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PRESIDENT'S MESSAGE

Dr. Rajinder Tikoo President

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

WELCOME TO SHUHUL TAAPH-2019



Another season of mists goes by and in a tiny corner of my hopeful heart I wonder if we will ever go back home. My practicality laughs at the hopelessness of this thought and it just breaks my heart into a million pieces. I have not stopped yearning for my homeland even once. No matter in how many cities I build houses, my home is only the one which I left behind 28 years ago.

Each year the count of years gone by just goes up and with it also dawns the realization that our identity is slowly but surely slipping into oblivion. The fabric of our culture is eroding away alarmingly and the least we can do is to create an eco-system which can help us preserve the remnants of our culture. This is the key aim of KECSS and through initiatives such as 'Shuhul Taaph' we try to provide a platform for all activities which form the crux of our culture. All of us, whether organizations or individuals, need to do our bit for keeping our cultural identity alive.

At the cost of being repetitive, I wish to once again bring to notice of one and all that paucity of funds is proving to be a major deterrent in the work that we intend for the community at large. We have plans and dreams chalked out but we are marred by lack of funds. I wish to make an appeal to all community members to come forward and make their contributions whether big or small since every drop makes an ocean and individual efforts a revolution.

Dr. Rajinder Tikoo President

EDITORIAL.

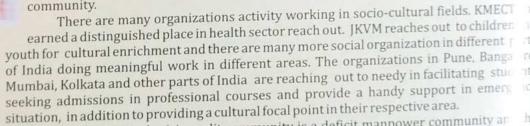
KECSS CAN BE THE FOUNTAINHEAD OF **SOCIO-CULTURAL ACTIVITIES**

his annual issue of Shuhul Taaph is released on the special occasions of the annual multicultural community extravaganza "Shuhul Taaph" organised continuously by Kashmir Education Cultural Science Society. The International Mother Tongue day was celebrated two days back on 21/2/2019 at the premises of a Kashyap Rishi Bhawan Noida by All India Kashmir Samaj, AIKS.

KECSS has been successfully working to be the cultural central stage of Kashmiri cultural activism, it gives expression to every socio-cultural activity conducted by any organization, it encourages every social activity and provides due space to each, as per the

program's social viability.

There are numerous socio-spiritual organizations founded by all most all shine organization as they were in the valley before displacement. Some are created in replica and some are created in designs, afresh. The shrines many not be as vast as in Kashmir, but people keep the same sanctity and faith in them. A step further in some cases, another institution is created out of the same institution because of break-up of the primary organizational structure - no bad, as for as the breakaway group and the primary group are not to harm each other and both the groups function to further the socio-spiritualness for good; when both groups are serving the cause of human welfare then more good organization means more office bearers, more office bearers mean more committed manpower and more committed manpower means more reach out and more good work. Keeping a strong sense for centralized form of working is limiting. Decentralization in functioning empowers more people to shoulder responsibilities and encourages grassroots social activation. Bhagwan Gopinath Ashram, Ishwar Ashram, Mast Bab Ashram, Kashmiri Sewak Samaj are some popularly prominent socio-spiritual organizations, these organizations and many more such organizations which exist in different parts of India and the world have been rendering great spiritual strength to 16



It is a fact that Kashmiri pandit community is a deficit manpower community ar population is dipping fast, so the affiliation of the kashmiri pandit progeny to the instit is limiting. It is paramount that all organizations work in close affiliation to strengthe another. There shall be a net working of all organizations not for a unity slogan n administrative hegemony, but for a sense that kashmiri pandits can work together and for higher goals that the community has not been able to accomplish so far. It is the right time for a right step lest it should be late to see the institutions created by kashmiri pandits here & there go in depletion gradually by the turn of a couple of decades for want of community

The International Mother Tongue Day function is bring organized by AIKS every year. This is a important day for kashmiri pandits, it shall be a step forward if AIKS organizes this day with KECSS as a permanent arrangement and then try to make it a common programme for all kashmiri pandit organizations. After all a mother tongue is the edifice for any culture. The socio-cultural activity networking among AIKS-KECSS and other organization will be a beginning of social networking for a positive impact in cultural enrichment. KECSS can be the

central stage for socio-cultural activity.



Arvind Shah Editor in Chief +91 9910414249



डा. महेश शर्मा Dr. Mahesh Sharma



संस्कृति राज्य मंत्री (स्वतंत्र प्रभार) पर्यावरण, वन एवं जलवाय परिवर्तन राज्य मंत्री भारत सरकार, नई दिल्ली MINISTER OF STATE (IC) FOR CULTURE MINISTER OF STATE FOR ENVIRONMENT, FOREST & CLIMATE CHANGE GOVERNMENT OF INDIA, NEW DELHI





MESSAGE

I am happy to know that the "Kashmir Education, Culture & Science Society" (KECSS) is shortly organizing a two day "SHUHUL TAAPH" (2019) KECSS pamposh New Delhi.

Such activities are the binding force for any community and I further understand that the "Kashmir Education, Culture & Science Society" (KECSS) has been organizing such events since last nine years.

I wish KECSS and its cultural event "SHUHUL TAAPH" (2019) a grand success, and I am confident the Kashmiri community will enjoy the festival.

Dr. Rajinder Tikoo President

(Dr. Mahesh Sharma)

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MESSAGE

It gives me immense pleasure to know that The Kashmir Education, Culture and Science Society (Regd.), B-36, Pamposh Enclave, New Delhi is organizing & celebrating the 8th yearly cultural event "Shuhul Taaph" and bringing out an annual issue of Shuhul Taaph during the event.

I applaud the achievements of the Association in the years gone by and believe that constant efforts would certainly impart the best moral values and account for valuable transformation of the society.

I convey my heartiest congratulations to all the associated members with this Institution on this occasion and extend my best wishes to the Association.





MESSAGE

It gives me immense pleasure to learn that Kashmir Education, Culture and Science Society (KECSS) is coming up with its 8th event of "Shuhul Taaph" at New Delhi.

KECSS has done an excellent job in reconnecting the Kashmiri community, residing in different parts of India and abroad, to its roots and heritage. I hope the society is able to double its effort for the benefit of the community in particular and the society in general.

I wish KECSS and its cultural event "Shuhul Taaph" (2019) great success.

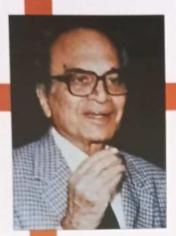
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(Former Governor of J&K and Former Union Minister of Communication, Urban Development, Poverty Alleviation, Tourism and Culture) No. 1, Pt. Uma Shanker Dixit Marg. Chanakyapuri, New Delhi-110021 Tel.: 23017016, 23017017

E-mail: kjagmohan@rediffmail.com



MESSAGE

I am glad to learn that the Kashmir Education, Culture and Science Society, New Delhi, is organizing its Kashmir Culture Festival "Shuhul Taap – 2019" on 23rd & 24th February, 2019, at New Delhi.

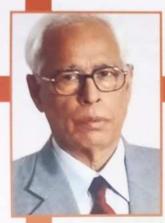
Every nation has its own special attributes: Germany has its organizational abilities, the United States has enterprise, Japan has adaptability and the United Kingdom has balance. The hallmark of India, in her hey-days, was the power and profundity of her mind and the purity and punctiliousness of her soul. In attaining this hallmark, the Kashmiri thinkers and philosophers made an invaluable contribution. The great savant of Kashmiri Shavism, Abinava Gupta, for example, provided perennial inspiration for the generations of Indian saints and savants to come.

I deeply appreciate that, notwithstanding the current crisis through which the community is passing, the Kashmir Education, Culture and Science Society is keeping its flag flying and making further contribution to the enrichment of Indian culture and civilization. I wish all success to Kashmir Culture Festival "Shuhul Taap – 2019".

Jagmohan.



INDIA INTERNATIONAL CENTRE



MESSAGE

I am very happy to learn that The Kashmir Education, Culture and Science Society (KECSS) is continuing with its valuable activities for the preservation and promotion of the language, literature, art and culture of Kashmir. Among the particularly significant activities of KECSS is the organization, almost every year, of "Shuhul Taaph".

I send my best wishes to all those who are managing KECSS and compliment Shri Arvind Shah who is responsible for several activities, especially the production and publication of the journal "Shuhul Taaph".

29th Jan. 2019

(N.N. Vohra)

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शिखा राय Shikha Roy





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

Dated: 31.1.2019



MESSAGE

It gives me immense pleasure to learn that The Kashmir Education, Culture and Science Society (Regd.) has decided to organize the 8th Shuhul Taaph yearly cultural event on 23rd and 24th Feb., 2019 at KECSS Complex, Pamposh Enclave, GK-I, New Delhi. It is an important event of Kashmiris settled across the country and abroad. The event has been helping in enrichly an art, culture and language of Kashmir besides strengthening the values of social bond between different communities belonging to Kashmir.

It also gives me added pleasure to learn that annual issue of Magazine 'Shuhul Taaph-2019' is also being brought out to mark this memorable event. I do hope that the Magazine would carry material on importance and relevance of the event which has become an integral part of the Kashmiri Society.

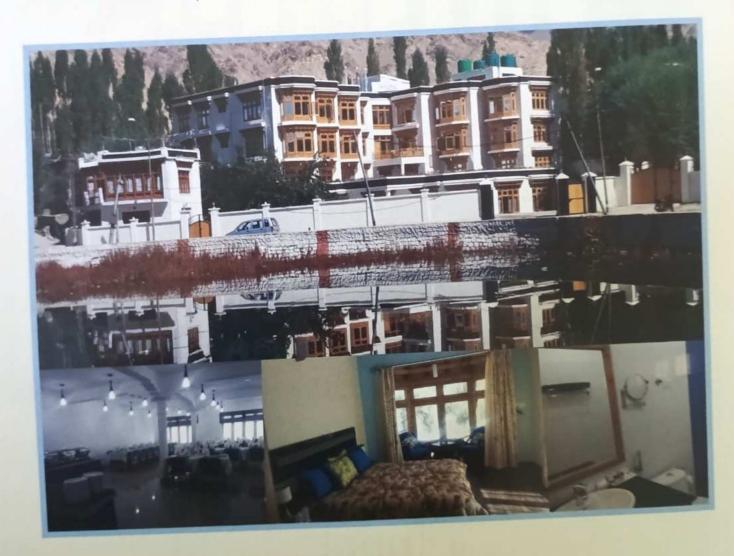
Please accept my sincere best wishes for the success of the event and successful publication of the Magazine Shuhul Taaph-2019.

Dr. Rajinder Tikoo President, KECSS B-36, Pamposh Enclave, New Delhi

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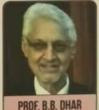
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The Rashmir Education, Culture and Science Society (Regd.) New Delhi

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

KECSS Felicitation Award-2019

KASHMIRI MEDICAL EMERGENCY & CHARITABLE TRUST



Medical Emergency & Charitable Trust

The minuscule community of Kashmiri Pandits was thrown away from Kashmir valley by the gun trotting terrorists in 1990 and they were forced to take refuge outside their ancestral place. The community had to suffer due to ill health and diseases; statistics show that illness in Kashmiri Pandits community is three times higher than that of national average.

Moved by the plight of the helpless and miserable poor displaced community, KMECT came into existence about nine years back and has emerged as a forerunner in handling the "medical emergency of the hapless segment of the community, who have been unable to meet the exorbitant sums of money for treatment when faced with the life threatening diseases or fatal accidents. KMECT has facilitated over 1075 patients so far & disbursed over Rs 6.8 crores to reach out and provide medical care to the most needed, on due scrutiny.

Apart from the medical emergencies, KMECT arranges free consultation for the community members with the reputed doctors empanelled with the Trust. Also, under the sustenance scheme, medicines are provided to patients on short/long time basis.

Considering the noble work undertaken by KMECT, members of the community, all over the Globe, gifted with the empathy are the backbone of the Trust. Many organizations are also involved in this crusade.

KMECT has earned immense trust of the contributors & the community at large for its transparency, commitment and impact to reach out with purpose.

The Kashmir Education, Culture and Science Society feels proud to present the prestigious award to Kashmiri Medical Emergency & Charitable Trust.

Dr. Rajinder Tikoo President



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

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

KECSS Felicitation Award-2019

KASHMIRI SEWAK SAMAJ (KSS). FARIDABAD



Kashmiri Sewak Samaj (KSS), founded in the early 80's in Faridabad, represents the Social, Cultural and religious aspirations of the community. KSS has been led by a galaxy of extremely dedicated and visionary leaders. What started as a need for an unknown Kashmiri Pandit's last rights performed by Shri D N Kaul, that stirred him into the need for a community organisation, to give birth to KSS. In the mid-eighties, Late Shri Shibanji Raina, Shri KL Bakshi, Sh. M N Pandita led KSS as Presidents before 1993 when the Faridabad Baradari approached Shri JN Kaul to lead the Community. He conceived the first bold step of Social Entrepreneurship. All India Kashmiri Samaj, Kashmiri Sewak Samaj and the SOS Children's Villages of India forged an alliance to reach out to boys and girls from the so called migrant camps. These young boys and girls were given free hostel accommodations and vocational training to attain qualification and experience to be professional technocrats. These boys and girls went through a metamorphosis as professionals and were subsequently employed in reputed companies and became bread winners for their families.

KSS, under the stewardship of late Shri I N Kaul, embarked upon wider spectrum of community service by building institutions like Sharika Bhawan in Sector 17 and Hari Parbat in the Village Anangpur, a replica of the Maa Sharika Temple back home. Sharika Bhawan provides facilities for community with an air conditioned hall, hawanshala, kitchen, and 15 fully furnished rooms that are let out for community functions. He was instrumental in setting up three cooperative group housing

societies viz., Laleshwari Vatika, Sabzaar and Gayatri owned by the Baradari members.

The momentum and the vision, thus established, has enabled KSS to further its involvement in many community programs. KSS has been regularly organising free medical camps and saamoohik yagnopavit for the community. Besides, KSS has instituted Maa Sharika Samman awards which are conferred upon distinguished community personalities every alternate year in recognition of their contribution in the fields of literature, art, music, social and community services and many more. KSS has also collaborated with other similar organisations from the community through whom it provides scholarships to the deserving and needy students to help them achieve their academic dreams.

KSS has received support and accolades from organisations across the globe.

The Kashmir Education, Culture and Science Society feels proud to present the prestigious award to Kashmiri Sewak Samaj, Faridabad.



Dr. Rajinder Tikoo



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

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

KECSS Felicitation Award - 2019

ZEASHTA DEVI SHRINE-ZEATHYAR, KASHMIR



ZEASHTA DEVI SHRINE, popularly known as "ZEATHYAR" situated near RAJ BHAWAN, in the GUPAKHARHILLS is a well managed functional shrine that Kashmiri Pandits look forward to visit and stay.

The Central and State Govt. (Kashmiri Pandit) employees posted in Srinagar (since 1990), were accommodated in different Hotels and Govt. quarters in turbulent times. They started developing the shrine during early militancy. The employees met for the first time in year 1995 at the Shrine premises. As a first step the employees of Accountant Generals Office organized the first Mahayagya in 1996 and followed by another in 2001. Zeashta Devi Prabandhak Committee was formally constituted in 2002. Rs. 40,000/was donated by the employees of AG Staff and around Rs. 18,000 was found in the donation box. This helped the renovation work to be taken up.

A MAHA YAGYA, performed on JESHTA KRISNA PAKSH PANCHAMI, the birthday of Mata Zeashta, is now performed every year.

Zeastha Devi Shrine is the most distinguished place of the community in Kashmir. Apart from the picturesque surroundings, safe from security point of view, it is a place of high spiritual relevance.

The shrine has now developed into a Complex. It has 24 one room sets, three one room pre-fabricated huts and three big halls, with all modern facilities to accommodate the devotees.

The Kashmir Education, Culture and Science Society feels proud to present the prestigious award to ZEASHTA DEVI SHRINE-ZEATHYAR, Kashmir.

Ra.K. Bhan Beneral Secretary

New Delhi, February 23, 2019

Dr. Rajinder Tikoo President



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

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

KECSS Felicitation Award-2019

on

KASHMIR SABHA, KOLKATA



Kashmir Sabha, Kolkata, is a 62 years old organization.

Its founding fathers have laid a firm structure of systems for this organization to withstand the strides of time.

In 1960 Dr. B.K. Moza visualized a perspective of Kashmiri Pandits and was published in the first Annual Number of Kashmir Sabha in 1960.

The first generation of founder members is still active despite of their advancing age. They delegate responsibility to second generation in Kolkata. Kashmir Sabha, Kolkata has been observing Kashmiri Traditional functions regularly.

Kashmir Bhawan has been the focal point to preserve cultural identity as the temple of our heritage and abode of our community priorities — be it Kashmiri Language, Seminars, interactive workshops, literary pursuits and researches. Kashmir Sabha has a rich library. The Sabha continues to be local guardian for the community, be it observing festivals or rituals, reacting to our concerns about our roots in Kashmir, helping the deserving members of Biradari in distress, we are available to one other with feeling of concern and involvement. We share occasions of sorrow or glee and go on with social bond.

The Kashmir Education, Culture and Science Society feels proud to present the prestigious award to Kashmir Sabha, Kolkata.

R.K. Bhan General Secretary

New Delhi, February 23, 2019

Dr. Rajinder Tikoo Prosident



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

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

KECSS Felicitation Award - 2019

on

KASHMIR ASSOCIATION, LUCKNOW



Kashmir Association Lucknow is a vibrant Kashmiri Pandit organization committed to the cause of socio-cultural service. Kashmir Bhawan was constructed in 2019 by Kashmir Association on a plot of 3000sqft. The Bhawan has a big hall and two rooms dedicated to the social cause.

The association organizes cultural function, annual hawan on Shiv Ratri in additions to celebrating Nowreh, Zang Trai and other functions regularly with the zealous participation of Kashmiri Pandits residing in Lucknow and adjoining areas. The association, in addition to social functions, reaches out to needy for medical assistance and financial support. The association facilitates the students seeking admission in professional courses.

The Kashmir Education, Culture and Science Society feels proud to present the prestigious award to Kashmir Association, Lucknow.

R.K. Bhan General Secretary Dr. Rajinder Tikoo President

New Delhi, February 23, 2019





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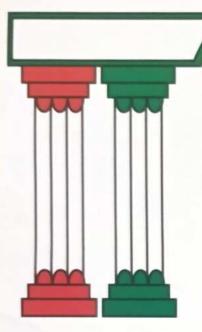
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Contents



PRESIDENT'S WELCOME NOTE

03-08 MESSAGES

11 **KECSS OFFICE BEARERS**

12-16 CITATIONS

ACTIVITY REPORT OF 'SHUHUL TAAPH 2018'

21-24 PHOTO ALBUM - 'SHUHUL TAAPH 2018'

ARTICLES

20

67

35 Swami Ramji Mahraj - Upender Ambardar 37

Culture of an Internally Displaced People

- Rattan Lal Shant - T.N. Dhar 'Kundan'

40 Hinduism 42 Kashmiri Proverbs : An Appraisal

- B L Talashi

- Upender Ambardar 46 Hallowed Groves of Kashmir Repositories of Ecological Heritage

Jueshtheshwari - Kanhayalal Bhat 'Gul' 49

52 Of Doctors Patients and Students Fixing the Chain and Building the Bond

- Dr. Anusheel Munshi MD

54 Disease Doctor Pharmacist

- Shriya Raina (Medlay Pharmaceuticals)

"Kyaah Gomh" The Irony of Grief! 56

- Shivani Khazanchi

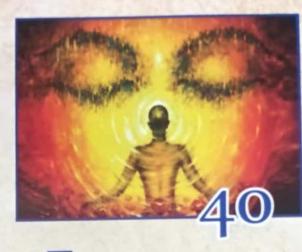
Dips in Divinity - Er. P.L. Khushu 58

60 Technology and Religion: For a World Free of Suffering, Hunger, and Pain

- Raj Nath Bhat [BHU]

63 Preservation of Our Identity - Vinod Tikoo

> - C L Gadoo **Martand Temple**



Kailash Parikrama - Rajinder Raina 67 - Ira Pande A Glimpse of Glory of Kashmir 69 - MK Kaw

70 This too Can Happen! Vaansi Parkhit Zagat Praznovum - MK Kaw 71

72 **Book Review**

होम्योपैथिक पद्धति और स्वस्थ शरीर 74

- डा नीतम शाह

- सरलाजी खेर 76 श्रद्धांजिल - सुरश्री संप्र 79 भटकता चिनार जनरेशन गैप - रोशनलाल भट 'रोशन

77 ॲस्य छि मूल येमि वारि हुंदा 77

- जरीफ अहमद 'जरीफ'

85 May We Know? - Aman Sunnu 86 - Aman Sunny Reasoning

REGULARS

02 Editorial KECSS Can be the Fountainhead of Socio-cultural Activites

25 Challenge: Is Going Obese a Challenge?

Our Associates



Please send your valuable feedback/suggestions to kecssglobal@yahoo.com or magazine.shuhultaaph@gmail.com





A Report on "Shuhul Taaph" - 2018



ECSS held the cultural extravaganza event "Shuhul Taaph-2018" on 14-15 April 2018 at Lal Ded Centre, B-36 Pamposh Enclave New Delhi. The event was inaugurated by Ms. Shikha Roy, Leader of the house in South Municipal Corporation on 14" April at 2 P.M.

The highlights of the inaugural session were, an opening address by the KECSS President, Dr. Rajinder Tikoo followed by an award ceremony. The awards were conferred on our sister organizations from Jammu, Mumbai, Amritsar, Faridabad and Bangalore.

Awards were also conferred on artists who displayed their talent in the art of Drama, Singing and other Cultural activities in addition to the former and current executive members of the organization.

The evening comprised of Musical/Cultural programme conducted with the participation of

Shri Gautam Raina and his associates. This was followed by a community dinner.

The second day function commenced on 15" April 2018 at 11 a.m with "Vijay Saki Mushiara" in which prominent poets of Kashmiri language participated. This was followed by Lunch.

The evening session witnessed a drama "Lal Ded" conducted by "Athrout and Umed" group from Jammu. It was presented so nicely that an audience of about 400 people remained spellbound. The other programmes included a documentary " Kanh Mae se Tari Apore" based on Saint Master Zinda Lal Kaul, a Drama by Dab Theatre and Kashmin singing session presented by Shri Gautam Raina, Shri Raj Kumar and child artists.

A vote of thanks was given by the General Secretary, Shri R.K Bhan. The event concluded with a community dinner.

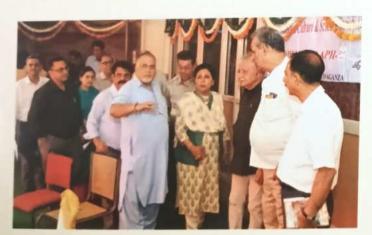




































































Meru Tikoo

Is Going Obese a Challenge?

Diets high in refined carbs have been tied to weight gain and obesity. A review of 50 studies on diet and weight gain published in the journal Food and Nutrition Research UK found that on average, the more refined grains someone ate (like white bread and white rice), the more weight they tended to gain over the study period.

"By the year 2025, India will have over 17 million obese children, a study has concluded. Does that come as a shock? It shouldn't as we all are well aware of what we consume on a daily basis. Be it the mouth-watering chola bhaturas (I myself have been a culprit of that sin) or be it regular butter chicken, stuffed paratha, fat rich fried snacks or any other junk food item we all have done it or should I say over done it.

Our sweet Mother and aunts would argue and say in their own cute way "Yim Che Panjeeb Kyawaan, Asi Mahrah Chu Asal Khen" which roughly translates to "this food is alien food, our food is rich and healthy". Bless them, they are coming from a place of love and (Oh! Dear you have not eater enough) find love in traditional carbohydrate foods. Here are the 2 main underlying causes of obesity in the household:

"HATA TSE KHYOOT NE KEHEEN"

"It takes about 20 minutes for your brain to send a signal to the stomach to let you know that you're full. Overeating occurs when you continue to eat beyond this point of fullness," says Erma Levy, a research dietitian at MD Anderson. Consuming more calories than you burn may cause you to become overweight or obese. This increases your risk for cancer and other chronic health problems. Overeating can even impact your sleep. Your circadian clock, which controls your sleep cycles, causes your sleep and hunger hormone levels to rise and fall throughout the day. Overeating can upset this rhythm, making it hard for you.

