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Website: kecss.org

e-mail:kecssglobal@yahoo.com

Dr. Rajinder Tikoo President

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

### **WELCOME TO "SHUHUL TAAPH-2018"**



As we usher in the season of spring another issue of Shuhul Taaph comes to light and with it another realm for KECSS. We have dreams laden in our eyes and as we sow the seeds of our aspirations for KECSS, we have also upped the ante on our efforts.

With dreams also comes in the need for relentless efforts and effort is the colour of

spring for us this year. The foundation has to be strong and well laid for the next level take off of KECSS.

I will not mince my words when I need to highlight that paucity of funds is a major area of concern for us and I wish to focus the next quarter on the issues of fund raising in a big way. Ideas and brainstorming sessions and innovation is welcome from all. I do not have to emphasize on how important funding is for us at this juncture to give shape to our dreams we have to think out of the box and our attitude will make the difference. All birds are said to find a shelter during rains, however it is only the Eagle which flies above the clouds to avoid the rain. Much like the eagle we need to soar above the clouds to find our footing and make a difference in the sea of organization.

Can we do it ??????

I am sure we can, if only we put in collective thought and action into it.

Dr. Rajinder Tikoo President

### EDITORIAL...

### THE WEAR OF A SOCIO-CULTURAL HERITAGE IS A PERSONALITY VIRTUE

our love and attention to the first issue of the magazine Shuhul Taaph has been a great pleasure to all the persons associated with the magazine. The contributors, who made the body of the magazine are the real people who deserve this compliment. We, at KECSS are sure to find more and more people to lend their strengths to us. This issue is out in the atmosphere of promise that spring brings forth, in the words of the poet "the cold winter will go, frozen ice will flow, spring will come to show" It is this promise that Navreh brings with it. The celebrations of Navreh at Hari Parbat, Srinagar in

Kashmir had been a festival for high, spiritual and social magnitude. This celebration at Hari Parbat, Anangpur, though a replica is no less a fete. The replicas created in different parts of the country are social institutions for the section of the community

who had to face displacement.

Kashmiri community is a compassion filled community and fall in emotional relationships with the tasks at hand. The institutions have come up, for the little objectives of lending socio-spiritual strengths to the community and for keeping such life virtues up and up-to-date. And it is assuring that the challenge to keep the institutions up and up-to-date is finding interest in the community youth. This social activity will be taken up by youth, with stronger emotional bond and resolute commitment whereby the children will grow keeping up the rich sentiment of heritage and the socio-cultural bond, for good. The value addition during the course of the development of the child, by experts is said, needs over all development and the overall development of the child takes place when it, in addition to the curriculum of academics, remains affiliated to socio-cultural activities and community affiliation. It is the responsibility of parents that the child shall grow with rich emotional affiliation with family and the extended family of the community. The children and the youth

shall feel free to look beyond and try to explore the world ahead.

The sense to explore is the basic character of a growing child and while encouraging the inquisitiveness to explore the world, the children and the youth shall strongly be grounded and rooted in the heritage of socio-cultural bond. Heritage and socio-cultural affiliation, to my mind, plays a greater role in long term settlement of life for, commitment to effort and joy of living. The role of socio-cultural virtues is no less important for a happy life. In career making an engineer can become a banker, a doctor can become an administrator, a worker can become a country head, but a person has to manage hard, switching gears of a socio-cultural heritage, as it is not an easy task; one has to adjust and adopt the socio-cultural change all thorough its life.

The wear of a socio-cultural heritage is a personality virtue. It is here that social institutions play a role in the development of a community. Since the section of the kashmiri community was forced to flee the place of their home and heath, they were deprived of the age old institutions and to the good sense of the community, replica institutions have come up in multiplies. Every institution is thus very important, and keeping in view the importance of each of the institutions KECSS has decided to recognise some of the community institutions that have been associated with socio-cultural activities.

It is reiterated that Shuhul Taaph magazine is the instrument of expression to all institutions for togetherness and integration of the community efforts for good.



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





### MESSAGE

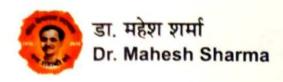
I learn that the Kashmir Education Culture and Science Society (KECSS) is shortly organising "Shuhul Taaph - 2018" at New Delhi.

I compliment KECSS for continuing its valuable practice of organising, from year to year, well planned programmes for promoting art, culture, language and literature of Kashmir. Such events provide members of the Kashmiri Pandit community, residing in different parts of India and abroad, to get reconnected to their heritage.

I congratulate Dr. Rajinder Tickoo for his initiative and wish success to KECSS's projected programme.

2<sup>nd</sup> April, 2018 Jammu.

(N.N.Vohra)





संस्कृति राज्य मंत्री (स्वतंत्र प्रभार)
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GOVERNMENT OF INDIA, NEW DELHI



Date: March 31, 2018

### MESSAGE

I am happy to know that the "Kashmir Education, Culture & Science Society" (KECSS) is shortly organizing a two day "SHUHUL TAAPH" (2018) 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" (2018) a grand success, and I am confident the Kashmiri community will enjoy the festival.

(Dr. Mahesh Sharma)

Dr. Rajinder Tikoo President

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कैप्प कार्यालय : एच-33 सैक्टर 27 , नोएडा-201301 (उ.प्र.) दूरभाष : 91-120-2444444 , 2466666 , फैक्स : 91-120-2544488

Ministry of Culture : 501, 'C' Wing, Shastri Bhavan, New Delhi-110001, Tel : 91-11-23386765, 23381539 Fax : 91-11-23385115

Ministry of Environment, Forests & Climate Change : 5th Floor, Akash Wing, Indira Paryavaran Bhawan, Jor Bagh, New, Delhi-110003

Tel.: 011-24621921, 24621922, Fax: 011-24695393

Camp Office: H-33, Sector 27 NOIDA-201301 (U.P.) Telephone: 91-120-2444444, 2466666, Fax: 91-120-2544488

E-mail: drmahesh3333@gmail.com, office-hcm@gov.in

### शिखा राय Shikha Roy





नेता सदन दक्षिणी दिन्सी नगर निगम LEADER OF HOUSE South Deihi Municipal Corporation



### MESSAGE

Dated: 9.4.2018

I am happy to know that The Kashmir Education, Culture and Science Society is bringing out a souvenir. I understand that Kashmir Education, Culture & Science Society (KECSS) has been organizing such activities for a long time by promoting the art, culture, language and literature.

I am sure this souvenir will provide the useful information about the activities of the Society.

I convey my good wishes and successful publication of the souvenir.

