtiyaz is a Painter, Sculptor, Actor, Director, Writer and Social Worker. He studied at the College of Art, Delhi University. He designed the Diploma course in Calligraphy for the National Council for Promotion of Urdu Language, New Delhi. He is the UGC nominee on the Advisory Committee for the Special Assistance Program on "Visual Culture, Post colonialist and Globalization"

Prof. Imtiyaz has several exhibitions to his credit including participation in the J&K Art & Cultural Academy from 1982 - till date, Chandigarh Drawing Exhibition, Collection Exhibition by National Gallery of Modern Art, New Delhi, at Srinagar, "Show 87" in collaboration with Deptt. Of Mass Communication At University Campus of Kashmir. National Exhibitions held by Lalit Kala Academy New Delhi, "Group Six Exhibition", New Delhi, SOLUTIONS 20 an Exhibition by Delhi Art Society.

2016: Annual Exhibition & Artist Camp KECSS and many more.

He is a member of several organizations and Committees including Member Expert and Chair for HRD Ministry for foreign scholarships, New Delhi, subject Expert for the Department of Higher Education, Himachal Pradesh, Member expert /VC nominee for Admission MCRC Jamia Millia Islamia, New Delhi, Member of Moderation committee, VC Nominee Faculty of Fine Arts

Judge & Expert for Kendriya Vidyalyaya Sanghathan for regional level art Exhibition, New Delhi, Curator and Coordinator for DIORAMA, International Film Festival & Market New Delhi.

He has been invited to participate in many events such as Selected Participation in Second, Biennial of Contemporary Indian Art, Bharat Bhawan Bhopal, Exhibition at The Embassy of Republic of Bulgaria By Boris Georgiev Art Club, Attended a theatre workshop at Srinagar as Director & Expert, organized by IPTA & Valley Films.

Published work in the quarterly magazine MIRAAS reflecting the culture and heritage of Kashmir, KASHMIR INSIGHT the socio cultural and political magazine of J&K, Newsletter journal, for LALDED CENTER New Delhi, Reviews in leading National News Papers like, Times of India, Hindustan Times, The Statesman and others.

He has organized several Camps and Workshops, to name a few are All India Sculptors Camp at Kud, organized by Academy of Art & Culture J&K, DARKNESS AT NOON (An Art Workshop at Father Angel's School, New Delhi), Workshop at Tihar Jail, New Delhi. Scripted and Directed play with Jail Inmates, National Sculptor's camp kilogram at Chandigarh by NZCC etc. He has been actively associated with the Art Exhibition of KECSS Shuhul Taaph.

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished  
KECSS Award-2023 to Prof. Mir Imtiyaz for his outstanding contributions in the  
field of Art & Painting*

*B.B. Dhar*

**Prof. B.B. Dhar**

*Chairman,*

**JMC, KECSS**

*R.K. Bhan*

**R.K. Bhan**

*President,*

**KECSS**

*Kuldip Chogtu*

**Kuldip Chogtu**

*Gen. Secretary,*

**JMC, KECSS**

*New Delhi, February 11, 2023*







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

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

**Distinguished KECSS Award -2023**

*on*

**Dr. Manoj Kumar Bhat**

*For his outstanding contributions in the field of Science*



*Dr. Bhat is the DBT Distinguished Scientist & Former Director National Centre for Cell Science. His other professional experience includes Honorary Scientist, (April - Sept 2022), National Centre for Cell Science, Pune, Director (June 2019 – Jan 2022) National Centre for Cell Science, Pune, Scientist G, (2013 to 2019), National Centre for Cell Science, Pune, Scientist F, (2008 to 2013) National Centre for Cell Science, Pune, Scientist E, (2004 to 2008), National Centre for Cell Science, Pune, Scientist D, 1998 to 2004, National Centre for Cell Science, Pune etc. Dr. Bhat did his Ph.D. Biochemistry, 1992, University of Mysore, India Thesis: "Studies on Snake Venom Toxins and their Detoxification by Active Plant Components"*

*Dr. Bhat has several honors and Awards to his credit including Government of India National Merit Scholarship, 1983, Junior Research Fellowship, Indian Council of Medical research and University Grants Commission, (1986-87) Senior Research Fellowship, University Grants Commission, India, (1990), Fogarty International Research Fellow, (1993-1998), NCI, NIH, USA. He was nominated for Training Program on R&D Project Management, 20-24th September 2010, Human Resource Development Centre, Central Government Enclave, Ghaziabad, U.P, Fellow, The National Academy of Sciences, India, 2011 He was nominated for DST supported Khorana Program Technology Transfer Course 2012 under IUSSTF (University of Wisconsin 14/15 July-28/29 July 2012) He was Member, Animal Sciences & Biotechnology RC, CSIR, New Delhi (2019- ), Member, National Biotechnology Development Strategy (NBDS) 2021-25, Committee Member: DBT-RA Program (2021- ), Committee Member- DBT- RRSEP Program (2021) Committee Member (RAP\_SAC/GB): NII- New Delhi, (2021-2023), Committee Member(SAC-RAP): RCB, Faridabad and RGC, Trivandrum.*

*He is a member of Member, Molecular Immunology Forum (India), Indian Association for Cancer Research and Indian Society of Cell Biology. His Institutional and Academic involvements include Dean (Academics) (Up to June 2019), Chairman, Academic Advisory Committee (up to June 2019), Chairman, Technical and Purchase Committee (Upto June 2019), Chairman Institutional Animal Ethics Committee (IAEC), Chairman, Academic Affairs Committee.*

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished  
KECSS Award 2023 to Dr. Manoj Kumar Bhat for his outstanding  
contributions in the field of Science.*

*B.B. Dhar*

*Prof. B.B. Dhar*

*Chairman,*

*JMC, KECSS*

*R.K. Bhan*

*R.K. Bhan*

*President,*

*KECSS*

*Kuldip Chogtu*

*Kuldip Chogtu*

*Gen. Secretary,*

*JMC, KECSS*

*New Delhi, February 11, 2023*







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

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

**KECSS Life Time Achievement Award-2023**

*on*

**Mr. Ashok Bhan**

*For his outstanding contributions in the field of Legal Services & Social Activities*



*Ashok Bhan is a practicing Senior Advocate with extensive experience in arguing complex cases before the Supreme Court of India, all High Courts and various other courts in the country. He is a distinguished member of the Supreme Court Bar Association and is a well-recognized Arbitrator in the country.*

*In his 40 years of legal practice, he has been representing various Indian and multinational clients in both civil and criminal cases before various courts and tribunals in India. A significant part of his practice has been advising and representing clients in shareholder disputes, commercial disputes, insolvency and winding up matters. In his early years of practice, he was appointed as Public Prosecutor by the Government of New Delhi to conduct all its criminal matters before the Delhi High Court. Besides, he is regularly appointed as a mediator and an arbitrator in various commercial disputes of construction companies. He has represented the CBI, ED and other investigators in high profile matters. He is regularly briefed by the leading law firms and solicitor firms in the country and appears for their cases in the Supreme Court of India, Arbitral Tribunal and other High Courts of the country. Mr. Bhan has, in the past, held very important positions in the legal field including being appointed as Special Public Prosecutor by the Central Bureau of Investigation (CBI) for important high profile political corruption cases against tall political leaders in the country. He has also been elected as senior executive member of the Supreme Court Bar Association for many years. He is also a chamber door tenant with a leading law Chamber in London.*

*He has represented the Republic of India as an International law expert along with a Parliamentary delegation, to UN General Assembly 2008 session. He was the first non-parliamentarian representative in the UN General Assembly to urge the global community on the issue of cross-border terrorism in the South East Asia. Mr. Bhan is well recognized as a Track-II diplomat and expert on geo-political conflict resolutions. He has represented various parties including the Republic of India at the United Nation Human Rights Commission in Geneva for several years. He is also a distinguished fellow with United Services of India (USI), a strategic think tank for Armed forces on Geo-political affairs in India. He is chairman of a think tank-Kashmir (policy and strategy) Group. On the Constitution Day, he was felicitated by Chief Justice Of India Justice DY Chandrachud for his professional achievements, excellence and Seniority. Mr. Ashok Bhan is also a regular columnist and a public speaker. He regularly speaks at various Universities and writes a column in some daily publications including Indian Express, Sunday Guardian, JK dailies etc.*

*The Kashmir Education, Culture and Science Society feels proud to present the  
KECSS Life Time Achievement Award-2023 to Mr. Ashok Bhan for his  
outstanding contributions in the field of Legal Services & Social Activities.*

*B.B. Dhar*

*Prof. B.B. Dhar*

*Chairman,*

*JMC, KECSS*

*R.K. Bhan*

*R.K. Bhan*

*President,*

*KECSS*

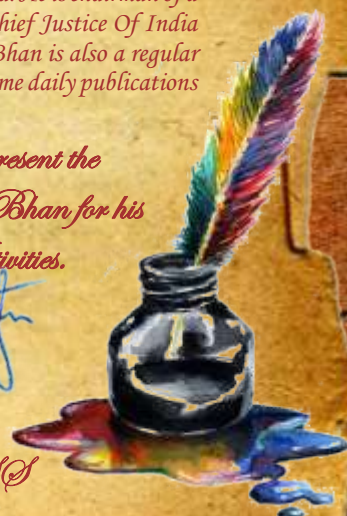
*Kuldip Chogtu*

*Kuldip Chogtu*

*Gen. Secretary,*

*JMC, KECSS*

*New Delhi, February 11, 2023*







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

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

**KECSS Life Time Achievement Award-2023**

*on*

**Mr. Moti Lal Pandit**



*For his outstanding contributions in the field of English Literature and Language.*

Mr. Moti Lal Pandit had a bright academic career at the erstwhile University of Jammu and Kashmir, Srinagar (1952-58) and of teaching (1959-90) he also guided research at the M.Phil and Ph.D. levels. It was at the age of twenty-two, that he started teaching at the Post-graduate Department of English at his alma mater. During thirty-one years of teaching there, he introduced and taught a new course in English literature of the Commonwealth countries. From 1991 to 1997, he worked as a Visiting Faculty in the Editorial Cell of the School of Humanities at the Indira Gandhi National Open University, New Delhi, where he also wrote teaching materials of the Master's level courses including lectures on T.S. Eliot, Raja Rao, Dina Nat6h Nadim and Padma Sachdev.

His areas of specialization are Indian and Commonwealth literatures, British Drama, English Romantic Poetry and Distance Education. Apart from attending many national literary gatherings, he made presentations at international conferences in London (1984) and Singapore (1986).

He is a Life Member of the Literary Criterion Centre, Mysore, and the Indian Association for Canadian Studies.

His book, *New Commonwealth Writing: A Critical Response* was published in 1996. Additionally, he has been an active member of the KECSS for the last thirty years.

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished  
KECSS Life Time Achievement Award-2023 to Mr. Moti Lal Pandit for his  
outstanding contributions in the field of English Literature and Language.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Life Time Achievement Award-2023**

on

**Mr. Bal Mukand Sanyasi 'Vaishnavi'**  
(Known by his Pen Name: Bal Krishan Sanyasi)

*For his outstanding contributions in the field of Kashmiri Literature*



Mr. Bal Mukand Vaishnavi (known as Bal Krishan Sanyasi) is a well-known author. He has to his credit several publications such as a collection of Kashmiri Poems entitled *SHREH TA VEH* (2004), a collection of Kashmiri Poems entitled *GHAH TA GHATA* (2014) *CHRONICLES OF KASHMIR- BIOGRAPHY OF A LEADER* (2021), *A RESEARCH ORIENTED BOOK IN KASHMIRI LANGUAGE ON VARIOUS ASPECTS OF KASHMIRI LITERATURE TITLED SONCHI SODUR* (2022), An Opera in Kashmiri Language *HEEMAL NAGIRAI* which was staged in *SHUHUL TAAPH* program in the year 2016 in New Delhi.

Two research papers in the year 2008 and 2013 namely *THOUGHT AND THOUGHTFUL, SPIRITUALITY IN ACTION* and *PSYCHO SPIRITUAL JOURNEY AND THE THREE DICTUMS* were published in reputed journals in India.

He has to his credit several awards, to name a few of these are Best Patriotic Poem of the year Award of 1971 by Rashtra Bhasha Prachar Samiti Vardha, Yuva Vani Aakashvaani Kashmir Award (1977), Saraswati SAMMAN Awarded by Jammu and Kashmir Vichar Manch New Delhi (2005), Bhagawaan Gopinath Award by Bhagawaan Gopinath Foundation New Delhi (2012), Master Zinda Koul Award (2018) by RMK Arts and Research Foundation Jammu, Gulistaan Media Award (KHLATAY GULISTAAN 2018).

He represented Kashmiri Language in the National Symposium of poets held by Aakashvaani New Delhi in Varanasi (UP) in the year 2011. He is presently functions as the Expert Commity Member for the Kashmiri Language in Research Oriented Works of the Ministry of Culture Government of India.

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished  
KECSS Life Time Achievement Award-2023 to Mr. Bal Mukand Vaishnavi  
(Bal Krishan Sanyasi) for his outstanding contributions in the field of Kashmiri Literature.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

New Delhi, February 11, 2023







**The Kashmir Education, Culture and Science Society (Regd.)**  
**New Delhi**

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

**KECSS Life Time Achievement Award-2023**

*on*

**Prof. Neerja Tikku**



*For her outstanding contributions in the field of Architecture and Community Services.*

*Prof Neerja Tikku is Bachelor of Architecture and Masters in Town & Country Planning, both from the School of Planning & Architecture (SPA) New Delhi. She retired in 2016 after Heading Department of Architecture & Industrial Design at School of Planning (SPA) New Delhi.*

*She actively worked for the cause of Kashmiri Pandits ethnic cleansing and was Vice President of Panun Kashmir. She was sent along with other 4 members of Panun Kashmir by GOI led by the BJP Govt headed by the then PM Sh Atal Bihari Vajpayee to present the case of Kashmiri Pandits at the International Human Rights Conference at Hague Netherlands, where against the false propaganda of anti-India Kashmiri sponsored by Pakistan, she successfully made the whole international community present there aware of and opened their eyes of the plight of the community who were not aware of the facts.*

*She has attended as a panelist in various TV debates on the above issue. She was also nominated by the US agency and participated at Nepal on Women's issues in South East Asian countries. Voluntarily she designed the existing Community Centre and was involved in the execution of the project where community enjoys benefit of the Lalded Centre. She has also written following two books - 1 Repositioning of Waterfronts, 2 Theory of Settlements which has been published and available for sale at Amazon. The second book has been kept at the US Congress Library & Library of the Indian Parliament. She is now working on 3rd book "Wooden Houses of Kashmir"*

*Prof. Neerja Tikku was associated with the design and development of KECSS Convention Centre at Pamposh Enclave in a very active way.*

*Besides she gave a presentation on women's safety at Bangkok and in India & is available on U Tube as well*

*The Kashmir Education, Culture and Science Society feels proud to present the distinguished  
 KECSS Life Time Achievement Award-2023 to Prof. Neerja Tikku for her  
 outstanding contributions in the field of Architecture and Community Service.*

*B.B. Dhar*

*Prof. B.B. Dhar*

*Chairman,*

*JMC, KECSS*

*R.K. Bhan*

*R.K. Bhan*

*President,*

*KECSS*

*Kuldip Chogtu*

*Kuldip Chogtu*

*Gen. Secretary,*

*JMC, KECSS*

*New Delhi, February 11, 2023*







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

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

**KECSS Life Time Achievement Award-2023**

*on*

**Mr. Deepak Kumar Budki**

*For his outstanding contributions in the field of  
Literature in general and Urdu Literature in particular*



Mr. Deepak Budki did his M Sc (Botany), B Ed (Kashmir Univ); Adib-e-Mahir (Jamia Urdu Aligarh); Graduate, National Defence College, New Delhi; Associate, Insurance Institute of India, Mumbai. Mr. Budki has made a significant impact on both the professional and literary worlds. Mr. Budki started his career with J&K Handicrafts (S&E) Corporation as Manager and later served as Statistical & Review Officer. In 1976, he joined the Indian Postal Services, where he served for 40 years. During his tenure, he served in various senior positions, including Sr. Supdt Pos, Director, PMG, and Chief Postmaster General. Deepak faced many challenges in the state of J&K, which was facing the worst form of terrorism. Despite these challenges, he ensured that postal services were brought back on track in a short time. One of Deepak's significant contributions was his role as Director Postal Life Insurance from 1992 to 1995. During this time, he opened a Rs 50,000 crore Rural Insurance market for the Department of Posts by presenting the case before the Malhotra Committee of Reforms in the Insurance sector. He also brought about many changes in policy and procedures in Postal Life Insurance.

Mr. Budki is also an accomplished writer, having established himself as an eminent Urdu short-story and novel writer, autobiographer, critic, and researcher. He has published more than 160 short stories in Urdu in India, Pakistan, and other European countries, and has written over 250 critical essays and book reviews. He is the author of two research-based books on -Muslim Short-story writers of India and Krishan Chander. Some of his works have been broadcast on AIR Kashmir & Urdu Service, New Delhi, and televised on Doordarshan, Kashmir. Mr. Budki has several Awards and Honours to his credit.

*The Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2023 to Mr. Deepak Kumar Budki for his outstanding contributions in the field of Literature in general and Urdu Literature in particular.*

*B.B. Dhar*

*Prof. B.B. Dhar*

*Chairman,*

*JMC, KECSS*

*R.K. Bhan*

*R.K. Bhan*

*President,*

*KECSS*

*Kuldip Chogtu*

*Kuldip Chogtu*

*Gen. Secretary,*

*JMC, KECSS*

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Award of Honour -2023**

on

**Mr. Dileep Raina**

*For his outstanding contributions in the field of Music*



Dileep Raina did his M.S.(Chem) followed by MBA-(Marketing & Finance) in 1978. He is a veteran in the global paper industry and started his career as Management Trainee with the Indian paper manufacturing giant BILT group, currently known as Avantha group. He was involved in their upcoming overseas paper projects in South East Asia in the field of paper, glass and textiles. Subsequently he joined the German Multinational Voith Group which is the global leaders in the field of Paper Machines and related accessories. As their Regional Head (Asia & Eastern Europe) he was instrumental in opening up new markets in neighboring countries of the Indian Sub-continent, Eastern Europe and South East Asia. He finally settled his career with an Austrian Multinational which is a global player in the field of Engineered Technical Fabrics, Machines and Chemicals for Paper Industry. In his capacity as its President, apart from steering the company to a commanding position in India he also created its footprints in over 25 countries in South East Asia, Asia Pacific, Middle East, Eastern Europe, Africa and South America. Today, Mr. Raina is a regular and well-known speaker in the Paper Industry seminars and conducted regular training workshops etc.

Mr. Raina is a keen theatre and music enthusiast. Since his interests had taken a back seat during his career and the required extensive global travelling, He did not extend his retirement and instead plunged into his passion wholeheartedly. He is now a respected, popular and well-known singer in NCR music circles. Despite any formal music training Raina instinctively plays many musical instruments like Bansuri, Harmonium, Keyboards, Harmonica etc. Recently in Shuhul Taph-1 organized by the KECSS he spearheaded the show conducting a full music evening on his own along with amateur singers of Pamposh Enclave.

*The Kashmir Education, Culture and Science Society feels proud to present the  
KECSS Award of Honour-2023 to Mr. Dileep Raina for his outstanding  
contributions in the field of Light Music.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Award of Honour-2023**

on

**Mr. Dileep Kumar Mattoo**

*For his outstanding contributions in the field of  
Social Services in general and Community in particular.*



Dileep Kumar Mattoo is a civil engineer by profession. The first project executed was Jammu Kashmir High Court Building near Civil Secretariat Srinagar. He worked for some private companies in Srinagar till 1988, then joined the state PWD as junior engineer. Immediately after displacement in 1990 worked for National Aluminum Company Limited (NALCO), at the Daman Jori, Koraput Bauxite Ore production unit Orissa. He retired from State services in May 2022. Presently he is doing product consultancy, supply and services of construction chemicals in and around NCR. Have got an expertise on Concrete structures design, construction, maintenance and refurbishing.

Have been associated with Jammu Kashmir Vichar Manch from 2005. The association is purely for rendering a meaningful service to the community in exile. From 2013 to 2018 he worked as Treasurer and 2018 onwards till now he has been fortunate enough to lead the team JKVM as president.

Preserving, propagating and promoting the Kashmiri culture among the gen next has been the main area of his work. In past few years, he has been trying for the active participation of youth and women in conceiving and conducting these programmes. He has tried to provide a helping hand and relief in the recent pandemic, "Covid 19" in person as well as on the organizational level. He has been working relentlessly for connecting, educating and committing the youth to their roots and claiming our mother land. He has tried to connect the major organizations of Kashmiri Pandits in the NCR to represent the community with one voice and render some meaningful services to the community.