Solution

· Eat when you are hungry and not by looking at the clock.





- Drink at least 2 litres of water a day.
 Usually when we are dehydrated, we mistake that for being hungry.
- Eat throughout the day. Rather than one or two big meals at once, eat 4-6 small meals throughout the day.
- Exercise not just to stay fit but to keep your heart healthy. This can even be a 15-20 minute walk in the park next to you and doesn't need to be all about pumping iron like Arnold Schwarzenegger.



"BATT TRAKH"

(Intake of Large Quantity of Rice)

Ask any Kashmiri what he eats for lunch, dinner and he will tell you nine times out of ten its white rice and something else to accompany it (usually a curry). The common answer as to why only rice is - "It is our staple meal" "it gives us energy" and god knows how many other reasons and explanations.

So, What Does Rice Do To Us?

Diets high in refined carbs have been tied to weight gain and obesity. A review of 50 studies on diet and weight gain published in the journal Food and Nutrition Research UK found that on average, the more refined grains someone ate (like white bread and white rice), the more weight they tended to gain over the study period.

Solution

- Several recent studies suggest that the best diets are based around whole grains, vegetables, and lean proteins.
 US News and World Report's analysis described diets which have whole grains and vegetables as their cornerstone and "good for the environment, your heart, your weight, and your overall health."
- Switch to chapatti at night so that you get the required dose of fibre and nutrition. Whole wheat takes time to break down and digest so there is energy when your body needs it at night without too much. But if you feel the pandit platter is incomplete without that rice aroma hitting your nose at night, switch to brown rice instead, so that it does not break down easily and increase blood glucose levels in your body which you surely do not need when in bed.

Exercise and Food Intake

Exercise and food intake is fundamental to obesity or otherwise. It is like a simple mathematic equation. When we consume more calories and burn less calories, we are bound to deposited extra—calories in our body mass and get obese.

Food Consciousness

We must be conscious about our food intake. Body knows no excuses, body cells account for every molecule of food intake and its quality.

Proper exercise and intelligent food is key to smart body.

Is it a challenge for Kashmiri people to defeat obesity by Proper exercise and intelligent food to stay smart.

Managing Director

- British Aesthetic Bar (London) Non-surgical Aesthetic Clinic for Weight Loss

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Studying the diet and the physical exercise routine in Kashmir pundits since 1991 it comes forth clearly that the member of obese people especially the children is showing a sharp increase.





A BRIEF NOTE ON THE ACTIVITIES HELD AT VARIOUS ASHRAMS OF BHAGAWAAN GOPINATHJI TRUST

MEDICAL CAMP HELD AT JAMMU ASHRAM

Bhagawaan Gopinathji Trust organized a Free Orthopaedic Camp at Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu on 16th September, 2018. The medical check-up in the camp started at 10:30 a.m.

Dr. M. K. Mam, a senior and renowned Orthopaedic Surgeon, had a medical check-up of more than 50 patients in the Camp. Dr. M. K. Mam was assisted by Dr. Tapsi Jee



and Dr. Shavi Rayoo. Para-medical staff working in the OPD provided necessary support resulting in successful conduct of the medical camp.

Free medicines were distributed among the patients athe camp.

The camp was held under the close supervision of sh. T. K. Raina, Co-ordinator.

Such medical camps are held on regular basis at the Ashram premises to reach out to the deserving, needy and ailing people.

PAINTING COMPETITION

In order to promote talent and Bhagawaan consciousness among children, Bhagawaan Gopinathji Trust organized a painting competition at Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu on Tuesday, the 2nd of October, 2018. The competition started at 10:00 a.m. sharp. Sh. S.K.Turki presided over the function. He said that such programmes are organised at various Ashrams of the

Trust to inculcate moral and spiritual values in the youth.

Sh. Santosh Tikoo and Sh. Satish Chander Kar acted as the judges on this occasion. They appreciated the efforts put in by the Trust to promote talent and Bhagawaan consciousness in the youth.

Around 300 children participated in the competition. Certificates and Trophies were given to those who secured first, second and third position in each category and all other participants were given certificates.

The participants who bagged 1st, 2nd and 3rd prize in the senior group are Parth Safaya, Sapna Sharma and Shiheej Kangan. In junior group Purva Garoo, Ayushmaan Raina, and Netra Hakhu and in sub-junior group Himanshi Bhat, Sanaatan Raina and Aditya Koul got 1st, 2nd and 3rd prize respectively. All other participants were given certificates.

In the end, a light refreshment was distributed among the children.

NAVRATRA CELEBRATIONS

To inculcate the moral and spiritual values among the masses, Bhagawaan Gopinathji Trust organized a nine-day long spiritual activity during the auspicious days of 'Navratra' at the Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu. Hundreds of devotees thronged



the Ashram daily from the 10th of October, 2018 to the 18th of October, 2018 during Navratra days. It was gratifying to watch devotees participating in this spiritual activity in a spirit of true devotion and humility. The spiritual activities were held at the Ashram from 4:30 a.m. to 7:30 a.m. daily during Navratra days for invoking the blessings of Mother Goddess during which more than three crore mantras were recited.

The 'Hawan' actually started on the evening of the 17th of October, 2018 at 8:00 p.m. and Puran Ahuti was offered on the 18th of October, 2018 at 1:00 p.m. marking the culmination of nine-day long spiritual activity. Thereafter, prasad was served to the devotees. A huge gathering of devotees paid obeisance at the feet of Bhagawaan and prayed for peace and universal well-being. The whole atmosphere got spiritually charged and was of peace and ecstasy.

All the Ashrams and Satsang Mandals disseminate Bhagawaanji's ideals of spirituality and universal brotherhood.

SALE OFFERINGS

The annul sale/exhibition of the offerings to the Bhagawaan was held on Sunday, the 11th of November, 2018 at the Jammu Ashram. This sale is held every year to afford a chance to the devotees to purchase these priceless sacred offerings at reasonable prices and enable them to preserve the same as the *ashirwad* from the Bhagawaan. These offerings include shawls, Towels, *Pherans, Turbans, Mallas* etc. The sale started at 10 a.m. in the Ashram premises at Udaiwala, Bohri, Jammu and closed at 01:00 p.m. in the afternoon.

MEDICAL CAMP HELD AT JAMMU ASHRAM

Pase Biotech organized a medical camp regarding Master Gynae Check-up and Gynaecology Screening at Bhagawaan Gopinathji Ashram, Medical Mission, Udaiwala, Bohri, Jammu from 10:00 a.m. to 01:00 p.m. on the 5th of December, 2018.

Dr. Samita Bhat, DM, Gynae Oncology, had a medical check-up of a good number of ladies patients and SHE also provided necessary counselling to them.

Free medicines were distributed among the patients in the camp. The medical camp was held under the close supervision of Sh. T. K. Raina, Co-ordinator, Medical Mission.

Medical camps related to varied ailments are being held at the Medical Mission, Udaiwala, Bohri, Jammu on regular basis.

All this is being done in keeping with Bhagawaanji's message "Service to the man is service to the God".



It is pertinent to mention that pathological tests are conducted in the path lab of Bhagawaan Gopinathji Trust, Charitable Medical Mission, Udaiwala, Bohri, Jammu on reduced rates.

BALDIVAS CELEBRATIONS

As usual, 'Bal Divas' was observed on Tuesday, the 25th of December, 2018 at Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu. Children irrespective of any religious / social barrier were presented with gifts and sweets on this day.

Around 1000 children participated in the Bal-Divas celebrations. The function started at 10 a.m. with Bhagawaanji's Aarti with children taking the lead. The Organiser welcomed the children and spoke at length on the life and teachings of Bhagawaanji and exhorted them to imbibe the qualities of "Sezar, Pazer, and Shozar" i.e. simplicity, truthfulness and purity as emphasized by Bhagawaanji and also spoke on the significance of observance of Bal-Divas.

Bhagawaan Gopinathji Trust promotes Bhagawaan Consciousness among the youth by promoting and



organizing programmes such as Guru Geeta Recitation Competition, Painting Competition etc. on a regular basis. During the course of observance of Bal-Divas, children expressed themselves by reciting Gayatri Mantra, Bhajans, Dohe, Patriotic Songs, Maha-Mritunjaya Mantra, Mata-Ka-Shalok etc. The children were presented with gifts on this occasion comprising note-books, pencils, candies, biscuits etc. The ambience was of festivity and jubilation all around. A light refreshment was served to one and all in the end. The organizer of the Trust acted as the compere on the occasion.

Bal Divas was also observed at Bhagawaan Gopinathji Ashrams at Kharyar, Srinagar Kashmir; Pamposh Enclave, New Delhi, Vikas Puri, New Delhi, Pune, Maharashtra, Bengaluru and at various other places across the country and abroad

UPCOMING PROGRAMMES

Maga Masa: Maga Masa will commence from 22nd January, 2019 and shall conclude on 19th February, 2019. A month-long spiritual activity during this auspicious month of "Maga-Massa" will be held at the Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu from 04:30 a.m. to 07:30 a.m. on daily basis.

Hora Ashtami: Bhagawaan Gopinathji Trust is organising Hora-Ashtami at all its centres across the country on the 26th of February, 2019. There will be a night-long Jagran at our Ashrams/Centres to invoke the blessings of the Mother Goddess. The programme shall start at 09:00 p.m. on 26th February, 2019 at Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu and will conclude with morning Aarti at 06:00 a.m. on 27th of February, 2017.

(Sohan Krishen Khordi) Secretary Bhagawaan Gopinathji Trust

WORKSHOP ON KASHMIR SHAIVISM BY ISHWAR ASHRAM TRUST (KASHMIR SHAIVA INSTITUTE)

By the Grace of Guru Dev, a week long workshop on Swami Lakshmanjoo's commentary on "Abhinavgupta's Tantraloka-Ahinka 1" was conducted at New Delhi kendra of Ishwar Ashram Trust. Tantrāloka is the voluminous. masterwork of the 10th century philosophersaint, Acharya Abhinavagupta. He one of the most outstanding teachers of the Shaiva philosophy. The word Tantrāloka means Light on the Tantra. It is concerned with the philosophy and practices of the monistic tradition which is called the Trika System, now known as Kashmir Shaivism.

The inaugural was held on 2" December 2018. Subsequent to the normal Sunday pooja and lunch prashad, the Inauguration of the workshop started with lamp lighting and invocation to Guru Dev. 16 Students from different regions of India such as Maharashtra, Tamil Nadu, Karnataka, Uttar Pradesh, Chandigarh and Delhi NCR had registered for the event. Students introduced themselves and were subsequently handed over course material by the faculty for the workshop. The evening of the inaugural day saw a dance performance by Ms. Nandita Banerjee which held the audience spell

The workshop on the scriptures studies started from 3nd December. Ishwar Ashram Trust (Kashmir Shaiva Institute) had arranged a distinguished faculty to conduct the academic sessions. Each day of the workshop was divided into a pre-lunch and a post lunch session, with each session comprising of nearly 3 hours of study by a specific faculty member. Dr Navjivan Rastogi (Retd. Prof Lucknow Univ.) conducted the sessions for the initial two days. Subsequent sessions were conducted by Dr Meera Rastogi (Lucknow), Dr Rajneesh



Mishra (JNU), Prof M L Kukiloo (IAT, New Delhi) and Dr Bhaktiputra Rohtam (BHU Varanasi). Students were given 30 minutes at the end of each session for questions/answers.

Morning yoga sessions were also arranged from 7 AM to 8 AM during the course of the workshop. A special skype session was held with Mr George Barselaar, Universal Shaiva Fellowship, Los Angeles, USA. All the participants keenly interacted with Mr George who answered their queries related to Tantraloka and Kashmir Shaivism.

On the concluding day, the day began with the teaching of the remaining verses of the text. This was followed by presentations by all the students of the



workshop, who presented on a specific topic related to Kashmir Shaivism, which was chosen by them in consultation with the faculty. Their efforts were lauded by the faculty of the workshop. Looking at the level of knowledge of the students, Dr. Rajnish Mishra suggested that the students should contribute articles for the quarterly journal "Malini" which is brought out by the IAT every quarter.

The finale of the program had a mesmerizing bhajan sandhya by Sh. Sanjeev Gautam Raina who sang a mix of Kashmiri and Hindi bhajans and had the audience enthralled.

Presenting the Vote of thanks, Mr Vijay Bakshi, Gen.Secy. IAT Delhi Kendra thanked the faculty, the participants and the back stage team and informed that the Trust would continue to organize such events in future.

> Jai Gurudev! Ishwar Ashram Trust www.ishwarashramtrust.com

KSS ORGANISES A FUNCTION RELEASES A SOUVENIR INTRIBUTE TO PADMASHREE J. N. KAUL AND AWARDS "SHARIKA SAMMAN"

Kashmiri Sewak Samaj, Faridabad organized a gala function on 16th December,2018 to commemorate the 10thDeath Anniversary of Padmashree J. N. Kaul, revered as "Papaji" by Kashmiri Pandit community and a former President of K.S.S. at Sharika Bhawan, Sector 17, Faridabad.

Welcoming the audience, the President of K.S.S., Faridabad Dr. S. K. Handoo highlighted the yeoman service rendered by Late Sh. Kaul to the displaced Kashmiris during the mass exodus of KPs in the early nineties, as also his monumental humanitarian work as the founder President of SOS Children's Villages of India and other philanthropic organizations. Chief Guest Dr. Sopory spoke about his towering personality, his vision and the role he played as an Educationist, Philanthropist and Social activist. Sh. Sidharth Kaul and Mrs. Ginja Bhan-both progeny of Late Papaji paid rosy tributes to this great man, highlighting his persona as a Family Man. Dr Agnishekhar, in his address, passionately described Papaji as the Tallest community leader who worked tirelessly till his last breath, not only for his own community, but for the entire mankind, as an international social activist who worked for emancipation of

humanity.

K.S.S. released a special Edition of its quarterly Newsletter on the Occasion, dedicated to this great son of soil - a painstaking compilation of memoirs, anecdotes, poems and articles throwing light on the various aspects of his glorious life, edited by Sh. Umakant Kachroo and ably assisted by his Editorial

As the day progressed, stage was set for presentation of prestigious "SHARIKA SAMMAN"-Biennial awards (again a brain-child of Papaji), given to members of K.P. community for exceptional community service at National and International level, as also in the fields of Art, Culture and literature. Due to some unavoidable reasons, the previous Executive Bodies had not been able to confer the Awards for 2011-12, 2013-14 and 2015-16.So, the present Governing Council decided to give away these Awards as well, alongwith the awards for the present term. Dr. Sopori, alongwith prominent community stalwarts, presented these Awards to Dr. Agnishekhar (Community service), Prof. C.L. Sapru (Literature), Sh. Ashok Pandit (Films/ Community Service), Sh. Mohit Raina (Model/ Actor), Smt. Kailash Mehra Sadhu (Singer), Smt. Brij Kishori Zutshi (Actor), Smt. Laxmi Kaul (Political Activist-U.K.), Smt. Sushma Kalla (Singer), Smt. Sunita Raina Pandita (Poet), Sh. Sunil Fotedar (Social Activist, U.S.A.), Sh. A.N. Kaul Sahib (former Editor, NAAD), Sh. CL Kaul (Writer), Sh. Krishen Langoo (Music Composer and Actor), KMECT (Social Organization), Radio Sharda (Radio Channel, Jammu), PYCT Srinagar, KMR) Late Sh. Vijay Malla (Singer), Late Dr. Badri Nath Kalla (Writer/Researcher/philologist) and late Sh. Prithvi Nath Kaul "Sayil" (Poet).



The Award presentation ceremony was followed by a Music programme in which famous artists like Smt. Kailash Mehra Sadhu, Sh. Krishen Langoo, Smt. Sushma Kalla, Sh. Saurabh Zadoo, Sh. Sanjiv Raina "Gautam', Sh. Rohit Das and Sh. Dileep Langoo participated and enthralled the audience with their melodious voices and lilting numbers. The audience kept egging on the singers to perform more and more. The Day-long function, attended by Baradari members from various parts of NCR, was graced by former Vice-Chancellor of J.N.U., Delhi- Padmashree Dr. Sudhir Sopory (Chief Guest) along-with some prominent members of the community like Col Tej Tikoo (President, AIKS), Dr. M.K .Bhan, Sh..M.K.Pandita (advocate), Dr. Agnishekhar (Panun Kashmir) Prof. BB Dhar (Educationist), Sh. Arun Shalia (Social activist), Sh. B.L. Kaul "Deep" (Poet), Sh. Kamal Hak (President, Kashmiri pandit association, NOIDA), Prof. C.L. Krandu (Former Vice Chancellor and a renowned Educationist) Sqdn. Leader Sadhu (Chandigarh), Sh. B.L. Handoo (Chandigarh), Mimiji (Smt. Indra Kaul), Dr. Ramesh Raina (Socio-political activist), Sh. Sunil Thusoo (Sharika Foundation, Jammu), Sh. Lokesh Bhan (President Kashyap Kashmir Sabha, Gurugram), Sh. Ajay Pandita (Vice President, KKS, Gurugram), Smt. Sunita Khar (Singer, NOIDA), Smt. Sunita Munshi (Core Sharda Team), Sh. Arvind Shah (Editor, Shuhul Taph) former Presidents of KSS, Faridabad namely Dr. M.L. Hashia, Sh. M.N. Pandita and Dr. K.L. Raina (Canada) etc.

This gala function, which ran from 10.30 a.m. to 6.00 p.m. was conducted by Master of Ceremonies Sh. Subhash Premi and his team consisting of Mrs. Jyoti Kaul, Ms. Nupur Tikoo and Diksha, with excellent Stage management from Sh. Rajinder Raina, Sh. Kashi Akhoon, Sh. Puran Patwari and Smt. Jyoti Bhat Razdan. In the end, Dr. I. K. Kilam (Vice President, KSS) thanked all the participants who spared a full day for the function and made this occasion a great success. KSS, Faridabad had

arranged a sumptuous feast of Kashmiri cuisine for the participants and generous serving of kahwa throughout the programme.

- Report by Subhash Premi

TWO DAYS INTERNATIONAL CONFERENCE ON KASHMIRI LANGUAGE, LITERATURE AND CULTURE **ORGANIZED IN JAMMU**

- A Report by Dr. Roop Krishen Bhat

Kashmir Cultural Trust (KCT) a registered organization engaged in promotion of Kashmiri language, literature and culture for past few decades in collaboration with Central institute of Indian languages, Mysore Ministry of Human Resource Development, Govt. of India, Sahitya Academy, New Delhi and J&K Academy of Art culture and languages organizeda two days International conference on Kashmiri Language literature and culture on January 6th - 7th, 2019 at K.L. Saigal hall in Jammu and Kashmir Academy of Art, Culture and Languages, Jammu. Dr. Roop Krishen Bhat Managing Trustee and Co-ordinator of the conference welcomed the guests. He elaborated the role of Kashmir Cultural Trust in fostering Kashmiri language and culture especially among the younger generations. He also gave a detailed report about the various activities carried on by the trust in this regard. He said that Kashmir cultural trust has had academic collaborations in past with several Govt. Institutions and organizations like Ministry of culture, National Council for promotion of Urdu language (NCPUL), National council for promotion of Sindhi language (NCPSL), J&K Academy of Art, Culture and languages, Sahitya Academy, P.G. Department of Kashmiri, University of Kashmiri, All India Kashmiri Samaj (AIKS), Samprati, Nagraad, Kashmir Education culture and Science society (KECSS), etc. He said KCT has invited several scholars from abroad like Prof Peter Hook and Prof Ashok Koul from USA, Prof Boris

Zakharin, Prof Ludmilla Khokhol from Russia, Dr. S.N. Ganjo from U.K. etc for this conference. Dr. D.G. Rao, Director CIIL, Mysore inaugurated the conference on 6th January morning. He elaborated the role played by CIIL in promoting Indian languages and emphasized the research and publications brought by CIIL on Kashmiri language. He said that CIIL has funded a big project on endangered languages of J&K under University of Kashmir.

Dr. Aziz Hajini Secretary J&K Academy of Art Culture and Languages lauded the role of Kashmir Cultural trust in promoting Kashmiri language outside valley. He also laid stress on the use of modern technology to outreach the younger generation in terms of imbibing the language easily and readily. Prof R.L. Shant an eminent Kashmiri writer, scholar in his key note address detailed out the various genera of literature that came up during the last 30 years in which Kashmir Cultural Trust has played a vital role. Prof. Manoj Kumar Dhar, Hon'ble Vice Chancellor of University of Jammu in his presidential remarks observed that it is a great endeavor on part of the organization like Kashmir Cultural Trust who are paving ways for the enrichment and carrying forward of the Kashmiri language as a legacy. He gave inputs about various courses offered by the University of Jammu to learners at various levels.

On this occasion two books namely "Prof. Omkar Koul Personality and contributions" edited by Dr. Afaq Aziz of University of Kashmir and "Sanskrit-Hindi-Kashmiri Dictionary" complied by Prof. Raj Nath Bhat of BHU were released. Prof Uma Pappuswamy, Professor cum Deputy Director of CIIL presented vote of thanks. Ms Promila Koul conducted the programme.

Various sessions of language and linguistics i.e. Kashmiri Literature after 1990, a panel discussion on preservation of Kashmiri language in diaspora, a short story presentation, Prof Koul Memorial Lecture, Kashmiri Mushiara were the highlights of the

In the panel discussion the panelists Prof Ashok Koul from USA, Prof Rattan Lal Shant, Dr. Roop Krishen Bhat, ShArvind Shah, Mr. Ramesh Hangloo, Sh. J.L. Raina participated. They underlined the importance of language for identity of community and suggested ways to preserve it. Preservation of Kashmiri identity, love for Language and culture, was the focus of panel discussion. The panelists shared their experiences to help work out strategies for its, promotion and preservation.

In the session on Kashmiri Linguistics prof Uma Pappuswamy and Prof L. Ramamoorthy of CIIL presented papers entitled "Towards building a computational grammar of Kashmiri" and "challenges in creating Kashmiri Corpora" respectively. The session was chaired by Prof Rajnath Bhat of BHU.

Prof Rattan Talashi and Dr. Shafqat Altaf presented papers on status of Literature i.e. prose and poetry after 1990 and Prof Mushtaq Zargar of AMU presented a paper on "popularsing literature amongst youth". The session was chaired by eminent scholars Prof R.L. Shantand Prof. Zaman Azurda.

Short stories were presented by Mr. Makhan Lal Pandita, Sh. Avtar Hugami, Mr. Rinku Koul and Mr. Nisar Nadeem. This session was chaired by Mr. Aseer Kishtwari.

On day two of the conference Kashmir Cultural Trust (KCT) in collaboration with Central Institute of Indian languages, Mysore, Ministry of Human Resource Development, Govt. of India, organized Prof Omkar N Koul memorial lectureat the same venue. Prof Jawahar Lal Handoo an eminent Folklorist and widely travelled scholar, who has been associated with several academic institutions across the country and abroad and is based at Mysore delivered the lecture.



Prof Omkar Koul an eminent Linguist, scholar author of 65 books and hundreds of research papers and former director of CIIL, passed away in Delhi last year. Dr. Roop Krishen Bhat Managing Trustee and Coordinator of the conference who anchored the programme said that Kashmir Cultural Trust has decided to organize Omkar Koul memorial lectures every year on his birthday i.e. on 7th January and we are happy that the first such lecture is delivered by not only an eminent folklorist but a college mate, long time colleague and friend of Prof Koul.