(Shikha Roy)

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

South Delhi Municipal Corporation 'A' Wing, Room No. 305, 3rd Floor, Dr. S.P.M. Civic Centre, New Delhi - 110002
Phone: 23228320, 23228339

Residence / Off.: C-26, Panchsheel Enclave, New Delhi - 110017 E-mail: shikharai.sdmcloh@gmail.com

### **JAGMOHAN**

(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 (KECSS), New Delhi, is organizing its Kashmir Culture Festival "Shuhul Taap – 2018" on 14th & 15th April, 2018, at New Delhi.

I firmly believe that we, as a nation, must undergo a new awakening and acquire new urges, new inspirations, that reflect our ages-old civilizational and cultural cohesion from Kanyakumari to Kashmir. We must rediscover and reconstruct our fundamentals and have a clear vision of India and still clearer view of Kashmir's place in that vision.

In the context of the negativism and nihilism of the present-day politics, we must occasionally ask ourselves: What, in moments of poetic intensity, made Kalidasa see the 'laughter of Shiva' in the Himalayas and Subramania Bharati think of Kashmir as the Crown of Mother India.

It is heart-warming to note that, notwithstanding the turbulence and tornadoes which the community is currently experiencing, the Kashmir Education, Culture and Science Society is putting its best foot forward to not only preserve and protect the healthy strands of Kashmiri philosophic heritage but also taking it towards a fresh social and cultural renaissance all over India.

I wish all success to Kashmir Culture Festival "Shuhul Taap - 2018".

Jagmohan.



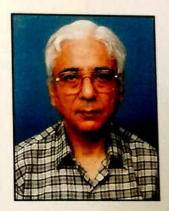
D-31, Pamposh Enclave, New Delhi-110048.

Website: kecss.org

e-mail:kecssglobal@yahoo.com

### Maharaj Krishen Kaw (I.A.S. Retd.) Member

Former Secretary (HRD) to the Government of India Former President KECSS and AIKS



### **MESSAGE**

I am really delighted to see that despite all the prophets of doom, the Shuhul Taaph is again being released to the general public, not only as another issue on the news-stands, but it has come out on time and it bids fair to outshine the previous number in its vast sweep and compass. Not only does the issue stick to its five abiding principles of political non-alignment, diversity of material, universality of coverage and an adherence to moral and spiritual principles, it puts forth material that is at once true and intellectually superior.

'I congratulate you and the editorial team on this splendid achievement.

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(M. K. Kaw)

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SH. KULDEEP TIKOO





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

### **KECSS Felicitation Award-2018**

on

### KASHMIRI PANDIT SABHA, JAMMU



Kashmiri Sabha was set up in the year 1913. It was subsequently renamed as KASHMIRI PANDIT SABHA JAMMU (KPS) in 1916. The first President of KPS was Pt. Nandlal Kaul. The KP Women's League was formed in 1931 under the Presidentship of Smt Deviki Kaul.

In November 1932, the KP Sabha, purchased 64 marlas of land near Ambphalla Chowk and over the period of time, constructed a Shivala and a building complex. This has been the central point for all sorts of community activities. Kashmiri Sabha continues to hold a prime place for all community activities in Jammu.

The present Kashyap Bhawan under the presidentship of Mr. K, K Khosa has been recently renovated and refurnished. It now serves the community for holding Socio-cultural and Literary meets. Another big building complex comprising of a banquet hall and big lawn has been raised to cater accommodation for functions. Kashap Bhawan holds a great history of Kashmir relating to Kashmiri Pandits.

The Kashmir Education Culture & Science Society feels proud to present the prestigious award to Kashmiri Pandit Sabha, Jammu,

Mar R.K. Bhan General Secretary

Dr. Rajinder Tikor President

New Dellas Spril 15, 2018



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

## KECSS Felicitation Award - 2018

## KASHMIRI PANDIT WELFARE ASSOCIATION (KPWA), FARIDABAD



Kashmiri Pandit Welfare Association, Sector 37 Faridabad has raised Kashmir Bhawan by the relentless efforts of the team under the Chairmanship of late Shri J L Kak.

The Bhawan is a two storey building comprising of a big hall to accommodate about 250 people at a time. It also has eight air conditioned rooms properly furnished with all modern facilities. The big kitchen and the large open area give the bhawan a decent utility for different socio-cultural functions.

August 2017, new team has taken over KPWA under the Presidentship of Shri VK Dhar. The team is continuing to work with enthusiasm to extend the activity.

The Kashmir Education Culture & Science Society feels proud to present the prestigious award to Kashmiri Pandit Welfare Association (KPWA), Faridabad.

New Delhi, April 15, 2018

Dr. Rajinder Th



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

### KECSS Felicitation Award - 2018

on

### SHARDHA SADHAN, MUMBAI



This prestigious community centre located at Kharghar, Navi Mumbai, built at a cost of Rs. 2.50 crores has been constructed on a plot of land measuring 600 sq meters. It is a structure of 5 floors comprising of a multipurpose Community Hall besides 22 rooms. It has provisions for Charitable Dispensary/Diagnostic Centre, Library with reading room, Gallery of Culture, Conference Rooms, Home for the Aged etc.

Shardha Sadan is a result of relentless efforts by KPA over a period of 10 years. It continues to carry on the socio cultural work under the presidentship of Sh. SP Kachru. It was inaugurated by the President of Shiv Sena, Sh. Uddhav Thackeray on 28th March 2015.

The Kashmir Education Culture & Science Society feels proud to present the prestigious award to Shardha Sadhan, Mumbai



Dr. Rajinder Tikas

President

New Dellas, Spoil 15, 2018



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

### **KECSS Felicitation Award-2018**

on

### KASHMIRI HINDU CULTURAL WELFARE TRUST, BANGALORE



Kashmir Bhavan has been raised by efforts of the team under the Presidentship of ShRK Mattoo, as the focal centre for the displaced community and the community that has already been living in Bangalore and around for preserving and protecting their socio-cultural heritage besides showcasing the 5000-odd years history of ancestry.

The Bhavan houses a library, a reading room, an auditorium, lecture halls, a yoga centre and a Havanshala. The library has rare books on the history of Kashmir besides literature of relevance. The cultural centre houses rare articles and paintings depicting the age old culture of this community in exile, now. A Memorial for the community Martyrs, who laid down their lives for the nation during 1990s owing to the acts of terrorism by fundamentalists has been raised on the sprawling lush green lawns of the Bhavan.

The Kashmir Education Culture & Science Society feels proud to present the prestigious award to Kashmiri Hindu Cultural Welfare Trust, Bangalore.



Dr. Rajinder Tikor President

New Dellas, April 15, 2018



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

### **KECSS Felicitation Award - 2018**

on

### KASHMIRI PANDIT SABHA, AMRITSAR



Kashmiri Pandit Sabha, Amritsar was founded in year 1908 by a group of Kashmiri Pandits living in Amritsar, led by Sh. Kashmira Lal Mattoo, who donated a prestigious plot of land in the hub of the city, measuring 1500 sq. yards, for a community complex.