*The Kashmir Education, Culture and Science Society feels proud to present the KECSS Award of  
Honour-2023 to Mr. Dileep Kumar Mattoo for his outstanding contributions in the field of Social  
Services in general and Community in particular.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

JMC, KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

New Delhi, February 11, 2023







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

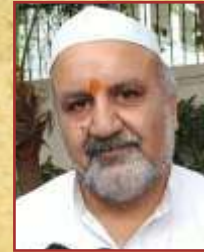
*The Kashmir Education, Culture and Science Society  
is pleased to confer the*

**KECSS Award of Honour-2023**

*on*

**Mr. Ravinder Pandita**

*For his outstanding contributions in the field of Heritage Exploration*



*Mr. Ravinder Pandita is a Civil Engineering Graduate from NIT, Srinagar, Kashmir with PG Diploma in Business Administration & Industrial Relations.*

*He is the Chairman and Founder of Save Sharda Committee Kashmir (Regd.), a pressure group for re-opening of Sharda Pilgrimage in PoK, to bring amendment to LoC permit for facilitation of pilgrimages on both sides of LoC for pilgrims. He is an activist on reclamation and renovation of 15 temples in the Valley that are running 24X7 presently. He was the anchor for AIR Srinagar and Doordarshan Srinagar on Sports and an approved hockey commentator for Doordarshan. He was Sports journalist for Daily Kashmir Times, Sportstar magazine (The Hindu group), The Sun tabloid (Tej group), Daily Srinagar times and later with other national dailies.*

*Mr. Pandita Founded the first monthly magazine in English along with Yash Bhasin and Ghulam Mohd. Bakshi called Jammu Panorama from Jammu. He is the recipient of the 1st Amateur Journalist awarded for journalism in J&K in the year 1991.*

*He is Member of various organizations such as KECSS, New Delhi – a cultural organization, Member of AIKS (All India Kashmiri Samaj) – a socio political organization and Member, Institution of Valuers, India & Member, Institution of Engineers (India)*

*Kashmir Education, Culture and Science Society feels proud to Honor Mr. Ravinder Pandita for his outstanding contributions in the field of Heritage Exploration.*

*B.B. Dhar*

*Prof. B.B. Dhar*

*Chairman,*

*JMC, KECSS*

*R.K. Bhan*

*R.K. Bhan*

*President,*

*KECSS*

*Kuldip Chogtu*

*Kuldip Chogtu*

*Gen. Secretary,*

*JMC, KECSS*

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSSS Award of Honour-2023**

on

**Mr. Rakesh Tikku**



*For his outstanding contributions in the field of Legal & Social Services.*

Sh. Rakesh Tikku completed his Post Graduation in Political Science from University of Delhi in 1976 and then joined the Faculty of Law, Delhi, from where he graduated in 1979. He then got enrolled as an Advocate with the Bar Council of Delhi (BCD) in 1980 and since then he has been practicing before the Hon'ble Supreme Court, High Court and various District Courts and Tribunals in Delhi. He has had the privilege of handling cases in almost all the branches of law including several important Public Interest Litigations. His immense connectivity with the cross section of legal fraternity got him elected in 2010 as a Member of the Bar Council of Delhi, a statutory body of which he also became the Chairman for nearly 2 years. As a Chairman of the BCD, he had an important role to play in the process of having the All India Bar Examination (AIBE) for all law graduates, before they could start their practice

Recognizing his professional competence and awareness, he was also designated as a Senior Advocate by the full Court of the Hon'ble High Court of New in 2011. He also had the honour of having been elected twice as the Vice President of the Delhi High Court Bar Association, which Association he now represents as a Senior Designated Member.

Mr. Tikku took up the cause of the migrants teachers from Kashmir and represented them in a Petition filed before the Hon'ble High Court of Delhi in 2012. In May 2018, the Division Bench of the Hon'ble Delhi High Court allowed the Petition and was pleased to hold that the teachers will be regularized with retrospective effect and with financial benefits, including the retiral benefits. The said order was also upheld by the Hon'ble Supreme Court in 2019.

*Kashmir Education, Culture and Science Society feels proud to confer the KECSSS  
Award of Honor on Mr. Rakesh Tikku for his outstanding contributions in the field of  
Legal and Social Services.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSSS

*R.K. Bhan*

R.K. Bhan

President,

KECSSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSSS

New Delhi, February 11, 2023







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Award of Honour-2023**

on

**Mr. Dhananjay Kaul**

*For his outstanding contributions in the field of Sufi Music*



Mr. Dhananjay Kaul obtained his training in Hindustani Classical Music in Guru Shishya Parampara from his father Pandit Shanti Chaitanya Kaul and Acharya Nirmala Arun and formal training in Tabala from Uswat Hashmer Ali Khan of Rirada Gharana Style and Specialization. He learned finer nuances of Sufiana and Ghazal Gayaki from Pt. Bhajan Sopori, renowned Santoor maestro and composer. Punjab Ang. Dhananjay specializes Punjab Ang style of singing. Apart from Khayal (Raga) singing, he also specializes in semi classical forms of Hindustani vocal music such as Thumri, Dadra, Kafi, Ghazal, Sufiana Kalam and Bhajans.

Dhananjay has also incorporated some element of Kirana Gharana into his singing as far as Raga Music is concerned. His singing is full throated and bold, with beautiful tapestry of Swaras (Musical Notes). His voice has requisite bass and Jhawari (A kind of rattle in the throat) and readiness to execute different Tana patterns. Born in Kashmir (Land of Shavait Saints and Sufis) Dhananjay's voice is cast in devotional mould and trained in Patiala Syam Chaurasi mould. The musical utterances of Dhananjay are highly embroidered.

Mr. Dhananjay has many performances to his credit. One of the most prestigious and biggest festivals of Hindustani Classical Music in the World. Classical vocal performance at Epicenter Gurgaon May 2009. Performed in Commonwealth Travel Mart at New Delhi (August 2010). NZCC concerts at Chandigarh, Punjab 1993-96. Classical and devotional concert at India Habitat Centre Delhi, based on gayaki of Punjab Ang, 2007-08 & 2009. Performed in India International Trade fair in 2011 at Delhi. Performed at Aiwan-e-Ghalib Delhi in Feb. 2014. Based on selected Ghazals of Mirza Ghalib. The concert was sponsored by ETv. Urdu and aired live. Performed in two concerts at Festival of India in June-2010, at Madrid and Valladolid, Spain. U.K concert tour August 2010, performed at Bedford University and annual Luton Mela. South Asia fraternity concerts at Lahore Pakistan April 2007. Sufiana concert at Al Jumera Madinat Dubai July 2008. Presented a Sufi Ghazal recital before an audience of 3000 delegates from all over the world.

*Kashmir Education, Culture and Science Society feels proud to confer the KECSS  
Award of Honor on Mr. Dhananjay Kaul for his outstanding contributions in  
the field of Sufi Music*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*







**The Kashmir Education, Culture and Science Society (Regd.)**

**New Delhi**

*The Kashmir Education, Culture and Science Society  
is pleased to*

## **KECSS Felicitation Award- 2023**

**Mr. Ajay Kak**

*For his outstanding contributions in Community Service*



Mr. Ajay Kak, a Textile Engineer and industrialist has a varied history of community service and providing employment to more than 900 employees, K.P's being at higher positions in his organization. He is very keen in community uplifting and well-being. Mr. Ajay Kak, Founder and promoter of Jay Pee Knit Fab Govt. recognized Star export house has many achievements and awards for the excellence in industry and for philanthropy. During COVID-19 he has been helpful to the Government and to his community in particular for providing PPT Kits and masks. So much so Government of Haryana appreciated his gesture. As per call given from the Hon'ble Chief Minister of Haryana in his official letter to the Managing Director of the Company for donating more than 1 Lakh re-usable fabric Mask in short time.

During tough and challenging times was provided with Atamnirbhar Bharat Samman for his services. He was also felicitated and honoured during year 2022 with Vaishnavi Samman at Jammu and Gaurav Samman at Kashmiri Samiti, Delhi for his commitment & services rendered to the community in particular and society in general.

He is also Chairman of Kashmiri Pandit welfare association sector-37 Faridabad. He is personally monitoring the development plan for this organisation to reach greater heights in preserving the socio cultural field.

*Kashmir Education, Culture and Science Society feels proud to Felicitate Mr. Ajay  
Kak for his outstanding contributions in the field of Community Services.*

*B.B. Dhar*

**Prof. B.B. Dhar**

*Chairman,*

**JMC, KECSS**

*R.K. Bhan*

**R.K. Bhan**

*President,*

**KECSS**

*Kuldip Chogtu*

**Kuldip Chogtu**

*Gen. Secretary,*

**JMC, KECSS**

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

The Kashmir Education, Culture and Science Society  
is pleased to

**KECSS Felicitation Award- 2023**



**Mr. Ajaz Ahmad Khan**

*For his outstanding contributions in the field of Social Service.*

Mr. Ajaz Ahmad Khan is a social worker, philanthropist, Samaritan and a peace maker. When there was turmoil and chaos in the valley due to militancy, he was awarded peace maker award by Chief of Army Staff for my endeavors in maintaining peace and prosperity.

In 2005 when our valley was hit by devastating earthquake he along with his faction worked voluntarily to help poor and destitute. Free camps were organised under his supervision to cater needs of those who were suffering badly due to earthquake. In addition to this he worked as a Covid warrior when Covid-19 was at its peak. He got many appreciation awards, certificates for his work in both the aforementioned periods.

He is the chairman of SK FOUNDATION, an NGO working under my supervision. In addition to this he is also Chairman of Chinari youth Committee, which was created by Indian Army for the welfare of karnahi Populace. Being chairman of both the associations he has been continuously engaging youth in different sports activities and therefore he is continuously striving to his capacity to keep youth away from drug menace and other social evils.

He is also a member of Sharda yarta Temple Committee, headed by Ravinder Pandita. Ravinder pandita constituted a committee in December 2021 for the construction of Sharda Temple. He was also selected as member of this committee and was assigned the job of construction of temple and Gurdwara. He has been supervising this construction process from last one year and the construction of Gurdwara was completed recently and as per the directions of Ravinder Pandita. He officially handed over Gurdwara to 6 Sangat. Construction process of Sharda temple is also in progress and 90 percent work has been completed. He is working for mass prosperity and concurrently thriving on secular mindset. He leave no stone unturned to bridge gaps between different communities, irrespective of religion, caste and creed.

*Kashmir Education, Culture and Science Society feels proud to Felicitate Mr. Ajaz  
Ahmad Khan for his outstanding contributions in the field of Social Service.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Khan*

R.K. Khan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

New Delhi, February 11, 2023







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

The Kashmir Education, Culture and Science Society  
is pleased to

## KECSS Felicitation Award- 2023

Mr. Joginder Singh

*For his outstanding contributions in the field of Social Work*



Mr. Joginder Singh is the Executive Member, Gurdwara Board, Tarboni and Sharda Yatra Temple Committee headed by Mr. Ravinder Pandita.

Mr. Singh is an active Social Worker in that area of J&K.

*Kashmir Education, Culture and Science Society feels proud to Felicitate Mr. Joginder Singh for his outstanding contributions in the field of Social Work, in multi-dimensional activities.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

JMC, KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

New Delhi, February 11, 2023







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

The Kashmir Education, Culture and Science Society  
is pleased to

**KECSS Felicitation Award- 2023**

on

**Ms. Renu Kaul Verma**



*For her outstanding contributions in the field of Journalism and Publication*

Renu Kaul Verma is a publisher with a decade of experience as a former journalist with leading newspapers like The Indian Express and Hindustan Times. She is the Founder-Director of Vitasta Publishing, which has carved out a niche for itself with high caliber show stopper books ranging from political and social issues to business and new age fiction. She has co-authored a biography on one of the most enigmatic leaders of our time, Selvi Jayalalitha. Social discrimination, Kashmir and gender inequality are issues close to her heart and she has supported and encouraged several women writers. She made her debut as publisher in 2006 with just one book, a commentary on a collection of Mahatma Gandhi's letters, provocatively titled, Brahmacharya Gandhi and his Women Associates

In 2012, Vitasta gave India another catchy title, India's Biggest Cover Up, by the investigative journalist Anuj Dhar. This book stirred a nationwide discussion on the mystery shrouding the disappearance, and possibly, the death of Netaji Subash Chandra Bose. Vitasta is acutely gender sensitive and has brought to her readers a bouquet that includes up-front titles like Menstruation Across Cultures by Nithin Sridhar, how Personal Laws in India are biased against women.

Close to the cultural roots of a diverse nation, this 500-book strong publishing house has given its readers a dozen translations from half a dozen languages including, Ramayana: A Comparative Study of Ramkathas from the Tamil original, Manhunt: Seashore Saga of the Punnappa-Vayalar Uprising from Malayalam, Jangam from the Assamese and The Mystery that is Woman from Bengali by Ashapurna Devi. Lovely fiction and non-fiction that dare the system, Vitasta dreams of bringing many more such fine books to its ever growing and flourishing readership across the world.

*Kashmir Education, Culture and Science Society feels proud to Felicitate Ms. Renu Kaul Verma for her outstanding contributions in the field of Journalism and Publication.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Young Artist Award-2023**

on

**Mr. Neeraj Bakshi**

*For his outstanding contributions in the field of Art.*



Mr. Neeraj Bakshi, is a well-known painter in Delhi and elsewhere. He did his BFA from Kashmir University and later mastered Creative water colour. His work has been extensively shown in Delhi, London, and many important Art Centers in India and abroad.

On an Inlaks Grant he worked and traveled through Masai Mara to create his well-known series of Cult of the Cat, depicting a harmonious dynamics between Man, Animal and Nature. Lately on his Senior Fellowship of The Deptt. of Culture, Govt of India he worked extensively on the elements of Mystique in Kashmir Rishi and Sufi Culture.

Mr. Bakshi has organized several one-man shows such at the Village Gallery, New Delhi, Gallery Village Market KENYA (Nairobi), Art Indus Gallery, New Delhi, Academy of Fine Arts, New Delhi, Indian Habitat Centre, New Delhi, Art Alive Gallery, New Delhi, Nvya Art Gallery, New Delhi. He also organized two-person shows in Delhi. He has participated more than 30 Group Shows in India and abroad.

Mr. Bakshi is a widely travelled person. He has travelled extensively to East Africa especially to Masai Mara and Nairobi in Kenya to study African Art as a first-hand experience also travelled to Japan, Prague, Berlin, New Zealand, U.K., Bali, Malaysia, Mauritius and many other countries.

He is a recipient of several fellowships including Creative Fund Grant, Luxembourg, Recipient of INLAKS grant, London, Fellowship for outstanding Artist, Ministry of HRD, Govt. of India. Fellowship for Senior Outstanding Artist, Ministry of HRD, Govt. of India and working on a project titled "Myth and Reality".

Mr. Bakshi has had many successful Shows in India and abroad, which were well received by both the Media and the arts lovers. He is identified among the top ten Artist of the Future by Financial Express. He is a Resource person for Painting Workshop organized by the National Gallery of Modern Art NGMA, New Delhi, A Creative Passage through Mix Media India Habitat Centre, New Delhi 2001.

*The Kashmir Education, Culture and Science Society feels proud to present the  
KECSS Young Artist Award-2023 to Mr. Neeraj Bakshi for his outstanding  
contributions in the field of Art.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*







The Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Budding Artist Award-2023**

on

**Mrs. Deep Shalini (Raina)**

*For her outstanding contributions in the field of Art and Culture.*



Mrs. Deep Shalini is a Visual Artist, Poetess & Reformer. She is actively involved in Spiritual, Environmental & Holistic activities. Her educational qualifications include MFA B.Ed and BA, Hons (Eng).

Mrs. Deep Shalini has to her credit over 25 ART Exhibitions in India & Abroad including Solo Exhibit at Lal Ded Centre, New Delhi in 2009, Exhibitions right from the beginning at the Kashmiri Cultural Extravaganza Shuhul Taaph, Wings of Freedom, Arpana Art Gallery, Siri Fort, New Delhi, Blossoms-II at India Habitat Centre, New Delhi in 2005, Annual Art Fair, Austin, Texas, USA in 2010, 10th Indian Artists Exhibition at Jakarta, Indonesia in 2010, Summer Show, Copenhagen, Denmark in 2010 and many more.

Mrs. Shalini has participated in more than six events to name a few are, 82nd Annual All India Art Exhibition, AIFACS, New Delhi, 50th National Exhibition of Art, Lalit Kala Academy, New Delhi, Paintings Private Collection in India and Abroad.

Mrs. Shalini has several accomplishments to her credit such as instructor of student to win 1st prize in Abstract Flower Art, attended and participated in more than 15 workshops on students personal mapping, special children, adolescent issues, healing and meditation, Trained successfully 12th grade students for entrance to the Art and Design Institutes

She is a Member of the International Artists Network, Delhi Poetree, IHC, New Delhi and Art of Living Foundation.

*Kashmir Education, Culture and Science Society feels proud to confer the KECSS  
Budding Artist Award on Mrs. Deep Shalini for her outstanding contributions in  
the field of Art and Culture.*

*B.B. Dhar*

Prof. B.B. Dhar

Chairman,

JMC, KECSS

*R.K. Bhan*

R.K. Bhan

President,

KECSS

*Kuldip Chogtu*

Kuldip Chogtu

Gen. Secretary,

JMC, KECSS

*New Delhi, February 11, 2023*





# हेरथ मुबारक हर रात्रि पोशतु

HAPPY  
MAHA  
SHIVRATRI

Wishing you a very Happy Maha Shivratri!  
May the God grant all your wishes and bless you.

Hairath - Shivratri is The Festival of the Kashmiri Pandits - the most popular for every kashmiri pandit anywhere in the world. Hairath is the festival of joy and glee. Hairath is the celebration of Union of Shiv and Shakti. Hairath is the Religious Ritual for Spiritual Realisation. Hairath is the social bond of love filled relationships. Hairath is the nectar of heritage belonging. Hairath is the occasion of paying homage to forefathers. Hairath is the connect of This Material World with Eternal Blissful World.



On the Blissful Occasion of Hairath,  
I on behalf of the Chairman and All Team Members of  
Kashmir Education Culture Sciences Society  
Wish Everyone Hairath Mubarak

**- Arvind Shah**  
Chief Editor





# KECSS Activity Report

- Secretary's Office



## The Community Mega Event Shuhul Taaph by Kashmir Education, Culture and Science Society Again after Covid Brake

Kashmir Education, Culture and Science Society(Regd.) activities have started again after a break due to Covid -19 pandemic.

Now it has started organizing programmes for the community by the community artist, singers, speakers etc.

Briefly below are summarized the programmes organized by Kashmir Education, Culture and Science Society(Regd.) in 2022

1. **Navreh Celebrations** were organized at Lal Ded Centre, Pamposh Enclave, New Delhi on 01-05-2022. Audience enjoyed the musical extravaganza by Sh. Sanjiv Raina (Gautam) and his team followed by an authentic Kashmiri Snacks & special arrangement for those on fast on Navreh. Fruits/ packets of salt were given to some ladies as a token of tradition at the end of the programme.
2. KECSS also organized a musical evening "**AYA SAWAN JHOOM KAY**" under the aegis of SHUHUL TAAPH (**SWEET SUNSHINE**) at B-36 Lal Ded Centre Pamposh Enclave. It was on theme of "Baarish with soulful Bollywood melodies by artists of Pamposh Enclave, lead by Shri Dileep Raina (Finger musician)



The event was a great success and was enjoyed by one and all.

3. Kashmir Education, Culture and Science Society(Regd.) organized a two (2) days Kashmir Festival –“Haruduk Mela” on 7th & 8th October 2022 at its complex in Pamposh Enclave, New Delhi to promote Kashmiri culture and hospitality to the participants.

This two-days festival was inaugurated by Sh. Jitender singh, Honorable Minister of State (Independent Charge), Ministry of Science and Technology & Minister of State (Independent charge), Ministry of Earth Science & Minister of State of PMO (Personal Public Grievances & Pensions : Department of Atomic Energy and Department of Space, Government of India.

The festival started on 7th October with fun, food and culture- offering authentic Kashmiri cuisine, Kashmiri spices, delicate handicraft and shawls, clothing, Exquisite artifacts, Gift items, Children fun Zone, Kashmiri Bollywood Nights and live Kashmiri Cultural folk Music & Songs.

Unfortunately, Day 2 had to be called off due to heavy rains, a great disappointment for all of us.

Kashmir Education, Culture and Science Society(Regd.) also organised the following programmes in collaboration with other community organisations, namely:

1. Vishva Kashmiri Samaj: This occasion was the release of Saptarishi Calendar on 10th April 2022. The programme was organized by VKS to release Kheer Bhawani Yatra Guide Book "MY KASHMIR MY ROOTS , MY DREAM & MY SWEETHOME"
2. Polvin Bhaman (Blooming buds): On 19th June 2022 KECSS in collaboration with JKVM &







GKPD organized a programme for children in which all sections of community participated actively.