Dr. Handoo spoke on "Folklore, Public sphere and civil society". On this occasion an article on "Life and contributions of Omkar Koul" and a biographic poem penned by Dr. Afaq Aziz were read by Mr. Nissar Nadeem and Dr. Roop Krishen Bhat respectively. Others who remembered and paid tributes to Prof Koul included Prof Zaman Azurda, Sh. Jagannath Sagar, Prof Rattan Talashi, Sh Piare Hatash, Smt Santosh Nadaan, Sh. Hasrat Gadda, Prof P.N. Trisal, Prof Uma Pappu swamy, Prof L. Rama Moorthy, Smt. Renu Bhan, Shri Arvind Shah, Smt. Reeta Koul niece of Prof Koul, Mr. Rinko Koul, Ramesh Aryan etc.Dr. Roop Krishen Bhat read out a message sent by prof Peter Hook a world known Linguist from USA, who had worked closely with Prof Koul on many aspects of Kashmiri linguistics.

Mr. M.Y. Tarigami General secretary of CPM J&K and former MLA of Kulgam also paid his tributes and said e will organize a similar literary conference at Kulgam, ative place of Prof Koul after next elections are over. The nemorial lecture session was presided over by Dr. D.G. lao, Director CIIL, Mysore who in his speech recalled rof Omkar Koul's long and fruitful association with IIL. He said CIIL is happy to collaborate in paying a omage to Prof. Koul whose contribution towards inguistics is well documented.

This was followed by a session on "Preservation of ashmiri cultural heritage", in which papers were presented by Prof Farooq Fayyaz, Prof Rajnath Bhat, Sh. B.N. Betab. A Kashmiri Mushiara in which 25 poets participated, a one act play directed by Mr. Rohit Bhat and enacted by artistes of Vomeed theatre group and a monologue acting by famous artiste Anil Chingari enthralled the audience.

A host of Linguists, litterateurs, scholars, media and cultural personalities besides the research scholars and students of various universities of J&K, Aligarh, JNU, BHU etc attended this conference. Some prominent scholars include Dr. Jawahar Lal Handoo eminent Folklorist, prof Ashok Koul Linguist from USA, Prof. Uma Pappus warny CIIL Mysore, Prof. L. Ramamoorthy CIIL Mysore, Prof Rajnath Bhat of BHU, Prof. MahrajKoul. Prof Mushtaq Zargar of AMU, Prof. ZamanAzurda, Prof. Farooq Fayyaz, Dr. Shafqat Altaf, Mr. Aseer Kishtwari, Sh. Arvind Shah, Smt. Sunita Raina Pandit, Sh. MakhanLal Pandita, Sh. Jagannath Sagar, Sh. Prem Nath Shad, Mr. Brij Nath Betab, Smt Renu Bhan, Mr. Rinku Koul. Social activists and KCT members Mr.Ramesh Aryan, Smt. Kundan Bhat, Smt. Promila Koul, Sh Hasrat Gadda, Sh. AK Naaz president Naagrad. Smt. Santosh Nadaan, Mr. Ramesh Hangloo of radio Sharda, Mr. Abdal Mahjoor, Mr. Mohd Amin Bhat, Mr. Shahnaz Rashid Mr. Nazir Reshi, etc. Besides a host of Members of Jammu based voluntary organizations like Samprati, Nagrad, Kalam, Neigray etc.

At the end of programme the organisers Prof Uma Pappu swamy, Dr. Roop Krishen Bhat, Smt. Kundan Bhat and Mr. Ramesh Aryan thanked all the participants, the CIIL Mysore, The Sahitya academy, J&K Academy for the collaboration and all the print and electronic media of I&K for coverage of the programme.

Report by Roop Krishen Bhat, Managing Trustee and Coordinator, contact: 9868555535, roopkbhat@gmail.com

Harmony Cultural Foundation Releases Music Cassette and a Book in Memory of P.N Kaul Sayil

Harmony Cultural Foundation in association with Harmony India celebrated it's 5th anniversary and birth anniversary of Late Sh. P. N. Kaul 'Sayil' on Monday.

One of the prestigious Art & Cultural foundation conferred Harmony India Awards 2019 in various categories of Literature, Art & Music and released a New & Unique Kashmiri album of its kind named 'Aahee'.

The album is a musical complication of the book 'Aahee' written by legendary poet of J&K state Sh. Prithvi Nath Kaul 'Sayil'.

The poetry is representation of Kashmiri pandit's marriage tradition depicting the ethos and grandeur of traditional rituals performed specially during the marriage ceremonies of Kashmiri pandits.

The album features ten songs on Kashmiri marriage tradition like mehendi raat (maenz raat), devgon, yagnopavit (thread ceremony), lagan (khandar), ghar achun, saalbatt (reception), maalyun etc. with the music of traditional forms like rauf, chakri, vanvun, sufiyana etc. showcasing the wide variety of kashmiriyat with different melodious voices of Kashmiri artists.

The songs have been composed and designed into musical form with traditional folk instruments and rhythm patterns by Singer-Composer Saurabh Zadoo with the singers as Neerja Pandit, Deepali Wattal, Sushma



Kalla, Lovely Chandra, Saurabh Zadoo and Dalip Langoo. Gautam ji, Deepali watal added grace to the function.

Harmony India Award recipients for the 2019 are Late. Sh. PN Kaul 'Sayil', Sh. Ashoke Pandit, Sh. D.K. Ganjoo, Sh. Avtar Bhat, Sh. Krishan Langoo, Sh. ON Kaul, Sh. Mushtaq Kak, Sh. Kiran Wattal, Sh. Virjee Sumbly, Sh. Waheed Jeelani, Sh. RK Pardesi, Sh. Virjee Dullo, Sh. Aditya Raj Kaul, Sh. Rahul Bhat, Sh. Akshay Labroo, Sh. Rakesh Roshan Bhat.

Chief guest of the event was Sh. Chander Mohan Gupta (Mayor Jammu City). Among the Prominent personalities were Sh. Sushil Pandit, Sh. Sanjay Saraf, Dr. Agnishekhar, Sh. Romesh Hangloo, Prof. RL Shant Arvind Shah. the audience appreciated the efforts of Harmony India.

A book titled "Tche maa maayee machanee" published by Shri Utpal, a prominent literature lover and author was released on the occasion.



Aims & Objectives of Kashmir Education Culture & Science Society (Regd.)

One of the main objectives of the Society is to promote Kashmir Culture, Language, Arts, Literature and Science, to encourage study and research in these fields, and to establish and operate Libraries, Clubs, Reading Rooms and other Centres, and to provide facilities and amenities, in furthering of these objectives.



Upender Ambardar



Parmisht Guru Trikacharya Swami Ramji Mahraj

Mahamaeshacharya Swami Ramji is credited for having reintroduced Shaivism in Kashmir at a time when it was pushed to the periphery and marginalized due to the onslaught of the traumatic and unstable times. In a way it can be aptly said that Paramsidha Swami Ramji Maharaj gave a new birth to Kashmir Shaivism.



Parmisht Guru Trikacharya Swami Ramji Mahraj is one of the famous and greatest Scholar Saint and Shaiva philosopher of Kashmir. He was born on 1854 at Habbkadal, Srinagar to Pt Sukhdev and his spiritual Guru and Shiva philosophy teacher was Swami Manhkak Mongha, who was also a renowned Shaivacharya of his time. Swami Ramji Mahraj had a vast multitude of admirers and devotees, who would throng his Ashram for solace, bliss and spiritual retreat from all corners of Kashmir. The then ruler of J&K State Maharaja Partap Singh was also one of his ardent devotees and would come to his Ashram to pay obeisance to Swamiji Mahraj.

Swami Ramji Mahraj was also the Vidhya and Deeksha Guru of Swami Laxman ji, who is globally known and recognised Saint

and Shaiva Philosopher. Swamiji Ramji Mahraj attained Nirvana and Mahasamadhi to be one with the Supreme Reality on Magh Shukla Paksh Chaturdashi in 1915 at his established Swami Ram Shaiv Trika Ashram, Fateh Kadal, Srinagar.

Mahamaeshacharya Swami Ramji is credited for having reintroduced Shaivism in Kashmir at a time when it was pushed to the periphery and marginalized due to the onslaught of the traumatic and unstable times. In a way it can be aptly said that Paramsidha Swami Ramji Maharaj gave a new birth to Kashmir Shaivism. The great Shaivite philosopher, scholar saint and preacher of Kashmir Shaivism had inherited the Shaivite Trika tradition in a direct line of the Spiritual succession of the famous Guru Shishya parampara. Due to his extensive Spiritual and learned disquisitions, Swami Ramji Maharaj had incredible mastery over all the philosophical and esoteric aspects of Kashmir Shaiv Darshan. Swami Ramji Maharaj has incredible mastery over all the philosophical and esoteric aspects of Kashmir Shaivite Darshan. Swami Ramji Maharaj has rendered voluminous services in the revival of Kashmir Shaivism by propagating and teaching the Shaivite philosophy and Shaivite scriptures to his devotees.

The Shaivite Ashram established by Swami Ramji Maharaj himself at Fatehkadal Srinagar in May 1884 is the oldest celebrated Shaiva philosophy teaching centre of Kashmir in contemporary times. His pradhaan disciple Swami Mahtabkak ji was deputed by him to teach Shaivite philosophy and related scriptures to Swami Lakashman ji. His main disciples Swami Mahtabkak, Swami Gash Koul Jallali, Swami Govind Koul Jallali, Swami Vidayadhar ji and Swami Tarachand ji later on became renowned Saints and helped immensely in the spread of Kashmir Shaivism.

We are indebted to Swami Ramji Maharaj for having given rebirth to Kashmir Shaiv Darshan.

May we continue to have Swamiji's blessings.!!

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Rattan Lal Shant



Culture of an Internally Displaced People

The fact remains that ethnic Kashmiris living anywhere suffer from some kind of inferiority complex about their mother language. On the one hand they cry hoarse about their special legal and ethnic status, but on the other they betray their tendency of self effacement. They also betray a tendency to divest their children of any semblance of Kashmiri ethnicity.

ny narrative on the culture of a displaced people has a natural tendency to be dominated by the aftermath of the rupture of their relationships with their erstwhile society and the resulting break in their historical continuity. Relationships and history seem to be haunting every description till they become

permanent features of their psychological condition. They work as active factors in the spiritual and mental expression of their present lives. The expression assumes dominance especially when the forsaken land of their forefathers physically near their present temporary or permanent settlement and has not politically been cut off from the mainland. Fortunately for political reasons and unfortunately for psychological reasons for them (the displaced), Kashmir remains geographically as well as politically a part of mainland India. It has since remained so near its exiled inhabitants that it

can't but be seen and felt in many visions and feelings in every dedicated moment of their lives. Dreams and political deceptions make it look attainable. But hard realities dash dreams to the ground. So for them, it is simultaneously present and absent. In short it cannot but keep haunting them, more so when their being is worn



Kashmiri exiles carried their hallowed memories of yore with them to Jammu, Delhi, Europe and America and tried to resurrect them in many possible ways. With this their age old rituals and customs are sought to be preserved even though their new generations are not very enthusiastic about this kind of preservation or revivalism.

out and tattered. It promises to keep their individual and community lives derailed and their feelings restless. Most of such feelings in the internally displaced Kashmiris have a tendency to overshadow others of the natural positive variety. They will keep raising their heads over and over again at all times and in all situations. So any dialogue or narrative on the culture of such people turns into an exercise in analyzing opinions on the occurrence of the physical and psychological loss they have suffered and the fallout from it. We find that over the last three decades, a deep sense of loss has crept down to their present and become a part of their psyche. Thus physical nearness as against virtual distance from Kashmir has given rise to a self defeating phenomenon resulting in frustration and despair in them. However, culture is the best highway of expression of human endeavor as well as despondency in all kinds of situations. It provides a catharsis and raises spiritual levels. In the process it gives a Philip to the human effort for existence.

A stranger to the phenomenon of displacement analyzed above may think that the displaced people have not been able to effectively change their ostentatious life styles in spite of having no moorings in a different environment. Sometimes functions of social or religious celebrations of Kashmiris in displacement dazzle with artificial ceremonial splendor. Unfortunately for the

unconcerned onlooker the presence of underlying anguish and estrangement goes unseen and unfelt. Also layers of mistrust and shock of a lifetime camouflaged in pomp is not observed because the incumbent wants to forget all that like a bad dream. Having to negotiate through a journey of fractured living often makes him or her into some kind of a prodigal and profligate person. Social functions are like desperate acts of fulfillment and aggrandizement for him. A grand conflict writ large on his face can just not be missed by a discerning eye. Even as chasms and fissures in community connections in a different land are sought to be filled and repaired by establishing parallel social institutions around ashrams and temples, scars of the thirty year old holocaust still remain.

Like the legendary European pilgrim fathers of the middle ages, Kashmiri exiles carried their hallowed memories of yore with them to Jammu, Delhi, Europe and America and tried to resurrect them in many possible ways.. With this their age old rituals and customs are sought to be preserved even though their new generations are not very enthusiastic about this kind of preservation or revivalism. Such a situation is a natural outcome of a self negating trend prevailing universally in Kashmiris in or outside the valley. The fact remains that ethnic Kashmiris living anywhere suffer from some kind of inferiority complex about their mother language. On the one hand they cry hoarse about their special legal and ethnic status, but on the other they betray their tendency of self effacement. They also betray a tendency to divest their children of any semblance of Kashmiri ethnicity. This tendency surfaced well after Independence in Kashmir and it has since been nurtured religiously. Culture has its base in the land and language of a people. The exiles we are talking about here were forcefully divested of the former and being true to their Kashmiri traits, they willfully squandered the latter.

Now it seems that a after a long intervening time, threat to language and culture has begun to be realized and perceived with intensity, more outside the valley than inside. In the latter(i.e. the valley) the sound of ringing bells of caution often gets drowned in the din of protests and politics. Here in Jammu we live with

disappointment and frustration at the motivated political neglect of our suffering which pushes issues of language and culture to the back burner. However, the silver lining is that a section of the culturally conscious intelligentsia is trying to keep alive this link to our roots lest the last vestiges of a grand historical past of Kashmir are lost for ever. A resurgent interest in rediscovering history and revaluating ancient literature is seen in this context. It is natural that Lalded, our foremost glowing cultural landmark should have taken precedence in this situation. Lalvaakh is being revisited and revaluated over and over again by different students and scholars from different points of view including Shaivism, Tantra and Kriya yoga. Lalded texts have been edited in the light of recent research and published in English and Hindi translations with suggested changes in prevalent Roman and Devanagri scripts. Sheikh Nuruddin Wali's Shrukhs were published in alternative Devanagri along with translations for the first time. It is clear that the tolerant aspect of soft Islam as propagated by nineteenth century Sufi poets has been seen as more acceptable here. Studies in Shaivism with its serene universalism and spiritualism have seen a spurt. Kashmiri translations of Shiva Sutra and other Shaiva texts are widely welcome additions to the cultural bibliography.

It won't be out of context to touch upon the increasing importance of Devanagri script in view of widening areas where it has facilitated studies.. In spite of discriminating government attitude and a refusal to grant it an additional optional status for Kashmiri, the standardized form of this script is being widely used and universally supported just for the fact of its being more scientific and more understood. . It is for anybody to see that most of the Kashmiri books published here carry alternative Nagari versions also with them, if they are not totally printed in this script. This does not harm the prominence of the official Nastaliq version in any way now than it did ever before. At least three regular Kashmiri monthlies published by social organizations have been carrying Nagari Kashmiri sections with a lot of literature for decades now. In addition to that, at least two web magazines use the Nagri script with advantage and thus help our old and new writers in Kashmir or outside Kashmir reach readers spread all over the globe. It can be said that today Nagri script shines as an important and prestigious icon of Kashmiri identity and ethos beyond Kashmir.

It would be interesting for a student of culture to see that there is a sudden spurt in different literary endeavors of the Kashmiri diaspora which is aimed at reviving the use of the Sharada script. Specialized classes with expert teachers were arranged in Jammu to this end. Now Sharada seems to have risen to become part of our



Kashmiri consciousness. A website popularizing this indigenous ancient writing system of Kashmir is being accepted among even those enthusiasts also, whose professional profiles may never require any reference to reading or writing in this script. Such surprising phenomena can not but be attributed more to a fall out of the cultural revivalism referred to above than awareness of the need to popularize Kashmiri. As we know, Sharada script does not stand much of a chance to be used at present for Kashmiri. Nor are there new books other than reprints of ancient religious texts published in it and made available.. All the same nothing can be said about the future. Revival of a rich culture would always be welcoming such measures as help in investigating the past. The way rediscovering our past and present in the light of ancient wisdom is becoming more important by the day, Sharada might see acceptance even among some unexpected sections of the society for the good of Kashmir and humanity in general.

Outside the gamut of various attempts of cultural resurrection referred to above, other phenomena are also visibly at work.. In face of all threats and opposition, individual and collective journeys and pilgrimages are being undertaken from Jammu and other places to Kashmir to help keep the flame of Kashmirism glowing in hearts. The purpose is not limited to repair of age old religious structures, re-consecrating of deities or observance of periodic rituals in them. Individual equations of the so called 'migrants' with their local counterparts emerge as a natural corollary to such undertakings. Common yet resourceful people on both sides evince an upsurge of cordial enthusiasm which can not be branded totally as superficial. We should not forget that such programs continue even as acts of radicalism and violence continue unabated elsewhere. Even in surcharged atmospheres local pockets of cultural affinities get activated, which indicates that at the level of the commoners old values of tolerance have not quite withered away. On the whole it bears testimony to the fact that glowing traditions of Indian ethos are still alive all over in the society and we can always tap them if we have a will to keep cultural links alive.

(rlshant201@gmail.com)



- T.N. Dhar 'Kundan'



HINDUISM

The correct nomenclature for our faith is 'Sanatana Dharma' or the set of beliefs that are eternal in character.

he nomenclature 'Hinduism' is a misnomer because there is no religion as Hindu religion. Since, however, people who have visited India or read about it call our faith as Hinduism, we are obliged to use this term. It appears that when the foreign travelers, tradesmen and invaders came to India they reached the shores of the mighty Indus called by us 'Sindhu'. They called us by this name, which corrupted from Sindhu to Hindu and they called our faith and religious practices as Hinduism. The correct nomenclature for our faith is 'Sanatana Dharma' or the set of beliefs that are eternal in character. The foundation of our faith is the Vedas, which we call 'Apaurusheya' or the doctrine not formulated by any human being. This is obvious because every principle, every doctrine, every canon and every law emanates from the Divine. These laws are perceived by enlightened people referred to as 'Rishis' or sages, who were both men and women.

These laws were revealed to these sages from time to time, mostly in the form of 'Mantras'. It is because of this that the sages were called 'Matra-drashta' or seers of these laws and canons. A stage came, when it was found necessary to arrange these laws in a proper order and compile them on the basis of their purport. This job was done by a sage who came to be known as Vyasa or the one who arranged these revelations in an order. He put them in three volumes and named them as 'Rig Veda Samhita', 'Yajur Veda Samhita' and 'Sama Veda samhita'. The three together are called 'Veda Trayi'. Another sage by the name 'Atharvana' compiled the canons and principles relating to the mundane aspect of human life and this became the fourth Veda named as 'Atharva Veda'.

Now what is this religion (if we may call it so) all about? Since it is without a beginning and without an end, it has evolved over many millennia. Naturally, therefore, it

comprises many view-points, many shades of opinions and a variety of prescriptions of ways and means to attain the Supreme Truth. Even so there are certain fundamental principles of this faith and some interesting features, which are noteworthy. It is not confined to one revealed or holy book. There is no human being who may be said to have originated this faith. It respects all opinions and holds them as valid and relevant. It does not consider one path of seeking the truth as superior to another nor does it consider only one way as correct and the rest as false. It believes in only one God but worships Him in different forms and with different names.

There are four important routes to attain the Supreme. The first is through knowledge or Jnanamarga'. When we take this route we have to acquire knowledge of the self and everything around us, determine the relationship between the two and thereby attain the Supreme Truth, which some identify as God realization. The second route is through action or 'Karma-marga'. While taking this route a seeker has to execute all his actions and deeds with a detached mind, without an eye on the fruits. The seeker has not to get attached and has not to worry about the fruit of the actions. He has to have a balanced attitude to success and failure, gain and loss, pleasure and grief and other opposites. This attitude leaves him unscathed like a lorus in a pond and helps him reach the pinnacle of spirituality. The third route is perhaps the most popular route of all, that of devotion or 'Bhakti-marga'. Here the devotee is madly in love with his deity and, therefore, surrenders unto him completely. He leaves the boat of his life in his charge and has no worries. The Almighty according to His own promise, takes care of such seekers, He provides them with what they do not

possess and also protects all that they do possess. The fourth route is more sophisticated, complex and consequently practiced by a chosen few. It is called 'Raja-Yaga'. This route involves contemplation of the highest order that leads to God realization or Self realization, depending on whichever way one looks at it. For, ultimately the seeker and the sought do get merged into one and the principle of non-dualism is experienced.

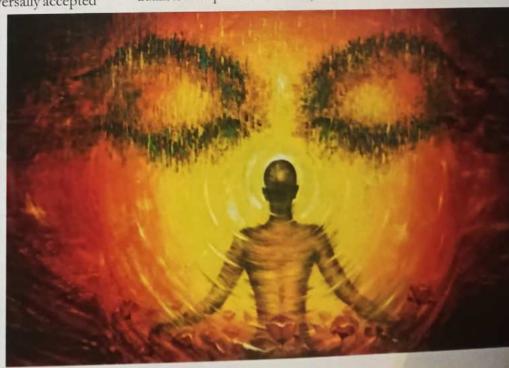
This religion is vast and varied. The Divine is viewed, perceived and worshipped in different forms as also formless, 'Saakaara/Niraakaara', with attributes and without attributes, 'Saguna/ Nirguna' and in absolute form as Shiva as also His Energy aspect as Shakti. Different aspects of the Divine are conceived as different deities and worshipped as such in different forms and propitiated for the grant of different boons. Saraswati is worshipped as goddess of knowledge. Laxmi is regarded as the goddess of wealth. Kali is the goddess of eternal time. Brahma is regarded as the creator, Vishnu as sustainer and Rudra as the destroyer. They are not different gods but different aspects of the one and only Supreme Divine. Those who consider Him as formless perceive Him in a variety of ways, as Truth, Universal Consciousness, Infinite Existence, boundless Bliss or dazzling Beauty and the like. Those who see Him with form give Him a form of their liking and then worship Him and his 'Murti'. They sometimes put a bow and arrow in His hands, sometimes a mighty mace or a trident and some other times a loving

Apart from the basic beliefs in one God, virtue and ighteousness, purity and piety a Hindu believes in pirituality, transmigration of soul and detached actions. Transmigration of soul and rebirth is universally accepted

scept by the religions that have manated from the Middle-east. Even hilosophers like Pythagorus (whose me incidentally means 'a person who nows his previous birth) have conceded at there is this phenomenon in this orld wherein a soul is embodied time nd again. The other important tenet of lindus is their belief in 'Karma' or action. they believe that the actions of the revious births shape our destiny in this birth but one can reshape one's destiny for good or for bad by the actions of the present birth. And it is further believed that detached actions can liberate a person and he will attain emancipation.

Hindus believe in one God but multiple ways to reach Him. The seekers are likened to small rivulets and God to an ocean. These rivulets take different the mighty ocean. Likewise the seekers adopt different routes, indirect or direct according to their respective tastes, but attain the same Divine, who pervades everything in this universe. So far as Hindu's relationship to other human beings and other species is concerned, they believe the whole universe to be one family, 'Vasudaiva kutumbakam'. This is further clear by their daily prayers like, 'Sarve Bhavantu sukhinah — Let everyone be happy', 'Ma vidvishavahaiy — Let us not hate anyone', 'Tanme manah shiva sankalpam-astu — Let my mind be full of noble resolve' and 'Yatra vishvam bhavati eka needam — The whole world should become a nest to give shelter equally to everyone'.