In the year 1916, Sh. Manohar Lal Kitchloo donated one three storey building comprising of a "Thakur dwar" and two shops. This building is at a distance of 2 Kms. from Kashmiri Pandit Sabha.

Over the years, the Kashmiri Pandit Sabha complex extended and so did the activities of Sabha.

Presently, the Sabha comprises of a Shivala, well furnished satsang hall and other 2 large community halls and 12 rooms with all facilities to facilitate different socio-cultural functions & programs to enrich our cultural heritage.

Sh. Durga Nath Kaul is the life time patron and he has been associated with the Sabha as a towering light for more than six decades.

The Kashmir Education Culture & Science Society feels proud to present the prestigious award to Kashmiri Pandit Sabha, Amritsar.

Rov.
R.K. Bhan
General Secretary

New Delhi, April 15, 2018

Dr. Rajinder Tikon President



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

### **KECSS Felicitation Award-2018**

### **LATE SH. SURENDER KUMAR KHER**



Late Sh. Surender Kumar Kher born and brought up in Srinagar, Kashmir was a social worker associated with KECSS. He served KECSS in various positions, last being its Vice-President. He left for heavenly abode on 9th October, 2017.

Sh. Kher was as embodiment of love which he disseminated to one and all irrespective of age and any other consideration.

The Kashmir Education Culture & Science Society feels proud to present the prestigious award to late Sh. Surender Kumar Kher, posthumously.

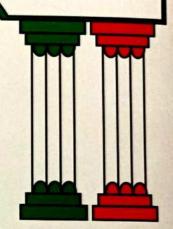




Karnail Singh

M.: 9313100567 9310999936





&

### **DECORATORS**

Office: RZ-1/5, Basement, Okhla Main Road, Tughlakabad Extn., Opp. Gurudwara, New Delhi - 110019

#### **Editorial Committee**

Editor-in-Chief

Arvind Shah

**Editorial Board** 

Sh. M K Kaw (IAS)

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**Designing & Printing** 

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**Editorial Office** 

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





# A Report "Shuhul Taaph- 2017

- R. K. Bhan



ur cultural extravaganza event "Shuhul Taaph-2017" was held on 25-26 March 2017 at Lalded Centre Complex B-36 Pamposh Enclave New Delhi 110048. It was inaugurated by Shri Bishan Narayan Singh, former Governor Assam on 25th March at 2 pm. Shri Narayan is an eminent political personality who served the nation in various capacities.

The highlight of this inaugural session was the Award Ceremony. The awards were conferred on:

- Prof Tej Nath Dhar, an outstanding personality in the field of Academics with specialization in British, Amercian and Indian Literature.
- 2) Prof Rattan Lal Talashi, an academic at Kashmir University for his outstanding contribution in Kashmir language.
- Mr Dhananjay Kaul, an eminent contributor in the field of Music, Recipient of National Fellowship Award in field of Music from HRD Ministry.
- 4) Mr Sanjeev Gutam Raina, a dedicated artist engrossed in the promotion of Kashmiri Music, very popular with our younger generation.
- 5) Shri A K Jalla, Co-founder of Millennium India Education Foundation, author of a book on management "Desire to Excel"
- 6) Shri Bhuvanesh Raina, Art Director, Painter & Sculptor, TV serial producer at Door Dharshan.
- 7) Dr. Neena Gulabni, Director and Administrative Head, Elizabeth Thomas, KECSS Public School Pamposh.



Lighting of Lamp



Lighting of Lamp



A token of honour to Honourable Chief- Guest



**Presenting the Awards** 



**Presenting the Awards** 



**Welcoming the Chief Guest** 

The evening comprised of Musical/ Cultural programme, conducted with the active participation of S/Shri Gautam Raina, Upinder Khushu, Ms Veena Wanchoo and Cultural Troops from Jammu. This was followed by a community dinner in the lawns of KECSS.

The second day function commenced at 11 am on 26th March 2017 with "Vijay Saki Mushaira" in which prominent poets of Kashmiri language participated.

The lunch followed by the evening session: drama produced by "Dab Theater" directed by Shri Upinder Khashu followed by a musical extravaganza by artists, S/Shri Sanjeev Gautam, Raj Kumar and child artists proficient in Music and Cultural activities.

A vote of thanks was presented by the General Secretary Shri Ramesh Kaul. The programme culminated with a community dinner attended by all the people in attendance.



Chief Guest giving away the awards





**President & the Chief Guest on Dias** 



Inauguration of Art Exhibition



Chief Guest visiting the Heritage Gallery



**Chief Guest visiting the Art Gallery** 



# AND TO TOP SE



Chief Guest Addressing the Audience



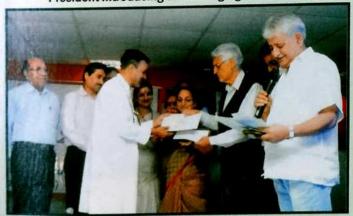
Chief Guest Addressing the Audience



President Introducing the Managing Committee



**President Introducing the Participants** 



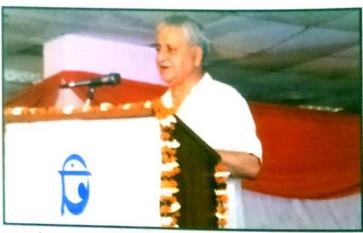
**Greeting the Poets** 



**Award Giving Function** 







Address by Dr. Tickoo, Convenor - Shuhul Taaph 2017



**Encouraging Young Talent** 



A Child Artist Enthralling the Audience



Gautam Raina along with his Students



Glimpse of a Stage Performance



Mushiara





### DEEPAK

### INTERIOR

### WORKS

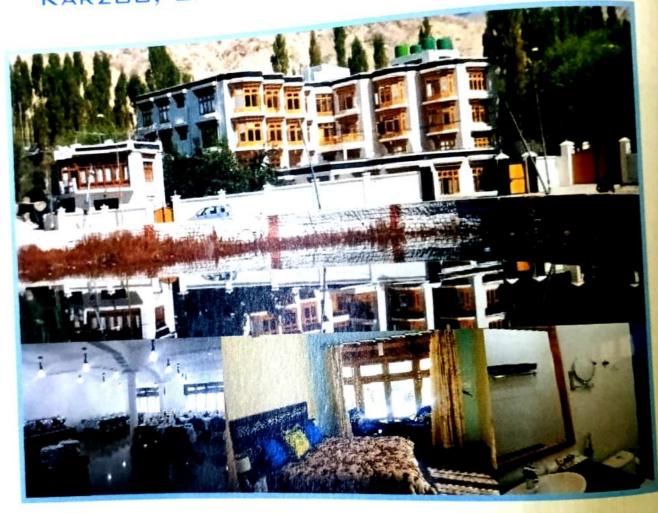
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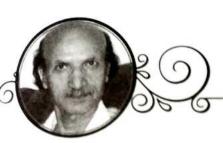


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## Kashmiri Pandits – A Dying Community Health and Population Demographics

(Trends During 28 Years in Exile)

ashmiri Pandits have braved nearly three decades of brutal expulsion from their homeland. During these years there has been much talk about their return and rehabilitation but we don't see any light at the end of this long tunnel of exile. A whole generation has passed, a generation has aged, a generation has taken birth. We are on the move, like nomads, from one town to the next, one country to another, seeking new ground, striking new roots. Pain and anguish continue to haunt us in diverse forms and manifestations. Not surprisingly, health trauma has been our greatest bane and we continue to lose precious lives in our state of uncertainty and unrest. Where are we at this point of time? What are the major health and population demographics?