3. Sant Samellan: Sant Sammellan was organized by Kashmir Education, Culture and Science Society(Regd.) in collaboration with Ykunth Mandali Ashram on 16th October 2022 in Lal Ded Centre.
4. Seminar GKPD and JKVM organized a seminar on “THE KASHMIR Files in Distant Lands and now beyond “ on 1st May 2022 at 5 pm in Lal Ded Centre. The Chief guest of the programme was Sh. Shushil Modi , Rajya Sabha Member and former Dy. Chief Minister of Bihar State.

Guest of Honor was Lt. Gen KJS Dhillon (Retd. Former Director General Defense Intelligence Agency (DIA) and Corps Commander.

Other speakers were Mr. D.K Bakshi GKPD Thailand, Dr. Shafalica Bhan Kotwal GKPD UK.

Four international Chapter Heads of four countries were present to share their thoughts on “Kashmir Fills in their countries.

5. The 2nd M.K Kaw Memorial lecture with the theme on Cultural Traditions in next Gen KPS” was organised by JKVM with collaboration of Kashmir Education, Culture and Science Society(Regd.) on 29th October,2022 at Samavar , Pamposh Enclave New Delhi. The panelists present were Prof. (Padma Shree) S.K Sopory, Former VC JNU, Prof Ashok kaul Emeritus Prof. of Sociology, BHU , Prof. Ashok Ogra , Advisor (Mass Communication) Apeejay institute of Mass Communications, Prof. B. B Dhar, Former Professor & HOD- Mining, (IT-BHU), Director (Research), Association of Indian Universities, Sr. Vice President, RBEF- Amity University etc. It had a gathering of over 150 people as invited participants. The event was a grand success for the community in the remembrance for the contributions of Late Shri M.K. Kaw Sahib, Former Secretary, Education, Government of India.

Report by general secretary XXXXXX





# Photo



# Photo



*This section, under the name “Community Activity” has been incorporated in shuhul taaph to put across the message that the kashmiri pandit community in 1990, after being forcefully tossed and displaced from ancestral land onto torn roads and lanes of life is not a helpless community. The determination of the community that was forced into exodus did not let the miserable situation damp spirits of the community, but it was more determined to win the killing misery. And the section of the community who had earlier migrated from motherland for livelihood came into action with the bond of enthusiasm to do their bit to reach out the displaced section of the community in a purposeful manner. It was not late when the displaced section also stood up along with them to raise social institution, not to let the link with the motherland brake.*

*I speak to such persons who are in office to run these community institutions to send their activity reports to be part of this section.*

*This is an activity report, request all, please limit it to that purpose only. We understand every organization is doing nice work and there are people of purpose, who work with a purpose and vision dedicatedly.*

*The objective of this column is to bring out the overall missionary mode working of community to public. This magazine will be simultaneously a networking link to connect and know about the activities done by different organizations.*

## Jammu Bureau

### Sangarmall Foundation Observes Guru Teg Bhadur Martyr's Day

The Occasion of martyrdom of Guru Teg Bahadur, the ninth Sikh Guru at the hands of tyrant Mugal Rule Aurangzeb was observed with reverence and devotion at Sanjeevni Sharda Kendra, Jammu.

The Occasion was celebrated by Sangarmall Foundation in collaboration with J&K: Akhil Bhartiya Sahitya Parishad at the Hall provided by Saneevni Sharda Kendra; Aanand Nagar Bohri, Jammu on 22<sup>nd</sup> of Nov, 2022 afternoon.

The proceedings started by welcome to the dignities. The Presidium was set – up with literary and social personalities of repute. The dignitaries included, Prof. P. N Trisal, a distinguish scholar and linguist of JKUT. He presided over the function. Dr. Sumit khajuria a reputed human rights activist and Sh. Pran Pandit Rttd. SSP, J&K Police, an eminent columnist and author writer.were the guests of honour. S h. A.K Trakkoo, form Sanjeevni Sharda Kendra added to the grace of the dais.

Flowers of shardanjali were offered by all present followed by Gurbani Recital by Sardar ranveer Singh ji

followed by recitation of Lal Vakhs by Sh. P. N. Raina who has authored a book on Lall Ded. Then it was a session of reading of the papers. Sh. Upender Amberdar a scholar of repute spoke about the sacrifice of the Guru to save the religious faith and the live of the kashmri pandit community and described the supreme Balidan of Guru Teg Bahadur ji. Sardar ranveer Singh, a budding Scholar spoke on Guru ji's Vani and importance of all Guru Vani in social spectrum. Pran Pandit from the presidium read a paper and stressed upon Parishram ; Samvedna and Sahas of the great Guru. Sumir Khajuria Spoke at length about the Guru being a savior of human rights and His sacrifice for social justice. Khajuria Shahab also said that Guru ji was the creator of maximum literature for sikh dharam. SH. Avtar k Trakroo From Sanjeevni Sharda Kendra also emphasized upon the greatness of Shri. Teg Bahadur and the need for bringing element of the life of Guru in our lives for posive changes.

Prof. P.N Trisal in his president comment said that many a forced conversions were put to a stop after the heroic sacrifice by Guru Teg Bahadur Ji and His Minor sons.

The whole programme was conducted by Arvind Shah, National Executive Committee Member , Akhil Bhartiya Sahatiya Parished and I / C JKUT. The



programme concluded by vote of thanks by Sh. Ramesh Hangoo, Director Shardha Radio. In his thanking the presidium and the distinguished audience, he referred to the sacrifice of Guru Teg Bhadur Sahab and empathetically spoke of the greatness of Guru Sahib for social justice and a bit of it needs to be absorbed in our character to have a good society.

it lasted for over three hours in the pressure of many literary giants who blessed the occasion by their presence.

*Report by Jammu Bureau Satish Kumar safar*

### **Jammu Kashmir Vichar Manch observes 31st Maha Shivratri Samoohik Mahotsava/ Milan on February 26th, 2023 at Sathya Sai auditorium, Bhisham Pitamah Marg, Lodhi Road, New Delhi**

Jammu Kashmir Vichar Munch observes social and cultural activities round the year to keep a bond with Kashmiri pandit culture, rituals and heritage.

Samoohik Shivratri Mahotsava is one of the major programmes of Vichar Munch. It is organized every year and constitutes discourses by Eminent Scholars, Cultural & Musical Programmes by eminent artists, display of young talent, felicitation of Prominent Personalities etc. Community members who make an outstanding contribution in the area of Literature/ social work/gallantry are recognised and felicitated.

Samoohik Mahashivratri Mahotsava or Haerath Milan, as is popularly called by the community is being celebrated for over three decades without a break. This is to be 31st edition of the programme. The function is a much awaited event in NCR and has seen the participation of prominent people and many dignitaries from time to time.



This year on public demand we have decided to conduct Lalita and A.N.Kaul Sahib Memorial Kashmiri Speaking competition, Posh Kuj Kaul memorial Poster making Competition, Vatuk Model, Dress Competition and Shankh Naad Competition virtually through social media platforms like Zoom and Facebook. Earlier these programmes were held physically at the venue.

#### **Important features of the event:**

1. Lalita Kaul & A.N Kaul Sahib Memorial Award for Kashmiri Speaking has been an integral part of this programme since many years. Children in the age group of up to 14 years in junior category and from 15 years to 22 years in the senior category can participate and demonstrate their proficiency in Kashmiri language. Bimla Kaul Memorial consolation cash prizes for three best performers in senior and junior category of Kashmiri speaking will also be given.
2. Posh Kuj Kaul memorial Poster making Competition on the theme "The Kashmir as I Visualise" for the children of same age group as mentioned above will be held on online a week before the competition virtually.
3. Vatuk Model Competition and Dress Competition is open to all community members irrespective of age and gender. Participants are supposed to make conceptual models depicting Vatuk layout. Best three participants will be suitably rewarded.
4. Felicitation and awards to community members for their outstanding contribution :

For the outstanding work and contribution in various fields/activities JKVM has been felicitating the persons from the KP community under the following categories:

- ❖ Lalitaditya Shaurya Sammaan for outstanding act of bravery.
- ❖ Pt. Krishnahoo Razdan Saraswati Sammaan for outstanding work in literature.
- ❖ Shriyabhat Kirti Sammaan for outstanding work in community service.





- ❖ Yashaskar Sammaan for remarkable institutional contribution for community upliftment.
- ❖ Pt Tika Lal Taploo Memorial Award for outstanding nationalistic contribution in Kashmir Valley.

5. **Other components of Samoohik Shivratri Mahotsava include**

- ❖ Bhajan Sandhya & Cultural programme by Gaashtarukh team.
- ❖ Samoohik Shankh Naad will also be an attraction of the event.

We take an opportunity, though this activity report to invite all of you to this year's Samoohik Shivratri Mahotsava Programme Venue---Sathya Sai Auditorium, Bhisham Pitamah Marg, Lodhi Road, New Delhi. Date and Time - 26th February 2023, 3.00 PM onwards

*Report by office of JKVM  
Dileep Mattoo*

**Kashmireshwar Kashyap Rishi Bhawan (KKRB)  
/ Kashmiri Migrants Welfare Association  
(Regd.) Noida**

The organization works from Noida from its Bhawan in Noida with the sole purpose of preserving and promoting the rich KP socio-cultural legacy and ethos of Kashmiri pandit. But for a brief interruption during the pandemic, we have been following a regular calendar of events for the entire year. The outline of the activities during the year 2022 are briefly mentioned here. All the activities were performed with devotion and community participation. The functions saw socio-cultural bonding with customs and traditions - traditional foods and snacks, in addition to religious fervor. The enthusiasm of the general community members at large makes the functions worthy community activities. The activities:

Hawan on every Purnmashi of the year. Thus twelve hawans were performed during the year. Bagwan Gopi Nath Janam Utsav, Sahibi Sattam and Prakash Utsav of Alkeshwari Mata Ropa Bhawani functions were celebrated. Vaital Sheyam was celebrated. After recitation of Bhairav Stuti, a Pooja was performed in traditional discipline. Zang Trai was performed followed by the distribution of customary salt and token cash among the Matra Shakti. Janam Ashtami Bagwan Sri Krishna's birthday was celebrated and devotees prayed baby krishan a beautifully decorated Gugemanzul (Devotional swing for baby Krishna). Hora Ashtami the commencement of a fortnight long Herath celebrations was heralded with an evening full of devotional songs. Felicitations to

Children, who perform in their respected fields, whether academics or extra-curricular activities were given recognition. Homage to our martyrs is observed with reverence. A candle light vigil was held to protest against the dastardly killing of Rahul Bhat in Kashmir.

We celebrate Republic day and Independence day with great fervor and patriotism. This year National flag was hoisted on both the days in the Bhawan premises and national anthem sung with all reverence. Flag hoisting was followed by the distribution of sweets.

We try to do our best to add Dignity in Death. All facilitating jobs are undertaken in a missionary manner to reach with a helping hand to the Concern families to enable them perform all the rituals and costumes.

Other activity The year 2022 saw a phenomenal cooperation of all Displaced Kashmiri Pandits living in and around Noida, who opened their hearts and pockets with massive contributions to enable KMWA Noida to clear all its debts and obtain all statutory clearances, and help us to look forward.

*From office of the Kashap Rishi Bhawan  
Kamal Hak*

**Bangalore Sabha striving to  
preserving our cultural traditions**

The recent mass exodus of our community with a history of 5000 years, from our roots in the valley has devastated our heritage, culture and traditions, even though we have recovered on educational and economic fronts. But the bond with over culture tradition and heritage has been getting weak and weak with over generation. Bangalore Sabha has been working relentless to nurture and strengthen this bond. In 1990 nearly 200 families suddenly landed in Bangalore and were accommodated in various places,







even on railway platforms. It was a struggle, where the Kashmiri pandit community living in Bangalore worked with the displaced persons to find a little immediate relief.

Then a need to have an organization was felt to take up the problems with authorities jointly for better results. Kashmiri Hindu Samithi ®, Karnataka was formed under Registrar of Societies Act and the organization has been on the job, since - meaningfully. Subsequently a charitable trust Kashmiri Hindu Cultural Welfare Trust ® (KHCWT) was floated in the year 2000. It approached the government headed by Sh. S M Krishna with three demands:

1. To allot a plot of land for construction of a Bhavan to house a library and showcase our culture and traditions. There was a need to celebrate all our festivals together so that the younger generation could carry forward the age old traditions and keep them alive.
2. To register all KPs as Migrants from Valley in order to claim their statehood at any later stage.
3. To give reservations in educational institutions including engineering and medical courses and facilitate our children in getting free education.

All the three demands were granted which proved a boon for the community. A Bhavan with 15,000 sq. ft of covered area (three floors) was constructed and inaugurated in 2013. In 2014, a KP Martyrs' Memorial, first of its kind in the country was also established, besides a library mostly having books on Kashmir and community history. It has a yoga hall, a dining hall, kitchen, four double rooms (Two rooms with air conditioners) with bath and toilet, an auditorium (air-conditioned) which can house 350 people and a Havan Shalla for celebrating our festivals and Havans. Marriages and Yegnopavit in traditional manner are being performed at Bhavan.



We have trained professionals to perform Pooja. We have also trained professional to prepare Kashmiri cousin. To serve senior citizens, an elevator (Lift) too is provided for all the three floors. Of late, a Shiva temple (Neelakantheswara Temple) has been added. it was thrown inaugurated on October 14, 2018. During Covid-19

(2020-21), our young volunteers from community did an exemplary job of reaching out to not only community members but also to locals who were affected from Covid-19. Under the Trust, Sri Neelakanteswara Welfare Fund was established in 2016 with a corpus of Rs. 21 lakh. Under this, we provide financial assistance to patients and young students, widows and destitute in the community all over the country. At present we are providing monthly financial assistance to 15 families all over India, mostly in Jammu and NCR to the tune of over one lakh rupees. Ishwar Ashram Trust (IAT) was also housed last year where teachings of Swami Lakshman Joo and shaivism are been propagated. From last year, we perform Havans on every third Sunday of the month which is attended by over 200 people every time.

Over the years Bhavan has become a focal centre for Kashmiri Programmes and discourses for our Language, Religious traditions, Social customs, Festivals, Music, singing and dance, Food, Dress, art and above all over value system day to day. We also hold functions to nurture in children. This , in addition to creating the bond with our mother land we as a community make a strong community bond in Bangalore and outside Bangalore too to reach to one another.

This has become very popular not only among elderly people but every time we see youngsters showing a lot of interest.

*Sh. R K Mattoo*

### **Bhagwaan Gopinath Ashram , Uttam Nagar Celebrates Maga Massba**

The month of Maga is celebrated every year in Bhagwan Gopinath research foundation Uttam Nagar, as has been the practice for some years, now . The sacred month of maga masa is observed by performing hawans every day. The havan starts at 8 am every day. Devotees reach ashram early morning, devotional songs are recited in rythem and tune ; then havan is performed and verses from sacred scriptures are read.





On the first day of maga mass Ganesh Yaghya was performed and subsequently every day sahashtrenam (recitation of 1000 forms ) of the goddess and gods are being performed, one on a day. Every havan is dedicated to one God / Goddess, every havan comprises of 1000 obligations. After completing of every 100 obligations a wholesome oblation is performed . Once 10 sets of obligations of 100 verse recitations , is completed then there is a samoochik arty. The havan of the day is a complete yagya of Sahashtrenam. With the splashing of the holy water from the sacred vessel where walnuts are kept as a symbol of blessings of the Gods and Goddesses, and distribution of these walnuts makes the Prasad of the havan. Every havan takes 2 hours. Then serving of yellow rice and tea completes the programme of every day. This is about a three hours programme every day for all the 30 days of the month. The turn over of the devotees is very high on weak ends and holidays.

Bhagwan Gopinath is the inspiration and the spirit to drive people into such blissful activities. This is, devotees believe, the Ultimately reality of universe for blissfulness to attain. this all could be physically possible because of the initiative of Ashvani Bazaz, who is blessed to have acquired efficiency , capability and devotion to read the sacred religious texts aptly and lead the devotees all through the processes of the havans in spiritual manner.

*- Babji Bless All.*

### Vomedh

Vomedh is a socio-cultural organisation working in the field of theater and other areas of culture. It organises cultural events in Jammu and Kashmir regularly. Vomedh organises a theater festival a film festival every year. A two day international film festival was organised by vomedh in Srinagar on 29th and 30 th of October at Tagore Hall Srinagar. We received







more than 150 film from 15 countries. On 21st December Vomedh organised Chilaikalan Cultural Festival at pehalgam club. Vomedh observed kashmiri pandit exodus day on 19th January 2023 at Abhinav Theatre Jammu in the name of Save kashmiri pandits. Prominent scholars and social activists from cross section of the society participated in the programme Report by Rohit Bhat

### **Ramesh Hangloo awarded Life Time Achievement Award**

Ramesh Hangloo, Director Radio Sharda and Director of Pir Panchal, an NGO, has been awarded Life Time Achievement Award by the State Government on the eve of the Republic Day of India for his contribution in the field of Art, Culture, and socio-religious activities. The award carries the cash of Rs 1 lac, a medal, and a citation. Mr Hangloo established Pir Panchal followed by Radio Sharda, a community Radio. Pir Panchal (Cultural, Educational, Social, Environmental, and Sports Organisation) has been giving attention on varied things especially concentrating on five-thousand-year-old culture and language for the displaced people. It organises various programmes in



far-flung areas also without the barriers of caste, creed, religion, or region and brings connectivity amongst various sects of the people. The activities of Pir Panchal started in 1995 until it was registered in April 1999 as Non Governmental Organisation NGO.

Radio Sharda established by Ramesh Hangloo has proved lighthouse in the dark dense when the KP exiles are passing thirty-fourth year of exile. Radio has already achieved a name and fame in the Kashmiri Pandit Community, in particular and, in the society, at large. It accesses to homeless, resource-less and helpless, people. It is doing an outstanding effort in protecting and preserving the language, culture and history and heritage. Radio Sharda has become a unique channel of disseminating rich knowledge of language with its intrinsic strength of richness of thought and beauty of expression. It has become a treasure house of Kashmiri Pandit heritage. The channel has already started diversification of its programmes covering Dogri language, on the one hand, and on the other providing an outlet to a large variety of talented persons to share their art and experiences with the listeners. Radio Sharda promoted interactions with a cross section of displaced persons, young and old, men and women, boys and girls to collect their perceptions of displacement, agony of losing ancestral home and fighting the odds thereafter. Born in Hangalgund, a village in Kashmir, the name of Ramesh Hangloo has reached every KP family scattered all over the word and is stretching across the borders too.

### **Jammu Report**

#### **Nagrad Adbi Sangam, jammu in collaboration with Jammu and Kashmir Academy of Art culture and Literature organized a literary programme**

Nagrad Adbi Sangam, jammu in collaboration with Jammu and Kashmir Academy of Art culture and Literature organized a literary programme on 23rd of December in Writers Building Hall. The programme started at 11 am, prominent literary personalities were present in the programme. It was a multilingual literary programme in which poets and writers of Kashmiri - Dogri Urdu - Hindi - Gojri read their literary pieces. A book release function was held at Saigal Hall at JKAACI Jammu. Two books were released namely "Mwkhass Mwluvan" authored by Shri P N Shad . it is an important book of essays and analysis of Kashmiri literature written in Kashmiri language. The other book is titled, "Yeli Soonth Hareow" by shri A. K. Naz, president Nagrad Adbi Sangam, Jammu. The





programme was held in writers Hall .Gulshan News channel organized a programme, in its studio on 22nd. January - two books were released and a poetry symposium was also held . the programme was held in the studio of the news channel. The two books released were, one Doas (wall) – a collection of devotional poems and the second a “Mahimnapruk Saar Te Honumanchalisa” Both the book are written by Nancy Chatnna . The poetry symposium was well attended by prominent poets as well as the emerging poets. The programme was recorded for telecast by Gulshan news channel.