Truth, righteousness and respect for elders are the corner stone of this religion so far as the mundane aspect is concerned. It is clear from these vows taken by a student at the time of the convocation called 'Dikshanta samaroha' or celebrations at the culmination of the studies. 'Satyam vada', 'Dharmam chara', Matri devo bhava', 'Pitri devo bhava', 'aacharya devo bhava' and 'Atithi devo bhava' meaning, 'Speak the truth', 'Be righteous and do your duty' and 'treat your mother, father, teacher and the guests with reverence.' There is thus no coercion and no conversion in this religion. It is believed that apart from humans and animal world even the vegetable world has life. This religion is all embracing and believes in plurality. No wonder Hindus include all shades of thinking, materialists (Chaarvaaks), atheists (Jains), agnostics (Buddhists), Shaivaites (worshipping Siva), Vaishnavaites (worshipping Vishnu and His incarnations), dualists, nondualists and qualified monists, et al.



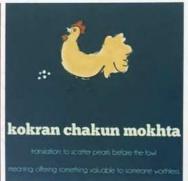


Rattan Lal Talashi



Kashmiri Proverbs An Appraisal









roverbs in any language reveal a fascinating world of human experience, indigenous as well as universal. They embody the finer breath of our socio-cultural heritage, and moods of thought. John Beames has rightly said that Proverbs teach the real people's speech, and open up the hitherto sealed book of the native mind. Proverbs voice the views and aspirations of the people who use them. This is true about Kashmiri language too which abounds in proverbs and folk expressions. These proverbs, sayings and allusions contain several secrets of historical facts and the people's perception of the different events at a given time of the Kashmir chronicle. These short utterances distilled from a long experience cover a very wide cross-section of life of the place.

These expressions of collective wit and wisdom bear the signatures of the people in various walks of life, of course, within the circumference of the linguistic circle of Kashmir. But the circle generally appears to be concentric with other ones bigger than itself and occasionally cuts others both big and small, sharing with them sectors of significant experience. Such a state of affairs is a natural outcome of of the linguistic developments in Kashmir. Alongside the spoken Prakrit or what was called "Desh gochar Bhasha" of the land, Sanskrit continued to be the language of learning and administrationduring Hindu period. During Muslim period there was a mighty

influence of Persian on the evolving patterns of Kashmiri folklore. Persian lingered on as the official language as late as the beginning of the 20th century when Urdu took over from it and English also gained access. The traces of these linguistic cultures are discernible in Kashmiri Provebs. It is why that number of Kashmiri proverbs and savings present a striking parallels with the folk expressions of other languages Thus this Kashmiri saying "The she-ass bore a dozen foals, the load never left her back" reminds us of the Sanskrit saying, "Sahayv dsha:bhi putrabha: ram vahaiti gdaybhi: .There are also a very few instances of crude barrowings ,such as "Vyainaash kale vyapreet budi "or yatha raja tathaa praza . In the same way "A cat eating away ghee does not pain so much as her wagging the tall in glee" corresponds to the Persian saying The Hindustaani "andhoo me kaana raja" has a counterpart in "Kashmiri" as Amidst the blind the one eyed are the beautiful." And the English saying ." A wolf in lambs clothing "finds an equally telling version in Kashmin," A sheep-faced wolf."

It would however be wrong to infer any sort of direct borrowing in all such cases of striking parallels. More often than not these record interesting cases of parallel development from common originals in the form of traditional tales, fables or anecdotes. It is

generally these common folk-tales that survive in number of folk sayings and proverbs sounding like quotations from them, such as," The seven daughters of the dumb mother". These seven daughters despite the mother's strict instructions would unwittingly give out the home secrets and the proverb is used in a situation where indiscreet prattle of talkative children puts the elders to the blush. or the allusion "The cock has one and only one leg" that indicates the brazen-faced persistence of a lair has same story of a rich man and his servant in background as there is in "Murge ki aik taang." of Urdu.

But the fact remains that a proverb must have its roots deep in popular usage. It must come from the people and go back to them and it must be theirs throughout. . Kashmiri has a good stalk of such proverbs which are products of our culture and history. A few proverbs incidentally refer to chronological whereabouts of their origin too. The most interesting aspect of Kashmiri Proverbs is their local colour which survives all sorts of outside influences. Sometimes these Proverbs

take resort to the natural physiognomy of the land, including its flora and fauna, and at other times they derive colour from the general milieu, domestic equipage as well as Socio-Economic environment. A few instances will suffice to illustrate the point." "Such as," "Selling ice in the month of Magha" expresses an idea as absurd as Carrying coal to New Castle. "or" "Unto the Jehlam a candy-lump." Conveys the idea of inadequacy as effectively as the Hindustani "Oon't ke moh me zeera".

The irony and sarcasm sharpen the edge of these proverbs, and equip the speaker with a number of verbal weapons against a variety of disturbing situations. In the end it is necessary to say that these proverbs comprehend a vast diversity of collective moods as well as individual moods of thought and action. It would therefore, be wrong to judge the national character of a whole people by an utterance without taking into consideration the context a proverb is used by the speakers themselves. Their outlook on the utterance matters most and one can't ignore that.

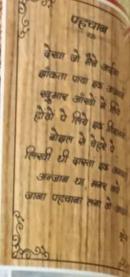


Art Exhibition at AIFACS from Art Wanderers

"Recreating Zaffran" - Kashmir Revisited







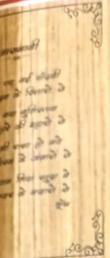




























Recent Exhibition at AIFACS from ART WANDERERS "Recreating Zaffran" - Kashmir Revisited

Name of the Participants :_

- J K Mirza (Visual Artist)
- Bhupendra (Poet & Writer)
- · Reenu (Sculptor)
- Vinod Kaul (Visual Artist)
- Rajni Khazanchi (Landscape Artist)
- · Chushool (Photographer)
- Neeru (Visual Artist)
- Ashutosh Sapru (Visual Artist)
- Neeraj Raina (Visual Artist)

Art Wanderers:48, 2nd floor, Fashion Street, Shahpurjat New Delhi-110049 Ph.: 011-26499551, Cell: 9810045921, E Mail: artwanderers17@gmail.com



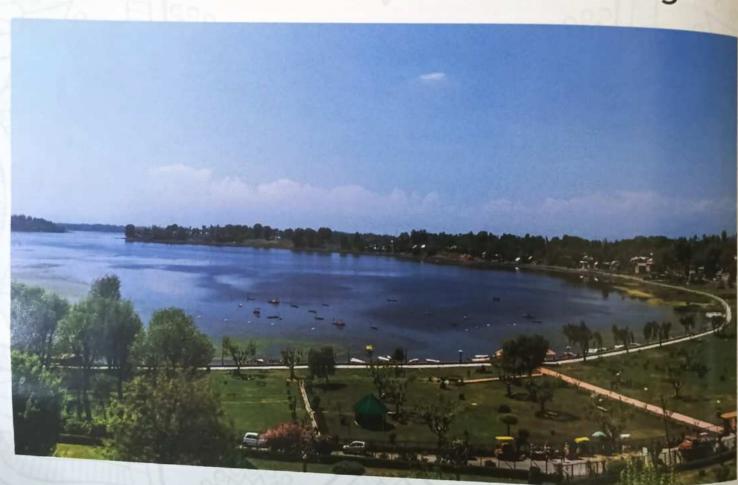


Upender Ambardar



Hallowed Groves of Kashmir

Repositories of Ecological Heritage



he grooves are natural undisturbed forest lands and green patches of varying sizes, which may include dales, gardens, orchards and water bodies. They are known by the ancient names of Upvan, Nandan Van, Vatika, Phulwari, Kunj, Vraksha Vatika and Uddyan. They are usually found on the outskirts of human settlements, both in the rural and urban belts. They form an integral part of the sacred geography of Kashmir as they are richly laced with religious, spiritual, puranic overtones and folk belief connotations. They are dedicated to Gods, Goddesses, area specific governing deities and super

natural beings. They are usually found in tradition bound ethnic societies, where social customs, religious restrictions and indigenous belief systems operate. Their aim is to incorporate ecological sensitivity and respect for nature. The water bodies of various types comprising holy springs, lakes, rivers, and rivulets form an integral part of the sacred ecological heritage. The Kashmin Pandits being the indigenous natives of Kashmir enjoy an age old emotional bonding with all the elements of nature as it is a celebration of divinity for them.

According to vedic thought, Mother Earth is the

Unquestionably, ancient Kashmir had the privilege of having an ecologically friendly and environment sensitive civilisation. A warm and holistic camaraderie existed between the inhabitants and nature as Prakriti for them was a revered aspect of Mother Earth.

Bhu Devi, Vanaspati is the overlord of forests, Naag is the reigning deity of the spring, ponds and lakes, Shakambari is the goddess of vegetation, Krishnapingla is the diety of harvest and Annapurna is the Goddess of food and nourishment. The same concept regards trees as a blissful and sacramental lord of the forests. The sacred texts of Hindus make forests divisible into three types. They are Tapovan or forests of austerities. Mahavana or majestic forests and Shrivana or venerated forests. Tapovan is the most revered and sanctified forest type as it is used for religious austerities and meditating engagements mostly by Rishis. Mahavana is the most luxuriant woodland supporting a rich forest wealth including all kinds of valuable under growths. In contrast to it, Srivana is usually found in the vicinity of a human settlement or a shrine. It meets the requirements of the surrounding inhabitants in the form of forest products, fodder, timber etc.

The cave shrines in the names of different deities dy Lord Shiva and the pilgrimage centres dedicated fferent aspects of the Goddess are usually found in mountains. Astonishingly enough, Kashmir far numbers any other place in the mainland in the ber of cave shrines. This dimension bestows a sort vine status to the mountains. In consequence, any of deforestation or infringement is regarded as a lemnable offense. In accordance with the religious belief of Kashmir, the trees of Deodar, Elm, berry, Chinar called Boen, Birch and Walnut are holy sacred trees. The Deodar is the holiest one being Dev livine tree. The majestic Chinar or Boien owing to its evolent sheltering and grandiose form is synonymous With Bhawani or the Mother Goddess. Likewise, the Molberry tree is regarded as the abode of Bhairavas, Yakshas and other super natural beings. Elm is believed to be the personification of the Vignaharta Lord Ganesha. Similarly, the Birch tree abundantly found in the high altitudes of Kashmir is also laced with home grown folk belief, connecting it with the Goddess Saraswati. The ethno botanical tree and plant species like Neem, Bilwa, Tulsi and creeping undergrowth like Kusha and Darba grasses due to their association with varying deities also enjoy celestial status. The high- altitude lakes of Kashmir namely Sheshnag, Vishnu Sar, Krishnasar, Gang Bal, Neel nag, Satsar, Gadsar and Vishnupadsar like wise have also acquired heavenly status due to their association either with the specific Naag deity or other Godheads.

The Manasbal lake situated in Sumbal village is also a sacred lake due to its Puranic association with Mansa Devi, the snake Queen Goddess, who happens to be the divine sibling of Vasuki Nag, the Serpent King. The worldfamous Dal Lake of Srinagar, having the pre-historic name of Mahasaritsar is also a venerated lake due to its folkloric and Puranic association with the native Goddess Sureshwari and the river Ganga Mata. As per a native oral tradition, its sanctimonious ambience is also enhanced due to abundantly growing of the sacred water plant Lotus with its leaves, stem Nadru and the fruit Pambach having their association with the Tantric tradition. Interestingly enough, the Vedic name of Lotus is Shripushpa and is associated with Goddess Lakshmi who as per mythology, sits on this divine flower and is hence also known as Padma Lakshmi. Another Puranic belief regards Lord Brahma to have arisen from the navel of Lord Vishnu being seated on the holy Lotus.

The presiding deity of Dal knows as Dal Raza is invoked by many Kashmiri Pandit families of Rainawari, Srinagar to be divinely present during their Shivratri puja. Likewise, the fresh water Wular Lake known by the antiquated name of Mahapadamsaras, is as per an oral lore, the abode of one of the Serpent kings -Neelnaag. One more verbal tradition ascribes its holy standing to the luxuriant presence of water chestnuts in it, which also have underpinnings of Tantric connection. Its presiding deity is known as Wular Raaz. Interestingly, the Wular Raaz is also invoked to be present as a divine witness during the Doon Mawas ritual of Shivratri puja by many Kashmiri Pandit households. Puranic narratives also confer godly status to the river Jhelum known by the Vedic name of Vitasta as she is said to be the manifestation of the Goddess Parvati. Even the associated tributaries of the Vitasta like Liddar, Dudhganga, Shaliganga, Sukhnag stream, Brengi and Vishavalso enjoy the holy status due to their association with the different deities.

The Brari Nambal lagoon located in downtown Srinagar, known by the reverential name of Braeri Maej is also a venerated island grove. It is laid with many chinar trees and houses the shrine of the Mongleshwar Bhairay, one of the Ashta Bhairayas of Srinagar city. The quest for

ecological concern seems to have driven our ancestors to link the various meadows, mountain gorges and pastures etc with the multi-layered matrix of Puranic narratives. Accordingly, many of them are named after many Godheads. It is evocated by the names of Gauri Marg, now famously known as Gulmarg, Nandi Marg, Gopadhari hillock, Neelkanth pass, Kamla Van, Madh Van, Sharda Van, Bhadra Van and Indra Keel. The supplication of various water bodies with the holy names of the deities have also ensured their protection and conservation. The springs of Tulamulla, Pokhribal, Vicharnaag, Durga Naag, Takshak Naag, Pap Haran Nag, Mattan Nag, Aneek Naag, Gautam Naag, Devibal Naag, Veri Naag and Karkote Naag come under this category.

The Gang Khai, Gang Noar and Gupta Ganga also become sacred due to their association with the river

Goddess Ganga.

The Chinar tree laden Harischander Raza temple of Bijbehara, Shailaputri shrine of Baramulla, Narain Bagh of Ganderbal and Mangla Devi shrine of Srinagar downtown have also escaped their denuding and defilement due to the same religious conviction. However, the most venerated Chinar trees of the Saptarishi spot on the circumambulatory trek of Hari Parbat today stands robbed of its holy standing due to its encroachment post exodus. Another oral folklore bespeaks of now nonexistent Sapt Rishi holy grove of south Kashmir where Sapt Rishis are said to have assembled and prayed after its submerged land emerged out after the drainage of Satisar lake. The belief appropriation of the Elm tree with the deity of Lord Ganesh has likewise ensured the preservation of the sacred shrine of Ganesh ashtapan at Hanand Chawalgam, Kulgam. In accordance with an aged legend, centuries back, a sacred grove existed along the Mahadev mountain range extending from the Harwan hamlet to the present day Dachigam National Park. The sacred Gupt ganga shrine, Shalimar Vatika and the most hallowed Shankar Pal formed a part of it. Gopi tirth situated in this holy tract is the only shrine in north India, where according to an oral folk belief, Lord Shiva is supposed to have assumed Mohini form. The holy groove supported a unique and diverse ecosystem possessing rich floral wealth, scrub growth, wildlife and feathered species amidst its dense coniferous and alpine plantations. According to a popular verbatim lore, the world famous Shaivites namely Abhinav Gupt, Utpaldev, Vasugupta and Somananda etc are said to have stayed here and scripted many Shaivite inscriptions. A connecting fable even locates a holy spot where Acharya Abhinav Gupt is said to have done his Sadhana during his stay in the said grove.

One more legend says that Shalimar owes its

etymological origin to a Sanskrit word meaning an about of enchantment and endearment. It is associated with the building up of a shack for the sage Sukrama Swamby his sadak monarch of the time. Shalimar of the was a famous Vatika due to its aesthetic ambience. Asper another legend, centuries back, a sacred grove exists around the Devi Angan of the Hari Parbat hill. Most of the socio- cultural festivities of the Kashmiri Pandin used to be hosted here in the ancient times; the foremost amongst them being Navreh, the Kashmiri new year festival.

Presently, the Zethyar shrine of Srinagar is the foremost sacred grove of Kashmir, while the Shivalya temple situated in Chotta Bazaar area of Srinagar is known temple garden. The pre- exodus Baba Dharam daas Mandir at the upper Sathu Srinagar housing plentiful of chinar trees and ornamental flowers was also a famous temple garden of yesteryears. Post exodus, a reversal has happened as most of its landed propern stands encroached upon and sold out. A few histographical accounts also make a passing reference to the Bagh Jogilankar, Rainawari. It seems to have been a famed Mandir Vatika for the wandering Sadhus for taking shelter. Likewise, the present day Mandir Bagh locality of Srinagar, is said to have been an acclaimed temple garden in earlier times. It presently survives only in our folk memory merely as a name as it is now a densely populated habitation. The two prominent cremation grounds of Srinagar situated at Karan Nagar and Noorbagh, having a multitude of chinar trees are also bracketed under the category of sacred sites. An array of indigenous frightening legends woven around them have ensured their preservation and protection.

Unquestionably, ancient Kashmir had the privilege of having an ecologically friendly and environment sensitive civilisation. A warm and holistic camaradene existed between the inhabitants and nature as Prakriti for them was a revered aspect of Mother Earth. Water for them was the sustainer of life and all the fauna enjoyed divine status as they are the holy mounts of different deities and godheads. Even today, the ponds in some temples are sacred as fish or Matsaya as per a puranic thought symbolises Lord Vishnu's Matsaya incarnation.

In antiquity, every village and residential locality of Kashmir had a venerated tree known as Sathal Vriksha. In consonance with the timeless opinion, God is present in every aspect of nature which in turn gives a supernatural dimension to ecological co-existence and environmental conservation. Pollution of any kind including any sort of ecological disturbance and denuding of forest wealth was therefore regarded as an impious act.



Kanyalal Bhat 'Gul'



Tyeshtheshwari

As revealed by the historical facts, Ishan devi, the wife of Jaloka, was a staunch devotee of the Matrikas. She on the auspicious day of Krishna Panchami, Thursday, under the auspicious constellation Jistha (nakshatra) invoked Jyestheshwari and installed her on the north east part of the mount Sandiman.

ncircled by the mighty Himalayas lies the ancient land of Kashmir known in the hoary past as

309 'Sharada Desh'. Owing to the fact that the valley of Kashmir abounds in myriads of holy places associated with different deities, it is also called the Teerthraja. Due to the abounding compassion of the divine mother Sharada on its aborigines Kashmir, for ages, has been the centre of erudition and inexhaustible reservoir of wisdom and knowledge.

Sages of Kashmir belonging to the schools of philosophy known as Shaiva and Shakta, held that both Shaiva and Shakfi are the two aspects of the same absolute reality so mysterious in nature that even the Shruties (vedas) failed to describe. Some call it the Primordial Energy and some conversant with the secret of the vedas call it the ultimate knowledge. But at the end both bow before the mysterious force governing the universe - as transcendent and immanent. Panchastavi puts it as follows:

Yama mananti munyah prakritim puranim Vidyeti yam shruti rahasya vidhauvadanti Tam ardhpallavit Shankar roop mudram Devimananyasharanh shranam prapdye Thus, Shiva and Shakti are the two sides of the same coin. This is the reason why the natives of this land, essentially Shaivites in temperament worship Shakti as the manifestation of the transcendental - Shiva

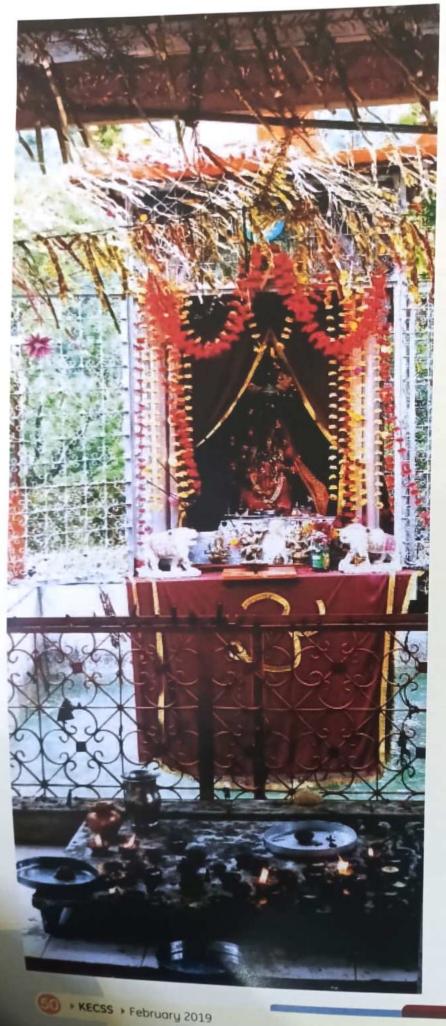
Aspect.

Recognizing Shakti as the 'adhishthatri', in her various aspects, they have accepted Her as their chosen deity. For instance, Bhutesvar Bhairava as a Shiva aspect and Maharagya as the Sakti are chosen deity to many. Similarly there has been an age old tradition of Kuladevisand Bhairavas in= which a particular Bhairava has been linked with the particular devi- thus representing both the male and female aspect. Thus we see Sharika having Vamadeva as her Bhairava, Swachanda Bhairava linked with Jwala, Rudra having Bala as his consort and SthiteshwaraBhairava joining Jyeshtha in the pantheon.

Having its origin obscured in the mists of antiquity, the concept of the Ishta Devis also comes down to us uninterrupted.

Even today Kashmiri Pandit family has its own

Kuladevi and Bhairava. Idea of 'PitriPuja'/ Father worship is inconceivable without Matri Shakti for the Kashmiri Brahmin. The concretization of the infinite and abstract into a familiar concept of the Divine Mother is a very amiable idea



contributed by the Shaktas. The idea has a universal appeal for it is the heart of the mother alone that understands the in expressible need of her child and has a capability to fulfill it. Ancient traditions in India and elsewhere in the world are replete with the idea of invoking the Supreme as divine mother. Since vedic times the parashakti, the supreme energy has been praised in such forms as Durge Even in the Ramayana, Rama invokes Durga to enable him to vanquish Ravana and Krisna instructs the Pandavas to seek the blessings of Durga. Thus, the tradition of Shakti worship is intrinsic to our culture. Whereas the love of worldly mother is restricted to her own children the mother of the universe has limitless love for Her limitless creation. The supreme Sakti by pure undivided consciousness permeates the entire universe. Matter is nothing but absolute energy in manifested form.

The mother power is that nuclear force where from is released the immense and incessant flux of atomic energy in the form of innumerable light circles radiating the entire cosmos. These light circles according to the Tantra Shastra are called the 'Yoginies' of the 'Matrika Chakra' which rotate around the nucleus and can be likened to the innumerable iron particles going around the magnetic point. Of these atomic energies seven Matrikas are prominent extending further into five thousand five hundred Matrikas. Well known of these Matrikas are :Bramhi, Mahesvari, Kaumari, Varahi, Narsimhi etc. The Eldest of these yoginis is the *Jyeshtha* who is the mula shakti (root energy) of the Jyestheswara known as Jyestha Rudra also. But in 232 B.C Asoka's son Jaloka with the permission of his teacher Acharya Risi Avadoota, transferred the Jyestha Rudra from the region of Nandi Kshetra and installed it at Sandiman parvat today known as Shankarachary Hill.

In Shivanandan legend, having its origin in Neelmat Purana, there is a story that at the time of Samundra Manthana, the great churning, Asuras (Demons) hid the Amrita Kalasha in a cave at the Gopika Parvata near Satisar to keep it from the reach of the Suras (gods). To get the possession of the Amrita Kalasa from the grip of the demons, the gods joined in conspiracy and sent Jyestheshwart along with Sthaneshwar Bhairava to the demons. With all her strategy Jyeshtheshwai infused all her energy into the Bhairavaand got all the demons killed and finally succeeded in regaining the possession of the Kalasha.

As revealed by the historical facts, Ishan devi, the wife of Jaloka, was a staunch devotee of the Matrikas. She on the auspicious day of Krishna Panchami, Thursday, under the auspicious constellation Jistha (nakshatra) invoked Ivestheshwari and installed her on the north east part of the mount Sandiman. Ever since the place is known as Jyeshtheshwari. Scriptures say that in ancient times Devguru Brihaspati performed penance to propitiate the deity to attain wisdom and learning. It is for this reason that the Kashmiri Brahmins call Jyeshtha the Buddhidatri- the giver of intellect.