My tryst with the health of the exiled Kashmiri Pandits started on 21 January 1991, the moment I moved as a tenant in New Plots, Jammu, and found the lawn overflowing with patients waiting to be examined. It is still a mystery how they had got wind of my arrival.

Over the next week the crowd gathered mass and momentum. I saw faces known and unknown—relations, friends and strangers; city dwellers and villagers; men, women and children—and at once realised the enormity of human suffering that I would be incapable of handling single handed. I appealed to all the displaced KP doctors (colleagues and ex-students) to come forward in this hour of acute crisis. Twenty-four doctors responded readily and we formed the Displaced Doctor's Association, hired two rooms, and started a multi-

speciality polyclinic where we worked in shifts and provided free medical consultation and essential drugs. During the following decade, even as several doctors moved on to different towns in search of rehabilitation, we had successfully met the avalanche head on and fended off the worst health crisis in the exiled community. By that time we had treated more than fifty thousand patients and rescued hundreds from the throes of suffering and the clutches of death.

In 2001, we commissioned a charitable facility, the Shriya Bhatt Mission Hospital and Research Centre (SBMH&RC) at Durga Nagar, and enlisted more volunteers and doctors. We equipped the centre with a dispensary, ECG machines, nebulizers, oxygen delivery systems, and other basic requirements including an ambulance - all supplied gratis to the needy patients. SBMH&RC has just completed seventeen years of service to the suffering community. Right from the beginning we reached out to the patients in tents, one-room tenements and Migrant Camps - Muthi, Mishriwalla, Purkhoo, and Bhattal Ballian etc. where we conducted medical camps on a mass scale - 104 camps till date. We organised vaccination drives, health awareness lectures, besides mid-day meal service for children of two migrant schools. We also conducted numerous disease detection drives and four population surveys on the refugees, covering different periods of time.

Down the years, all work in the hospital and during the medical camps has been fully documented. This has helped us in our research

work in identifying the variety, extent and intensity, as also the causation of various diseases in the displaced population. That is how we reported new disease entities not heard of before in the community like stress diabetes, heat strokes, psychiatric syndromes of the exiles etc. and presented our findings in national and international seminars and conferences, creating a new awareness and understanding about the horrendous fallout of exodus on the health of a displaced population. It is time to inform the world about this 27-yr. saga of selfless work of my dedicated team and provide an overview of the trends of health and disease in the exiled community and, most importantly, the population statistics. Only when we know the trends can we suggest future guidelines. To this end I have analysed all the data on nearly ninety thousand patients and divided it arbitrarily into three time periods in the following table.

### OVERVIEW OF THREE STUDY PERIODS (ADULTS OVER 20 YEARS)

| Particulars                           | Survey Period |            |            |  |
|---------------------------------------|---------------|------------|------------|--|
|                                       | 1991-98       | 1999-2006  | 2007-17    |  |
| Patient Number                        | 44370         | 29560      | 18030      |  |
| Skin Diseases                         | 96%           | 53%        | 15%        |  |
| Psychiatric Disorders                 | 91%           | 75%        | 18%        |  |
| Nutrition Syndromes                   | 61%           | 50%        | 27%        |  |
| Allergic Syndromes                    | 38%           | 22%        | 15%        |  |
| Ulcer Dyspepsia<br>And 'migrnt Belly' | 15%           | 28%        | 35%        |  |
| Hypertension                          | 12%           | 18%        | 32%        |  |
| Heart Disease                         | 8%            | 12%        | 10%        |  |
| Diabetes                              | 7%            | 18%        | 35%        |  |
| Ovarian Failure                       | 28%           | 21%        | 17%        |  |
| nfectious Diseases                    | 28%           | 15%        | 9%         |  |
| denal Stones                          | 2%            | 5%         | 7%         |  |
| enal Failure                          | 12%           | 10%        | 19%        |  |
| ronchial Asthma                       | 15%           | 12%        | 7%         |  |
| uberculosis                           | 3.5%          | 3%         | 1.5%       |  |
| etabolic Syndromes<br>atty Liver      | Na            | 18%<br>11% | 30%<br>32% |  |

| Thyriod Disorders                 | 5%   | 8%  | 30% |
|-----------------------------------|------|-----|-----|
| Preature Menopause                | 25%  | 19% | 8%  |
| Cancers                           | 3%   | 5%  | 8%  |
| Heat Strokes<br>(number Of Cases) | 3080 | 205 | 10  |

#### Notes:

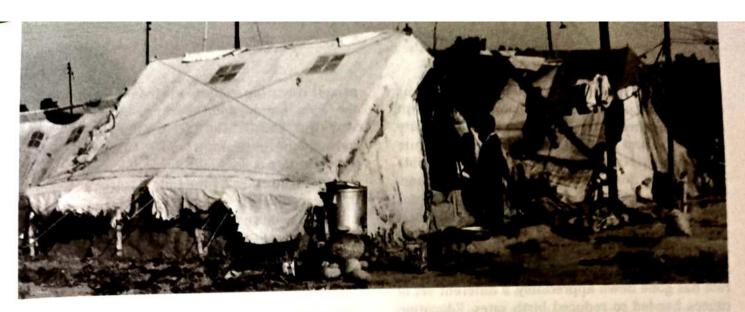
- A large number of patients suffered from multiple ailments/syndromes.
- 2. This list does not include the self-limiting common ailments like colds and coughs, seasonal viral fevers, abdominal pains and diarrhoeas, nor the victims of accidents, drowning and falls from roofs etc. which consumed many lives.
- 3. A drug resistant typhoid epidemic struck the community in 1992 leading to immense suffering from prostration and the economic burden of costly antibiotics.
- 4. In 1994 several hundred patients came down with Dengue fever and its myriad complications.
- 5. In 1997 an epidemic of viral hepatitis raged in the community from contaminated water source, which was halted after we alerted the PHE department.
- 6. We were instrumental in getting the Bahttal Bhalian Migrant Camp shifted from Udhampur after bringing to the notice of the authorities the deleterious effects on the camp population from the toxic fumes from industries.