## हिंदी के लिए साहित्य अकादमी अनुवाद पुरस्कार गौरीशंकर रैना को



पिछले सप्ताह साहित्य अकादमी ने हिंदी के लिए 2002 के 'अनुवाद पुरस्कार' का एलान किया। हिंदी में गौरीशंकर रहना को इस पुस्तक से सम्मानित किया जाएगा।

अकादमी ने कहा कि श्री रैना को कश्मीरी में लिखी पुस्तक का हिंदी में 'कश्मीरी की प्रतिनिधि कहानियां' नाम से अनुवाद के लिए यह पुरस्कार दिया जा रहा है। एकेडमी इस साल 24 भारतीय भाषाओं के रचनाकारों को अनुवाद पुरस्कार से सम्मानित करती है।

श्री रैना प्रख्यात लेखक, अनुवादक और फिल्मकार हैं। इनकी मौलिक लेखन तथा अनुवाद की लगभग 21 पुस्तकें प्रकाशित हैं। इन्हें जम्मू-कश्मीर, कला, संस्कृति एवं भाषा अकादेमी द्वारा पुरस्कृत किया गया है; लोक सेवा प्रसारण पुरस्कार से सम्मानित किया गया है; हिंदीतर भाषी हिंदी लेखक पुरस्कार तथा सौहार्द सम्मान सहित कई पुरस्कार सम्मान प्राप्त हुए हैं। इनकी डॉक्यूमेंट्री फिल्मों को संयुक्त राष्ट्र न्यूयॉर्क, सार्क देशों तथा अन्य अंतरराष्ट्रीय फिल्म समारोह में दिखाया गया है और प्रशंसा प्राप्त हुई है। इनके द्वारा निर्देशित टेलीविजन नाटक 'एशियाई टेलीविजन' पुरस्कारों के लिए नामित हुए हैं। आजकल श्री रैना स्वतंत्र लेखक के रूप में काम कर रहे हैं।





# Homage to Shushri Prabha Devi

In Sushri Prabha Devi attaining Nirvana to meet Lord Shiva and Her Revered Gurudev, Swami Lakshman Joo Maharaj, the world has been deprived of a Realised Saint, who reached out to elevate the disciples by her enlightening and illuminating discourse of Kashmir Shaivism. It is a huge direct loss especially to the sections the community inquisitive of learning the secrets of Trika Shastra, commonly known by the term Kashmir Shaivism.

The revelations of the deep secrets of God consciousness were made simply easy for common comprehension by Swami Lakshman Joo through the tenets of Trika Philosophy. The learning of Prabha Devi at the lotus feet of her Gurudev has been phenomenal. She has been teaching the practices of achieving the different Stages of Consciousness for the joy of the Being to Be.

Sushri Prabha Devi was the last Kashmiri Shaivite Saint, who had renunciated and submitted to her Gurudev. She along with Sharika Devi lived in the Ishwar Ashram at the Lotus Feet of their Gurudev, and did not miss any opportunity to have the nectar of the secrets of spirituality for attaining Shiva Darshan. Prabha Devi lived in the Ashram for over 70 years to assimilate the practices of the Shiva consciousness from her Master and attained state of Supreme Consciousness. She has blessed many sadhakas, from India and abroad, who came to receive her blessings.

Swami Lakshman Joo Maharaj had in His will given full authority to Sushri Prabha Devi to live and use the place where He lived in physical form. She continued to live there, even after the exodus of Kashmiri Pandits from the valley, and performed all the duties as per the Ashram practices. Later on, she would spend most of the time, after 1998, at Faridabad with Professor Sudhir Sopory, whose family took care of her and ensured she has no



distractions in her sadhana and teaching Shaivism to her devotees. A few months every year she would spend at the Ashram, a practise that got discontinued due to covid pandemic.

In the year 2021, having premonition that she may never go back to Srinagar, she handed over the premises of the house of her Gurumaharaj to Ishwar Ashram Trust, the Trust established by Swami Ji for the cause of Kashmir Shaivism.

We Pray Swami Ji, and the two disciples Sharika Ji and Prabha ji to extend Bliss to us.





# Guru -Shishya Parampara in the light of Kashmir Shaivism

Guru-Shishya parampara is considered to be a relationship between the Guru (the guide) and the Shishya (the disciple) based on the genuineness of the Guru and the respect, commitment, devotion and obedience of the student (the disciple); it is the best way for subtle and advance knowledge to be conveyed. The ultimate aim is for the student to eventually master the knowledge that the guru embodies.

Gurudev Ishwar Swaroop ji (Swami Lakshman joo) and his two prime disciples, Sharika Devi ji and Prabha Devi ji represented ideal guru-shishya parampara all through their life. The association started when Sharika ji was a young girl of about 6-7 years of age. She was sister of the husband of Swamiji's elder sister. Right from the time Swami ji saw this girl, he observed that she possessed potential for high spiritual growth and, therefore, took all steps to ignite God-centred spark in her. After lot of initial reluctance, the parents agreed to and contributed to letting their daughter to spiritual path at the feet of Swami Lakshman joo. For many years she, along with her brother, would daily walk past midnight to Swami ji's ashram where he imparted knowledge of Shaiva philosophy and practical applications of the laid-down methodology for attaining the true aim for which God has incarnated all but only a miniscule achieve this goal. Sharika ji, by dint of her untiring efforts, went deeper and deeper into the lessons received which were applied with rapt attention to reach the highest levels of contemplation for true bliss. Her supreme awakening was the result of one-pointed thought-free mind towards the absolute nature of consciousness. In course of time, Sharika ji developed into a super-conscious realized mystic duly recognized as such by the Gurudev.

Prabhaji, younger sister of Sharika ji, who was expected to lead a house holder's life and was married at a young age, lost her husband soon after her marriage and this led to Gurudev initiating her also along with Sharika ji; thereafter, all



नुमः शारिकया जुष्टं प्रभया परिपूजितम् ।  
गुरुरूपधरं देवं लक्ष्मणं शान्तविग्रहम् ॥ २६॥

ब्रह्मादिनी शारिका देवी के हृदय द्वारा जो सुसेवित हैं तथा प्रतिमा-  
रूप प्रमा से जो पूजित हैं, उन शान्त-स्वरूप श्रीगुरु लक्ष्मण जी की हम  
स्तुति करते हैं ॥२६॥

26. I bow to Lord Lakshmana, who assumed spiritual teachership, who is peace personified, who is served by Sharika Devi and well attended to by Prabha Devi.



the three spent their entire life in the present ashram at Nishat, and the earlier ashram at the heights of Guptganga, Srinagar.

During the course of their strict regimen, both Sharika ji and Prabha ji took keen interest in Shaiva scriptures utilizing Gurudev's guidance to acquire the knowledge and its practical application for Self-realization. Prabha ji was also regularly guided by Sharika ji whom she rightly considered to be at a higher plane. Gurudev's guidance polished their God consciousness leading to Self-realization.

The vast knowledge gained by Prabha ji was utilized by her by-way of writing and acumen for dissemination of this knowledge as far as possible and she attracted many seekers throughout her life.

In the Guru-Shishya parampara, shishyas typically live with the guru. Knowledge is passed ahead from guru to shishya through the spirit of intellectual and emotional based knowledge to them. The guru guides the disciples on their path of knowledge and enlightenment. The relationship requires the shishyas to be obedient and devoted to the guru.

As we have observed the guru-shishya parampara between Swami ji and the two disciples

was ideal and exemplary. There were no occasions for the disciples to fail in their duty towards the Gurudev whose directions were followed in letter and spirit.

After the Gurudev and Sharika ji relinquished their mortal frame, Devi Prabha ji carried the shaiva philosophy ahead with full devotion and might. Reading, writing, spreading the knowledge and guiding all who came around and before her on what they need to do for their spiritual awakening continued. She remained a dynamic Guruma throughout.

The traditions of interconnectedness of Guru and disciples in Kashmir Shaivism that began with Triyambkanatha, to Amardakanatha, Shri natha, Trimbakaditya, Sangmaditya, Varshaditya, and then to Ananda, Somananda, Utpaldeva, Acharya Abhinavgupta, Kshemaraja and Yograj were carried forward in the twentieth and twenty first century by Shaivacharya Swami Ram, Mehtabakak, Swami Lakshman joo, Devi Sharika and Prabha Devi. With the passing away of Prabha Devi ji on December 17, 2023, this lineage of Guru Shishya paprampara related to the explanation, evolution and expansion of Kashmir Shaiva Trika philosophy and yogic practices has ended in Kashmir.

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Ravinder Pandita

## Short Brief on Re-opening of Sharda in POK

Sharda – the basic seat of learning for Hindus is the oldest civilization and was once the part of Sharda desh and also Adi Shankracharya's seat. We are struggling for re-opening of Sharda Pilgrimage in PoK that was last held in 1948 by our Guru Swami Nand Lal ji - a kashmiri saint. It was from this peeth that Sanatana was reborn after Adi Shankracharya's debates with Buddhist monks, when Buddhism had overshadowed Santana particularly from 273 BC King Ashoka to 750 AD King Lalitaditya's period.

We have LoC permit in force for travel across LoC that is meant for J&K residents. This LoC permit was formulated by MEA after Vajpayee – Gen. Musharaf summit and is in force since 2007.

We have taken up the matter with GOI for bringing an amendment in LoC permit rules by way of addendum to include annual pilgrimage to Sharda Peeth on the lines of sikhs pilgrimage to Nankana sahib in Lahore that is held annually and now the Kartarpur yatra. We at Save Sharda Committee are pressing for cross LoC Heritage & Religious tourism that should bring people closer. People of PoK should



Installation of Sharda Photo at Sharda Peeth



Laying of flowers by Civil society of POK in 2016

also be allowed pilgrimage to our part of Kashmir in J&K state. The batches could be 3-5 pilgrims only.

Recently we had written and hailed judgement on Katas Raj temple in Punjab by SC of Pakistan and we have written to SC of AJK as well for passing a similar judgement on Sharda Peeth too. We have got a positive reply from SC of AJK in this regard. The landmark judgement has been received by the Head of the Committee in New Delhi in January'2018.

We have raised a civil society of about 150 members across loC in PoK that is working in tandem with us. Prominent persons include Rayees Mohammad (a Forester), Tanveer Ahemad ( British passport holder), Khwaja Farooq, Haji Shabbir ( Nizamuddin Aulya group), Kh. Nazir ( Ex-conservator of Forests), Khawaja Ab. Ghani ( Author), Adv. Iftikhar Anjum ( Researcher), Ms Sadiyah Rehman ( activist) amongst others. Now that for the first time since partition flowers have been laid by civil society of POK in Nov '2016 and later in March '2017, a photograph of Sharda Devi was installed inside temple - first time in the last 72 years. Sindoor ( Vermillion) was applied



inside peeth in Oct' 2020 by a group led by Mohammed Rayees. A portrait of Swami Nand Lal & Sharda Mata was installed inside Sharda peeth on 10 sept'2021 by civil society members across LoC.

An order by DG Archeology & Tourism PoK Govt. in favour of Save Sharda committee for maintaining sanctity of the Peeth in Dec'2018 has added to the depth of the mission. Nearly 53 minorities shrines in 10 districts of PoK have also been brought under the aegis of Deptt of Archeology there vide Order dated 29.06.2019.

The visit of Dr. Ramesh Vankwani with a delegation of 5 Pakistani Hindu Council members on 24 June '2019 to Sharda peeth was also historical & in consultations with Save Sharda committee. But Pakistani Govt. upon submission of report by Dr. Vankwani took a decision to allow only Pakistani Hindus to visit Sharda Peeth.

Then in a coordinated move Save Sharda Committee sent a Hong kong based couple Venkataraman and Sujata, who performed Puja near Sharda in Village Pateeka on the banks of river kishenganga on 4th Oct.'2019. It was the first ever puja since 1948 in Sharda Land.

A large section of the civil society in PoK have expressed their desire and support our cause. As per LoC permit rules only relatives living across LoC are allowed to travel on special occasions via Uri-



*Sharda Puja at Kishenganga LOC Keran  
{just across river is POK}*

Muzaffarabad and Poonch- Rawalkote routes. Thus a common J&K resident feels discriminated as those who do not have relatives living on either side of LoC cannot go to either side. This deprived section not includes J&K Hindus alone, but muslims, Sikhs, Buddhists and others as well. LoC trade is also going on through these specified routes, presently suspended though.

All Shankracharya followers are keen for restoration of Sharda peeth to its pristine glory. The recent opening of Kartarpur corridor has added a new dimension to the issue & rekindled hopes for early reopening of Sharda Peeth. The Head of Save sharda committee visited Kartarpur Sahib in Pakistan on 24th November'2019 and presented a memorandum to the Sikh Prabandhak Committee for reopening of Sharda on similar lines. Prime Minister Mr. Modi has time & again emphasised for People to People contact for such issues.

Nowhere, in the world has any major religious site been closed in any conflict zone as Sharda. Prayers in Al Aksa mosque in Jerusalem or Dura europos Church in Syria have never stopped for a day. Question. No: 1128 on 20 Dec'2018 in Rajya Sabha on Sharda reopening is on record. The treaty between two nations can be reviewed and annual pilgrimages initially on LoC permit for J&K residents and an addendum be made to the present rules for cross LoC religious & Heritage tourism. Later devotees from all over the country can undertake this pilgrimage. This can be viewed as biggest CBM too.

Recently SSKC organised Sharda Puja right on LoC at Keran on banks of Kishenganga river on eve of Sharda Divas August'2020. Civil society members across LoC applied vermilion{ sindoor} at Sharda Peeth this Navratri in November – again first time in last years.

The soil Shilas got from POK were also used in the foundation stone laying at Ram Mandir in Ayodhya by Prime Minister this year. Recent Puja at LoC Keran on 26 Aug'2019 on river Kishenganga and now at LoC Teetwal on 14 Sep'2021 has added new dimension to the mission, where civil societies on both sides of LoC greeted each other, first time in last 72 years.

The reopening of Sharda Yatra will be a big CBM between the countries, for which the civil societies on both sides of LOC are working hard - a way forward.

This Civil society movement in a conflict zone deserves appreciation \*

Regards,  
Ravinder Pandita, Head / Founder  
Save Sharda Committee Kashmir (Regd.)  
Tel : 9811143024.





# HARNAG, HAARPUR, MURRAN



Kashmir has over the ages produced Saints, *Rishis* and Saint Poets who have influenced the course of spiritual and cultural history of this ancient land. Even in the days of political turmoil of the *Pathans* and the they have been born here, and have preached the religious tolerance and brother hood. These, *rishis* and poets have appeared in different ages and at different places, but they have left their imprint much beyond the confines of time and place.

**H A A R P U R** a small village about 1 km to the South West of village Murran in Pulwama District en-route village Deeri was the last abode of sanyasi Nidhan Kak. Nidhan Kak was a resident of Rainawari, Srinagar. Not much is known about the early years of his life. Pandit Anand Koul in his book "The Kashmiri Pandit" writes...'Nidhan Kak lived at village Murran (Awantipora Tehsil) and died in Sambat 1925'. The exact year of his settlement at village Murran is not



known, but it is more or less between the years 1836 to 1887. He had come to village Murran to earn his livelihood as the Bhat's of village Murran were well off. He was employed in Pandit Paramanand Bhat's (1836-1888) house for doing day-to-day work. During night he used to meditate and held spiritual disciplines (*Sadhna*) in the "*Thakur-Kuth*" (Pooja room). He dedicated himself to spiritual activity not known to anyone in the house though being so close to everyone.

Once, Smt. Poshmal, wife of Pandit Paramanand Bhat felt thirsty in the mid night and went to kitchen to quench her thirst. Smt. Poshmal while drawing near *Thokur Kuth* got horrified to find that a violent fire has engulfed the Pooja room. Immediately she rushed to her room and reported the matter to her husband who in turn got up quickly and rushed towards the Pooja room. He found, to his that surprise Nidhan Kak was in deep meditation and an dazzling divine light sedated from his room. Next morning in the wee hours, Pandit Paramanand Bhat and his wife fell on the feet of Nidhan Kak and made obeisance. Nidhan Kak to avert the exposure of the truth shifted to Haarpur, where he spent the rest of his life. He selected a place amidst thorns and bushes at Haarpur and practiced 'Sadhna'. He was a realized sanyasi always calm, & serene.

It once happened, Maharaja Pratap Singh along with his bodyguards riding on horses were coming from Shopian (the ancient Mughal road), Maharaja's horse stopped and spurned to go further. Maharaja called the locals to enquire if there was any saint residing in the nearby area. The locals told him about Nidhan Kak and of his greatness and spirituality. He then straightway proceeded to Haarpur for having a

glimpse of this great saint. On reaching Haarpur, Maharaja alighted from his horse and went to the muddy hut of Nidhan Kak. He bowed before him. What transpired between them is not known. Maharaja allotted him a *jaggir* of 96 kanals of land at Haarpur. After reaching Srinagar, Maharaja deputed a few Kashmiri Pandit families from Srinagar to maintain the *jaggir* presented to Nidhan Kak. After 1947 maximum chunk of land went to tillers and it could retain very little and that too in the personal name of Babu Family, one of the families deputed from Srinagar.

Nidhan Kak's muddy hut was so small that only one person could sit easily inside it. This muddy hut was built on the bank of small spring "*Haarnag*". After the passing away of Nidhan Kak, a relic "*Khadao*" (a wooden sleeper) is being worshipped. During the days of turmoil of nineties, the relic was removed by one of the Pandit member of village Murran, Shri Badri Nath Bhat who is still residing in village Murran and continues to venerate and worship the relic in his Pooja room.

When Nidhan Kak left his mortal body, people of all the religions thronged after hearing the news of His attaining Moksha. The last rites were performed with full devotion. When the pyre was lit, single flame (Jyoti) rose high to the sky like a shooting star. A long stick used in his pyre....half burnt was planted upside down on the spot where his pyre was lit. It is now a full grown "*Bran*" (Elm tree) to everybody's surprise. The spiritualistic greatness of Nidhan Kak was now omnipresent in the form of the said elm tree.

Nidhan Kak's death anniversary falls on "*Bhemsen Aikadashi*" in the month of Magha (January-February).

*Photo Credits: The Author*







Satish C Kaul

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# Marital Discord in KP Community-II

This is furtherance to my Article which appeared in "Shuhul Taaph" Vol 1, October-December 2022 on the above cited subject. I have received a good response and readers have requested me to write further on the topic "Marital Discard in KP Community" so I am writing Part-2.

Marital discords are observed in every community but in KP community it has tremendously increased after post migration from Kashmir valley due to number of factors. We need to take corrective measures to control this dangerous trend.

We should give proper attention on 'Parvarish' of boys and girls. Our traditional values and practices are eroding day by day. We should adopt good social habits and avoid bad social habits as bad habits like drinking etc have spoiled some homes.

We have to strive hard to uplift our community from Govt. side being a minuscule category. It is difficult to get jobs etc as we don't have any say, reservation in jobs and job oriented education, moral education should be considered a highest education and create job positions and salary. So that they gain respect and money so the couple can lead a long and peaceful life.

We need to understand each other's feeling, temperament and adjust to stay together till death. If you want to stay together adjustment is must.

The only solution to the family discord is to love your partner without any ego. Love and respect for each others will melt a hard heart. But we are poor lovers. Couples in our society are arrogant and always discredit each other causing inhalable wounds in their minds. Care for each other and abandon love will really help restore the happiness in family life.

Unfortunately, most of the new generation people are not taught since childhood on the importance of relations. They give upon relations very easily. We concentrate on "my" rights and conveniently forget about the responsibilities. Too many expectations from girls side-there is no give and take from both side, lot of ego clash and in some cases the girl's parents play a major role.

After the marriage couple does not want to lose the benefits enjoyed by them before marriage. The boys and girls were not taught about our culture, ethics, they were brought up pampered children. Missing of Joint Family System where no grandparents are available to guide, even if they advise they don't want to listen. No respect to all elders both in law, parents, husband and seniors.

Marital discords is also observed is due to lack of communication, mutual respect, respect to each other parents and relatives. It is also due to nuclear culture of living soon after marriage and both couple working with little time for family. To reduce the increasing discord one needs to make enough time for each other. Visit temple together. Visit relative's places just for in and help, no gossips with relations please, go for long drive during weekends.

It is seen that if arranged marriages are solemnized then marriages are going smoothly. Reason being whole family and relatives involved in ceremony and in case if discord arises there are more chances to survival. Need to inculcate our legacy with saints teaching to balance life.

Final independence for men and women this makes them to break from their parents, no parental advice possible and hence they go differently. 99% of our community is literate and highly qualified their expectations are more and want to live free bird. They don't want joint family for many reasons.

The best age to get married can be the early 21s or late 30s. Girls should get married before they turn 30. The main reason being their trekking biological Clock, eggs freeze, maternity risk increases once a woman turns 35.

At the conclusion I may say "What is Life". It is a journey between Birth and Death and there is a choice in between. Take your choice and live life happily. You have a choice; want to suffer or not to suffer. It hurt or does not feel get hurt? Choice is yours.

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





- Rattan Lal Shant

Kashmiri Short Story

From : R.L. Shant's "THE SONG OF THE SHEENPIPIN" Published 2022, Authors Press N Delhi  
- Translated by the Author

# The House with Mountains Underneath

He stopped near the big gate of a house, put his bed roll and trunk which he held in his two hands, down and engaged in a frantic search for a slip of paper, bearing the number of the house. Before knocking at the gate of the house he would ensure that was the house. He rummaged through the many pockets of his coat but failed to get the paper slip. Bus tickets, grocery invoices and vouchers, shreds of hankies, mutilated rupee notes, buttons... all were there but not the piece of paper, he scrupulously put there, and which he wanted desperately at this moment. Exasperated, he looked around as if pleading his truthfulness and saying: Dear brethren, this is the house where I've to go, but, ...but...