It is for the same reason that in the Salubrious climate and conducive environment of the month of Jyeshtha in the Valley of Kashmir, a fair for seven Thursdays is organized at the abode of Jyeshtheshwari. For the attainment of their sidhis the sadhakas in a very disciplined way come to this holy spot for seven consecutive Thursdays.

In the Buddhist era too, the place had been a centre of religion and learning. Nestled in the cool shadows of the Gopadri Hill, and verging on the blue waters of Dal lake, spread the lush green forests and captivating gordens. In the hey days of Buddhism in Kashmir, the place was the cradle of Buddhistic learning- Ashrams and aras were in abundance. Jyeshtheshwara Vihara was the minent vihara among these viharas which came to be a ce of deep veneration for the natives. The present day thyar' seems to have been derived from the original bthavibara.

It is a common belief that one day when king Jaloka th his wife, was proceeding to the Jyestheshwari Dham, dway in the dense forest he came across aKritya (a super tural being) begged food of the king. It was, in fact, a ep conspiracy hatched by the tantric Buddhist monks o wanted to take revenge of king for his attempt to mish Buddhism, had directed the Kritya to the king. coording to Rajtarangini: 'when Jaloka had promised to we her such food as she should desire, the Kritya expressed her desire for human flesh'. But as a staunch Shaivite, the king believed in non-violence and adhered to vegetarianism. He had a deep affection for the forests and its inhabitants.

He could not even imagine to harm any creature. The king had already by his ordinance prohibited any act of killing in the region. So it is very clear that even in those far off days harmony and co-existence was considered paramount. Rajtarangini stands testimony to the fact as to how the king, who had renounced violence against animals granted permission to the Kritya to feed from his own body. To see this attitude of the king the Kritya was pleased and before leaving had a word from the king that he would build a Vihara at this spot. There upon the king In the middle of the 11th Century the product of Saheb-Kaulachara and the follower of Shaiva Shakti Alakheshwari (Roopa Bhawani) chose the foot of Jyeshtheshwari for performing her penances. The spot where enlightenment dawned upon her is known as Chashme-Sahibi/Sahib Bagh. During the Dogra rule Maharaja Hari Singh shifted his residence 'Navraimahal' to this area on the Gopadri hill under the protective shadows of Jyestheshwara.

built a Jyeshtha Vihara at this spot.

Even in the Mughal era, the holy places of Kashmir were not unknown. Abul Fazal in his Ain-e-akbari has mentioned about seven hundred shrines of the Hindus. Dara Shikoh (the son of emperor Shah Jahan) displaying his secular bent of mind raised a huge library on the crumbling remains of an ancient Vihara. He was infact inspired by his ataalique/preceptor Akhun-Mulla-Shah to accomplish this task. It was at this centre that the gigantic task of translation into Persian and Arabic of many Hindu scriptures was accomplished. The ruins of this once flourishing hub of learning are still visible in this area. Today it is known as Pari Mahal/yogini Bhawan.

In the middle of the 11th Century the product of Saheb-Kaulachara and the follower of Shaiva Shakti Alakheshwari (Roopa Bhawani) chose the foot of Jyeshtheshwari for performing her penances. The spot where enlightenment dawned upon her is known as Chashme-Sahibi/Sahib Bagh. During the Dogra rule Maharaja Hari Singh shifted his residence 'Navrajmahal' to this area on the Gopadri hill under the protective shadows of Jyestheshwara.

While travelling in the valley Adi Shankara made his temporary abode on the rock base of the Jyestheshwar temple situated atop the Sandiman hill. That is how the hill got the name Sankaracharya hill. The temple was renovated by the king Lalitaditya Muktapida and the lingam was installed by the Dogra ruler Maharaja Pratap Singh in the Dogra regime. This was probably why people in General remained unacquainted with the name of Jyeshtheshwara. But the memory of Jyestheshwari remained embedded in the minds of her devotees because they considered Jyeshtheshwari as their Ishta Devi. From the time immemorial Kashmiri pandits have been braving the hazardous path to make their way to the shrine of Iyeshtheshwari. Email - kanhayagul2015@gmail.com



Dr. Anusheel Munshi MD



Of Doctors, Patients and Students

Fixing the Chain and Building the Bond

"The dedicated doctor knows that he must be both scientist and humanitarian; his most agonizing decisions lie in the field of human relations."

— David B. Allman

AT A COPARD TO THE

n a desperate bid to escape from scorching Delhi heat, we headed towards Dhanachuli, a small hamlet situated about 2 hours drive beyond Nainitaal. Next day, a crisp June morning on the hills, during a 5.30 am early morning walk, I was intrigued to see two neatly groomed up and uniformed school children coming up in the opposite direction. We stood and asked one of them where she was headed to. "To Tuitions and then to school"."Which class are you in?" was our next question. "Class 12". We went even further "And subjects?". "Physics, chemistry, biology, English... I want to become a doctor" and with that we waved each other a smiling bye. As a doctor, It was so heartening for me to see that school students, and that too in Indian hinterland and in spite of their daily odds, are interested in pursuing a career in medicine.

Well, this is in sharp contrast to what I have been observing in the national capital region for the past few years. The best students of the class in elite schools, seem to be opting for either humanities or for the Physics, chemistry, maths or "PCM" as it is commonly called. Humanities opens up a plethora of opportunities for them, including professions such as law, journalism and management. These disciplines, coming with the attraction of shorter study course durations and a sapient quick ladder to financial and professional success, have soared up in the eyes of these tender adults. This trend is worrisome and does not auger well for the medical

discipline, which traditionally attracted the brightest minds.

The lack of interest is probably inspired by the length of the medical course (4.5+1+3+2 yrs.) required for one to super specialise (in case you go nonstop!) and followed by a lifetime of reading and hard work. Some states have made rural postings mandatory after MBBS course and this too is an added dampener. Any residual interest is laid to rest by regular splashes of news of physical attacks on doctors, regulations on medical facilities and clinics and so on.

Parallel to this, doctor-patient relationship seems to be at the testing edge in the present times. It seems to be the worst sufferer amidst all the media trials and medical sensationalism. "Aap to Bhagwan ka avtar ho" seems to be a thing of the past, at least in metropolitan India. What is trendy for patients is to take several opinions and then decide which one "feels best" to them, of course duly and generously aided by "Dr Google". Concurrently, the days when patients went to doctors, and got reassuring words even in grave situations are passé. What seems to be in is defensive medicine, explaining and reexplaining the patient all possible side effects(even if miniscule in frequency), completing the paperwork meticulously, filling all forms and getting signatures and doing video recordings if needed of the consultation and counselling sessions. Patient treatment, which ought to have occupied centre stage, can finally follow. True,

documentation is important and should be done, but the trend of keeping focus on documentation and losing focus on the actual treatment is nearly on the anvil. The consequences of this westernisation of doctor patient relationship in our country are likely to be disastrous, to say the least.

So what is the way out for the young budding students? What is the way out for impressionable 11thies and 12thies to take up the ever evolving discipline of medicine? How do we get the best of the lot to select the MBBS course as their first choice? And for the doctor patient relationship to come out of the pit it has sunk into? As is the case for difficult questions, there are no straight answers. The big help media can do is by keeping its hands off this sensitive zone. This is going to be a big challenge, given the proactivism of the fifth pillar of democracy. If good sense prevails, can politicians too be requested to lay back for some time. The bond of trust on the verge of snapping shall have to be rebuilt brick by brick by healers and the patients themselves, no one else.



The two primary stake holders have to take care to nurture this beautiful tree of doctor patient relationship and allow it to blossom this wilting tree once again. For this issue, rebuilding the trust and the golden bond is the

Dear teenagers, it is true that human body has remained the same since modern medicine was born. But it is equally true that the study of medicine has become ever fascinating in the present age. For all of you who have felt like becoming a doctor, come over right away! Inspite of all present day odds, what can be more fulfilling and gratifying than practicing medicine!

Announcement

KECSS Art Gallery



Open for All KECSS Members and General Public for **Booking Space and Events**

Contact Below for Details

B-36, Basement, Pamposh Enclave Opp. Greater Kailash Enclave-I, Gate No.1, ND-48

Contact Point: 011-26418853, 9560688867/8800661272/9312278101

International Artist Coordinator: +971-566375078

E-mail: littleindiafoundation@gmail.com



Shriya Raina

Phuhul Taaph 2019

Disease Doctor, Pharmacist

There is a high scope of career in pharmacology. The promise of career in this field is wide which includes the fields of research, manufacturing, marketing and above all commercial entrepreneurship.

pharmacist, in the treatment process of an ailing, is as important as a doctor. We must be aware about the odoctor and we must be aware about the drugs we are taking for treatment of a disease. It is the right of the ill person to know about the treatment and the effects of the drugs he / she is taking. There are drugs that may be of value treat the disease but at the same time the side effects of liese drugs may have adverse side effects to damage the other functional systems of the body. It is not out of place to mention here that there is plenty of evidence to show that certain cases, during the course of treatment of a recular sickness the side effects of the medicines taken. have been more adverse on the body than the disease, for which the medication is done. Appropriation between the disease, drug and the overall body is paramount in the process of treatment.

Since the inception of life and the living process there have been dysfunctions, disorders and malfunctions in systems. These processes are results of some diseases and there are different causes for diseases. Diseases occurs because of foreign interventions in the systems of the body that the body is not able to counter by its defence mechanism. When there is foe intervention in the body that goes stronger than the body immunity system, the metabolism of the body gives in to malfunction for sickness to take over. So there are metabolic reasons for falling ill and there are also injuries, light or grave to result in malfunction of the body. This system of disease and Sickness occur with all living creatures, but as we go up in the index of biological evolution, we find the human body is the most developed living creature in the universe.

Naturally thus, a human being keeps highest consciousness for well being of its body and the functional systems. This higher consciousness has lead the human being to identify disease in the body. The sensitivity of the person to the changes in the functional systems of the body are categorized in different sets of symptoms and a particular set of symptoms indicates a particular disease - different sets of symptoms indicate different disease. In due process experts by acquiring knowledge and experience to understand the symptoms came up to treat the disease on the basis of clinical examination of the body for normalcy by prescribing medicines for treatment. Though the doctors, primary on clinical sense understood the symptoms, identified the disease and prescribed medicines yet experts in due course tools have been developed and are being further developed which are used to identify and diagnose the disease. There is a constant development to authenticate and be sure about the diagnosis by analysis of the body fluids, studying the body images of the organs and the systems. This whole set of investigation by experts makes it possible to identify the disease very specifically

The disease having been identified specifically, nowit is the time to prescribe the medicines. The medicines are the main courses that give treatment to the sick. The experts who bring forth the medicines to take the work of the doctors to a conclusive treatment of the ill are expens in pharmaceutical science.

Pharmaceutical science is the important scientific discipline between disease and doctor - sickness and well being. This is the pharmacist who works to discord and develop medicines for treatments. So there are different experts who play a role in treatment. The doctors in the general term read the symptoms and confirm the malfunction of an ill and the pharmaceutical scientist brings forth the medicines that are prescribed for the treatment.

Pharmaceutical science is discovering or inventing a drug, designing the drug into a specific medicine and then determine its permutation combination, doze, intervention procedure in efficient manner so as to bring the desired results of treatment. Pharmacology is a specialized field of study for medicinal Chemistry, combinatorial chemistry, structural biology and such fields. The medicine may be a single salt or a combination of two or more salts. It is duly formulated by pharmaceutical experts. The drugs are formulated to design dosage and forms - such as tablets, injections patches etc that will deliver the drug to the site where it has to act on a sick person. The purpose is to ensure that the drug arrives in right concentration and at the right time and at the right place to treat the illness for normalcy . This is called drug delivery. There are, in pharmacology, special fields which include pharmaceutics, biomaterials and pharmacokinetics. Specialty areas within Drug action include molecular biology, pharmacology, pharmacodynamics, toxicology, and biochemistry. The doctors cannot function to treat diseases without drugs which are developed by pharmaceutical scientists.

Drug action impact studies are undertaken to understand how the drug actually works in a system. The action of the drug can be studied at the molecular level in a cell, an organ, and the overall system. The important aspect of a drug is the molecular structure of salt, purity of the salt and the impact it produces. This determines making the salt/salts into a medicine. The drug as the medicine is to be tested very strictly for its composition and formation. Pharmaceutical companies have well equipped laboratories with a range of sophisticated mechanics to test the components that go in the making of drug and then for testing the final product for its structural purity, dosage, biological target impact, efficiency and also other aspects.

Studies are conducted on - adverse effects, drug- to drug interaction, bio availability. After the laboratory tests are done clinical tests are conducted and monitored to understand the various effects of the drug. The drug trials are first conducted in laboratories and then on animals before going for human trials. When specialists and all the concerned are satisfied with the results due certificate of approval by WHO and other concerned authorities are issued; only then doctors are allowed to prescribe the drugs for treatment.



There are plenty of spurious medicines sold in the market; such medicines do more damage than keeping any hope of treating the sick for wellness. Then there are pharmaceutical companies that produce medicines but do not possess adequate infrastructure to keep up the parameters of quality control. It is a requisite to have a proper laboratory for testing purposes. The ingredients that go in the making of the medicines are to be tested and so are the final products. The drugs produced by companies that do not have adequate infrastructure are dangerous because of in-appropriations in quality control in such companies.

The job of the physicians, surgeons, pathologies, radiology, paramedical staff and whole lot of specialists finally depends on the medicines that are prescribed for treatment, and it is a pharmaceutical scientist who gives drugs to treat and turn the sick person into a healthy person.

So it is paramount to see that the medicines we purchase are in proper shape i.e. the packing is not broken or tempered. The batch no, date of manufacturing and the date of expiry is clearly mentioned. The composition of the medicine, storage advice, the address and contact details of manufacturer shall be seen. We must purchase authentic medicines under proper invoice duly having the details of the vender and all information as explained in the afore said lines, for correct medicines can only treat the disease for correct results.

Pharmacy is a major field of study and its scope is increasing keeping in view the increase of health conscious in human community across the world. There are new health challenges coming to surface with the change of the living habits and the change in the environment. So there is a high scope of career in pharmacology. The promise of career in this field is wide which includes the fields of research, manufacturing, marketing and above all commercial entrepreneurship.





"Kyaah Gomh" The Irony of Grief!

s I ascended the stairs of their home, my heart sank into an abyss. An abominable lull seemed to have enveloped me completely. I could not fathom the fact that a person I had just met last week, full of life and joy had dropped dead, just like that. No matter how obvious and regular they are as events both birth and death have a quality of miracle about them. Each time that they take place, they bring a sense of disbelief with them; one full of joy and the other full of grief.

Caught in this labyrinth of thoughts I did not realize I had reached their doorstep. The moment I stepped in, a wailful cry brimming with pain was let out."Kyaaah Gomh"!!! They screamed in unison. A bunch of women surrounding the wife had begun a dirge. I was startled and felt a tad guilty thinking that my entry had triggered this

And it did not just end there . They began a narrative of sorts where they sang of events from his life and each line ended with an even more painful "Kyaah Gomh" each time.

As I waded through the echoes of "Kyaah Gomh" I finally managed to reach the woman at the helm. I looked into her tearful face and my emotions could not hold on. Tears streamed down my face as if they knew no tomorrow. I hugged her in comfort and grief both hers and mine. I gathered myself and managed to find a nook to sit in silence to pray for the soul that had departed.

Slowly, the dirge had started dying down. The abhor some "Kyaah Gomh" was fading into a nasal undertone and finally died down completely followed by a few sniffs and sobs. I was thankful for the silence and my guilt at having triggered such emotion had also subsided.

Finally, silence descended and then began murmurs and soft conversations ranging from the disbelief of death, the life of the dead to the discourses of Bhagvad

3 (/// A NOTY

Gita, the indestructibility of the soul and the temporary nature of the body. Country politics and the lack of good maids also seeped into the conversations.

Some drifted to the latest sale in Connaught Place from where they had picked the kurta they just wore Others stole stealthy glances at the mughlai embroiden on the Pashmina shawl that her neighbour was sporting Some like dutiful students stared at the grieving family and began discussions on where, how, at what moment the ashes had to be picked, 10th day and Pind days to be performed. The bio data of various guruis were dissected. Someone suddenly pointed out the position of the moon, the demonly "Drath Ponsuk" also made in entry . After much churning across various "waars" (both good & bad), the time, place of what would be done where ,when and how was concluded albeit subject to changes if any.

In many ways the modalities of death and marriage are similar, full of chaos! Yet, there is an order in this chaos too.

Just then a new entrant appeared, silence descended and much to my disbelief the "Kyaah Gomh" reappeared with the same ferocity. Ahl so it was not me but it was just a process I realized in disgust. I had heard of professional grievers (Called Rudaalis) but this was much worse. At least they were hired so that aristocracy could grieve with grace but here they made an indifferent monotony of grief almost bordering on mockers wanted to get up and ask them to just shut up, the whole process disturbed the already upset family.

As a displaced Kashmiri I so wish to be a part of the process to preserve our socio-cultural identity but surely one thing which needs no preservation and must go with the wind is the awful "KYAAH GOMH".

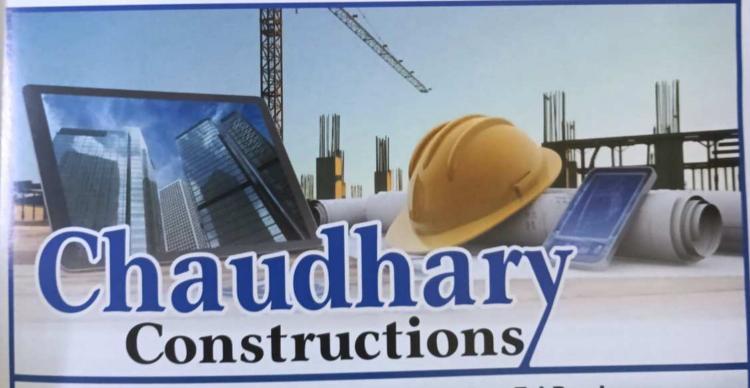
WHY ENGLISH IS HARD TO LEARN

We'll begin with box; the plural is boxes, But the plural of ox is oxen, not oxes. One fowl is a goose, and two are called geese, Yet the plural of moose is never called meese. You may find a lone mouse or a house full of mice; but the plural of house is houses, not hice. The plural of man is always men, but the plural of pan is never pen. If I speak of a foot, and you show me two feet, And I give you a book, would a pair be a beek? If one is a tooth and a whole set are teeth, Why shouldn't two booths be called beeth?

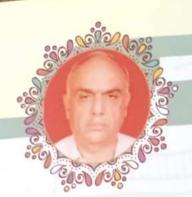


If the singular's this and the plural is these, should the plural of kiss be ever called keese? We speak of a brother and also of brethren, but though we say mother, we never say methren. Then the masculine pronouns are he, his, and him; But imagine the feminine ... she, shis, and shim!

- Upender Ambardar



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Er. P.L. Khushu



Dips in Divinity

"That one, who follows the spiritual path, never meets or faces an evil end or destiny".



he central theme of "Gita" is the shining light of the Divinity. The message from the "Gita" is clear. It conveys that "Salvation is the birth right of every being, if one devotes himself to the Lord". As per the relevant "Shalokas" of "Gita", while "Arjuna" asks a pertinent question, which says that :- "Does a person swinging like a pendulum between the worldly affairs and

the spiritual path gets himself torn within? The Lord clarifies it step by step.

"That one, who follows the spiritual path, never meets or faces an evil end or destiny".

The lord further elaborates that "if for one reason or the other, a person is not able to complete his "Spiritual Sadhana" Sadhana", and does not get the final liberation in this birth,

he goes to the higher worlds of emancipation, where he lives happily as a result of his past meritorious deeds (karmic deeds). Then he has to descend to the earth, where he gets his birth in the domain of pious and well off persons, where he is able to have a favorable atmosphere for resuming his uncompleted (sadhana)".

Having got such a birth with a suitable atmosphere around him for the pursuit of "sadhana", he is impelled by the spiritual practices of his previous birth to be equanimous and overcomes his desire to achieve the fruits of his past actions, because of the lessons learnt by him are actually spiritual".

"The difference between the worship of the Lord as a 'Form' (Sakar) and as ('Formless') (Nirakar), has to be understood to get the freedom from the shackles of the births and rebirths. It is an imperishable knowledge and must be practiced". The Lord says that "those who have no faith in God have to go by the rounds of births and rebirths. The Wheel of the World revolves because of the Lord, who is the creator of the animate and the inanimate. Those who perform the ritualistic rites with a desiring motive of getting the results of their good actions (karmas), do go to one of the Higher Worlds and enjoy celestial pleasures, only to return to the world of mortals, when their stock of spiritual merits get exhausted".

"Those who worship the Lord without any such motive get the Lord's protection and attain "Liberation". Those who worship the Lord with unflagging consistency get the 'Liberation". The Lord gives them the right intelligence to act wisely. God dwells in their hearts and illumines them from within and dispels darkness from them, responsible for creating the bondage". "Gita", teaches that "those who worship 'Him', with single minded devotion surrendering all the expected fruits of one's actions, gets the freedom from the cycles of births and rebirths". "Fix the mind on the Lord and abide in Him".

Prakiriti (the primordial matter), when imbibed with the consciousness by the Lord, creates the world which is enveloped by the three layered 'Maya', of the Lord, the sattwa, the rajas and the tamas. He, who transcends the three layered 'Maya', reaches that transcendental state which is called Liberation".

The blessing of a spiritual Guru is an essential requirement while chasing the path of spirituality. The Guru is one who removes the inner darkness and takes his disciples through stages which can be briefly described as: - To accord loving care to bis disciple, till bis disciple discovers the spiritual bliss of his Guru's presence outwardly and then giving his disciple at the same time spiritual experience, which opens out a new room of spiritual life for the disciple.



Sri Sri Swami Sri Yukteswar Giri mentions in his book "Kaivalya Darsanam" (The Holy science), in Sutra-17 that "What is needed is a Guru, a Savior, who will awaken us to "Bhakti" (devotion) and to perceptions of Truth". He further states that "when a man finds his Sat-Guru or Savior, he understands by his Parokshajnana (correct inference), the nothingness of the external world. Any advanced sincere seeker may be fortunate in having the Godlike company of some one of such personage, who may kindly stand up to him as his Spiritual Preceptor, the Sat-Guru, the Savior.

A couplet of "Sant Kabirdas" describes what the Guru does, in shaping his disciples.

गुरु कुम्हार शिष कुंभ है, गढिगढिकार्दै खोटा अंतर हाथ सहार दै, बाहर बाहै चोट॥

हिन्दी में इसके अर्थ : -गुरु कुम्हार है और शिष्य मिटी के कच्चे घडे के समान है। जिस तरह घडे को सुंदर बनाने के लिए अंदर हाथ डालकर बाहर से थाप मारता है ठीक उसी प्रकार शिष्य को कठोर अनुशासन में रखाकर अंतर से प्रेम भावना रखाते हुए शिष्य की बुराईयों कों दूर करके संसार में सम्माननीय बनाता है।

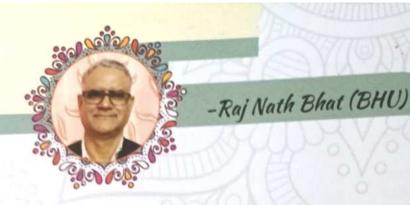
(The Guru is the potter and the disciple is the unbaked pot, who hits and forges him outside when he sees some blemish, but lends support to him from inside).

Our Great Saint, Seer and the mystic poetess "Lal Ded "Says :-

Gwaran vo'nam kunuy vatsum, Neybra doupanam anndaray atsun; Suy gav Lali mey vaakh ta vatsun, Tavay mey hyotum nagay natsun.

(My Guru gave me but one percept: "From without withdraw your gaze within and fix it on the Inner most Self." Taking to heart this one percept, Naked I began to roam).

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Technology and Religion

For a World Free of Suffering, Hunger, and Pain

From the Unreal lead me to the Reall From Darkness lead me to Light! From Death lead me to Immortality!