#### POPULATION SURVEYS

| Year | Study Population                          | Deaths | Births |
|------|---|--------|--------|
| 1993 | 4105 Camp Inmates<br>(from Various Camps) | 108    | 42     |
| 1995 | Purkhoo Camp<br>Inhabitants               | 200    | 5      |
| 1997 | 3005 Interviews<br>(non- Camp)            | 134    | 85     |
| 2014 | 4105 Interviews<br>(non- Camp)            | 51     | 35     |

#### **CHANGING TRENDS**

From a study of the three 7-yr. time periods, the changing trends are clearly discernable. There was the 'acute catastrophic phase' soon after exodus from the valley, when almost every refugee suffered



from one or more of the syndromes. Depression was rampant; skin diseases afflicted everyone; allergic syndromes escalated due to environmental challenges; heat related diseases caught up with the advancing first summer of exile, and heat strokes killed more than a thousand in the first year alone. Infections and infestations like malaria and dengue and other tropical viral disease which were unknown in the valley struck with a vengeance. We had three major epidemics of drug-resistant typhoid, dengue and viral hepatitis (HVE) during this phase.

The second 7-yr period was the 'phase of transition', with the establishment of disease entities that result from continued residence in alien places even as the living conditions improved marginally and the coping mechanisms of body and mind came into play. During this transition, while some of the acute problems like heat strokes, psychiatric afflictions, skin diseases, asthma, allergies, and infections started subsiding; other afflictions accentuated like diabetes, hypertension, renal stones, hypothyroidism, nutritional disorders, ulcer dyspepsia and the 'migrant belly syndrome' etc.

Presently the exiled people are in the 'phase of consolidation' as they strike permanent roots in new places of residence away from the salubrious climate of the valley and settle down in different cities and towns of India and abroad. As a result the patient number seeking urgent help in SBMH&RC dropped significantly. In the meanwhile, the whole community has got fully urbanised as well as globalised with the attendant stresses and strains that go with the fast tempo of life even as the economic conditions have improved vastly for a significant chunk of the population. So we are

confronted with life style diseases including a rising incidence of high-stress existence in nuclear families with scant social support to fall back upon; a higher life span with a growing elderly population left to fend for themselves -- alone or in old-age and nursing homes -- sometimes dying unheard and unsung. Although the nutritional status has vastly improved, lifestyle diseases have taken over in a big way - overweight and obesity, diabetes and its complications, hypertension and heart disease, cancer and end stage renal disease and, most importantly, the metabolic syndrome - a salad of several abnormalities including obesity; high BP; lipid, blood sugar and uric acid abnormalities; fatty liver etc. An enhanced awareness, a better access to medical aid, a tendency to go whole hog for selfordered investigations, and a longer life span could partly account for the high incidence of thyroid disorders, cancer, chronic renal failure and metabolic syndrome that is noticeable in this phase.

### THE SPECTRE OF EXTINCTION

In spite of the improved living conditions and an upward economic mobility of the exiled community in the last 7-yr. period under our scrutiny, a look at the population surveys tells a grim story. The population growth has continued to remain negative all through the 28 years. In the earlier surveys it was hardly surprising because we had a very high death rate and a low birth rate. In the later surveys although the death rate dropped significantly the birth rate never caught up. As a result, our population continues to shrink fast. I have started a larger survey to go deeper into this anomaly. The results will be fully analysed on the completion of the project but the preliminary deductions are as follows: In the first 7-yr period we

had a problem of premature and unnatural deaths from diverse factors on the one hand, and low birth rate on the other because of reduced sexuality, early menopause and infertility due to reasons of acute stress and overcrowding that led to an unenviable environment for cohabitation and procreation. This was accentuated by matrimonial disputes from failed marriages and domestics discord that prevailed under stressful and hostile living conditions. The courts were full of divorce cases; in fact they still are. In the present phase, while death rate has gone down appreciably, a different set of causes has led to reduced birth rates. Education being the primary preoccupation with the community, children are being pushed into competition to perform and qualify for higher education and professional training. After graduating they land into high intensity work atmosphere of multinationals, frequent travel, long working hours, scarcity of vacations, etc. that leaves them little time to think about marriage, or for recreation and procreation. Career building gets precedence over marriage making, meeting deadlines at work are accomplished at the cost of maintaining lifelines at home, and allegiance to the hiring multinationals scores over commitments to family. Others who still live in cramped conditions

at Jagti Township or those posted in Kashmir under the PMs Employment Package find living and working conditions extremely hostile and uncongenial for raising a family. In fact, marriage as an institution is gradually dying down akin to most western countries. By the time these young people decide to marry, if at all, most of them have already crossed the optimal fertile age range of 20-30 years. After 30 the fertility rate starts dropping rapidly Once married, couples choose either to delay having children or not having any. As a result, no child or one child has become the norm. Statisticians tell us that you need 2.3 children per couple in a community to maintain the current population level. At the prevalent abysmally low birth-rate in our community, we are heading to become a geriatric community, a community of elders who are victims of ageing, disease, disability and dependence. With declining numbers and a shrinking population, I see the spectre of extinction looming over the community. We need to wake up and take active remedial measures not only to halt the trend but reverse it before it is too late. I invite opinions and suggestions from the intelligentsia.

(The author, formerly Prof. Medicine, Medical College Srinagar, is the Patron-Director of SBMH&RC).

### Response to the Column Challenge

This is with reference to you write up "Challenge".

While I commend your initiative on introducing this column, we should welcome a discussion, an exchange of views on Life and its challenges.

I donot deny that survival of a community who have been uprooted from its base, makes it tough for them to struggle but to survive one does need other prerequisites for sustenance and progress.

Progression is invariably dependent on the prevailing situations around. They may be geographical, environmental or emotional in nature.

With every change results forth come which reflect the real picture. Every change does bring in new dimensions. We cannot say that such progression means death of an old order.

There is always a fourth dimension which over rules all the three including materialism. The forth one works subtly and it is in unison with the Absolute.

My interactions with the youth gives me an impression that they do value our traditions, culture but with the changed situation, there is some dilution. This has led to evolution of a new generation, free from fear and insecurity to new horizons but not away from their roots.

The alteration at the appropriate time happens which is the order of the day.

- Ashok Kaw



# Counter Challenge to Column Challenge

ashmiri Pandits are a Saraswat Brahman community which from being a dominant community in the Kashmir valley has now been left high and dry owing to growing Islamic fundamentalism which has led to most of them caught in a whirlpool of aspirations and fulfilling their duties as members of this community.

The 1990 exodus of Kashmiri Pandits from the valley changed the demographic graph in the state. This dissipation of our community members has rendered our case as a unique one as we have become internally displaced migrants who have to fend for themselves in alien environment with reduced sense of solidarity.