A man appeared at the far end of the lane, walked up and stopped not far from him. The man seemed to be watching him with interest all through. Seeing the approaching man he thought of asking him something to clear his doubts about the house. Before he made a move, the man advanced a few steps more towards him and held him by his two hands. Then he lifted his hands up sideways as if in preparation for frisking this stranger to the house. He shook and jerked his coat mildly but thoroughly.

The old coat gave out a blast of dust. A shred of paper fell off the stranger's coat. The despairing one jumped at the paper, checked it and a glimmer of hope spread on his withered lips. He looked at the man gratefully.

The man didn't seem to think much of the help he'd rendered. Unmindfully, he stepped forth and opened the gates of the house for the newcomer. The latter entered the gate followed by the man who closed and bolted the big gate behind him. As the man did so, the newcomer watched him, trying to recall if he knew the man and if he'd met him before. But his memory failed him.

He stood in the center of the pathway to the house. After bolting the gate, the man walked past him to the house and sat on the stairs of the house facing him. The man's enquiring eyes were fixed on the stranger, as if asking him, speak out now, who are you?

Avoiding the man's stare, he looked to his right and left. The man was surely watching him and only him, since there was none but him in the closed compound. Now all doubts in his mind had been cleared and this was the house and this the man he had come to. But what made him restive was that the man was still not accepting him.

He said to the man, "Sir, I am the very person about whom you may have received an introductory letter. . . I mean to say that by now you may have understood for sure as to who I am and why I have come here. . . Actually this house was quite familiar to me. . . was it not?.. But see how many years have gone by since. . . Now I am like an alien. . . Not sure about myself, you see. . . Oh that I should beat about the bush! . . . But please don't take me for an idiot. . . Don't turn away from me. . . Actually, as you can see this coat of mine may have worn out but I have stacked all my important things and papers in its pockets..."

Closing the apertures of his eyes and fixing his looks on him, the man listened to him very patiently. Then he made a face, drew his lips out and shook his head to say that no, he hadn't received any letter.

The emerging situation caused him concern. Evening shadows had started getting long. The possibility of having to spend the night somewhere by the roadside in this estranged city seemed to be becoming a reality for him. He knew he had nowhere to go. No acquaintance to look to. He sweated cold.

The man was marking his growing restlessness. He said, "Shake your coat once again. The letter also shall fall off from it."

"Yes. I know. Every odd time it was ultimately this coat of mine that has had solutions to my problems. So..OK if you say so. Let me try once again to ward off any doubts about its affectivity..."

Having said this, he put his bedroll and trunk, which he still held in his hands, down on the pathway. Then he sat down on the bedroll, opened the iron box and rummaged vehemently through its contents.

"Now I remember, sir!" He stood up and pronounced with a sudden glee. "He wrote a letter and



gave that to me. Obviously for me to read . But, how could I read a letter not addressed to me? Immediately I closed it and pasted a ticket on the envelope . . .and after that I do not remember if I posted that or put it in the box. Perhaps I put it in this trunk . . .or else . .who can tell I may have dropped it in some letter box. . . Believe me, sir, it is my bad luck that is pushing me about these days. . .In fact I hardly remember a thing now.. .What I recall is that he handed me a slip of paper...or.. no..."

After stating this he sat down, holding his head by his hands.

The man didn't take his gaze off the stranger. His closed lips spread sideways. Then after a while he spoke.

" Listen, mister, what if you are unable to find some letter. . ." He made a gesture to him asking him to gather his things. Then he held him by his hand and led him into the house. He offered him a glass of water.

Water refreshed him, his eyes opened wide. He glanced around as if to scrutinize the walls, windows and doors of the room. He put his coat off, bundled it like baggage and put it on top of his box. Relaxed and reassured, he sat and felt drowsy soon thereafter. His exhaustion had gone completely.

"Wow! What a wonderful sight! " Like a connoisseur the man examined from various angles the bundle of the ragged coat on the warped and twisted iron box. He exclaimed. " Superb! Striking! Beautiful!"

He felt the loud voice of this man's words of admiration pounding him like a hammer. His eyes which were heavy following rest and relaxation for a few minutes opened.

The man said to him," Mister, will you give this trunk and coat to me? I would put it on a shelf as a piece of decoration in my drawing room."

No sooner did the man complete his statement than the sleeping person sprung up, threw himself at his coat and box covering them with his stretched arms. Just like a hen covering her chicks under her wings when she sees a vulture descending on them.

Gathering his wits in a while, he said to the man," No Sir, Please don't ever think that I came here to strike some bargain with you. In fact I was driven by the stupid insistence of my wife, otherwise I am the last man to be carried away by such silly suggestions. She pushed me to undertake the exercise of an entry into and exit from the house. Yes, sir, just an exercise. She thought that in this move lay the secret of my success. This, she believed, would bring me out of the misfortunes which have befallen me and which have been hounding me for years now.. . Women can't be

more foolish, you know. Till today she is sticking to the conviction that the gold and silver statuettes of elephants and horses, ritually installed in the foundation trenches of this house, should be waiting for years to bless me. ...Trust me, sir, I will not stay in this house a moment more than required. Don't be carried away by me carrying my baggage. . . It was my wife...."

The man was looking at him with obvious pity. Then he smiled and said, " It is all right. . . See, if you do not want to give it to me, don't do it. No bargain, no problem. Lie down and sleep."

But sleep had quite eluded him.

The man thought that he was worried for no reason. Intending to help him out, he thought of a way to make things clear to him. Softly, he said to him :

" Now, listen to me. One can say that I purchased this house just three years back. From a property dealer, you see. The owner he took me to, was not the real owner. I was told that this owner had bought it from the real owner on an 'attorney deed' five years back. That 'real owner' had got it after the house had already passed through four persons holding attorney deeds of ownership for different periods. It meant that the real 'real owner' was someone else. So I set out in search of him. That took me five years . My search is still continuing. Copies of all the successive attorney deeds are piled up with me. Now the papers are wearing off... just like this coat of yours. . . That was why I asked you to . .you follow me? . ."

On hearing the story from the man, he had a sense of relief. He took a deep breath and his face brightened up. He said," Sir, please, no more explanations now. . . I understood all what you meant to say . . Kindly pardon me for I may have caused you unease. .?"

He stood up enthused and rushed with his open arms ostensibly to hug the man in gratitude. But the man had left the room. Unfazed, he turned back and moved about, looking at the walls and feeling them with his fingers with longing. He went to another room. After taking a round there he entered the third room on this floor of the house . There also he went around , looking at the ceiling and doors and windows. He opened a window and caught a glimpse of distant mountain peaks, peaks behind peaks standing erect like giant elephants and horses on guard like those lying under the foundations of the house . He recalled that of late his wife had often been evoking the analogy between the statuettes and mountain peaks, in moments of nostalgia.

Evening shadows seemed to be playing hide and seek with the mountain peaks. He was beyond himself with delight at the sight and started laughing like a



happy child, as if he saw it for the first time. Besides him, not a soul was visible in the house. He switched all the lights on. The house glittered.

Suddenly he was reminded of something. Rushing out of the room he climbed up the stairs onto the second storey.

While he ascended the familiar stairs, voices of loud talking and fun making children were heard. The possibility of people in some room made him ecstatic. He was drawn to this lively room of the house. He wondered if such a room was part of the house ever. The scene in this room changed soon after he appeared at the door. All was quiet now. A harsh voice addressed him thus: "A decision about you has been taken. You shall call your family back here. . . ." Now he observed that four to five men were sitting in chairs. In the central chair sat the man who was the only one he recognized. It was he who had pronounced the 'decision'. Bewildered, the newcomer looked around for any children which were not there. How happy, he thought, he would be to have some fun with them! The man in the central chair roared again as if to complete his pronouncement, "You will not leave this house till your family members come here."

On hearing this he was plunged deep into making

calculations as could be seen by his involuntary movements of head and hands. After a while he submitted to the man, "But you know I've nobody to stay back there."

The man had his answer ready. He retorted, "O dear me! Who do you think is your own over there? Well, here I am all yours. . . I tell you, leave your trunk and coat here. . . I will decorate them on a shelf." At this, all other chairmen shook their heads in support. They started getting up now.

The man walked up to him. He put his hand on his shoulder and said to him in confidence, "If they do not come, let them not. Why worry? You are my responsibility now." And he also went out of the room quietly as others had done.

Again he was plunged into thinking. Amidst his impromptu thoughts he stepped mechanically towards the door, went down the stair case and entered the room, he'd first entered in this house. No body was there. He took up his bedroll and box in his hands and walked slowly out of the gate of the house.

At the gate he started another search of the pockets of his coat. He was desperately looking for some slip of paper on which it is written as to where he should go now.

## KECSS GIVES ME A JOYFUL ENGAGEMENT TO BE A COMMUNITY VOLUNTEER

**-Kapil Kaul**



It gives me immense pleasure to be associated with KECSS and Join the Managing Committee of KECSS & KCHBS. I have been associated with the organization for over an year, now. It is not that I have not been aware of the great work that is being done by our organization for many decades. My grandfather Late Shri. Bal Krishan Kaul (retired Civil Servant) whom I saw from a very young age, serving the community and working relentlessly for the social causes of our community. For me it was just a matter of time or probably just the right time to get in the thick of things as a young generation social volunteer to start serving my community. I would urge all our community's younger

generation that if we take some time out from our busy schedules to dedicate towards our community, we will be passing this onto our next generations for good. Do we want our future generations to be completely oblivious of our culture & heritage? I would guess for most of us the answer would be no. So I, via this message would request all younger generations to take some time out and get involved in community activities. It's not only fun but more importantly gives an immense satisfaction to be able to contribute in creating the next generation that is socially and culturally rich. I am so humbled to see our elders so ready to give us all the experience, that they have gathered over decades and give us a free playing field to do things which will take our community to next level.





Roop Krishan Bhat

KECSS Bureau

# Kaeshri Adbik' Gaashi Taarakh

(Luminaries of Kashmiri literature) by Roop Krishen Bhat, 2022 PP 235 price Rs. 500/ published by Meezan publishers and distributors, Srinagar, Kashmir.

Kaeshri adblk'Gaashi taarakh ( Luminaries of Kashmiri literature) is a collection of biographical essays on eminent writers of Kashmiri literature from Lal Ded to Shafi Shauq both important mile stones of the history of Kashmiri literature, written by Dr. Roop Krishen Bhat. It is based on a column started as **Gaasshur munaar** in VAAKH the literary journal of Kashmiri in Devanagari script from 2015 onwards under the editorship of Late Omkar Koul. The book is Published by Meezan Publishers and distributors of Srinagar, Kashmir. The book was released on 5<sup>th</sup> December, 2022 by Prof. Nilofer Khan Vice- chancellor of University of Kashmir, during a National seminar on Kashmiri short story in presence of a galaxy of academicians, faculty members and students of the University. Prof Nisar Nadeem presented a paper on this book and the function was presided over by Prof. Shafi Shauq an eminent scholar writer.

The book is the first of its kind in Kashmiri literature in which the life and literary contribution of makers of Kashmiri literature is discussed and 45<sup>th</sup> publication of Dr. Roop Krishen Bhat an eminent Linguist ,author ,translator media freelancer and editor VAALKH.The book will serve as a reference book on Kashmiri literature and is useful for all researchers and scholars young and old, students of Kashmiri literature and other youngsters who are keen to know and get acquainted about various personalities and trends of Kashmiri literature.







Moti Lal Pandit

## Recollections of a Former Student of the Oldest Degree College in Kashmir

Prof. Jai Lal Kaul was the principal of S.P College, Srinagar during the four years (1952-56) when I studied for my intermediate and B.A(Hons.) in English. After leaving school, I was an impressionable young lad, eager to explore the life of freedom and learning at a college in Kashmir. I recall that our Principle made very strong and most favorable impression on me. Prof. Kaul played an active role in moulding my personality and shaping my future.

He was a very good administrator, and insisted on the students to participate in the various activities of the college ;i.e., academic, sports, dramatics, debates and literary clubs.

Early one day in 1952, during my first year at college, while haphazardly inspecting the get up of the students gathered under a chinar tree, principal kaul singled me out for praise amidst the other boys, for my neatly washed and properly pressed uniform. to say the least, I was overwhelmed and, in future, rarely gave him offence on his score. In those days, soon after our freedom from the British rule, we were expected to wear the college uniform, which is no longer the norm. Principal Kaul himself was always immaculately well-dressed.

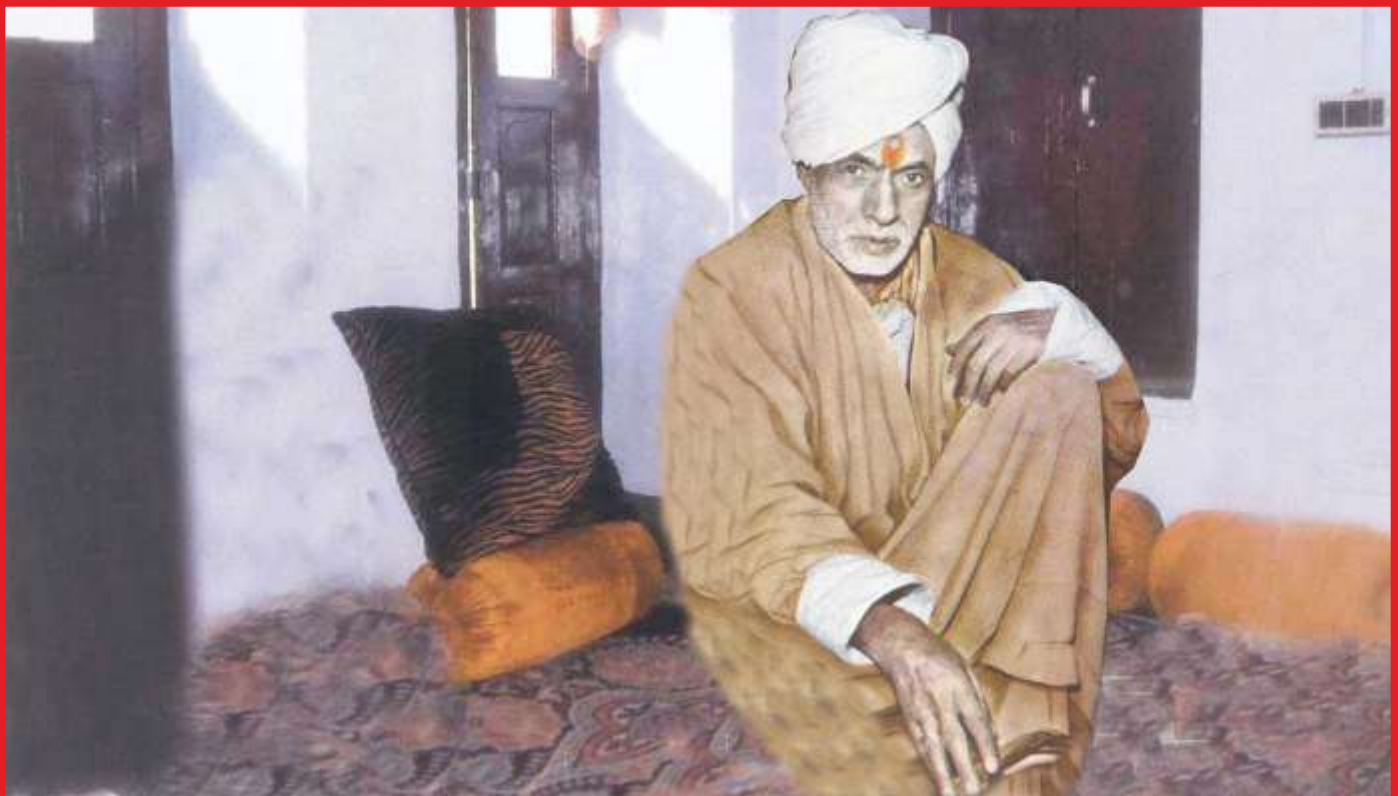
As the Head of S.P College, Prof. jai Lal Kaul encouraged the students to play sports like hockey, football, volleyball, badminton, table tennis, cricket (in which I was especially interested), and also go for hiking and the N.C.C. training. In my fourth year, teachers and students in a four day trek to Kaunsar nag, a mountain lake situated at the height of above 12,000 feet in the Karakoram Range. The credit for this rare experience of mine goes to my college for the enthusiasm and pride with which everyone took part in the Golden Jubilee Celebrations of S.P College. All the credit for that glorious event goes to the Principle and his colleagues. He was, undoubtedly, an able



administrator, educationist and teacher. On top of that, he was a great human being with an impeccable sense of humour with which he enlivened all company.

At the end of my four years at college, when I requested my Principal to write me a testimonial, he wrote a detailed piece enumerating all my achievement at college. I found it so valuable that I have preserved it to this day. There was another side to Prof. kaul's personality. He collaborated with some other Kashmiri scholars and learned enthusiasts to work out a new script for the Kashmiri language since the original Sharda script evolved by that group is now part of the oblivion, and the writers are exploring the utility of alternate scripts for transcribing Kashmiri, for example, Devnagri or Nastaliq. We are also aware of Prof. kaul's valuable interpretation of the 'Vaakhs' of Lal Ded and his special interest in the 'Gazals' of Mirza Galib. Whenever I feel nostalgic on this score, I go to the Shahiya Academy Library in Delhi, where I find some notable books authored by Prof. jai Lal Kaul, the Principal of my alma mater.





**Bhagawaan Gopinathji Trust is organizing**

## **“SHOBHA YATRA”**

**in Pamposh Colony as part of a  
Year-long celebrations of**

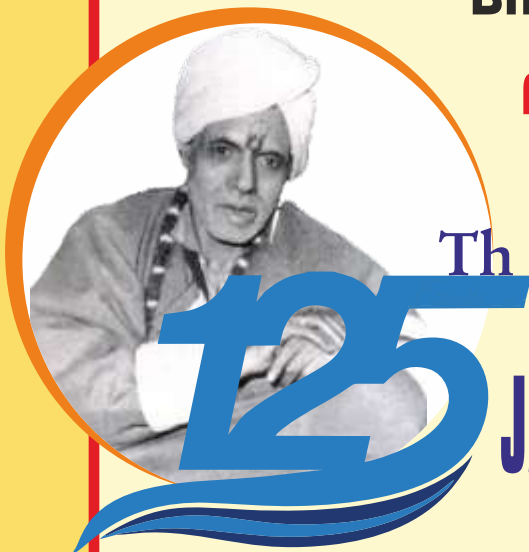
**JAGADGURU BHAGAWAAN GOPINATHJI  
Birth Anniversary**

**The ‘Shobha Yatra’ will be  
organized in the month of April, 2023.**

More details regarding the same will be shared in due course of time.