[Brihad-aranyaka Upanishad]

Kashmir-Shaivism considers 'spanda' (vibration) as the fundamental characteristic of the material Universe. Modern Physics echoes the concept by stating that everything -sand, rocks, water, air- around us is made up of vibrating molecules and atoms which collide with one another creating and destroying other particles in the process. Physics explains that the earth's atmosphere is continually bombarded by 'cosmic rays'- particles of high energy. The 'spanda' is indisputable to modern physics. Ardhanareshwar-half male, half female- denotes androgynous form of Shiva in Kashmir-Shaivism; it can be seen in a Shiva-sculpture at Elephanta caves; (Mumbai) the male aspect here exhibits virility and will-power, and the female aspect denotes gentleness and charming The Chinese know the male-female seductiveness. aspects as 'yang' and 'yin' respectively. The Indian philosopher, Sri Aurobindo said: 'know your true self' [atmanam vidhi]. Indian philosophies consider the world as 'one inseparable reality' which is intrinsically dynamicin constant motion. The universe, according to the ancient Indian wisdom, consists of inter-dependent and inter-related particles and waves of impermanent

forms; disturbance or damage to one wave or particle shall disturb/damage the entire system facross the universe]. A distinguished Physicist, Fritjof Capra in 'The Tao of Physics' states that 'all the Eastern philosophies (Veda-s, Vedanta, Buddhism, Taoism) emphasize the basic unity of the Universe.' The Greek philosopher-mathematician, Pythagorus considered the universe as the macro-cosmos, human-being as a microcosmos and the society as meso-cosmos. Religion is, therefore, meant to raise one's consciousness and link it to one's divinity. 'Dharma' stands for duty, ethics morality. A poet, philosopher, ayurvedacarya, purohit. social-scientist, ruler etc. perform their respective 'dharma' -duty; their prayer-practices fall under private/personal domain. 'Dharma' does not reter to 'religion' in the Western sense.

God is the Supreme-Consciousness that pervade the universe. God is the universe we live in; it follows its own scientific laws. God is a role-model with multiple names. It is the 'karma' of the role-model that makes it majestic. God for Mahatma Gandhi is truth

fearlessness, and ahimsa non-harming/.

so on. The internet and cell phone might connect them over, require inexpensive access to knowledge, jobs, and rechnology and progress. Billions of people, the world Such peripheral instances do not warrant a war against due to a lack of alertness on the part of the gadger-user. attitude is not a consequence of technology per se, but clicking selfies or while texning to friends/family Such People have drowned, hit against walls and died while distract us from what is physically right in front of us. family, community, taking care of our own health, it can distracting us from the important things in our life: Some believe that technology has the ill-effect of

quest of spirituality and happiness. technology can enable mankind to move forward in its increased level of physical comfort created by (concentration, contemplation and Samadbi). The powers that a practitioner can obtain by sanyam books on yoga, "Paranjalis Yoga Darshana' describes the importance of technology in life. One of the oldest cosmos). Ancient Indian seers [8,51-5] understood the peace/care among all life-forms as well as the entire vanaspatayah shantib; antanikshah shantib (let there be

Millennia ago, the Vaidik (Vedic) seers, proclaimed: attempts lead to social chaos and unrest. role-model in favour of another, Such unwarranted the religious conversions are an exercise in scorning one pillars of freedom and progress. Amish believes that social, economic and scientific are the foundational faith and shrine. For Mahatma Gandhi, the spiritual, leader, and caste-minded 'purohit' from the affairs of paedophile-priest, violence and hatred mongering faithforums to eliminate the menace of the rapist and for one another's role-models; and intra-faith reform mechanisms to build an appreciation and mutual-respect There is a need to build inter-faith dialogue

experienced faith-based savagery for over a millennium!

name of faith! Belgrade, the capital of Serbia has Turks, and the Europeans killed millions of people in the Americas, Australia and Africa. The Arabs, Afghans, Molence, death and devastation across Asia, Europe, the [C.E.], religious conversions have resulted in extreme During the second millennium of the Common Era mind the end-result, that is Buddha, not bomb!

stronger role in all the societies, but one has to bear in especially in the West. Technology has to be given a mothering' etc. as ethical-emotional-female rights issues, considering such like issues as 'abortion', 'surrogate human biology have been undermined by some by over nature! Technological advances in medicine and statement of technology in the context of man's victory Wild-life are among the glaring examples of the overbe disastrous: Deforestation and the extinction of the Technology that disrespects natural phenomena can blossoming.

for human survival as well as spiritual ang bad for technology. Technology is ation and abuse must not be interpreted as ontrol populations, fight wars. However this for technological progress. It has been has been misinterpreted to create

a comprise only a small number of such ia, Arya Bhatta, Bhaskara, Agastya, dik [pre-vedic] era. Such like names as ent India is studded with such gigantic minds any confrontation between belief and inspire scientists and physicists even today, Ramanuja, whose mathematical equations hnique that enables a practitioner to realize ugh the tools of science and technology. is an exercise in comprehending the laws of

necessary religion misinter pasnsiu mpedim Reli

great min **Зрапкага** Brahmag from pre science. A ton bib ie əsudins annis Alas Yoga 1s a universe t ontlook.





with job opportunities, community development services etc. X-ray, MRI scan, Ultra-sound scan enables medical professional to seek treatment for several kinds of ailments, pain and injuries. Can one seek dismissal of such technology? On the contrary, more languages of the common people need to be provided Cyber-space to allow the Web-technology [knowledge and information] to reach the peripheral and marginalized populace.

Our understanding of human biology makes specialized surgeries possible; we know that liver, kidney, eye can be transplanted from one person's body to another who may be in need of it. Such beneficial technologies of transplant might be misused by the greedy, sick and the idle minds who turn 'brokers' in collusion with the 'medical professionals' of similar mind-set; but that does not reduce the importance of such technology nor does it warrant criticism of the understanding and growth of knowledge and technology. Greedy and sick minds among humans need to be punished for such criminal acts.

For Nikola Tesla, a pillar of science, spirituality and ethics, 'the genius artist is the one who inspires with nobler sentiments and turns his/her energies to warding off the pests that threaten us in the air we breathe, in the water we drink, and in the food we consume... For him the modern warfare was required to be led by bacteriologist and electricity engineer... He was optimistic that for a safe and comfortable existence of all, employment of any connecting wire could be realized. (Originally printed in 'Free Press Detroit', Sept.2, 1900; Published in Nikola Tesla: Articles. 1999).

Use of fossil fuels for electrification, industry locomotives as well as unplanned vertical and horizontal expansion of human settlements disturbs eco-systems across the board. Scientific research is required to be pursued to find inexpensive alternatives to fossil fuels as well as unplanned urbanization.

Nikola Tesla's dream to harness solar energy and wind-power for universal supply of electricity and fuel for locomotives and industry strikes as the initial voice of a scientist who desired technology to bring universal peace, happiness and progress by eradicating disease, illiteracy, pollution, and poverty from human existence Tesla's dream is achievable provided the 'greedy' faithleaders, and the agents of the war-mongering corporate are prevented from occupying the centre-stage.

The scientific knowledge and the intuitive knowledge are, in reality, complementary to each other, scientist is required to build technological gadgets in resonance with 'Consciousness'. Technology is essential for progress and development, science is necessary to boost technology. Ever since **Francis Bacon** in the seventeenth century declared nature as a female that had to be 'enslaved', and 'bound into service', science lost humanistic face (Consciousness). Europe, then justified 'witch-hunting' too! Ecology has been damaged universally. A 'paradigm-shift' is, therefore warranted where human-face (consciousness) is effectively reflected in technology.

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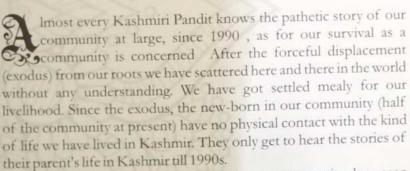


Vinod Tikoo



Preservation of Our Identity

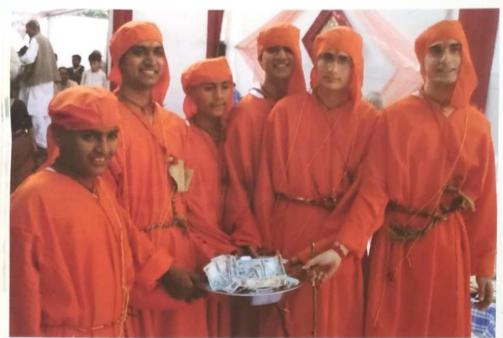
There is a visible solution, to the drastic problem of collapsing of our cultural heritage, by coming together and creating Kashmiri Pandits Vertical Housing Projects on the basis of no profit-no loss concept. Because, unless you live in togetherness in one vicinity, preservation of cultural norms and mores is not possible.



The pre-displaced generation of our community has seen different shades of life. The sufferings are not restricted to men and women born before 1990, but 90s born Kashmiri Pandit generation has suffered too. They were born in tents, rented rooms, tin sheds and so on. Gradually we, Kashmiri Pandits, started to adjust within the localities that we found place to live in. Evidently written in Darwin's work humans tend to adjust and change in order to survive. We, Kashmiri Pandits, too have started to merge with our surroundings resulting in the decline of Kashmiri culture, norms, mores, values and traditions. We cannot stop the flow of one's life in the atmosphere of his/her surroundings.

The life of a Kashmiri Pandit who settled in Chennai has got colored with the southern traditions. One who got settled in Punjab has started to flourish in the Punjabi lifestyle and so on. It is the basic principle of life and we cannot address this at an individual level, but we can address it at community level. The process of thinking is urgently required for the survival of our cultural identity. There is no doubt that our community organizations have made and are making





efforts to achieve this goal. It is because of their hardships and infinite efforts that our community still stands in the world. Merely keeping our sirnames on the gate of our house does not mean that we are preserving our identity. It must be felt by our actions.

A lot has happened since our displacement. A lot of water has flowed in the stream of our displaced lives. The water's direction cannot be reversed, it is settling down. We, Kashmiri Pandits have to collectively get settled on the banks of this river like dust and absorb the norms and values of our rich culture.

When we look over the community we find most of the people are well-settled individually. Some instances are available where we are collectively well-settled in our own community vicinity. But the larger part of our community is settled individually in different cities across India. We cannot force any one to live in a fixed place. This large part of our community is merging day by day within the vicinity they live in and losing the socio-cultural identity of Kashmiri Pandit community. It is their helplessness. At heart, everybody wants to preserve his/her socio-cultural identity the traditions and values but, is helpless.

I am proud of being a Kashmiri Pandit because of my rich cultural heritage and have the desire that my children feel the same. It is absolutely on my shoulders to transform this feeling to my children by the virtue of

living together in the vicinity of my community fellows. Now, the question is how is it possible in the present situation where one's address directly depends on one's job profile? In today's time, due to job profiles even husband and wife have to live apart in different cities, then how can a large number of families live in togetherness as a community?

Every problem has its solution hidden in itself. At present if we go across different cities in India like Delhi, Ghaziabad. Gurugram, Faridabad, Bangalore, Pune. Jaipur, Gandhi Nagar and so on, hundreds of Kashmiri Pandit families are scattered there. Exceptions are found in Kashmir residential societies such as Faridabad, pitampura,

dwarika etc where Kashmiri Pandits are living together and enjoying the essence of our rich cultural heritage & this could be possible because some Kashmir socioculturally couscous people be possible because some together to form exclusive housing society

In the early 90s, the major requirements of Kashmiri Pandits were 'roti, kapda, makaan' (Food, Clothes and Shelter) due to the sudden mass displacement from our roots. At the present, this requirement has been fulfilled satisfactorily. As a general statement there are no more struggles for food and shelter. The problem that we now face is bigger we are now an endangered community at large with our cultural and traditional identity going to be lost. We are facing the collapse of our rich cultural heritage. Maybe some minds would not correlate or agree with my views but the reality is not hidden and is calling to save it.

There is a visible solution, to the drastic problem of collapsing of our cultural heritage, by coming together and creating Kashmiri Pandits Vertical Housing Projects on the basis of no profit-no loss concept. Because, unless you live in togetherness in one vicinity, preservation of cultural norms and mores is not possible. This will be a "Gaash" for the preservation of the Kashmiri pandit culture as tradition.

Lal Vaakh

Kyaah kara paantsan dahan ta kaahan, Vakhshun yath leyji yim karith gay; Saoriy samahan yeythi razi lamahan, Ada kyaazi raavhe kaahan gaav.

Ah me! the Five (Bhutas), the ten (Indriyas), And the Eleventh, their lord the mind, scraped this pot and went away. Had all together pulled on the rope, Why should the Eleventh have lost the cow? (Why should the soul have gone astray?)



one of the earliest and yet largest of the Kashmiri stone temples known to have a chain of pillars. Rajatarangini is quit explicit on the subject, for in the here are very few Sun temples in India. The most section on Lalitadita it states; "That liberal king built the

important Sun temple is Konark in Orissa. Modhera in Gujarat and Katarmal in Almora, Uttranchal, are equally important. Other prominent Sun temples are Surya Pahar at Goalpura in Assam, Suryanarayana at Arasavalli in Andhra Pradesh, Suryanaar Koyil in Tamil Nadu and Dakshinarka at Gaya. The Sun temple in Kashmir at Martand is unique, magnificent and an architectural marvel. Martand is one of the earliest and yet largest of the Kashmiri stone temples known to have a chain of pillars. On its right and left are some rooms meant for meditation. In the central temple, the images are desecrated and broken, but the central portion is exquisitely grand beyond description. Martand is a wonder in stone and represents the architectural style of ancient Kashmir.

According to Hardy Henery Cole, Martand temple was built by Samdha Arya 35 BC. Some believe that it was the Raja Ramdev of Pandva dynasty who first built the original temple devoted to Sun. Many subsequent kings repaired and renovated the temple complex. The remains at Martand probably date from the period of Lalitaditya.

wonderful, shrine of Martanda, with its massive walls of stone within a lofty enclosure, Prasadantar," further it reveals, "that the temple was dedicated to the deity Sun, Surya who is called Martanda in the text." Other rectangular panels contain sitting groups, floral scrolls, pairs of geese etc.

Martand is situated about sixty four kilometers to the south-east of Srinagar. The temple dedicated to the Sun, is the most perfect construction with high technical accomplishments. The proper temple is sixty three feet in length by thirty six feet in width at the eastern end. The width at the entrance end is only twenty seven feet. It consists of a courtyard with principal shrine in the middle and a colonnaded peristyle. The latter is 220 feet long and 142 feet wide. It has eighty four fluted columns facing the courtyard. It has a huge courtyard, with the main temple in the centre. The central temple is sixty-three feet in length and thirty-six feet in width. The temple, about forty feet high, stands on a huge rock. The peristyle is externally plain, except on the west side. In the main

shrine, there are three distinctive chambers; the Mandapa, the Antaral and the Garbhagriha. The first chamber is open and highly decorated. The middle chamber is also decorated in same fashion. The inner chamber is plain and is closed on three sides. The walls of the temple are nine feet thick. Another distinctive feature is the imposing gateway, as imposing as the main shrine. The entrance, or the gateway, stands in the middle of the western side of quadrangle, and is of the same width as the temple itself. It was open to east and west and was divided into distinct portions forming an inner and outer portico, by a cross wall with a doorway in the centre. On each flank of the gateway, the pediment was supported by massive fluted pillars, about seventeen feet in height. One of these is still standing to the south of the entrance. The walls of the gateway are profoundly decorated internally and externally, the chief motif of decoration being rows of double pediment niches. Although, most of these niches contain single standing figures of Gods, but a tall figure of the three-headed Vishnu, standing between two attendants, is there in the two large niches in the side walls of the inner chamber of the gateway. There are also six subsidiary shrines in the courtyard.

Susan Huntington wrote in 'The Art of Ancient India,' about the Sun temple that it is rectangular in plan, consisting of a mandapa and a shrine. Two double shrines flank the mandapa on the western end. It is enclosed in a vast courtyard by a peristyle wall having eighty-four secondary shrines in it. Its courtyard was often used for defense purposes in the ancient past, a sort of a fort and a place of refuge.

Journal of the Asiatic Society of Bengal, describes Martand in the following words: "Such was once the magnificent mass of building dedicated to the worship of the Sun, a mass seventy five feet in height, thirty three feet in length and the same in width including the wings. Entrance was gained by a wide flight of steps, which are now covered by ruins. On each of the other sides was a closed doorway surmounted by a trefoil arch, and covered by a pediment, which rose to a height of sixty feet. At the angles of the buildings on each side of the doorway were stout pilasters, which were divided into panels, each decorated with a miniature representation of the Aryan style of temple."

Martand is a sacred place for Hindus. It is believed that thirteenth Sun, Martand was born here. The legend says that of the two wives Kashyap Rishi had, Ditti gave birth to Danvas and Aditti bore him thirteen sons of whom first twelve became the rulers of Surya Loka, in rotation with the twelve months of the year. Between the two, legend says, Aditti was pious and spiritually inclined who spent most of her time in religious rituals and

prayers. It is believed, that because of her religious disposition, Lord Vishnu, blessed her with a boon that she would become the mother of thirteen some However, when she was pregnant with her thirteenth son, she did not stop the ritual of fasting much to the displeasure of Kashap Rishi. This led to premature birth of the thirteenth son, who resembled an Andkar Pindor oval-shaped structure like an egg, but glowing like a sun. Using her spiritual powers, Aditti dropped it in the depths of Satisar Lake. Later, when Kashyap Rishi came to know that his son lay in the depths of Satisar he called upon Lord Bramha to accompany him to Lord Shiva, Goddess Parvati and Lord Vishnu. Later, all of them went to the place where the lifeless egg or Mrit-aend was dropped. There Lord Shiva smote the Mrit-aend, the upper side became Wemal and the lower side became Kemal. A spark of energy ignited out of it, which turned into Goddess Barga Shakha, worshipped on the hillock overlooking the shrine. Three more Shakti Swaroopni John became famous as Beema, Baswati and Bhavani, all worshipped there to this day. The legend says that the light that ignited out of the Mrit-aend became Martand and by virtue of the Chakra the stream that gushed out from there became Chakarsuta or Chaka Nadi. At the foot of the Martand, Kereva is the original shrine of Martanda. The shrine is marked by two springs, Wemal and Kemal. The Goddess blessed the fish therein and ordained that those who will take care of the fish will attain salvation. The springs are full of fish, but nobody ever has touched them. Water, which comes out in the form of a canal, is called Chaka Nadi. Kashmiri Hindus and Hindus from Northern belt visit this place to perform the last rites of their deceased.

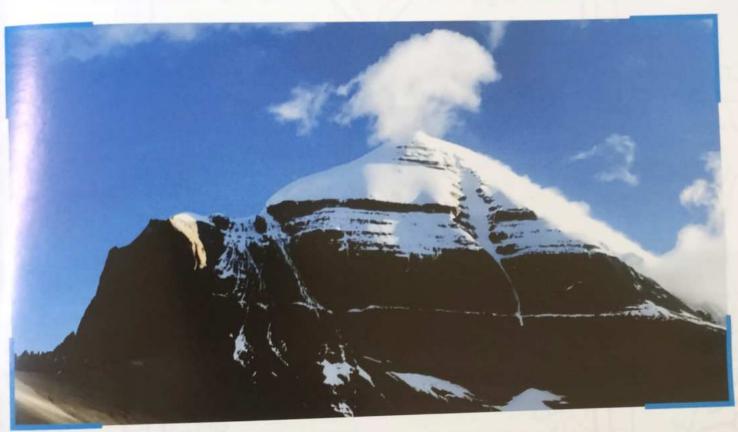
According to W.R.Lawrence, "The ruins of the Hindu temple of Martand, as it is commonly called, the Pandav-Koru house--the Cyclopes of the east are undoubtedly occupying the finest position in Kashmir. This noble ruin is most striking in size and situation of all the existing remains of Kashmir grandeur." He further writes, "There are in all eighty-four columns, a singularly appropriate number in a temple of the sun. The number eighty-four is accounted sacred by the Hindus in consequence of its being the multiple of the number of days in the week with the number of signs in the Zodiac." According to Rajatarangini, it was King Kalsha (713-750AD) who had taken refuge in this temple and had installed the idol made of gold. Fargusson speaks of King Jaisima (1128-1149AD) who also had taken refuge in this temple. Jonaraja mentions in verse 599 of his chronicle that the Sultan Sikander destroyed this magnificent temple.



Rajinder Raina



Kailash Parikrama



The Tibetan Calendar was introduced by Pandit Smonath of Kashmir who travelled to Tibet in 1027. He translated the "Kala Chakra Joytisha" into Tibetan and introduced Brahspati cycle of sixty years, divided into five sub-cycles of 12 years each. Each Year of the Horse, (Ta-lo) which repeats after 12 years is celebrated in Tibet like Kumbh in India. According to Tibetan scriptures, one circumbulation of Kailash and Mansarovar during Horse Year is considered as virtuous as thirteen rounds made during other years.

he five faces of Shiva of which four are perceived during the circumambulation of Mount Kailash are the North, south, West and East Face. The fifth face, the top of Kailash remains unseen. This face called Ishana is etherial and unperceivable even to devas. The Kailash Kora or parikram refers to the outer circuit, is 52kmlong. Pilgrims take three days to complete the

circuit on foot, ponies or yaks. Some Tibetan devotees spend a month doing full body prostrations along the holy ground. Starting at the town of Darchen just south of the mountain, and going up the western valley, then crossing a high pass to the north of the mountain, finally walking down the valley to the east of the mountain all the way back to Darchen. Some Tibetans complete the

kora in two days and a few hardy ones complete it in a single day.

Darchen is the base camp, located right in front of Kailash, at an altitude of 4,560 meters (14,957feet). At Darchen, tourists have a choice of accommodation, catering services and transport. Darchen now boasts of big hotels with wifi. Well metaled roads, modern shops with best of the products and uninterrupted electricity. In Nineties, it just had a mud hut where yatris were accommodated.

There was no electricity then. In fact, one of the most essential items that the yatris then had to carry was the candle. Local Tibetans then would set up tents to sell Tibetan artifacts. That all has changed now. Concrete tall buildings, electricity poles and dangling wires mar the landscape. If you want to take a photograph, you have to walk a distance to avoid man-made obstacles.

The views from the base camp are much admired by visitors. To the north, is Kailash, like a glorious crystal mandala, radiating a wonderfully attractive sight at different times of the day and night. In addition, there is a permanent twinkling light from the Darchen river, which flows from the very heart of the holy mountain. To the south, there is the vast Bharka plain, full of natural beauty. To the east, there are the Kailash mountain ranges.

In the west, there are Manasarovar and Rashal Tal. Gyangdak Monastery and the Serlung Gompa are situated in front of Kailash, above Darchen. It takes about two hours to reach it on foot but there is also a road for vehicles. The monastery was rebuilt in 1986. Historically, it was the first monastery established at Mount Kailash and Manasarovar. Most pilgrims earlier would go on a day trip to the Serlung Gompa which is the base of Ashtapada. The view of magnificent South-Face of Kailash is distinct from here. However, now pilgrims have to take special permit to visit this area.

On the first day of the outer kora, yatris are driven to Tarboche or Yamdwar, a distance of about six kilometres from Darchen. From here they move to Deraphuk, where pilgrims stay for the night. However, Tibetan pilgrims, like me, start kora from Darchen itself. Leaving early in the morning from Darchen, after a gradual climb of about four kilometers, the first view of Kailash is seen at the first prostration point called Chaktsal Gang - . In Tibetan, Chaktsal Gang means "peak to do prostration". Chaktsal Gangs are selected because they offer the best views of Mount Kailash. Commonly, there are piles of stones which Tibetan pilgrims put up to symbolize their offerings. There are many colorful prayer flags on the Mani stones here. The view of Kailash from here is unique as only the tip is visible. Then walking down from here towards north to Lhachu Valley, South-west face of

Kailash is visible till you reach Yamdwar or Tarboche. All pilgrims walk through the gate of Yamduar or the Gate of the Lord of death, symbolising a walk towards a spiritual path, leaving behind all worldly desires. The real journey begins here.