It is against these odds that youth of our community has to thrive. This unique circumstance has also left them in a conundrum between learning English, which has become a globalised language; or Hindi, which is a lingua franca or to learn Kashmiri language in order to retain their Kashmiriyat.

I firmly believe that the onus is on the parents to mould the youth of our community into a vanguard of Kashmiri culture to save our way of life from extinction.

In the previous edition of this magazine under "Challenge" column, the writer iterates that the youth of our community are not able to justify the desired fundamental duty of a biological body, which is to beget children. The writer makes this point by saying that the adults outnumber the children in our community. To this I want to draw the reader's attention to French philosopher Rene Descartes' theory of dualism.

According to Descartes, the mind and body are distinct. He reaches this conclusion by arguing that

the nature of the mind is completely different from that of the body. His hypothesis was buttressed by Greek philosopher Aristotle who said that the soul(form) is the structure of the body(matter) and that the former is simply the sum total of the operations of a human being. In the wake of this argument I want to reiterate my point that if biological body wants to beget children, the soul strives for perfection which our community youth wants to leverage on by putting marriage on a backburner and focusing on their career first. But what is left in a fine career if it loses the aspects of our ethnic identity. I think the biggest challenge hovering over our community, presently, is to prevent our future generations from losing their true identity. In sociology, there is a concept known as sanskritisation. According to it, minority communities at a geographical area try to imitate the traditions and rituals of the dominant community in order to assimilate in their culture to get accepted and not feel like outsiders. It is this challenge that our community youth are reeling under. It is here that the role of the parents come who have to take it upon themselves to enlighten the youth to preserve our culture. One way could be by encouraging our children to go into arts which would provide them with opportunities to immortalize our heritage through the medium of literature, paintings, sculptures, films and architecture.

Lastly, I firmly believe that the geographical shift from countryside; which was a predominantly agrarian society, to cities has also led to a paradigm shift in Kashmiris with the youth becoming ambitious to live a better life against the simple, closer-to-nature life lived by their parents.



Thank you. Went through it. Found it different from other community magazines. The way Rahi sahab's poetry you have placed, the bit of English knowing and other interesting pages. You have been able to break the fear of monotonous arrangement. My hearty congratulations. Best Wishes. And thank you for your love and making me part of this issue.

Warm Regards and Love Anil Nakhasi

#### Dear Shuhul Taaph Team,

My heartiest congratulations to the entire team behind the evolution of this wonderful magazine Shuhul Taaph. The editorial team has done a great job in ensuring that the very first issue is very well planned & has very interesting reading materials. I can see the enormous potential it has to reach great heights in a short span.

With my best wishes
- Surendra Kaul
B-156, Shivalik New Delhi 110017

#### The President, KECSS

Sub: The launch of magazine "Shuhul Taaph" Namaskar!

I was extremely happy to receive the copy of the magazine Shuhul Taaph. The overall get up of the magazine looks excellent in every aspect. Please accept my congrats and convey same to other honourable members of the society.

God bless you all. I hope the magazine will prosper.

With Best Regards
- Dr. Chaman Lal Sultan

#### **Hearty Congrats....**

Certainly a big effort to remain connected with roots in the absence of any guarantee that Kashmiris would ever return to our homeland......

Best regards, -Ravinder Tikoo, Gurgaon

#### Dear All,

Pleasure to hear from you and elated to see the efforts. Such initiatives ensure that the KP remains alive and literally kicking for all times to come.

- Sanjay Raina

Senior Vice President & General Manager National Geographic Channels Midle East & North Africa

### Namaskar, Paviter ji.

I have indeed received the magazine - very glossy and very informative. I am still reading it many thanks. If the magazine is available electronically, I would not mind getting subsequent copies electronically.

Regards,
- Vijay Sazawal
Ex-President of IKF

#### Namaskar!

Congratulations for taking over the reigns of this wonderful magazine.

Wishing you luck.

- Jeevan Zutshi

41111 Mission Blvd., Fremont CA 94539 USA

#### Dear Savita Ji, KECSS

With all my regards I feel extremely happy of the quarterly publication of the KECSS prestigious 'Shuhul Taaph' for reflecting our rich social/cultural heritage in diaspora & efforts & initiaties for its resurgence at all levels preserving & transmitting the displaced KP's cultural ethos, rituals standards & practices to the next generations globally to preserve our age-old heritage.

#### - Chaman Lal Sadhu

Retd. Principal, Former Sr. Research officer State Instt. & College of Education Sgr/Jammu

### Handfolded Namaskar to Shuhul Taaph Team

Congratulations!!! on this initiative to bring the Kashmiri Pandit community together which is much need of today due to our lost homeland. Its a great idea to start a matrimonial page for our youth so that our generation can go further and carry on our lineage. As parents we try to inculcate kashmiri culture in our children, somehow some are more

successful than others. As I see our culture has amalgamated with various cultures making our foundation still strong to instill our interested children with traits of our roots. My daughter of our reshvaar is more than happy to contribute towards this vision.

Namaskar, Sheen Bhat

### Dear Editor-in-Chief &t Team,

Indeed a super specialist job. Congratulations to Team Shuhul Taaph for bringing out such a beautiful quarterly newsletter. God bless you all for this conscientious work.

With best wishes n regards, - Vinod Dhar, Ahmedabad

Hi

Thanks for copy

I went through copy of Shuhul Taaph. Congrats for beautiful compilation.

I would suggest articles to be short easy to read from various authors.

Need more diversity in magazine

Matrimonial columns should be published world wide from community.

Regular input on Kashmiri Shaivism what are those stotras that Vasugupta saw on shila at Mahadev should be on going.

Thanks Shubra Kaul

#### Dear Arvind Sir,

Regards.

Hearty congratulations to take up the leadership for the magazine. I hope you will prove Pen is mightier than Sword.

Very all the best.

Dr. N. Lakshmi Aiyar

Dean of Humanities & Languages Central University of Rajasthan

#### Dear Arvind & Team

Thanks for sending me a copy of the inaugural issue of Shuhul Taaph. I liked the range and content of different write-ups, as also the cover picture. The art section is eye-catching esp. Anil Nakhasi, Chushool Mahaldar and the promising youngsters. I congratulate you for this initiative and the wonderful people who have made their

contributions. There is always room for improvement and I am sure the magazine will evolve over the coming months.

- K. L. Chowdhury

#### Dear Arvindji Navreh Mubarak.

It was nice to receive, "Shuhul Taaph" magazine and we felt so happy. We wish the Magazine and Editor all the success in years to come.

Our community has a reputation of being well informed and literate in the country and I am sure once it's members develop interest in the contents of your magazine, its success is certain. It is quantum of circulation which shall enable our feelings and suffering enter into minds of our vast population including those who matter and I am sure you have plans for that & you will get the due support from the community.

- D. K. Wali

#### Dear Paviterji,

Greetings for the the Day to you to your team of "SHUHUL TAAPH"!