**In Devotion  
Sarla Kher and Her Family**

**C-7 Pamposh Enclave, Greater Kailash 1 New Delhi - 110048**







# हेरथ—हररात्रि

## एक धार्मिक एवं सामाजिक पर्व हेरथ

सतीसर फाउंडेशन के अनुसार जब सृष्टि का निर्माण हुआ शंकर जी ने अपनी परम शक्ति का ध्यान किया। उन्होंने पार्वती जी और योगनियों को मनुष्य के जीवन में उपयोग आने वाले वस्तुओं और पदार्थों का सृजन करने में व्यस्त देखा। शंकर जी पांच मुख, 18 भुजाएं और 15 आंखों वाले भैरव का रूप धारण करके पार्वती जी के सामने खड़े हुए। उनका यह विकराल रूप देखकर योगनियां भयभीत हुई इससे परम शक्ति महामाया क्रोधित हुई। क्रोधित दृष्टि से पानी की घड़े की ओर देखा जिसमें से आयुधों के समेत एक भैरव प्रकट हुए। महामाया ने भांप लिया कि यह शिवजी का सामना करने में असमर्थ रहेगा। उसने दूसरे घड़े पर अपनी दृष्टि डाली, जिसमें से दूसरा गण (राम या रमन) प्रकट हुए। पहला गण या वटु रजोग्वनी थे दूसरा गण सतोग्वनी थे। वह दोनों शिवजी पर प्रहार करने के लिए अत्यंत उत्सुक थे। ज्योंही वह आगे बढ़े शिवजी अंतर्धान हो गये। वह दोनों गण दौड़ते-दौड़ते परम शक्ति के पास गए और अपना सारा हाल सुनाया। उनकी बात सुनकर देवी ने उन्हें पूजा का हकदार बनने का वर दिया और कहा :-

चूंकि आप दोनों मेरी दृष्टि से ब्रह्मचर्य (वटु) के रूप में प्रकट हुए तो तुम्हारा नाम वटुक है। फाल्गुन मास के कृष्ण पक्ष त्रयोदशी को बाकी गणों के साथ आपको भी पूजा जाएगा। जो भी आपकी भावनापूर्ण पूजा और स्मरण करेंगे उन सभी की मनोकामनाएं पूर्ण होगी और सारे कार्य सिद्ध होंगे। उसके बाद माता ने राम (रमण) की तरफ देख कर कहा :-

अरे मेरे बच्चे चूंकि आप मेरी शुभ दृष्टि से प्रकट हुए तो आपका रूप दिव्य है। आप पर नजर पड़ते ही मन प्रसन्न होता है। आज से आपका नाम राम होगा। क्योंकि आपके दिव्य तेज में योगी भ्रमण करती हैं इसलिए इस परम पूजा में आप की भी पूजा होगी। वटुक और राम आज से मेरे गणों के प्रदान होंगे मेरे कहने के अनुसार आप पूजा के हकदार होंगे। उन दोनों को यह वरदान देकर माता ने योगनियों को आज्ञा दी कि जो

भी पदार्थ आप ने बनाए हैं वह इन दोनों को अर्पण करो। "योगनियों ने माता की आज्ञा अनुसार कार्य संपन्न किया। इसी 'प्रदोष काल' में भगवान महादेव 'ज्वाला लिंग' में प्रकट हुए। उनको देखकर योगिनीयां और गण सभी भयभीत हुए और वटु और राम के शरण में आ गये। वटु और राम ने उन्हें अभय रहने का पाठ पढ़ा कर स्वयं इस लिंग का आदि और अंत देखने के लिए वहां से निकले। वटु ऊपर और रमन नीचे इस लिंग का आदि खोजने लगे, परंतु लिंग का न आदि और न ही अंत देखकर वापस आए। सभी योगनियां महामाया में लय हो गई और परम शक्ति स्वयं इसी ज्वाला लिंग में समा गई।

वटु और रमन उस ज्वाला लिंग के सामने आश्चर्यचकित होकर उनकी पूजा करने लगे। उस दिन फाल्गुन कृष्ण पक्ष की त्रयोदशी थी। इसी दिन शिव ज्वाला लिंग में प्रकट हुए और आधी रात से शांत होने लगे। चूंकि प्रदोष काल में शिव ज्वाला लिंग में प्रकट हुए तो कई लोग इसी क्षण से पूजा करने लगे। मगर कई आधी रात से पूजा करने लगे जब शिव शांत अवस्था में आने लगे थे। यही कारण है कि कभी-कभी हररात्री दो दिन मनाने का प्रावधान हमारे समाज में रखा गया है।







# ललेश्वरी : एक संत शिरोमणि कवित्री

भगवान शिव तथा माता पार्वती की क्रीडास्थली, भारत का मुकटमणि, सांस्कृतिक एवं अध्यात्मिक केंद्र, अद्वितीय सुन्दर तपोभूमि कश्मीर या 'कशीर' से सारा संसार परिचित है। यहां की मातृशक्ति ने कूटनीति, राजनीति, काव्य, समाज तथा धर्म के क्षेत्र में भी नेतृत्व संभाला है जिन में यशोवती (महाभारत समय), सुगंधादेवी (६०२ ई० के लगभग), रानी दीदा (६५०-१००९) तथा कोटा रानी विशेष हैं। यहां के संतों की अविरल धारा में योगिनी एवं उच्च कवयित्री माता ललेश्वरी (लघु नाम लल) का नाम संसार भर में प्रसिद्ध है। वह अध्यात्मिक क्षेत्र में परिपूर्ण तथा अपने वैदिक एवं त्रिक शास्त्र संबंधी योगिक अनुभवों को एक प्रभावमयी रस पूर्ण तथा सशक्त वाखों द्वारा लोक भाषा के माध्यम से प्रस्तुत करने में समर्थ रही हैं, जिस से कश्मीरी भाषा को भी दृढ़ता प्रदान हुई। महामहिम अभिनवगुप्ताचार्य ने अपनी गहन अनुभूति तथा अभ्यास से कश्मीर शैवदर्शन अर्थात् त्रिक परंपरा को प्रस्तुत किया, किन्तु कालांतर में किन्हीं कारणों से जनसामान्य से छूटता गया।

## ललेश्वरी का जन्म

सामान्यतौर माना गया है कि ललेश्वरी का जन्म पद्मानपुर (आधुनिक पांपोर) के निकट स्यमपूर गांव में एक पढ़े-लिखे ब्रह्मण परिवार चंद्रभट के घर १३२० ई० सितंबर की पूर्णिमा को हुआ था। मातापिता की इकलौती कन्या होने के नाते इन्हें पुराण तथा शास्त्र का प्राथमिक ज्ञान अपने घर में ही प्राप्त हुआ था।

## ललेश्वरी का वैवाहिक जीवन

तत्कालीन प्रथा के अनुसार ललेश्वरी का विवाह लगभग ११ साल की छोटी आयु में पद्मानपुर या पांपूर के एक पंडित घराने में शिवभट के पुत्र सोमभट के साथ हुआ था जो एक बेमेल विवाह था। सुसराल वालों ने लल का दूसरा नाम पद्मावती रखा। जैसा कि लोककथा में आया है कि सास के तीखे व्यवहार को संस्कारी ललेश्वरी ने सहर्ष सहन किया। उनके गुरु महाराज सितकंठ या स्यदमोल तथा ललेश्वरी के ससुर के हस्तक्षेप से पद्मावती को भक्ति करने की पूरी छूट मिल गई और पद्मावती ज्ञान की ऊंचाईयों को छूने लगी तथा एक सिद्ध योगिनी का स्थान पा लिया।

## ललेश्वरी का अद्यात्मिक जीवन

ललेश्वरी माता ने कश्मीरी त्रिशास्त्र का अध्ययन तथा गहन अभ्यास के द्वारा इसके गूढ़ रहस्यों को समझा। ललेश्वरी ने लोकभाषा में वाखों के माध्यम से जनसामान्य को त्रिक के रहस्यों



से पारंगत कराया। ललेश्वरी ने अपनी प्रश्नोत्तरी शैली द्वारा लोगों की शंकाओं का समाधान प्रस्तुत किया। पराकाष्ठा पर पहुंची लल की वाणी को लोगों ने समझा तथा अपनाकर अपने अंतःस्तल में स्थान दिया। यही विशेषताएं उन को कश्मीर में सर्वोच्च स्थान प्रदान करती है। तभी तो सारे कश्मीरी जनमानस ने उनको लल-माता अर्थात् 'ललघद' नाम से पुकारा। उन की आनंदमयी एवं रहस्यमयी अमृतवाणी आज भी वैसी ही नूतन, ग्राह्य तथा लोक प्रिय है जैसी पहले थी। कई महापुरुषों जैसे श्री पारिमू तथा पं० जियालाल कौल ने ललेश्वरी तथा इनके वाखों को प्रस्तुत करने



का प्रयास किया है। श्री भासकराचार्य ने भी ६० वाखों का संस्कृत भाषा में अनवाद किया है किंतु वैज्ञानिक अनुसंधान करने का सर्वप्रथम श्रेय सर ग्रियर्सन को जाता है। उन्होंने १६२० ई० में अपनी पुस्तक 'ललवाक्यानि' नाम से प्रकाशित करवाई जिसमें पंडित मकुंदराम शास्त्री का बड़ा योगदान रहा है जिन्होंने गुशी निवासी एक वयोवृद्ध ब्रह्मण पंडित धर्मदास कथाकार तथा शकुलपरंपराचारक्रमः१ विशेषज्ञ से ललवाखों को सनु कर लिखा था। यह कृति शेष लेखकों के लिए प्रकाश स्तंभ का काम करती रही है। अपितु ललेश्वरी के वाख ही उनके समग्र व्यक्तित्व को दर्शाते हैं।

ललेश्वरी के वाखों को समझना दुष्कर है इस कारण ललेश्वरी के एक वाखय 'तवय ह्योतमय नंगय नचुन अर्थात् मुक्त अवस्था' के लाक्षणिक अर्थ को अपनी अल्पज्ञता के कारण किसी ने उनको नग्न रूप में चित्रित किया, जबकि ललेश्वरी एक विद्वान, सुसंस्कृत, जागरूक, गंभीर एवं दूरदर्शी ब्रह्मचारिणी संत थीं। उनके आत्मा तथा हृदय की मुक्त अवस्था ने लोगों को आकर्षित किया और ललेश्वरी के वाखों को सहृदयता से आदर सहित आत्मसात किया जो अभी तक कश्मीर के जनजन में लोकप्रिय हैं। इन वाखों की सारगर्भिता ही ललेश्वरी के व्यक्तित्व को उजागर करता है। नंदऋषि ललेश्वरी के परमभक्त थे जिन्होंने कहा : हे प्रभु मुझे भी वैसा ही वर दो जैसा उस पदमानपुर की ललघद को (अध्यात्म रूपी) अमृतपान करवाकर दिया था।

### धर्मान्तरण के विरुद्ध आवाहन

ललेश्वरी के जन्म के पश्चात् १३३६ ई में एक षडयंत्र के अनुरूप कश्मीर में इस्लामी शासन का पदार्पण हुआ था। तिमूर के डर से अपने ७०० अनयुयाईयों के साथ सययद अली हमदानी भागकर कश्मीर सुरक्षित स्थान में आ गए थे। यहां पर उन्होंने इस्लाम पंथ का प्रचार आरंभ करना चाहा। सययद अली हमदानी को बताया गया कि यहां ललघद ही धार्मिक उच्च पदवी की संत हैं जो त्रिकालदर्शी भी हैं और लोकप्रिय भी। किंतु आग के तनूर से दिव्य आवरण पहनकर ललघद ने अपनी शक्ति का प्रदर्शन करके सययद, जो धातु के तप ते घोड़े पर चढ़ने के डर से भागे थे, को उनकी अवकात दिखादी और अपने धर्म पर दृढ़ता से टिके रहने की समाज को चेतावनी के रूप में कहती हैं—

‘हा च्यता क्व छुय लो’गमुत परमस क्व गोय अपजिस पज्युक ब्रोथ, व्यशि बोशज वश कोरनख पर धर्मस यिन् गछन् ज्यन् मरन् क्रोत’ ।।

(अर्थात् रे मन! विषय वासनाओं की तृप्ति के लिए तू दूसरे के धर्म को क्यों अपना रहा है? तुझे झूठ में सत्य का धोखा कैसे हुआ? परधर्म को अपना कर तुम तो अपने आवागवन को पक्का बना कर दुखी हो रहे हो। अर्थात् तेरा धर्म तो स्वरूप से मिलना है न कि विषय वासनाओं की तृप्ति हेतु दूसरा धर्म अपनाना। पराग—८६)। ललघद की बात को लोगों ने हृदय में धारण किया तथा सययद अली हमदानी अपने मिशन में पूरी तोर अस्फल रहा। उस ने बादशाह कुतुबउदीन को २० नुकाती इस्लामी कानून लागू करने पर जोर दिया किंतु लोगों में रोष देखकर बादशाह ने सययद की एक न सुनी और नाकाम होकर कश्मीर से भाग गए और कुनर के स्थान पर उसने देह त्याग किया। इस प्रकार ललघद की प्रभावशील वाणी लोगों के गले उतरी और कोई धर्म परिवर्तन नहीं हमदानी के प्रयास को अपनी शक्ति द्वारा विफल कर दिया और उसे कश्मीर छोड़ने पर विवश भी कर दिया। ललेश्वरी की प्रश्नोत्तरी शैली का साक्ष्य प्रस्तुत है :—

प्रश्न —

शिव गुर तय कीशव पलनस

ब्रह्मा पायरयन बलस्यस

यूगी यूग् कलि परजान्यस

कुस दीव अश्ववार प्यठ चढ्यस ।। पराग १८५ ।।

यह एक आध्यात्मिक पहेली है जिस में ललेश्वरी पूछती हैं कि शिव एक घोड़ा है और केशव उसका पलना (काठी) तथा ब्रह्मा रिकाब बनकर सवार की प्रतीक्षा करते हुए झूम रहा है। योगी जिसको योग रुचि द्वारा पहचानता है। कौन है वह घुडसवार देव जो इस घोड़े के ऊपर चढ़ने वाला हो सकता है? उत्तर

अनाहत ख—स्वरूप शुन्यालय

यस नाव न वर्ण न गुथुर त् र फ् ।

अहम विमर्ष नाद ब्यय यस वो’न ।

सुय दीव अश्ववार प्यठ चढ्यस ।। पराग १८६ ।।

अर्थात् ऐसे घोड़े पर चढ़ने वाले घुडसवार के बारे में स्वयं ही उत्तर देती हैं। कि जो अनाहत अर्थात् ओम शब्द रूप है आकाशवत् शुन्य का स्रोत है उसका कोई नाम वर्ण गोत्र तथा रूप नहीं है अहं विमर्ष नाद बिंदु रूप की जिस को पहचान तथा समझ है और उसी में स्थित है वही पूर्ण साधक रूपी देव घुडसवार है जो इस घोड़े पर चढ़ सकता है।

स्रोत : पराग पुस्तक।

पुष्कर नाथ रैणा १ जनवरी २०२३।

## KECSS - A Bond With My Community

-Savita Shalia

It is a pleasure for me that KECSS has given me the opportunity to work for its social activity programmes. It gives me learning experience to work with community seniors and I learn from them the essence of working for the community which in term is enriching and virtuous for me . It fills me with enthusiasm and I am able to relate to my family elders who have been instrumental in establishing Pamposh Enclave. I relate to the young generation who hold a promise for community future. Long Live Kashmiri Pandit Culture.





दीपक बुदकी

उर्दू कहानी का हिन्दी अनुवाद

# एक निहत्थे मकान का रेप

एक ट्रंक, एक अटैची और एक बिस्तर—बस यही सम्पत्ति समेटकर वे अंधेरी रात में घर छोड़कर चले गए थे। छः आत्माएं.....। वह, उसकी पत्नी दो मासूम बच्चे और दो असहाय वृद्ध जिनका बोझ उसे जीवन में पहली बार महसूस हो रहा था।

“अम्मी, हम इस अन्धेले में कहां जा लहे हैं?” जाते समय सात वर्षीय बच्ची ने मां से पूछा था।

“नरक में.... बिंदिया तुम चुपचाप नहीं बैठ सकती।” मां ने खीझते हुए उत्तर दिया था।

बच्ची का मुँह बंद करने के लिए ये शब्द पर्याप्त थे मगर वे कहाँ जा रहे थे उन्हें स्वयं मालूम न था। कांपते हुए हाथों से उसकी बीवी ने मुख्य द्वार पर सांकल चढ़ा दी और फिर कुंडी में ताला लगाकर उसको दो तीन बार झटका देकर अपनी ओर खींचा। जब ताला खुला ही नहीं तो उसने संतुष्ट होकर गहरी साँस ली कि चलो अब मकान सुरक्षित है।

धीरे धीरे सारा परिवार न जाने रात के अन्धेरे में कहां खो गया। ताला कोई भी तोड़ सकता था। अब वहां कौन किसको रोकने वाला था। ताला स्वयं में सुरक्षा की गारंटी नहीं होता। सुरक्षा करते हैं आस पास के लोग जो स्वेच्छा से पड़ोसियों के जानमाल की रक्षा करना अपना कर्तव्य समझते हैं। लेकिन यहां पर परिस्थितियों ने ऐसी करवट बदली थी कि पड़ोसियों पर विश्वास करना भी निरर्थक था। उन्हें अपनी जान के लाले पड़े थे, दूसरों की रखवाली क्या करते। अगर वे किसी को ताला तोड़ते देख भी लेते फिर भी उनकी भलाई इसी में थी कि वे अपनी खिड़कियां बंद करके चुपचाप अंदर बैठे रहें जैसे कुछ देखा ही न हो। ऐसा खतरा उठाने से लाभ भी क्या था। तालाब में रहकर मगरमच्छ से बैर।

कई दिन और कई महीने ताला अपने स्थान पर यूँ ही लटकता रहा। समय बीतने के साथ—साथ उस निर्वासित परिवार के वापिस आने की आशा धूमिल पड़ती गई। मकान के पास से गुजरने वाला हर व्यक्ति लालची नज़रों से ताले को देखता रहता और फिर अपने मन में सोचता “काश यह ताला अकस्मात् टूटकर गिर जाता और दोनों कपाट स्वयं ही खुल जाते।”

फिर एक दिन किसी अज्ञात व्यक्ति ने अमावस के अंधेरे की





आड़ लेकर अन्ततः ताला तोड़ ही दिया और सभी ने राहत की सांस ली। वे आश्वस्त थे कि कम-से-कम उनमें से कोई इस अपराध में शामिल नहीं है।

किसी मासूम लड़की को धोखा देकर हुस्न के बाजार में बिठाना तो पाप समझा जाता है लेकिन कोठे पर चढ़ी औरत का भोग करना पाप नहीं समझा जाता।

इस घटना के बाद मकान का मुख्य द्वार खुले का खुला रह गया जैसे किसी वेश्या का कोठा हो। कुंडे में लटकते हुए ताले से यूँ लग रहा था जैसे कोई ग्राहक हड़बड़ाहट में पूरी तरह से नथ उतारना भूल गया हो और वह नथ नाक में ही लटकती रह गई हो।

ताला जिस आदमी ने तोड़ा था वह एक खूंखार आतंकवादी था जो सुरक्षाकर्मियों से छिपता छिपाता, दौड़ता भागता इस घर में घुस गया था। खाली मकान ने रात भर उसको अपने आँचल में पनाह दी थी। अंदर आते ही उसने अपने कंधे से ऐं के-47 राइफल उतारकर कुर्सी पर ऐसे फेंक दी जैसे वर्षों की बोझिल और घृणित जिन्दगी का बोझ हल्का कर रहा हो। उसके पश्चात् उसने अपने भारी भरकम शरीर को भी उसी घृणा से नरम बिस्तर पर गिरा दिया और कुछ ही मिनटों में अपनी सुध बुध खो बैठा।

आधी रात को वह असहनीय भूख और प्यास से तड़पकर उठ बैठा। सामने कुर्सी पर रखी ऐं के-47 न तो उसकी भूख मिटा सकती थी और न ही प्यास। साहस बटोरकर उसने सिगरेट सुलगाया और उसी धीमी रोशनी के सहारे किचन में जाकर पानी ढूँढ़ने लगा। बिजली जलाना तो खतरे से खाली न था। जैसे तैसे उसने मटके में से कई दिन पहले भरा हुआ पानी निकालकर गटागट पी लिया। फिर एक के बाद एक कई दियासलाइयाँ जलाकर खाने पीने का सामान ढूँढ़ने लगा। किचन पूर्णतः खाली था। कहीं पर कुछ भी दिखाई नहीं दे रहा था।

“साला! कुछ भी नहीं छोड़ा है घर में। सब लेकर भाग गए हैं।” उसके मुँह से सहसा निकल पड़ा। तभी उसकी दृष्टि साईड में एक छोटी अलमारी पर पड़ी जिसमें देवी देवताओं की बहुत सारी तस्वीरें सजी हुई थी। उन पर चढ़ी हुई फूलमालाएँ सूख चुकी थीं। बगल में धूपदान में जली हुई धूप की ठंडी राख अब भी मौजूद थी। तस्वीरों के सामने एक थाली थी जिसमें प्रांतीय पर्व ‘पन’ के दिन देवी को भोग लगाए गए पांच मोटे और मीठे रोट पड़े थे।

इन मीठे रोटों को भेंट चढ़ाते समय पंडित जी ने एक रोचक कथा सुनाई थी जिससे सारा परिवार देवी मां के चमत्कार से अभिभूत हो उठा था। पंडित जी तो हर वर्ष यही कहानी दुहराते रहते थे, तब भी न जाने क्यों हर बार यह कहानी सुनने वालों को मंत्रमुग्ध कर लेती थी।

“यह पर्व हजारों वर्षों से मनाया जाता है। इस अवसर पर हर घर में रोट बनाए जाते हैं जिनसे देवी मां को भोग लगाया जाता है। बहुत समय पहले एक राजा हुआ करता था जिसकी रानी धार्मिक एवं सद्गुणी थी। बड़ा ही सुखी तथा

सम्पन्न परिवार था उनका। परन्तु स्वयं राजा घमंडी, हठधर्मी एवं नास्तिक था। प्रतिवर्ष रानी ‘पन’ के त्योहार पर नौकर चाकर होते हुए भी बड़ी श्रद्धा और निष्ठा से गेहूँ पिसवाकर स्वयं अपने हाथों से रात भर मीठे-मीठे रोट बनाती और फिर उन्हें देसी घी में तलकर देवी मां के चरणों में भोग लगाती। उसके पति यानि राजा को यह सब कुछ पंसद नहीं था। एक दिन आवेश में आकर उसने पूजा के कमरे में जूतों सहित प्रवेश किया और प्रसाद की थाली को अपने जूते से ठोकर मार दी। लाचार एवं विवश रानी आंखों में अश्रु लिए सब कुछ देखती रही और मन-ही-मन देवी मां से क्षमा याचना करती रही कि उसके पति को क्षमा कर दे।