Adjacent to Yamdwar is Tarboche . Here Prayer flags are attached to a tall pole called Sershong Tharchen. Each year, on the 15th day of the fourth month in the Tibetan calendar, the Festival of Readorning the Prayer Flags is celebrated. In fact, Tibetans believe this date is the birthday of Lord Buddha and it is thought that observing religious practices during this month (Saka Dawa in Tibetan). The Tibetan Calendar was introduced by Pandit Smonath of Kashmir who travelled to Tibet in 1027. He translated the "Kala Chakra Joytisha" into Tibetan and introduced Brahspati cycle of sixty years, divided into five sub-cycles of 12 years each. Each Year of the Horse, (Ta-lo) which repeats after 12 years is celebrated in Tibet like Kumbhin India. According to Tibetan scriptures, one circumambulation of Kailash and Mansarovar during Horse Year is considered as virtuous as thirteen rounds made during other years.

Located above Tarboche is Grachom Ngagye Dorsa, one of the four sky-burial places around Mount Kailash. Buddhist Pilgrims go there to perform an act of death and believe that, having had sky burial there, they will be reborn in a higher rebirth in the next life.

Many spill a drop of blood by pricking their finger with a needle and tearing a piece of cloth as if they were dead. Choku Monastery is located on a steep hillside, on the left side of Kailash. The monastery was destroyed during cultural revolution and was rebuilt in 1985. Moving steadily westward, after a distance of about five kilometres, the pilgrim is blessed with the sight of western face of Kailash. The place is adorned by mani stones and fluttering coloured flags. This is the third prostration point of the Kailash kora. After a distance of about two kilometres, pilgrims see the north-west face of Kailash and turning further north after a steady climb of about two kilometre, the North face of Kailash emerges. A final push and you are at Deraphuk rest house. The view of Kailash from Deraphuk 15 stunning.

Some adventurous pilgrims after a short rest and refreshments go further up towards the Northern face for "charan sparsh". It is a steep two-km uphill trek, crossing Kangkyum glacier. Here they are confronted by a mountain wall, touching which is believed to be the "charan Sparsh".



Ira Pande

A Glimpse of **Clory** of Kashmir

"Kashmir is an integral part of India" now has a new meaning for me. It is no longer a statement, but an impassioned understanding of its importance.

iir is an integral part of India'. I have heard this line Ka d by leaders of all political hues. It has always par d like an arbitrary statement designed to rebuff n, and to reaffirm India's military might over a Pai d geographical area.

Recently I came across facts that have changed my ective on Kashmir totally." Facts that have aded me.. But more than that baffled me, for they "glaring lacunae in the history we have been led to ve" so far.

Understandable that the "British established a bus for us that was designed to obliterate our glories inculcate shame in us for all things Indian. But, 70 years past independence, "we are guilty of still toeing their line," Why?

The facts I speak of are proof that "Kashmir is the fountainhead from which flows our culture,in fact, everything that defines our identity as Indians."

Due to my education at an elite school, I had considered myself reasonably well informed.

"Yet, I had no clue at all about the significance of Kashmir vis a vis Indian history and that it was home to Panini, whose "Ashtadhyayi" is considered the most "scientific and flawless treatise on grammar" in the world.

"Patanjali, who gifted to humanity his Yog Sutra."

"Sharangdev, considered the father of both Hindustani and Carnatic music."

"Acharya Abhinav Gupt", one of the greatest scholars of all times, "who wrote 46 literary classics," including the renowned Abhinav Bharti. "His principles of Ras are being taught in 80 universities around the world."

"Kashmir was considered the abode of Saraswatt,

the highest seat of learning in India* and was also referred to as Sharda Peeth. So much so that *when students graduated from Kashi, they took 4 symbolic steps towards Kashmir, denoting their aspiration for higher learning."

Almost the "entire body of Sanskrit literature" has its origins in Kashmir.

Rajtarangini, an authoritative "historical tome on the royal lineage of Kashmir," written by Kalhans in the 12th century, outlines the greatness of "King Lalitaditya," possibly the most powerful Indian Emperor of all times, whose "kingdom in the 8th century extended" from the Caspian Sea in the North to the Kaveri basin in the South, and included Assam in the East.

"How many Indians" have even "heard his name?"

How many of us know that "Srinagar" was "Established by Ashoka?"

That "Mahayana Buddhism was spread" across Mid Asia, China and Japan "by Kashmiri monks?"

Who are these "educationists" who are "deliberately withholding such vital slices" of history from our textbooks?

How will the present as well as future generations realize that "Kashmir is the keystone of our heritage" through millennia, finding mention even in our oldest scriptures?

"It is not just a piece of land. It is the abode of the soul of India".

"Kashmir is an integral part of India" now has a new meaning for me. It is no longer a statement, but an impassioned understanding of its importance.



M. K. Kaw





This Too Can Happen!

Poem by Vasudev Reh

As the agony deepens, might tear off my clothes, my face may change colour.

Like a mad mystic, the tongue may utter cries drawn from the depths of feeling.

This too can happen!

The world may raise my thoughts to the skies, or if the burden of truth is too much to bear, it might turn its back on me.

This too can happen!

What can we do if we and they are torn asunder?
We ask for a mere sip of water they put sentries to guard their wines. If we enter into debate, there will be a war of words, and the weaver might weave a net instead of a garment.
This too can happen!

To foster trust is difficult, like holding a river in frozen embrace, or sublimating the fire of youth while in the lap of carnal desire.
Unless our friends hold the hand our steps might falter on the ladder of glass. This too can happen!

I have said what I thought it fit to say, now all depends on you.
You may treat my words as precious gems with joyful grace,
Or just save your skin abandoning trust and forsaking truth,
or you might choose to walk heedlessly

on the beaten track. This too can happen!

See which way the wind blows each moment, meditate a while on my hidden meanings, cry with mindfulness and gratitude, and walk self-conscious and slow, one step at a time.

Don't break the crystal flask to pieces, for if the wine is spilt
I also shall lament the loss.

This too can happen.

My grief is now beyond tolerance my beliefs are stronger, each passing day. What has happened where to whom, around the whole wide world I shall openly declare. Let them lampoon me a maniac or pat me on the back, it matters little Like a mystic full of madness my tongue shall utter cries drawn from the depths of feeling. This too can happen

Today I feel dissatisfied and so seems everyone else.
A mountain of explosives rises around me, higher and higher every day.
Who knows when the carved ceilings shall explode into fragments, for then this tiny spark of mine shall not survive in that vast conflagration.
This too can happen!



M. K. Kaw

(Translated from the original Kashmiri by Maharaj Krishen Kaw



Vaansi Parkhit Zagat Praznovum

Poem by Vasudev Reh

spent my life trying to grasp the world, t made no attempt to reciprocate. voiced my feelings in myriad ways, The world did not even a word state

Uttering each phrase for me was difficult, Hard it was my feelings to express. Walking each step for me was wearisome, Hard it was my emotions to suppress.

Do not try to destroy my memories, It is in remembering I spend my days. Inscribed is an epic of a world gone insane, Impossible to preserve or to erase.

We have passed through an era of darkness, Seeing all faces in a dim lit haze. Yet we were ordered to reach the goal. Although we stumbled in lanes and byways. We were led by mere beasts of burden.
And bards were bidden to sing their praise.
Those who could not, lost the world,
Those who did ended full of craze.

Slight impulses ignited desires, We looked for ways to douse the flame. If this did not help transcend the world, We would have to play some other game.

I shall sing of the world around. Loudly, to the beat of drums. My heart shall then in peace abound, If and when that great time comes

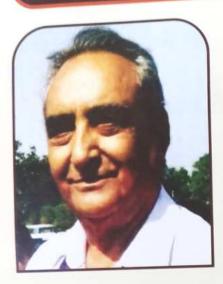
My fire has tempered iron and gold, Fashioned medicines for the weary heart. But people still warn of the maniac poet Who through his poems does madness impart.

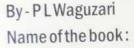
Lal Vaakh

Tsey deeve ghar'tas te dhar'ti sra'zakh' Tsay deeve di'tith kran'zan praan, Tsey deeve thane rus'tui wa'zakh, Kus zaani deve chone pra'maan.

You pervade all around the earth. Your unseen presence is perceived allover. You've breathed life into the five elements. The whole creation pulsates with your un-struck sound. Nobody can measure your immeasurable immensity.

BOOK REVIEW





The Last Exodus (Collection of Short Stories)

Author: Kishni Kumari Pandita

Publisher: Notion press

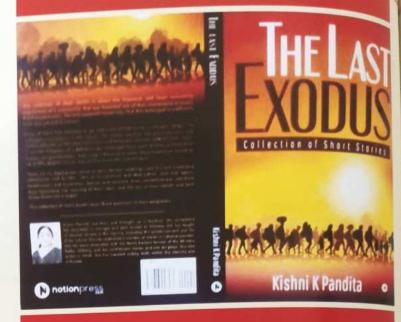
Pages: 237 Price: Rs 325

The Last exodus is the fusion of autobiographical outflow, biographical spirit and own creativity. Almost all the stories give picture of 1990 Kashmir situation when Kashmir's atmosphere was polluted with gun sounds, bomb blasts, threat enings, slogans and rallies. However, the main focus of Kishni Kumari Pandita's book

rallies. However, the main focus of Kishni Kumari Pandita's book of sixteen stories is recreating the ugly scenes that led to the mass exodus of Kashmiri Pandits. It also highlights aftermath miseries and misfortunes of Pandits living as exiles for three decades now.

The nineteen pages story of Exodus reminds us how Pandits were teased by calling them 'dali battas'. The story divulges the horror of anti-India and Jihadi elements let loose all over Kashmir, once called the paradise on earth. Kashmir 1990 virtually is the hellish experience. Hinting at the response of Muslims towards Pandits, terming them the agents of India, Kishni makes a remark that is not untrue: You are nothing but dogs, loyal to your Indian masters. But you will certainly pay for that... Enjoy whatever is left of your stay in the houses that you have built so lovingly, and of which you are so proud. Very soon, these are going to be ours. Is there anybody who dares to defy us? If you think that this movement is going to die down anytime soon, you are mistaken. We are here to stay. This is jihad.'

The story's Ultimate Destination is the display of emotional attachment of two different





ideologies but converging into human feelings cutting the barriers of religious intricacies. Prabha, after a long period of exile, proceeds to Kashmir from Delhi along with Devika. They visit many religious places. In Ganpatyar, a shopkeeper, very close to them before displacement, warmly welcomes Prabha and others. The Muslim shopkeeper still swears by Lord Ganpati and is not afraid of it. He is not a changed Muslim like others. A tragedy befalls in Tulmulla when Prabha does not respond to the calls of Devika. Prabha is dead. Kashmir and Kashmir's love and the ancestral bond with the soil she was born on, drag her to Kashmir to meet the ultimate

Divine Justice and Sacrifice are the stories that take us to the existential and compassionate stages coupled with the divine interventions. Eight-year old Asif, smart boy develops affection for an Indian soldier who in turn loves they innocent kid and finds him like his child. Asif's mother talks of humane sanity but his father's eyes are blinded with the anti India venom. Asif's father is shot at by his own men and the army man saves him martyring his own life.

Aggression is the painful saga of Kashmiri Pandits. Nostalgia is the biggest disease for them that led to other health hazards, mental as well as physical. or remember that I am also a Kashmiri? Was I not a Kashmiri then, when I was asked to leave the valley? Was I not a Kashmiri when I was asked to part with the virtues of Kashmir? Was I not a Kashmir when my sister bled to death on the hospital bench unattended?

Banking on her creative levels like a poet, without naming anyone or describing the anecdotes, it seems that Kishni has the capacity to unfold the things through signals, nods, and above all through using the constituents of nature. Such endeavours of Kishni have proved

successful to show the wounds of human existence:

'As evening advanced the jackals started howling somewhere, and the dogs started wailing. It was dark night. The clouds had shrouded the entire area. It was pitch-dark. Moon was nowhere to be seen. Perhaps it too was ashamed by the brutalities and the inhuman behaviour of the humans, that it hid its face behind the clouds.'

Kishni has balanced her anger and protest by cross-sectioning every tide of Dal Lake. She has no hesitation in describing the other side of the coin too. In a couple of her stories, she has conveyed how some of the Mulsim well-wishers came to the rescue of their Pandit friends in the dark times. She also criticises the hypocritical behaviours of many.

Exile continues. The pain of Pandits remains unattended. Sometimes they are hopeful to see their homeland but sometimes they see only darkness spread all over. With hope and

desperation, running, side by side, she makes a character say in the story The Houses:

I had no choice but to give my acceptance. My reason for not going there were personal. I still hadn't get over the way we have been harassed out from our home and homeland. My heart still burned at the injustice meted out to us. My wounds have not healed as yet, and I wondered whether they would ever'

The stories are nothing but wounds inflicted on humane Kashmir Pandit and also on humane Kashmir muslims psyche. The scars will never go. But this spontaneous overflow of

wounded emotions in the form of stories will act as balm over the scars.



- डा. नीलम शाह



होम्योपैथिक पद्धति और स्वस्थ शरीर



ौसम का प्रभाव जीवन पर और जीवन की उत्पत्ति पर अनादि काल से ही है। प्रत्येक जीव—जंतु, छोटा सा पौधा हो या पूर्ण विकसित श्रेष्ठ जीव मानव, जलवायु, वातावरण एवं अन्यान्य कारकों से प्रत्यक्ष व अप्रत्यक्ष रूप से प्रभावित होता है।

जीवन का हर एक पहलू ऐसे प्रभावों से विकसित होता है। विकास जीवन की रचना और इसकी इन सब कारणों से बनता या बिगडता है।

उदाहरण के लिए डायनासोर धरती से इस कारण लुप्त हुआ कि वह अपनी रचना, जलवायु एवं वातावरण के अनुसार नहीं ढाल पाया। जबकि कई प्राणी डायनासोर के समय से या तो उससे पूर्व से भी इन कारकों के प्रभाव से अपने में निरंतर बदलाव लाते रहे, फलस्वरूप जीवित रहे।

ये उदाहरण देने का तात्पर्य यह है कि मनुष्य धरती पर सबसे विकसित प्राणी है व इसमें प्रकृति के वातावरण की सुध लेने असीम क्षमता है। इसी कारण मौसम व वातावरण के बदलाव के साथ प्रभावी रूप से वह (negative) सामंजस्य स्थापित करता है।

प्रकृति में हमें अनेक उदाहरण मिलेंगे जब सर्दियों की ठिंदुरन से एक जीव अपने ऊपर चर्बी की एक इतनी मोटी परत जमा कर सकता है कि वह सारी सर्दी बिना खाए पिए एक ही जगह रहकर व्यतीत कर सकता है। परन्तु आदमी

(मनुष्य) को जीवित रहने के लिए अपनी क्रियाशीलता को बनाए रखना है। इसलिए वह बाहरी साधनों से अपने शरीर को गर्म रखता है व अपनी सारी दिनचर्या लगभग सामान्य रूप से व्यतीत करता है।

जलवायु व वातावरण का असर मानव शरीर पर व मानव अंगों की कार्यक्षमता पर सीधा पडता है। इसी प्रभाव के कारण मानव शरीर स्वस्थ या अस्वस्थ होता जाता है। यदि हम मानव अंगों व देह का मौसम के अनुसार उचित ध्यान रखते हैं तो यह सुनिश्चित है कि रोग शरीर से दूर रहेगा। खान-पान-वातावरण के साथ हमारा मेल-जोल व हमारे विचार शरीर को स्वस्थ रखने में एक बहुत बड़ा योगदान देते हैं। जब हमारे विचार स्वस्थ हों, नकारात्मक न हों -खान-पान पोशक व शुद्ध हो और हम वातावरण के साथ मित्रवत संबंध रखें तो यह तय है कि जीवन स्वस्थ और जीवंत होगा।

शरीर की रचना तथा शरीर के तंत्र को स्वस्थ रखने के लिए दो बातों का प्रमुखता से ध्यान रखना आवश्यक है। पहले तो हमें बाहरी प्रभावों से अपने शरीर को सुरक्षित रखना है। उदाहरण के लिए सर्दियों में गर्म वस्त्र धारण करना अनिवार्य है जिससे सदी से हमारी शारीरिक प्रक्रियाएं सामान्य रहें। अन्यथा ठंढ़ से ही हम अस्वस्थ, यहाँ तक कि मृत भी हो सकते हैं। इसी प्रकार गर्मी में ऐसे वस्त्र धारण करते हैं जो पसीना सोखे, हवा को हमारे शरीर तक पहुंचने में बाधा न डाले व ऐसी जगह रहें जहाँ गर्मी का प्रभाव कम हो अन्यथा गर्मी के

कारण आदमी की मृत्यु भी हो सकती है।

स्वस्थ होने के लिए ये जरूरी है कि शरीर का स्वस्थ तापमान बनाए रखा जाए। भारत के कई इलाकों में यह धारणा है कि यदि कंपकंपी के साथ तेज बुखार आए तो शरीर को कम्बल इत्यादि से ढंकना चाहिए। यह एक ऐसी भ्रांति है जिससे शरीर की साधारण प्रक्रिया को हानि होती है। शरीर में कई ऐसी नसें होती हैं जिनमें आँख को रोशनी देने वाली नसें प्रमुख हैं जो 106-107 पर गर्मी के कारण खराब हो जाती है। एक डॉक्टर होने के कारण मेरे ऐसे कई अनुभव हैं कि जब एक रोगी (विशेषकर बच्चों) को तेज कंपकंपी और तेज बुखार में गर्म वस्त्रों में लपेटने के कारण आँखों की नस के खराब हो जाने से आँखों की रोशनी गंवानी पड़ी। जबकि करना ऐसा चाहिए था कि बच्चों को ठंडी पानी पट्टी लगाते रहते ताकि बुखार नियंत्रण में रहता और बुखार के कारण उसकी शरीर की हालत नहीं बिगड़ती। यहाँ यह लिखना उचित समझती हूँ कि बुखार कोई रोग नहीं बल्कि कई रोगों का लक्षण है इसलिए रोगों के लक्षण का इलाज करना ही प्रमुख उद्येश्य होना चाहिए।

रोगों के लक्षणों को चिकित्सा के द्वारा इलाज किया जाता है जिससे रोग नष्ट होता है व स्वयं ही रोग के लक्षण भी खत्म हो जाते हैं। होम्योपैथी एक ऐसी चिकित्सा पद्धति है जिसमें लक्षणों को रोग का सूचक समझते हैं और एक डॉक्टर



इन सूचनाओं की सूध लेते हुए रोग नष्ट करने का उपचार देता है। एक होम्योपैथ का उद्येष्य सदैव यह रहता है कि वह रोग को नष्ट करे और उसके उपचार का तरीका इसी दिशा में चलता है।

होम्योपैथिक दवा (औषघि) प्रतिरोधक क्षमता को इस प्रकार से कार्यशील बनाती / करती है कि शरीर की भीतरी प्रक्रिया से ही रोग की चिकित्सा होने का तंत्र विकसित होता है। और औषधि के किसी भी दुष्प्रभाव के बिना शरीर स्वस्थ बनने की प्रक्रिया में खुद-ब-खुद धीरे-धीरे सुधर जाता है और व्यक्ति स्वास्थ्य-लाभ प्राप्त करता है। यह होम्योपैथी की प्रमुख चिकित्सा-पद्धति है। अतः यहाँ यह बताना भी आवश्यक है, कि ऐसे किसी दुष्ट वस्तु का प्रयोग न हो जिससे होम्योपैथी दवा द्वारा शारीरिक संरचना में बाधा पड़े। तात्पर्य यह है कि इलाज, उपचार व दवा के साथ परहेज करना अनिवार्य है। उदहरण यदि हम किसी पेट के रोगी का उपचार होम्योपैथिक पद्धति से करते हैं तो यह अनिवार्य हो जाता है कि हम खान-पान का विशेष ध्यान रखें ताकि होम्योपैथिक दवा का शरीर की प्रक्रियाओं पर प्रतिकृल प्रभाव न पड़े और स्वास्थ्य लाभ होने में कोई बाधा न आए।

होम्योपैथी एक संपूर्ण चिकित्सा पद्धति है। इसके बारे में यह भ्रांति कि यह असरदार नहीं होती है और यदि असरदार हो भी तो उपचार बहुत दिनों तक करना पड़ता है - सही नहीं है, हालांकि ये बहुत हद तक सही है, कि होम्योपैथिक चिकित्सा पद्धति में उपचार के साथ परहेज की एक बहुत बडी भूमिका होती है।

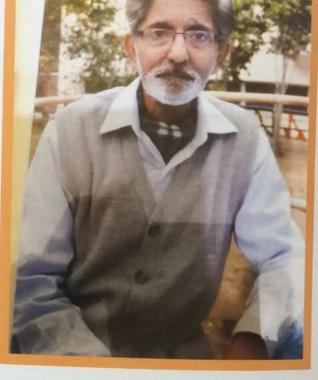
Shuhul Taaph 2019

सरला जी छोर



श्रद्धांजलि





पुनर् अपि जननं, पुनर् अपि मरणं, पुनर् अपि गर्भ निवासम्॥ सोढुम्-अलं पुनर्-अस्मिन्-माधव, माम् उद्धर निजदासम्॥

लग्न उनको धार्मिक कार्यों में थी। उनके मन में कोई भेद-भाव नहीं रहता था अपित्, गरीबों के प्रति व असहायों के लिये वे तन-मन-धन से तल्लीन रहते थे। वह रौद्राचार श्री श्री स्वामी लक्ष्मणजी के सम्पर्क में आकर उनके सेवक व परम भक्त रहे। उनके आश्रम रविवार की पूजा में सिमिलित होना हम दोनों टाल नहीं सकते। उनको स्वामीजी के प्रति दोनों श्रद्धा व भिनत कूट-कूट के भरी थी। साधारणत देखने से लगता था कि वे ईश्वर की आस्था में विश्वास नहीं

इस श्लोक से मन परिचित है कि जो जनम लेता है, उसकी मृत्यु कर्म-अनुसार निश्चित समय पर होकर रहती है। यह सब जानते हुये भी जब परिवार से कोई सदस्य परंगति को प्राप्त होता है, तो उसका विह्वलता सहन नहीं होता है।

स्वर्गीय सुरेन्दर खेर से सब परिचित हैं। उन्होंने जो कार्य समाज, आश्रमों व दोष-दुःखियों के प्रति किया, वह शब्दों का वर्णन करना मेरे लिए कठिन है, वह जैसे भी अपने सामर्थ्य के अनुरूप सहायक व समाज सेवक बनना चाहते थे उतनी ही

रखते हैं क्योंकि, उनको दिखावा पसन्द नहीं था, परन्तु ईश्वर व महानुभावों के प्रति वे समर्पित थे। उनको समर्पण भाव में विश्वास था और दिखावा कम। इसके विपरीत मुझे आश्रमों व मन्दिरों में आना-जाना अच्छा लगता था, ऐसा करने से वे मुझे कभी रोकते नहीं थे। या कभी कहीं सत्संगों में जाना होता था, तो मुझे वहां 💵 छोडने आते थे। उनको मेरा आश्रमों व धर्मस्थानों में रूचि रखने के लिये गर्व होता था।

हमारे दो पुत्र हैं। इनको भी वे छोटे से ही धर्म के प्रति शिक्षा देते रहते थे। दीन-दु:खियों का दर्द दूर करना ही वह परम धर्म मानते थे। उनमें दिखावा किसी भी प्रकार का नहीं था। ऐसे वातावरण में पले हुए दोनों बच्चे सभी प्रकार की प्रवृत्ति से भरे हुए हैं।

बहुत पहले हमारे घर के चौखट पर एक छोटा सा बालक आया, उसको न माता-पिता न घर का ही पता था। हमने उसको अन्दर लाकर अपना दिव्य बेटा समझकर पाला पोसा। कोई भेद-भाव के बिना तीनों बच्चे बड़े हो गये। इनका यज्ञोपवीत भी साथ में किया। इसको सब बहादुर के नाम से जानते हैं। स्वर्गीय सुरेन्दर जी का मन इतना करूणा से भरा हुआ था कि वह हमेशा कहते रहते थे कि शायद बहादुर के कारण ही हम अच्छे दिन काट रहे हैं। उसका यहां आना ही हमारे लिये सौभाग्य की बात है।