Thanks for sending me a copy of the first edition of magazine SHUHUL TAAPH. While going through it i found it a very balanced, informative and even non-political. I am deeply impressed by the enlightened content and the in depth analysis of the subject matter by the content writers.

I, therefore, congratulate your team and specially Mr. Arvindji for making a community magazine of a stature at par with the best in the business. It is a job done beautifully and in a lucid way. A very good effort. Keep it up. God Bless You All!

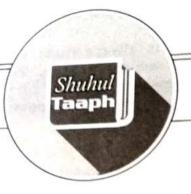
Thanks once again.
Yours truly,
Vijay Kumar Handoo

#### Dear Paviter,

Thanks for sending across a copy of magazine "Shuhul Taaph".

This is very interesting., I liked it. Keep the good working going. My regards to your team.

- Deepak Ganju Team Shejar Miami-FL, USA



### KECSS Report

-Report by R. K Bhan

With the concerted efforts of Sh Arvind Shah and his "Shuhul Taaph" magazine team, KECSS added another feather to its cap by launching a quarterly publication: Shuhul Taaph" in a simple function on 11<sup>th</sup> Feb 2018 by Sh M K Kaw, former President KECSS. The function was attended by all the executive members, special invitees and veteran community members.

Shri Kaw, while showering praises on this achievement, commented that this magazine is "different" than other Kashmiri publications. President Sh Tikoo speaking on this occasion hoped that magazine would grow smoothly into a valuable publication to cater for the community needs and requirements.

There was a huge response to our magazine which was distributed to over 500 people which included KECSS members, eminent personalities and our community leaders living in J&K, Delhi/NCR, Punjab, Mumbai and Bangalore. Hard copies were sent to various diplomatic missions in Delhi/Mumbai/Chennai, Kolkata, BHU, Kashmir University, Delhi university JNU and other important educational institutions. There was a demand from our community members from

Jammu to launch the magazine there and accordingly a team led by Sh Arvind Shah travelled to Jammu to launch it on 26<sup>th</sup> Feb 2018 at Press Club Jammu. A press release to this effect was issued on 27<sup>th</sup> Feb 2018.Local and national press covered this event.

KECSS has travelled another mile to come close with regard to seeking approval of SMCD for construction of Ist floor over Samavar and a fresh four storeyd school building with an underground parking. The proposal was handed over to Sh Vijay Kachroo, Architect for online submission to the concerned authority. We are hopeful of a fruitful outcome in near future. The magazine was also released in a community function at Dilshad Garden by prominent Kashmiri poet and scholar Shri P. N. Sayal.

In view of the forthcoming "Shuhul Taaph" Mega event on 14-15 April 2018, it was decided to upgrade our toilet area with construction of an additional toilet and increasing the height of the whole structure to the desired level. Fresh tiles have also been fixed.

The preparations for the "Shuhul Taaph" were taken up with enthusiasm.

### Dear Readers and Contributors

Namaskar

The request, in previous issue, soliciting articles and write-ups for publication in this magazine has found due response. We gratefully acknowledge receipts of quite a number of articles, activity reports of different community organisations and other matter for publication.

We have tried to accommodate as much as possible and are committed to accommodate every piece of writing that does not contradict the objectivity of the magazine.

Now, taking this opportunity to get to you, may we request all writers / contributors to try to limit their articles to 600-800 words. Short articles are more reader friendly.

However there are research oriented papers, based on data analysis and inference, which may lose impact by abridgement. This magazine tries to incorporate a research based (on a social / community research) paper in every issue.

Seeking your support to enrich the magazine, yours sincerely Arvind Shah (Editor in Chief)



### Our Associates

Report by S.K. Khurdi

### Ishwar Ashram Trust

(FOUNDED BY SRI ISHWAR SWAROOP Swami LakshamanJoo Maharaj)

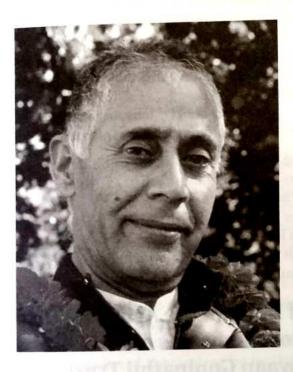
Srinagar Ashram: Ishber, Nishat, PO Brein, Srinagar, Tel 0194-2461657, 09796493384

Delhi Ashram: R 5, Pocket D, Sarita Vihar, New Delhi. Tel 011-26958308, 09419115262, 09811883103

Jammu Ashram: 2, Mohinder Nagar, Canal Road Tel 011-2553179, 08803144535, 09419240800

Mumbai Ashram: c/o Sharda Sadan, 2<sup>nd</sup> Floor, Kashmiri Pandit Association, Khargar, Navi Mumbai Tel 09869000144

Bangalore Ashram: Kashmir Bhawan, 108, NAL layout, 4th T block, Jayanagar. Mob: 900895222, 9886773074



### SWAMI LAKSHMANJOO'S BIRTHDAY CELEBRATION 2018

Jai Gurudev!

Ishwar Ashram Trust is pleased to announce that 112th Janam Divas Jayanti of our venerable Gurudev, Ishwar Swaroop Shaivacharya Swami Lakshmanjoo Maharaj shall be celebrated on Friday 13th April, 2018. The Trust has made arrangements to celebrate this auspicious day simultaneously in Srinagar, Jammu, Delhi, Mumbai & Bangalore Ashrams.

### **PROGRAMME**

9.30 AM -12.00 NOON Guru Vandana Birthday Pooja(prepyun) 12.00 - 12.30 PM Devotee Presentations 12.30 PM 1.30 PM

1.30 PM-2.30 PM Prashad Vitran

3.00 PM 5.00 PM Bhajans

You are cordially invited to participate in the function along with the members of your family and receive blessings of Gurudev.

#### IK Raina

Secretary/Trustee, Ishwar Ashram Trust, Mob: 09419186675

We also look forward to seeing you at the Birthday Celebration (Varsh) on Wednesday, 9th May 2018 and hope that you will also be able to attend both the Functions. Ishwar Ashram Trust, Delhi Kendra is organizing a Symposium on Kashmir Shaivism on this sacred occasion.

### Three Upayas In Kashmir Shaivism

His Holiness Shaivacharya Swami Lakshmanjoo Maharaj

The word upaya in our Kashmir Shaivism is used to indicate the way and means to enter from individual consciousness into Universal God Consciousness. Our Shaivism proclaims that there are three means for entering into Universal God Consciousness:Shambhavopaya,the supreme means, Shaktopaya, the medium means and anavopaya, the inferior means.