पर होनी तो खैर होकर ही रहती है। उन पर एक के बाद एक इतनी सारी मुसीबतें आन पड़ी कि राजा का राजपाट छिन गया। उसे अपना देश छोड़कर भागना पड़ा तथा पड़ोसी देश में भेष बदलकर मजदूरी करनी पड़ी। उसकी बीवी घर-घर काम करने लगी। एक दिन जहाँ वह काम करती थी, वहाँ पर ‘पन’ की पूजा चल रही थी। वह चुपचाप देखती रही और उसकी आंखों से अश्रुधारा बहने लगी। मन ही मन उसने फिर से ‘पन’ देने का निश्चय कर लिया। वह जिन खेतों में मजदूरी का काम करती, वहाँ से थोड़े बहुत गेहूँ के दाने एकत्रित करके घर ले आती। यहाँ तक कि पशुओं के चारे से भी गेहूँ के दाने ढूँढ़ निकालती। काफी परिश्रम के बाद वह पाव भर गेहूँ इकट्ठा कर पाई। उसने गेहूँ को पीसकर रोट बनाया और टूटे हुए दुखी मन से देवी माँ को भोग लगाया।

फिर क्या था। देखते-ही-देखते उनकी काया पलट गई। इधर उनके राज्य में लोगों को असलियत का पता चल गया कि राजा के विरुद्ध षडयन्त्र रचा गया था जबकि वह निर्दोष था। ढूँढ़ते-ढूँढ़ते लोग उस जगह पहुँच गए जहाँ उनका निष्कासित राजा मजदूरी कर रहा था। उन्होंने अपने राजा को पहचान लिया और दोनों को अपने साथ ले गए। इस तरह से वह फिर से राजा बन गया और उस परिवार के सारे कष्ट दूर हो गए। तत्पश्चात् रानी हर वर्ष ‘पन’ का त्योहार मनाती रही और राजा स्वयं भी इस पूजा में सम्मिलित होता रहा।

अब देवी मां से यही प्रार्थना करो कि हे माँ! जिस तरह तुमने उस घर के सारे कष्ट मिटा दिए और उनकी सारी खुशियाँ लौटा दीं वैसे ही हमारे कष्ट भी दूर कर दो तथा हमें सुख और शांति प्रदान करो।

उस राज्य की बात तो खैर अलग थी। राजा तो नास्तिक था परन्तु यहाँ...! इस घर में... न कोई नास्तिक रहता था और न ही किसी ने पूजा में ऐसा विघ्न डाला था जो देवी मां को रुष्ट कर देता। फिर ऐसा देवी प्रकोप क्यों? यह कैसी विडंबना थी कि देवी मां का वही प्रसाद आज एक भूखे प्यासे खतरनाक आतंकवादी की भूख मिटाने के काम आया और पेट की भूख मिटाकर वह निश्चिंत होकर सो गया।

सुबह होने से पहले उसने मकान में रखे हुए ट्रंको, अटैचीकेसों, संदूकों और अलमारियों की तलाशी ली। भारी



भरकम सामान उठाना खतरे से खाली न था। वह तो केवल रुपए पैसे और गहनों की तलाश में था मगर उसके हाथ कुछ भी न लगा। निराश होकर उसने फिर घरवालों को एक मोटी सी गाली दी और अपने मिशन पर चल पड़ा।

दूसरे दिन सुरक्षाबलों को सूचना मिली कि एक खूंखार आतंकवादी ने इस मकान में पनाह ली है। उनका संदेह विश्वास में उस समय बदला जब उन्होंने कुंडे में टूटा हुआ ताला देखा। उन्होंने मकान को घेर लिया, गोलियाँ चलाई, गोले बरसाए आतंकवादियों को बार-बार ललकारा और जब कोई जवाबी कारवाई नहीं हुई तो चार सिपाही अपनी जान पर खेलते हुए अंदर घुस गए। बेबस मकान गोलीबारी से छलनी हो गया मगर बेजुबानी के कारण कुछ भी न बोल पाया। खैर वहाँ तो कोई भी न था। सिपाहियों को आश्चर्य भी हुआ और बहुत क्रोध भी आया।

“सर यहाँ तो कोई भी नहीं।” एक जवान ने सूबेदार को रिपोर्ट दी।

“साला छिप गया होगा कहीं। पूरा चेक करो। भागने न पाए।” सूबेदार कड़ककर बोला।

उन्होंने सारे मकान की तलाशी ली। सभी ट्रकों, सन्दूकों और अटेचीकेसों को उल्टा-पल्टा। इनमें से लेडीज साड़ियाँ ऐसे निकल रही थी जैसे कटे हुए बकरे से अंतड़ियाँ निकलकर बाहर आ रही हों। कमरे में चारों ओर गर्म कपड़े स्वेटर, बच्चों की यूनिफार्म, बर्तन और अन्य वस्तुएँ जगह-जगह बिखर गई। जब कहीं कुछ न मिला तो क्रोध में आकर उन्होंने फर्नीचर और टीन के ट्रको पर ताबड़तोड़ डंडे बरसा कर अपने गुस्से को ठंडा किया और फिर निराश होकर वापिस चले गए।

उस दिन के बाद मकान में घुसने के सारे रास्ते खुल गए। लोग एक दूसरे से नजरें बचाकर एक के बाद एक अंदर घुस जाते और माल लूटकर वापिस चले आते। पहली किस्त में ब्लैक एंड व्हाइट वेस्टन टी वी, फिलिप्स ट्रांजिस्टर, स्टील के बर्तन और कपड़े निकाले गए। फिर फर्नीचर की बारी आई। सोफा, मेज, बेड, अलमारी और कुर्सियाँ। जब तक कि सारा घर खाली हो गया।

उस समय मकान की हालत ऐसी अबला नारी की सी लग रही थी जिसको कई गुंडों ने मिलकर बलात्कार किया हो और फिर खून से लथपथ उसकी अधमरी देह को बीच सड़क पर छोड़ कर भाग गए हों। किंतु ऐसी लाशें तो बार-बार नोचे जाने के लिए ही जिन्दा रहती है। ये लालची, लोभी और कामुक लोग न तो मुर्दे का कफन छोड़ते हैं न और ही ठंडे गोश्त को।

मकान में अब कुछ भी न बचा था। तथापि एक पड़ोसी की दृष्टि देवदार की लकड़ी से बनी हुई खिड़कियों और दरवाजों पर पड़ी। रात भर बाप बेटे इन खिड़कियों और दरवाजे को उखाड़ने में ऐसे लग गए कि किसी को कानों-कान खबर न हुई। सूरज की किरणें निकलने से पहले ही उन्होंने मकान को आग के हवाले कर दिया ताकि लोगों

को यह शक भी न हो कि मकान के दरवाजे और खिड़कियाँ पहले से ही निकाली जा चुकी हैं और शक की सुई सुरक्षाबलों की तरफ इशारा करे क्योंकि उन्होंने मकान की तलाशी ली थी।

बलात्कार के बाद लाश को होशियारी से ठिकाने लगाने में ही अपराधी अपनी भलाई समझते हैं। आस-पास रहने वालों को ज्योंही पता चला कि मकान जल रहा है और आग की लपटें अनियंत्रित होती जा रही हैं उन्हें अपने घरों की चिन्ता सताने लगी। वे जल्दी-जल्दी पानी से भरी बाल्टियाँ ले कर अपने घरों से बाहर निकल आए और आग पर पानी छिड़कने लगे। किसी ने फायर बिग्रेड को भी सूचना दे दी। उनकी घबराहट यह सोच कर बढ़ने लगी कि कहीं आग की यह लपटें उनके घरों को राख न कर दें।

मकान जो पहले से ही असहाय और बेबस था, मूक खड़ा घंटों आग के शोलों के साथ जूझता रहा। शोले! धुआँ! कोयला! आखिर रह गई राख और कुछ टूटी फूटी बदनूमा दीवारें जो अभी भी अपने स्थान पर घटना की गवाह बनकर निश्चल खड़ी थीं।

दिल फिर भी मानने को तैयार न था कि इस मलबे में अब कुछ भी शेष नहीं बचा है “कुछ-न-कुछ, कहीं-न-कहीं जरूर होगा। आखिर इतने बड़े मकान में कहीं कोई चीज तो होगी जो किसी के काम आएगी।” दिल गवाही देता।

एक अधेड़ उम्र की औरत ने मलबे में धंसी हुई टाटा टीन की जली हुई चादरों को देख लिया। उसने अपने दो जवान बेटों को आवाज दी। देखते-ही-देखते उनसे सारी चादरें उठवा ली और स्वयं परलोक की चिन्ता में सजदे में लीन हो गई। टीन की चादरें गौशाला की मरम्मत के काम आ गई। एक और पड़ोसी ने बची खुची ईंटें और पत्थर उठवाकर अपने आंगन में छोटा सा शौचालय बनवा लिया। जो दीवारें आग और पानी के थपेड़ों के बावजूद अब तक खड़ी थीं, हथौड़ों की चोट न सह सकी और आँखें झपकते ही ढेर हो गई।

कुछ दिन बाद एक गरीब विधवा वहाँ से गुजरी। उसकी निगाहें मलबे के उस ढेर पर पड़ीं। यहाँ वहाँ अधजली लकड़ियाँ और कोयले दिखाई दे रहे थे। उसे बीते हुए वर्ष की सर्दियाँ याद आ गई। सोचते ही सारे बदन में कंपकंपी सी महसूस हुई। उसने आने वाले जाड़े के लिए अधजली लकड़ियाँ और कोयले बोरे में भर लिए और वापस अपने रास्ते पर चली गई।

मकान की जगह अब केवल राख का ढेर ही रह गया था। पास पड़ोस के बच्चों ने उसे खेल का मैदान बना लिया। हर रोज स्कूल से वापिस आकर अपनी गोद में बैठ और विकेटें उठाए चले आते और फिर क्रिकेट का मैच शुरू हो जाता।

जहाँ तक मुझे याद है पतझड़ का मौसम था। शुक्रवार होने की वजह से स्कूल में आधे दिन की छुट्टी थी। हमेशा की भांति उस दिन भी चार लड़के स्कूल आए। एक लड़का विकेटें गाड़ने लगा। विकेट जमीन में घुस नहीं रही थी। अंदर



कोई चीज अटक रही थी। उसने छेद को और चौड़ा किया। फिर अपना सिर झुकाकर अंदर झाँका। सूर्य की रोशनी में कोई चमकीली चीज नजर आ रही थी। वह बहुत खुश हुआ। इस बीच शेष तीनों लड़के भी उसके इर्द-गिर्द एकत्रित हो गए। उन्होंने भी बारी-बारी से छेद के अंदर देखने की कोशिश की और उस चमकती वस्तु को देखते ही उनकी आंखों में चमक आ गई और मन में लालच ने अँगड़ाई ली।

‘हो-न-हो सोने का कोई जेवर होगा।’ प्रत्येक के मन में यही विचार आया लेकिन कोई भी इस बात को जुबान पर लाना नहीं चाहता था। पहले लड़के ने विकेट की नोक से वस्तु के इर्द-गिर्द खोदना शुरू कर दिया। दूसरा लड़का दौड़कर अपने घर से लोहे का औजार लेकर आ गया और खुदाई करने वाले लड़के को सौंप दिया।

पहला लड़का अब औजार से लगातार खोदने लगा जबकि बाकी तीनों लड़के उत्सुकता और बेचैनी से मन-ही-मन यह दुआ मांगते रहे कि काश कोई जेवर निकल आए और उनको खूब सारा पैसा मिल जाए। खुदाई पूरी हो

गई। इससे पूर्व कि पहला लड़का अपना हाथ सुराख में डालता और गुप्त खजाने को बाहर निकालता, दूसरे लड़के ने कश्मीरी भाषा में आवाज दी।

“अड़स.....अड़स.....अर्थात् मैं भी बराबर का हिस्सेदार हूँ।”

“अड़स.....अड़स!” तीसरे और चौथे लड़के ने भी सुर-में-सुर मिलाया और उस दबे हुए खजाने की प्रतीक्षा करने लगे।

पहले लड़के ने अपना हाथ छेद के अंदर डाल दिया और उंगलियों से कुरेदकर उस चीज को मिट्टी से मुक्त करके बाहर निकाला। उसके हाथ में पीतल का वही ताला था जो कभी मुख्य द्वार पर प्रहरी बना हुआ था। सभी चेहरे एकाएक मुरझा गए। फिर भी चारों लड़के ताले को लेकर बाजार चले गए। कबाड़ी से मोलभाव किया और आखिर चार रूपए में सौदा कर लिया। एक-एक रूपया अपनी जेब में ठूसकर सभी लड़के खुशी-खुशी घर लौट आए।

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# ना होना रहमान राही का

प्रोफेसर रहमान राही अपनी मातृभाषा से बेहद प्यार करते थे। उनको कश्मीरी भाषा के शब्दों में संगीत सुनाई देता था। वे कहते थे :

ए मेरी कश्मीरी ज़बान

तुझे तेरी कसम

तू मेरी चेतना

तू ही मेरी आत्मा

तूने चिरंतन चश्मे में

मुझे अंदर बाहर से धो डाला

उनके जाने से साहित्य के क्षेत्र में जो कमी हुई है उसकी क्षतिपूर्ति असंभव है। वे न केवल एक कवि, आलोचक और संपादक थे बल्कि एक अच्छे अनुवादक भी थे। वे मानते थे कि कश्मीरी की साहित्य परंपरा जोकि बहुत प्राचीन है, उस समृद्ध साहित्य ने उन्हें काफी हद तक प्रेरित किया था। साथ ही वे पश्चिम की कविता से भी प्रभावित थे। विलियम कॉल्लोस विलियम्स, एजरा पाउंड तथा टी. एस. इलियट की तरह उन्होंने मुक्त छंद की कविता को स्वभाविक भाषा मानते हुए प्रतीकों और शब्द विम्बो को प्राथमिकता दी। उनकी कविता का मूल स्वर मानव की पीड़ा है। 9 जनवरी 2023 को उनका देहावसान हुआ परंतु वे अपनी कविता के कारण जीवित रहेंगे।

मेरा उनसे संपर्क 80 के दशक में हुआ था परंतु जब उनके लिए ज्ञानपीठ सम्मान घोषित हुआ तब से हमारे संबंधों में और घनिष्ठता आई। दरअसल, भारतीय ज्ञानपीठ ने मुझे उनकी कविताओं के रूपांतरण का काम सौंपा था और वह संकलन पुस्तक रूप में समारोह के दिन प्रस्तुत होना था। इसलिए उन दिनों हमारी फोन पर हर दिन बात होती थी। खैर, ज्ञानपीठ पुरस्कार से सम्मानित रहमान राही का यह काव्य संकलन हिंदी के कवि-हृदय पाठकों तक पहुंच ही गया मगर यह बात रेखांकित करनी भी जरूरी है कि उनकी कविता में तत्कालिकता के साथ-साथ सर्वकालिकता कि भी अभ्यर्थना है।

उनका जन्म 6 मई 1925 को महाराजगंज श्रीनगर में हुआ था। उन्होंने अमर सिंह कॉलेज, श्रीनगर से इ. 1952 में, एम.ए. (अंग्रेजी) तथा एम.ए. (फारसी) की उपाधियां 1962 में

प्राप्त की थीं। आजीविका के लिए बारामुला के सार्वजनिक निर्माण विभाग में कुछ समय कार्य करने के बाद उर्दू पत्रकारिता में कदम रखा और दैनिक



‘खिदमत’ के सहायक संपादक हुए। कुछ वर्षों बाद व्याख्याता होकर घाटी के विभिन्न कॉलेजों में उर्दू-फारसी पढ़ाते रहे। 1975 में कश्मीर विश्वविद्यालय में कश्मीरी विभाग में सीनियर फैलो हुए तथा संस्थापक अध्यक्ष बनने के बाद सर्वप्रथम प्रोफेसर एमेरिटस का गौरव प्राप्त किया।

स्वर्गीय राही सन 1961 में साहित्य अकादमी पुरस्कार तथा 2000 में पद्मश्री से सम्मानित हुए थे। वह साहित्य अकैडमी के महत्त्व सदस्यता, विश्व हिंदी सम्मेलन सम्मान, कबीर सम्मान, ऑल इंडिया बंगाली कॉन्फ्रेंस द्वारा श्रेष्ठ कश्मीरी कवि के पुरस्कार, जम्मू-कश्मीर अकैडमी आफ आर्ट कल्चर एंड लैंग्वेज के पुरस्कार, ज्ञानपीठ सम्मान तथा अन्य कई पुरस्कारों से सम्मानित हुए थे। यह पुरस्कार उनके योगदान को चित्रित तो करता है मगर आलोचना के क्षेत्र में भी उनका नाम महत्वपूर्ण है। ‘कहवट’ (कसौटी) तथा ‘वज़नुक सूरत-ए-हाल’ (रचनात्मकता की सटीकता) जैसी पुस्तकों की उपयोगिता सदा ही बनी रहेगी।

उनकी एक लंबी कविता आनंदवर्धन को समर्पित है। उसी कविता का एक अंश उन्हें श्रद्धांजलि स्वरूप प्रस्तुत है :

ऐ हवा! संभल की तेरी सांस उलझना जाए  
समुंदर उबाल पर है और घोड़ा पिछली टांगों पर खड़ा है  
कलियों का गीत गाती बुलबुले गम के गुबार में गिर गई  
देवदार के शब्द शीतल साहू हरी जिलों की तरह जल उठे  
तारों की मंडलीय दलदल में फंस गई

सरो और चीड़ आंसुओं में बह गए

ओ लल्ला! तू बगीचे के दरवाजे पर कदम रखते ही जहर खाएगी



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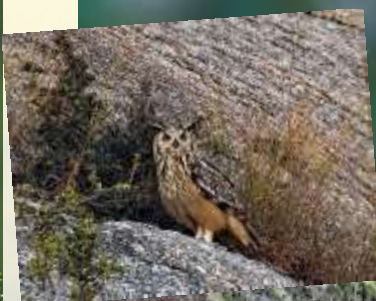
Anil Kumar Safaya







**Surendra Miyan**





# OUR PROGENY

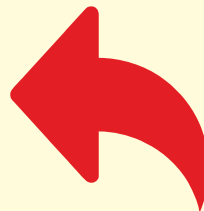
## Budding Artist



**Sanvi kaw**

*XI - F*

*Ryan International school,  
Mayur Vihar, Delhi*



**Shirin Kher**

*Class : 8th*

*Modern Vidya  
Niketan Faridabad*



# OUR PROGENY

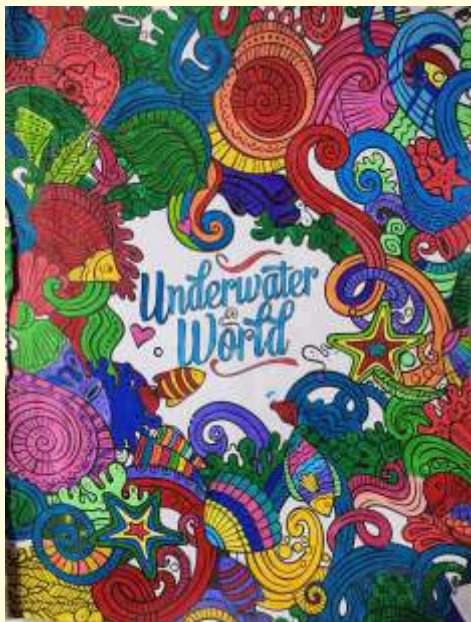
## Budding Artist



**Ayaan Kaul**

Class : 6th

School name: DPS R K  
Puram, Delhi



**Vansh Kaul**

Class: 3rd

School name : DPS RK Puram,  
Delhi



# OUR PROGENY

## Budding Artist



**Plaksha Shali**

*Class : 9th*

*School name : Bluebells*

*International school, Delhi*



## Maybe.....



Dusky and dark the night  
The flowing stillness, that once promised to be the light.  
As authentic as the day could be,  
Being able to foresee.  
Shaping life like a blog of clay.  
Wait for it to become  
The love of your life someday.  
Fables, tales and folklore, somehow always pretending.  
Oh! How, fairytales are meant to have a happy ending.  
And we long for it, till the very last bit.  
But hold on, you may want to see the night sky,  
you may want to see every inch of that butterfly.  
You may want to remember each moment under that moonlight,  
And you may want to feel the warmth of each flame that you ignite.  
Because, maybe at the end of this,  
It might just be, you, me and the world behind.  
Might just be, you, me and the middle of the night.  
And maybe, we just get what we longed for...  
Without it being pale and blue.  
Because, usually it's a dream and eternal longing.  
And everything might be real but not necessarily true...