यह अतिशय उक्ति नहीं होगी कि स्वर्गीय सुरेन्दरजी किसी भी व्यक्ति की (पुरुष, स्त्री, बच्चा) किसी भी जाति का, किसी भी स्थिति में सहायक होते थे। वह गुप्त सहायता में रूचि व विश्वास रखते थे, मैने कभी भी उनके मुख से नहीं

सुना कि किसी की सहायता हमसे हुई है।

स्वर्गीय सुरेन्दरजी शैवाचार्य स्वामी लक्ष्मणजी के आश्रम से जुड़े होने के साथ-साथ अन्य आश्रमों के साथ भी जुड़े थे, जैसे भगवान गोपीनाथ आश्रम आदि, वह करूणा तथा दातृ-शक्ति से सब स्थानों में अपना सहयोग देते रहे। उनमें दया तथा करुणा का कोई अन्दाजा ही नहीं था। धार्मिक रुचि के साथ–साथ उनमें सामाजिक कार्यों के प्रति आकर्षण था।

उनके जीते जी मुझे वह सब अन्दाजा नहीं था, पर उनके जाने के पश्चात् मुझे इन सब का ज्ञान हुआ कि वे कितने दानवीर तथा श्रद्धालु व करुणामयी थे। वह मुझे भी धार्मिक कार्यों में रुचि रखने के लिये रोकते नहीं थे, पर साथ-साथ भाग लेते थे। इस सब की स्मृति से मैं विह्वल हो जाती हूँ, तो अश्रु धारा बहती है।

यह सब जानने के पश्चात् भी कि मृत्यु निश्चित व अटल



होती है और दोनों एक साथ नहीं जाते हैं, तो भी विरह का जीवन व्यतीत करना असहनीय होता है, ईश्वर व अपने गुरु महाराज से यही प्रार्थना है कि मुझे यह विरह जीवन जितना जीना है, शान्ति से तथा ईश्वर स्मृति में लीन हो, उनके दिये हुए मूलयों पर चलकर, उनके अधूरे कार्यों को पूरा करके, उनकी आत्मा की शान्ति के लिये मुझे सहन शक्ति मिले।

मेरे पति श्री सुरेन्दर खेर जी कर्मठ समाजिक कार्यकर्ता रहे हैं। वे अपना समाजिक दायित्व अपने मन की शांति और समाज के प्रति बहुत ही उदार दृष्टिकोण रखते थे। वह पिछले 20 वर्षों से KECSS से जुड़े रहें और अपनी सेवा प्रदान करते

में KECSS संस्थान की आभारी हूँ। KECSS स्वर्गीय श्री सुरेन्द्र खेर के कार्य की सराहना करती है और उनके नाम से हर वर्ष एक पुरस्कार किसी सामाजिक कार्यकर्ता को दिया जाता है।

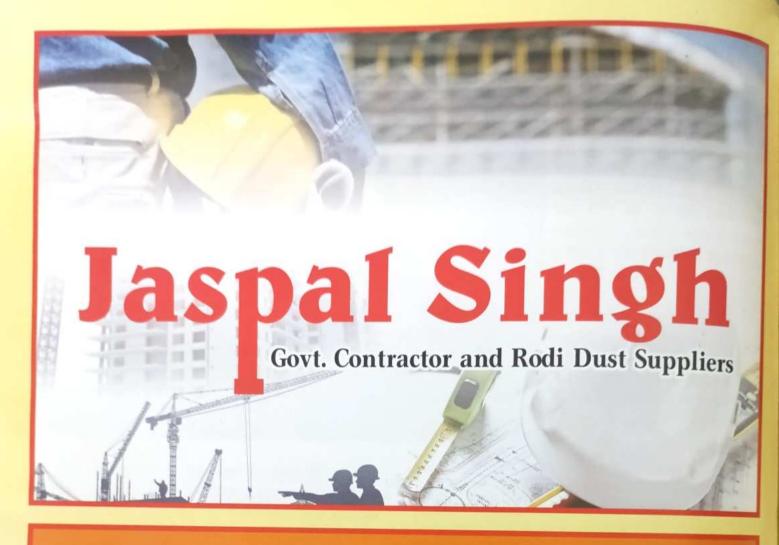
जय गुरुदेव

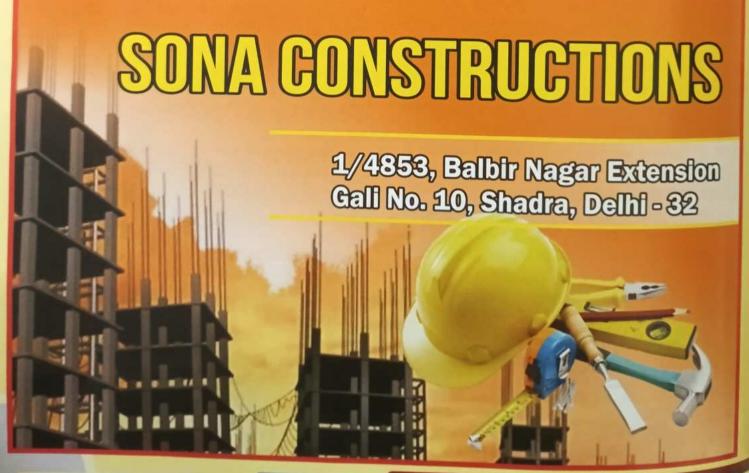
अन्त में यही प्रार्थना है कि स्वर्गीय सुरेन्दर खेरजी की आत्मा को शान्ति मिले।

ऊँ शान्ति, ऊँ शान्ति, ऊँ शान्ति।

सरला जी छोर पत्नी सुरेन्दर छोर









भटकता चिनार

- सुरभी सप्र

छिल गया था चिनार वैर के पंजों से आवाज की गाज नहीं गिरी उन अधी दीवारों से

> बेददी की आग पर तड़प की फुंसियां सुलगती रही रेशम की घास पर सन्नाटे की रेत ताड़ती रही

मलमल के दुपट्टे को चीरता गया झिझकती दीवारों से निकलती गई, चूरन की परत अर्गले पर चींटियां रेंगती रही और पुतली पर पड़ा छीज चीखता गया..

हाथों की आघात भरी लकीरों से लिपटे अच्छे क्षणों को वो मसलता गया बेकस चिनार, अकेला आँखें मूँदता गया सब सहता गया! सब सहता गया!

सडक पर फेंककर वो किसी और को जलाने चला गया लटकती खाल के साथ चिनार पिघलता गया...

> मरता गया! सहता गया! क्या है धर्म, क्या है जाति ये पूछकर 'हंगामा' कहीं खो गया हेर-फेर की चिंगारी का अंगार बुझ गया

नेताओं – हस्तियों का गला जैसे सूझ गया बस्ती हो गई सस्ती दामन बिक गया सस्ते दामों में घायल चिनार भटकता गया खरते उजडते गावों में..

इस कमजोर बस्ती में आखिर लोहे का टीला टिकता तो कैसे टिकता?

> निकली हुई चीखों को रेत में दबते हुए कोई देखता तो कैसे देखता?

खोंच को बिकते हुए देखा सबने, कोई निकलते हुए देखता तो कैसे देखता?

समझाने वाले बहुत है , कोई हाल पूछता तो कैसे पूछता?

किसी के पास होने की आदत होती, तो खुद पर विश्वास थोड़ा कम होता

अकेले -अकेले जीवन काट है, भला खुद पर से विश्वास उठता तो कैसे उठता

सबकी आँखें और सोच अपनी है, कोई मौन प्रतिबिंब के पीछे का कारण देखता तो कैसे देखता?







Mrs. Pitti Sapra

It has been over five years now since you bid us goodbye, but the pain of losing you just does not go away. They say time heals all wounds but for each one of us it just does not hold true. The passing of the years awakens in our hearts the cry for permanence and we hold on to our pain since it contains your memories. Wherever you are just know that you live in our hearts and in the spaces of our mind your thoughts we will carry to our grave. The song has ended but the melody lingers on....

Missed by: Saprus, Tikus, Patwaris, Kauls, Khazanchis, Kotrus

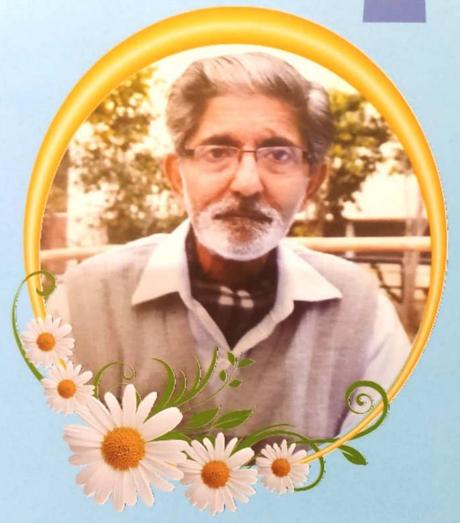




Mrs Kanta Baadam

A golden heart which knew no guile and guilt. A life which was spent spreading cheer and warmth to whomever it touched. A spirit which was determined and steely with a mind of its own. A cup which was brimming with positivity and determination. She played all her roles with élan. She was the wind beneath our sails and then one find day she just left abruptly and left behind a rich legacy of high moral values, a harvest of fond memories to cherish and a deep void in our hearts which lies unfilled. We deeply miss you.





Sh. Surender Kumar Kher

A doer with immense practical wisdom. A man of vision with qualities of the head and heart, a man who was an institution in himself and in his absence we at KECSS have a void which remains unfulfilled.



रोशन लाल भट 'रोशन' روش لال بث روش



जनरेशन गैप

कुनवुह शथ सत्ताँ जी पैठ अल पल नमतस ताम थन प्यॉमचि सानि पीरि छे महरबॉनी हॉसिल तिक्याजि सानि पढायि हुंद बार ओस सॉनिस मॉलिस माजि दॅपिव जिठ्यन ल्वत वॉई पढायि हुंद खरचि ओस ग्वड दव्यन मंज़ पत शतन मंज़ वॅरियस बस सानि परन खॉतर प्यव न मॉलिस माजि पनुन प्रोग्राम पथ करुन रद करुन सोकृल यिथ ऑस्य ॲस्य द्रह लोसनस ताम गिंदान असली यारन सत्य वक़ती दिस्तन सत्य न त्रेश होमरावन विज़ि ऑस्य नलकन या क्वलि दाम गंडान ॲस्य ऑस्य न अकी गिलास त्रेश चेन सत्य बेमार प्यवान मिनरल वाटर प्यव न छारुन जूस चैनस ऑस्य न लॉर्य दृहस मिठायि बॅक्स त बतु थाल खेन सत्य गॅयि नु ॲलील जांह ननुवोर पकन सत्य

गॅयि न ख्वर खराब ज़ुवदार बनन बापथ ओस न सपलीमेन्टस ज़ोरूरथ प्यवान कृनि कृनि पानय तमाशि बनॉविथ ति ऑस्य गिंदान ज़्यादतर रूद्य मॉलिस माजि या नानि बुड्य बबस सुती बारन्य चोर पांछ ऑस्य हिव्य पलव लागन्य शान मानान यकत्युक एहसास ओस मुबाइल, ड्री वी डी इनटरनेट, चेटिंग बेतरि ओस न हकीक़ी यार ऑस्य बगॉरि इतला यारु संदि गरि ऑस्य ख्यवान, चवान, लुतुफ तुलान मसायि ति चटान मेलन बापथ ओस न इजाज़थ ह्योन प्यवान अस्य छि अजूब तु ऑकुल ति तिक्याजि अस्य छि पॅतिम पीर यिमन ज़िठ्यन हंद बोज़ शोज़ छु सती छि ग्वडनिच पीर ति यिम शूर्यन हंद बोज़ान छि मखसूस छि न अलबत छि हदस मंज़य जनरेशन गैप व्यतरावान।।

جزیش گیپ

مايدت ژنان ميلنه بإيتداوي نبه إجازته ميؤن وان أكر چوجوب بترعاً قل بته يمن زهبن بُند بوزشونه عَدَ مَنْ بِهِ لُودُ فَأَيْرِ مِنْ يم شُر بن بُند بوزان جھ مخصوص وتويين البت عدى مزر عره جزيش گيپ وټر ان

١٩٨٧ ويتجول بالممتس تام نلكن يا كوليه دام كنذان أوأونيا كالكلاب تحنيه يأمو ماندي يض رِّيش چينه يترّ بماريوان مير باني حاصل بنرل دائر پونه ژهاژن جوس چنس أسرية لأرك سانه يزايه بمند باراوي ووس مضاية كم تبهة تقال كلينية تتح أكر جيور تتميم سأنس مألس ماجبه ئىيەنى^{غلى}ل زانېيە زو زنصين ننه دور پکنه یرخ شيه بنه کصور خراب لوتة وألى زُ ودار بننه بایتهاوی نیه يزايه مُندخرجه اول سيتيمننثس ضؤ رورته يبوان كو و روان منو منتركنه يانة تماهيه بنأوته پتهشتن منز وَرد يس بس ته أح كندان ملنه برند فأطر زيادتر رؤوكه مألس ملجه هاوينه مألس ماجيه يا نانه بُدُر بس بھی پئن پروگرام پچھ کڑن بارفر دور، يانوه أح ووكر بلولاء تخرشان مانان يكتيك ابحساس اوس رَ وكن مويايل، ۋى _وى _ ۋى وكلية وتصارأ إنزن - المينك عقر اول نه ده ه لومنس تام گندان اصلى يارن يترق وقتي دوستن يترخي بغارا طلاع بارسندكراح

كصوان، چوان ، كطف تُلان

ر يش هؤ مراوينه وز أك

Shuhul Taaph 2019



أى جو كل يمدوايمدك

अंस्य छिगुल येमि वारि हुंद्य

ॲस्य छि गुल येमि वारि हुंद्य गुलशन कॅशीर आलमस सरताज थॅवमुच् छेन कॅशीर।।

> ॲस्य नबुक्य तारख गटन गाशिर्य मुनार ॲस्य छि पनुनिस लोलु बागस नव बहार।। ॲस्य छि गाहे ग्रायि अज़मावन कॅशीर ॲस्य छि गुल येमि वारि हुंद्य गुलशन कॅशीर।।

ॲस्य छि बुलबुल शोक़ चमनुक्य शूबिदार ॲस्य छि कॉशिर्य ॲलिमु अदबुक्य दोस्दार।। ॲस्य छि मोसूम लोलु सगुनावन कॅशीर ॲस्य छि गुल येमि वारि हुंद्य गुलशन कॅशीर।।

> ॲस्य छि पनुन्यन आश पगहुच रुच सथाह ॲस्य करव पनुन्यन तु परद्यन खॅदमथाह असि छि मॅश्य मॅश्य याद बिये पावन कॅशीर ॲस्य छि गुल येमि वारि हुंद्य गुलशन कॅशीर।।

ॲस्य छि पोंपुर्य नूर शमहस गथ दिवान ॲस्य छि गॅटिलिस गाश तिछ दिख पॉर्यज़ान असि छि गलि गलि लोल मस चावन कॅशीर ॲस्य छि गुल यैमि वारि हुंद्य गुलशन वॅग्शीर।।

ॲस्य छि सूफी सादु संतन मेज़बान ॲस्य छि अमनुक्य रॉछदर असि दिख अमान ॲस्य छि मा कजि सोंचि मॅशरावन कॅशीर ॲस्य छि गुल येमि वारि हुंद्य गुलशन कॅशीर।।

أسيه جو گلبه گلبه لوليه من جاون كشير أسى چوگل ينمبه وار مند د كلشن كشير

أى چوصوفى سادخلقن ميزبان أكر چوامنكوراً چود أب و كامان أى چوما كبيسونچ مشراون تشير أى چوگل يىمبدوار بىندوگلفىن كشير

أى جولى ينمه واربند كالمثن كشير عالمسرتاج تقويره ويحنن عشير

أويكو عاركه عن كاشرك منار أوجه بنيرس لوليه باغس نوبهار أكر جو كاب خرايه از ماون كشير أكر جو كل يمه واربند كالشن كشير

أسرجه بلتل شوقة منبكو شؤيدار أك جه كا شرك علميا ويكو دوسدار أكر وجود موصم لولبه سكبهاون تشير أى جولك يميه واربند كلفن تشير

أكر بهد بنين اش يكيح راز ستفاه أكرو پنينين ته بردس خدمتماه أكر جومُ مُحْمَثُو ياد بنيه ياون عشير أكر جولل يمدوار بندك كلفن كشير

أكر يجديونيرك نورهمس كة كران



path start strategies

Adver

- He did not give me some milk. 1.
- I know many men. 2.
- He wants an another chair. 3.
- The first four chapters of this book. 4.
- Mukesh is junior than all his brother. 5.
- His older brother died last year. 6.
- Rakesh is elder than Pinku. 7.
- Veena & Anupam are good friends but the former is better than latter. 8.
- He has fewer money that I
- 10. She is the best & the wisest girl in class.

Answers

Ans 1. He did not give me any milk

Explanation: - Any is used in negative sentences before singular & plural countable noun.

Ans 2. I know a lot of/a large no. of man

Explanation: - Many is not used in affirmative sentences.

Ans 3. He wants another chair.

Explanation: - An is not used before another.

Ans 4. No error

Ans 5. Mukesh is junior to all his brothers.

Explanation: - "To" is always used after adjective like junior, senior, superior etc. rather then 'than'.

Ans 6. His elder brother died last year.

Explanation: - Elder is used for the same member of same family.

Ans 7. Rakesh is older than Pinku

Explanation: - Older is used for other person or things.

Ans 8. No error

Ans 9. He has less money than I.

Explanation: - Less is used before a regular countable noun.

Ans 10. She is the best & wisest girl in the class.

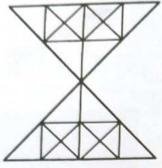
Explanation: - Two adjectives of superlative degree is joined by a conjunction 'the' is used before the adjective of first superlative degree of adjective.

Aman Sunny

REASONING

- Aman Sunny

12. Count the number of triangles in the given diagram.



(a) 48

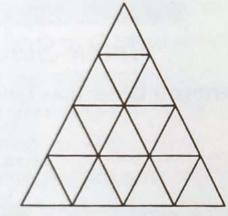
(b) 60

(c) 56

(d) 52

[S.S.C. Graduate Level Exam 2014]

13. Count the number of triangles in the given diagram.



(a) 29

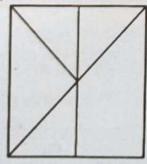
(b) 27

(c) 23

(d) 30

[S.S.C. Graduate Level Exam 2011]

14. Count the number of triangles in the given diagram.



(a) 7

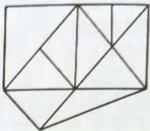
(b) 10

(c) 12

(d) 11

[S.S.C. (10+2) Level Exam 2006]

15. Count the number of triangles in the given diagram.



(a) 19 or more than

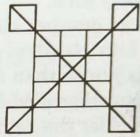
(b) 10

(c) 16

(d) 18

[S.S.C. (10+2) Level Exam 2006]

, 16. Count the number of triangles in the given diagram.



(a) 32

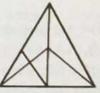
(b) 20

(c) 24

(d) 28

[S.S.C. (10+2) Level Exam 2013]

17. Count the number of triangles in the given diagram.



(a) 11

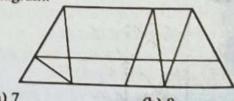
(b) 13

(c) 9

(d) 15

[S.S.C. (10+2) Level Exam 2010]

18. Count the number of triangles in the given diagram.



(a) 7

(b) 8

(c) 9

(d) 11

[S.S.C. (10+2) Level Exam 2002]

19. Count the number of triangles in the given diagram.

12. (b)

Number of triangles made from

1 figure = 24

Number of triangles made by joining

2 figures = 18

Number of triangles made by joining

3 figures = 8

Number of triangles made by joining

4 figures = 4

Number of triangles made by joining

6 figures = 4

: Total number of triangles = 24+18+8+4

+4+2 = 60

13. (b)

Number of triangles made from

1 figure = 16

Number of triangles made by joining

4 figures = 7

Number of triangles made by joining

9 figures = 3

Number of triangles made by joining

4 figures = 4

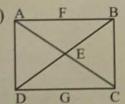
Number of triangles made by joining

16 figures = 1

Total number of triangles

= 16+7+3+1 = 27

14. (a)



Number of triangles made from

1 figure = 4

(1) AFE

(2) ADE

(3) DGE

(4) FBE

Number of triangles made by joining 2 figures = (1) ABE (2) BDC

Number of triangles made by joining

3 figures = (1) ABD

Total number of triangles = 4+2+1=7

15. (a)

Number of triangles made from

1 figure = 10

Number of triangles made by joining

2 figures = 6

Number of triangles made by joining

3 figures = 2

Number of triangles made by joining

4 figures = 1

Total number of triangles

= 10+6+2+1

= 19

16. (a)

Number of triangles made from 1 figure = 20

Number of triangles made by joining

2 figures = 4

Number of triangles made by joining

4 figures = 4

Number of triangles made by joining

8 figures = 4

· Total number of triangles

= 20+4+4+4 = 32

17. (b)

Number of triangles made from 1 figures =

Number of triangles made by joining

2 figures = 5

Number of triangles made by joining

3 figures = 1

Number of triangles made by joining

4 figures = 1

Number of triangles made by joining

6 figures = 1

•• Total number of triangles = 5+5+1+1+1=13

18. (d)

Number of triangles made from 1 figure = 6

Number of triangles made by joining

2 figures = 4

Number of triangles made by joining

3 figures = 1

.. Total number of triangles = 6+4+1 = 11

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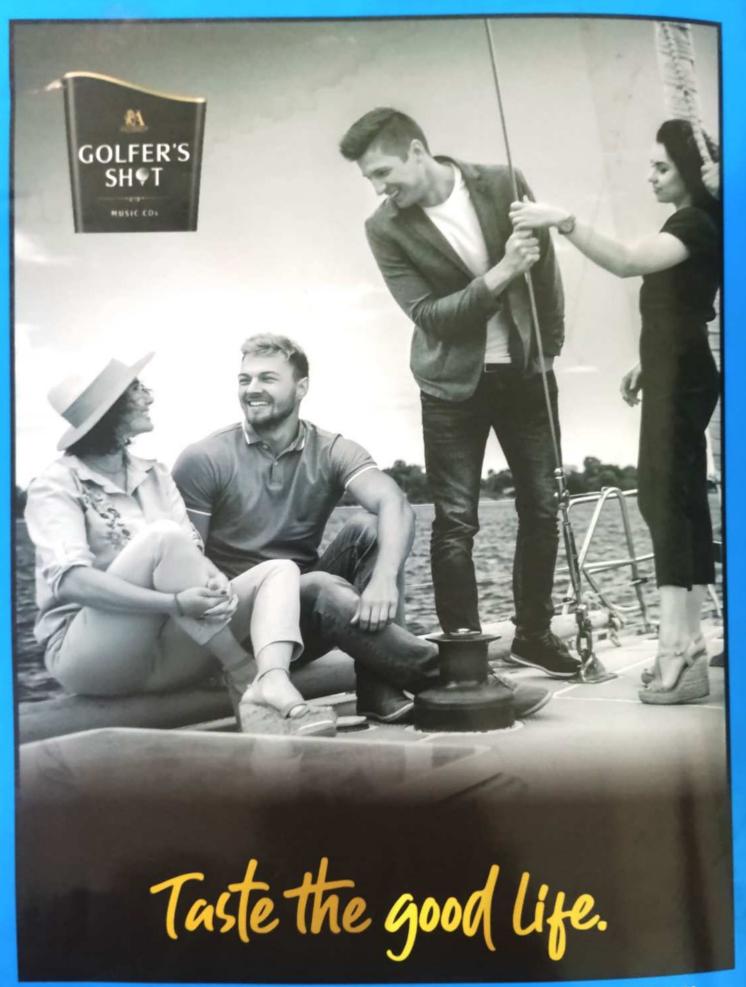
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