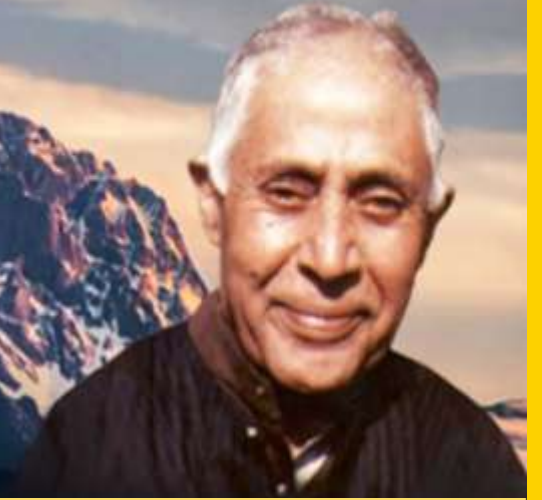


Background Image - Mahadev Mountain, Kashmir

## Kashmir Shaiva Institute

FOUNDED BY SHAIVACHARA SWAMI LAKSHMANJOO MAHARAJ

FOR EDUCATION & RESEARCH IN KASHMIR SHAIVA PHILOSOPHY



Kashmir Shaiva Institute was founded by Shaivacharya Lakshmanjoo Maharaj in 1969 in Guptganga, Nishat, Srinagar, Kashmir to preach and propagate Kashmir Shaiva Philosophy to the aspirants. Following the Vision of Gurudev Kashmir Shaiva Institute was revived formally in 2022 and registered as a Trust to propagate ancient Kashmir Shaiva Education in a formal way. Seminars and workshops and online talks are organized by Institute and has a vision to commence courses on Non Dual Kashmir Shaiva Philosophy.

# Kashmir Shaiva Institute wishes Biradari Members Happy Mahashivratri

Shaivacharya Lakshmanjoo Maharaj in his lectures has beautifully described meaning of Mahashivratri.

“Śhiv rātrī means that night where you are graced with the *śhaktipāta* [grace] of Lord Śhiva.

In that night he bestows *śhaktipāta*,

*tīvra-tīvra śhaktipāta* [intense grace] is bestowed to the one who deserves.”

Shaivacharya Lakshmanjoo Maharaj

Forthcoming Events- 17-18 March 2023 ( Friday & Saturday )

2 Day Seminar on “ *Contribution of Lineage, Masters and Shaivacharyas in the spread and propagation of Kashmir Shaivism* ” in association with Dept. of Sanskrit ,University of Jammu at Jammu University Campus .

[www.kashmirshaivainstitute.org](http://www.kashmirshaivainstitute.org) Email : [kashmirshiavainstitute@gmail.com](mailto:kashmirshiavainstitute@gmail.com)





## ग़ज़ल

योद वुछुन प्यव व्हहरि ख्वदा तोति दवान छुस  
द्युत तुफानस सीनु बितुर कोर तु पकान छुस ॥

ओसुम म्वलुल सरमायि हदु रोस वाय! त्रावुन प्यव  
ललुवाख श्रुक्य, तहज़ीब, तमदुन तु च़ालान छुस ॥

यछि पछि रँटिथ दोल पायि बँडिस लोलु पुशरिथ पान  
नतु नेवॉनिस तापु डकरेन दोर तुलान छुस ॥

यि छु म्योन जिगर होश थोवुम डंजि, द्युत हम हम  
अदु ह्योक मे, व्हडिथ मूल, बेयिस जायि जुवान छुस ॥

चॉलिम सितम कुत्याह तोगुम हँल्य हँल्य नु पकुन ज़ांह  
पतु बोड तवय हेमथ व्हरिथ सैज़ि त्रायि लमान छुस ॥

छार्यव छम्बव पेठ्य पोक तु 'रोशन' कॉर थँविथ थँज़  
माजि जेवि प्रज़नथ सोरिथ पॉराव करान छुस ॥

## غزل

यो د وچھن ٻو قبر خودا توتہ دوان چھس  
دیت طفالس سپنہ بتر کورتہ پکان چھس  
یہ چھ میون جگر ہوش تھوؤم ڈنجر دیت ہم ہم  
ادہیوک مے کڈتھ مولہ پیس جاپہ زوان چھس  
ژالم یتیم یتیاہ توگم ہلو ہلو نہ پکن زاہہ  
پتہ یو ڈ توئے ہمتھ گرتھ سیز تراپہ لمان چھس  
اوسم مولل سرمایہ حیدرؤس وائے! تراون ٻو  
للہ وا کہ شُرک تہذیب و تمدن تہ ژالان چھس  
یشہ پڑھ پڑھ رتھ دؤل پایہ ہڈس لولہ پشترتھ پان  
نتہ نہوائس تاپہ ڈکرہن ادہ دورٹلان چھس  
چھارو چھمبو پٹھر پوک تہ روشن کاتھوتھ تھز  
ماہہ زبہ پزرن تھ سویتھ پآراو کران چھس





बी के संयासी



ओंकार नाथ शबनम

## गज़ल

वावस चूरुथ होट छु कथन व्वन्य मानि बदल  
 मे ति कोरमय अथु रोट छु कथन व्वन्य मानि बदल ।।  
 वुछ छु लतन हुंद माज़ वतन व्वन्य मथनु यिवान  
 लागि नु व्वन्य बोठ युस फोट छु कथन व्वन्य मानि बदल ।।  
 त्रेशि गोलाह येम्य मौंग तु तँमी कनि लायि फुटुर  
 फेकि प्यठुकुय पाँ नोट छु कथन व्वन्य मानि बदल ।।  
 कति छि असन खंगालु बहारस प्रज़ुनावान  
 दूहली गोख अनि गोट छु कथन व्वन्य मानि बदल ।।  
 सिर साव्यर मा रूद सु गव नंगु तय ना बूध  
 दारि ति परदय वोट छु कथन व्वन्य मानि बदल ।।  
 छुस नु बु प्रथ विज़ि नीलि रंगुक कुनि छुस बु सफेदति  
 खोत मे ओबुर खोत लोत छु कथन व्वन्य मानि बदल ।।  
 यिनुसॉ तंबलख सुसरि ग्वगजन हुंद रसाह चैयिहम वंदस  
 यिनुसॉ शॉरख शैहलुनय सँहलाब अनुहम आंगनस ।।  
 यिनुसॉ म्यान्यन प्रानुवारन तय जंदन छलु छवख करख  
 यिनुसॉ अनुहम फश लग्यम पछ खंड तिमन ह्वखुनावनस ।।  
 यिनुसॉ म्यान्यन ह्वखु सिन्यन ग्रंद करख थावख शुमार  
 तिम छि यिकवटु बानु कुठि प्रारान कन व्वज़लावनस ।।  
 ज़ानि क्या सुय द्रोग्य फरोशन हुंज क़दुर क़ुमथ लगय  
 म्यॉन्य पॉठी वॉस यस लँज दलु खर प्रज़ुनावनस ।।  
 मंज़ वंदस शीनु माहराज़ाह वुछुम खांदर करान  
 सालुर्यव मँड रब तु दब लोग यँज़मनस मंज़ आंगनस ।।  
 वीग्य सुय प्यठ दंद टकान पँछ्य बायि कुन ड्यूंतुम वनान  
 कूत कालाह लागि मे वँन्यतव माहरेने पॉरावनस ।।  
 बेयि वुछुम थलि थलि बिचारस कोरिमॉलिस कुन वनान  
 यिनु सॉ व्वश त्रावख लग्यमम्वहबथ तुफानस तावनस ।।

## मजाहिया

पेरोडी

असुल:- यिनु सॉ व्वश त्रावख लग्यम म्वहबथ तुफानस तावनस  
मुज़फर ऑज़िम

वखतु ब्रोंठुय दंद फुटुर्य वचदुनुय तु लॉगिन तावनस  
छमि खसान गॅल्य दूह लगान चुनि फॅल्य अँदुर्य फुकुनावनस ।।

भखतुबॅड्य ज़ालान बुखॉर्या हीटरा लागान बे फ़ोक  
छेम लगान कुरतँन्य फेरन ज़ॅट नस तु ओश व्वथरावनस ।।

यिनुसॉ तंबलख सुसरि ग्वगजन हुंद रसा चैयिहम वंदस  
यिनुसॉ ऑरखँ हलुनय सँहलाब अनुहम आंगनस ।।

यिनुसॉ म्यान्यन प्रानुवारन तय जंदन छलु छवख करख  
यिनुसॉ अनुहम फश लग्यम पछ खंड तिमन ह्वखुनावनस ।।

यिनुसॉ म्यान्यन ह्वखु सिन्यन बेयि ग्रंद करख थावख शुमार  
तिम छि यिकवटु बानु कुठि प्रारान कन व्वज़लावनस ।।

ज़ानि क्या सुय द्रोग्य फरोशन हुंज क़दुर क़ुमथ लगय  
म्यॉन्य पॉठी वॉस यस लँज दलु खर प्रज़ुनावनस ।।

मंज़ वंदस अख शीनु मोराज़ाह वुछुम खांदर करान  
सालुर्यव मँड रब तु दब लोग यँज़मनस मंज़ आंगनस ।।

वीग्यसुय प्यठ दंद टकान पँछ्यबायि कुन ड्यूंतुम वनान  
कूत कालाह लागि मे वँन्यतव माहरिने पॉरावनस ।।

बेयि वुछुम थलि थलि बिचारस कोरि मॉलिस कुन वनान  
यिनुसॉ व्वश त्रावख लग्यम म्वहबथ तुफानस तावनस ।।





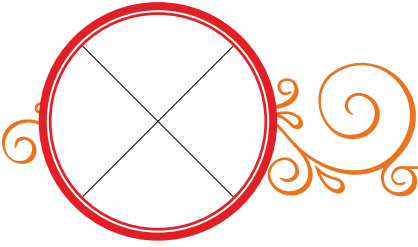
## असि गछि आसुन इकवटु गाम

हे बटु बाया !  
 व्वलु अज समखव  
 कंदलु ठँठिस प्यठ  
 युस तरि तस तस हावव बावव  
 असि गछि आसुन इकवटु गाम  
 गामस अंद कुन , नागु बँठिस प्यठ  
 मसजिदि नखु गछि मंदर आसुन  
 बांग ति बोजटव अल्ला अकबर  
 गंटी वायव जय शिव शँकर  
 लल द्यद क्वछि मंज रटि अवलादस  
 ल्वति ल्वति बाव्यस आदन सीर  
 ज़ेनु नय मंदुछख , चेनु छुख मंदुछान  
 चेख नय आदुम्य सिर गछि फाश  
 कनु शेछ बूजिथ वुठ गुमनॉविथ  
 ललि हुंजि बबि चैयि नुंदु रेश्य शीर  
 यारुबलस प्यठ ललि हुंद निलुवठ  
 बूजिथ ओश हरि हबुखोतून  
 दम फँट्य वॉमिज ह्यथ गछि माल्युन  
 बरु प्यठ लायख बडि हटि नाद  
 ओश छेस त्रावान चाले चाले  
 मे हो बालि प्योमुत वॉरिव कूठ  
 बर बुकु दिल ह्यथ नॉग्य रायस  
 निश गछि बलु पूर गरु हीमाल  
 लुकु अरसातस मंज पोत फीरिथ

अकुनंदनस दियि आलव मॉज  
 शामु स्वंदर दफ कामु दीवस करि  
 शामु जुन्नन तल ,जामन ताह  
 रसुल मीरस ,क्वंग दायि आलव  
 व्वलु अज ,जालव तास चोंग  
 यँदराजुन दरबार तु नगमन हुंद ग्रज  
 वजि मंसूरुन सेज  
 आंगन बागस बर मुचरावव  
 छावव शिव शक्ति हुंद म्युल  
 दरगाह बोन्यन तल म्वलनावव  
 शबिकदरे हुंद शबिअरफान  
 परबत खसुहव , वसुहव मखदूम हेरन,  
 गछुहव तुलमुल चार  
 ळसु शाह कॉशी नाथुन अचिहे  
 हलमस मंज अनि, हेरुच डून्य  
 लसु कौल खॉर शहुन तरि सुबहॉय  
 असुवुनि ह्वंजि करि ईज सलाम

डाली अकि अंद वनुवन हुर तुलि  
 ब्येकि अंद डेजी रटि सुर ताल  
 वनुवन वाजिनि हुर्य वनुनावन  
 शुर्य सोंबरावन बादाम डीन्य  
 हे बटु बाया ! व्वलु अज समखव  
 दूशवय कुरुहव ग्वंगलस क्राव  
 रुदस, तापस , वावस , शीनस  
 इकवटु त्रावव सोदरस नाव  
 सोदरु बँठिस प्यठ यिम तिम समुहन  
 मंगुहन बार ख्वदाया तार  
 हे बटु बाया ! सॉरी समुहव  
 वनुहव असि गछि इकवटु गाम  
 अज हय मँशरॉविन मनसावव  
 पगहुक दूह दियि असि इलजाम  
 असि गोछ आसुन इकवटु गाम





## اسے گڑھ آسن اکوٹے گام

ہے بٹے بھایا!  
 ولہ از سمکھو  
 کد لہ ٹھس پٹھ  
 یس ترس تس ہا و با و  
 اسے گڑھ آسن بٹے گام  
 گامس اندگن، ناگہ ٹھس پٹھ  
 مسجد نکھ گڑھ مند راسن  
 بانگ تہ بوز واللہ اکبر  
 گاٹھی والو، جے شوٹنکر  
 لل دبد کو چھ منڑ رٹے اولادس  
 لو تہ لو تہ با و بس آدن سپر  
 زہنہ نے مند چھکھ، چہنہ چھکھ مند چھان  
 چکھ نے آدی سر گڑھ فاش  
 کنہ شچھ بوز تھ، وٹھ گمنا و تھ  
 للہ ہنز بہ چہیہ، ہند ریش شیر  
 یار بلس پٹھ للہ ہند نہ وٹھ  
 بوز تھ اوش ہر، جہ خاتون

دم پھڑ و انج ہتھ گڑھ مالین  
 بر پٹھ لاکھ بڑ ہٹھ ناد  
 اوش چھس تراوان تالے تالے  
 مے ہو بالہ پیومت و ا رو کر وٹھ  
 بر بک دل ہتھ ناگی رالیں  
 نش گڑھ بلہ پو رگر ہیمال  
 لگہ ارساتس منڑ پوت پھیر تھ  
 اکہ منڈن دی آلو مومج  
 شامہ سوندردپ، کامہ دوس کر  
 شامہ زرن تل، جامن تہ  
 رسول میرس، کوٹنگ دی آلو  
 ولہ از زالو، تارس ژونگ  
 بندرا زن دربار تہ نغمن ہند گربز  
 وز منصورن سوز  
 آنگن باغس بر مڑ را و  
 چھا و، شوکتی ہند میل  
 درگاہ بونین تل مولنا و  
 شب قدرے ہند، شب ار فان  
 پریت کھسہو، وسو مندوم ہیرن، گڑھ ہوٹل مل تار

لسہ شاہ کاشی ناتھن اڑ ہے  
 ہلمس منڑانہ، ہہر اڑ ڈوڈی  
 لسہ کول خارشہن تر صجے  
 اسے وٹھ ہونجہ کر عید سلام  
 ڈالی اکہ اند وٹھ وٹھ ہر تہ  
 بیکہ اند ڈینزی رٹے سرتال  
 وٹھ وٹھ وٹھ ہر وٹھ وٹھ وٹھ  
 شری سو مبرا وٹھ بادم ڈوڈی  
 ہے بٹے بھایا! ولہ از سمکھو  
 دوشوے کر ہو گونگس کزا و  
 روڈس، تاپس، واوس، شینس  
 اکہ وٹھ تڑ او سوڈ درس نا و  
 سوڈر ٹھس پٹھ یم تم سمہ ہن  
 منگہ ہن بار خدا یا تار  
 ہے بٹے بھایا! ساری سمہو  
 وٹھ ہواسہ گڑھ اکہ وٹھ گام  
 از ہے مشرا و تھ منسا و  
 پگہک دوہ دیہ اسے الزام  
 اسے گڑھ آسن اکوٹے گام





## ग़ज़ल

तनहॉई हुंद बेयि अख शाम  
 प्रोन सहर नोव- नोव पॉगाम  
 असु किथु चॉनिस हुकमस प्यठ  
 ळासु किथु पनुनिस यछनस तान  
 कोचि गरुद ऑस हेरि ब्वन लॉर  
 बजरुक ज्वन दिथ गव कुसताम  
 यनु प्यठु छेनु गॅयि सॉरी असि  
 बसनस लायख रुदा गाम  
 अछिदार्यन ग्युंद गटुपछि ब्रोंह  
 वारि पनुनि पेयि वॉतिथ ताम  
 खाब- हँकीकथ क्या ज़न गॅय  
 अकलि बकल गॅय सेचस याम  
 सनु लदु चेशमव बोवुन हाल  
 कोचि गॅलिस प्यठ समखुम याम  
 दूसि प्यठ लीखिथ थॅवनम शेछ  
 वुनि छु गछान वखतस प्यठ शाम

## غزل

تمہائی ہند نیہ اکھ شام  
 پروں سہر نو و نو و پا غام  
 اسہ کتھہ چانس حکمس پٹھ  
 لہہ کتھہ نہ نس یڑھ نس پٹھ  
 کوچہ گرد اس بنیر بون لار  
 بجزک ظون دتھ گلو و گتام  
 نہ پٹھہ ژھنہ گیہ سارک اسہ  
 بنس لایق رودا گام  
 لہہ دارن گیند گفہ کتھہ یر فہہ  
 وار پنہ نہ پیہہ و اتھہ تام  
 خاب حقیقت کیا سنہ گیہ  
 عقلہ نقل گیہ سوچس یام  
 سنہ لہہ چشمو بووم حال  
 کوچہ گلہ پٹھہ سمکھم یام  
 دوسہ پٹھہ لیکھتھ تھونم شچہ  
 ونہ چھہ گوہان و قنس پٹھہ شام





# Learn your Mother Tongue with **Roop Krishen Bhat**

## LESSON - II Kashmiri Speech Sounds

### Consonants

Kashmiri has twenty seven consonant phonemes. Phonemic contrasts have been illustrated in the following sections:

प	/p/	par	पर	'read (imp)'
फ	/ph/	phar	फर	'steal (imp)'
ब	/b/	bar	बर	'door'
त	/t/	tər	तैर	'(she) crossed'
थ	/th/	thər	थैर	'flower bush'
द	/d/	dər	दैर	'strong (f.s.)'
ट	/ṭ/	loṭ	लोट	'tail'
ठ	/ṭh/	loṭh	लौठ	'short stick'
ड	/ḍ/	loḍ	लौड	'fought'
च	/c/	con	चोन	'to drink'
छ	/ch/	chon	छोन	'less in weight'
ज	/j/	ja:n	जान	'good'
क	/k/	karun	करुन	'to do'
ख	/kh/	kharun	खरुन	'to dislike'
ग	/g/	garun	गरुन	'to make'
म	/m/	mas	मस	'hair'
न	/n/	nas	नस	'nose'
ल	/l/	lath	लथ	'kick'
र	/r/	rath	रथ	'blood'
च़	/ts/	tsop	च़ोप	'bite'
छ़	/tsh/	tshop	छ़ोप	'taciturn'
स	/s/	sa:l	साल	'feast'
श	/sh/	sha:l	शाल	'jackal'
ह	/h/	ha:l	हाल	'welfare'



ज़	/z/	zal	ज़ाल	'net'
य	/y/	yakh	यख	'cold'
व	/v/	vakh	वख	'time'

### **Palatalization (v')**

Palatalization is an important feature of the consonantal system in Kashmiri. It is a distinctive feature for consonants. All consonants except the palatals /c, ch, j, sh and y/ can be palatalized.

### **Contrast of Palatalization**

/p/	pan	पन	'thread'
/p'/	p'an	प्यन	'they will fall'
/ph/	phakh	फख	'stink'
/ph'/	ph'akh	फ्यख	'powder'
/b/	bo:l	बोल	'speak'
/b'/	b'o:l	ब्योल	'seeds'
/th/	thakun	थकुन	'to get tired'
/th'/	th'akun	थ्यकुन	'to boast'
/d/	bəd	बैड	'big (f.s.)'
/d'/	bəd'	बैड्य	'big (imp)'
/k/	kul	कुल	'tree'
/k'/	k'ul	क्युल	'nail'
/m/	mʊl	मूल	'root'
/m'/	m'u:l	म्यूल	'he met'
/n/	nʊl	नूल	'mongoose'
/n'/	n'u:l	न्यूल	'blue'
/s/	sakh	सख	'difficult'
/s'/	s'akh	स्यख	'sand'
/v/	vath	वथ	'road'
/v'/	v'ath	व्यथ	'Jehlum river'

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