Shambhavopaya (the supreme means):

Shambhavopaya is that path on which the sadhaka must rid himself of the recitation of mantras of sadhana based on breathing, meditation of particular deities, concentrating on some spiritual thought and so on . He has only to develop his awareness of "I" consciousness, individual "I" consciousness quickly vanishes, as it is united with God Consciousness, wherein the Sadhaka is one with this subjective energy and becomes jivanmukta (released in life).

This path is meant for those seekers who reside the highest level of ability. In this upaya, Master functions more than does the disciple. In this state, you do not exist, only your Master exists. You must reach that state where Master shines for you. This means that you must merge in your Masters consciousness. In our Kashmir Shaivism, we say "A light bug shines only for himself, jewels shine not only for themselves but for a few others also, the stars shine for even more, the moon shines for still more, and the sun for the whole universe. In the same way, He who is established in the Shambhavopaya state shines like the midday sun for the whole universe."

### Shaktopaya (the mediocre means)

Shaktopaya is that upaya which is functioned by the means of energies. Here, the aspirant is more important than the Master because he must make himself capable of receiving the Master's grace. In shaktopaya, the yogi does not have to recite mantras or be aware using his breath or concentrate on any particular spot. He has only to see and concentrate on that supreme being that is found on two actions without actions. This is called "Centring" in Vigyan Bhaiarava Tantra. In shaktopaya, "centring" can be practiced between any and all actions and/or thoughts. In "Centring" the yogi must develop great velocity of awareness.

The shaktopaya yogi must simply insert breakless awareness in the centre of any actions or thoughts. If his awareness is faulty, and is not breakless, then he falls and enters into the lowest upaya, the Anavopaya.

### Anavopaya (the inferior means)

Anavopaya is concerned with "anu" the individual's soul. Anavopaya is that upaya, in which a sadhaka is endowed with ans inferior capacity of mind and meditation, must develop God Consciousness by

restoring to Meditation, to the practice of Pranayama, the citation of Mantras. In this third inferior path, a sadhaka has of course to develop God consciousness, but as he is not gifted woth higher meditating capacity, he has to seek the support of these inferior methods so that finally he may be carried to God consciousness.

It is important to realise that though there are different upayas, yet all of these upayaslead you to the state of one transcendental consciousness. The difference in these upayas is that anavopaya will carry you in a long way, shaktopaya in a shorter way and shambhavopaya in the shortest way. Although the ways are different: the point to be achieved is

Anuapya: Beyond these three upayas, there is another upaya called Anupaya. Although it is not actually an upaya, yet it is mentioned in Kashmir Shaivism. The word Anupaya means "no upaya". Do not do anything, only reside in your being. This is the nature of anupaya. Anupaya is attributed to anandashakti of Lord Shiva and is called anandopaya.

Contributed by Ishwar Ashram Trust www.ishwarashramtrust.com

### Upcoming workshops on Kashmir Shaivism

Shiv Sutras 1st Awakening-27th to 29th July 2018 (Venue - Bangalore Kendra)

Tantraloka 1st Ahnika-2nd to 8th Dec 2018 (Venue-New Delhi Kendra)

Please visit website for details including application information

### A Brief Note on the Activities Held at Various Ashrams of **Bhagawaan Gopinathji Trust**

The trust conducted following activities in addition to usual routine Painting Competition Held at the Bhagawaan Gopinath ji Ashram, Udaiwala, Bohri, lammu:

In order to promote talent and Bhagawaan consciousness among children, Bhagawaan Gopinathji Trust organized a children art competition at Bhagawaan Gopinath ji Ashram, Udaiwala, Bohri, Jammu on Monday, the 2nd of October, 2017. The competition started at 10:00 a.m. 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 Miss Sapna Sharma, Master Parath Safaya and Master Ayush Bhat. In junior group, Dinesh Kumar, Tanish Garoo and Dhanish Safaya and in sub-junior group Divya Bhat, Kamakshi and Sanatan Raina got 1st, 2nd and 3rd prize respectively.

In the end, light refreshment was served to one

and all.

#### Bal Divas:

As usual, 'Bal Divas' was observed on Monday, the 25th of December, 2017 at Bhagawaan Gopinath ji Ashram, Udaiwala, Bohri, Jammu. Children irrespective of any religious / social barrier were presented with gifts and sweets on this day.

Around 1500 children participated in the Bal-Divas celebrations. The function started at 10:00 a.m. with Bhagawaan ji's Aarti with children taking the lead. The Vice-President welcomed the children and spoke at length on the life and teachings of Bhagawaan ji and exhorted them to imbibe the qualities of "Sezar, Pazer, and Shozar" i.e. simplicity, truthfulness and purity as emphasized by Bhagawaan ji and also spoke on the significance of observance of Bal-Divas.

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

### Maga-Massa:

A month-long spiritual activity during the auspicious month of 'Magh' was held at Bhagawaan Gopinath ji Ashram, Udaiwala, Bohri, Jammu. The activity commenced from the 3rd of January, 2018 and culminated on the 31st of January, 2018 i.e. on "Kaw Purnimashi". The activity was held from 5:00 a.m. to 7:30 a.m. daily. Despite inclement weather and severe cold conditions, hundreds of devotees participated daily in this activity during the auspicious month of Maga-Massa with zeal and devotion to receive the ever-flowing grace of



Bhagawaan ji. It is pertinent to mention that prior to migration, the Kashmiri Pandit community would circumambulate the Hari Parbhat hillock—the abode of Mata Chakreshwari during the month of 'Magh Massa' and now throng Bhagawaan Gopinath ji Ashram with the same reverence and pay obeisance at the feet of the Master.

During this month about one and a half crore vedic mantras were recited for welfare. Besides this, Shlokas from the Mahimnapaar, the Guru Geeta, the Panchastavi, Maga Malla, the Bhagvadgita were recited and 'Homa' was also conducted daily to uphold our cultural heritage. The significance and importance of festivals including 'Thithis' falling in the Magh-Massa were explained elaborately to the gathering / devotees during this month. Such programmes and activities are held at the Bhagawaan Gopinath ji Ashrams / Sat Mandals across the country on regular basis to inculcate spiritual and moral values in the young and old.

#### Hora Ashtami:

Bhagawaan Gopinath ji Trust organized and celebrated the "Hora Ashtami" at the Bhagawaan Gopinath ji Ashram, Udaiwala, Bohri, Jammu on Thursday, the 08th of February, 2018. Hundreds of devotees thronged the Ashram for night-long Jagran and offered prayers at the lotus feet of the Jagadguru Bhagawaan Gopinath ji. An artists of repute viz Smt. Naina Saproo, Sh. Iqbal Koul, Sh. Shanti Lal Sid and upcoming talent Himanshu Pandita, Anjili Pandita, Arag Raina, Pallvi Koul and Nirmal Koul presented Bhakti Sangeet on this occasion. They held the audience captive and spellbound and the whole atmosphere got spiritually charged. The hall reverberated with Bhajans and the devotees were enthralled. The audience went in ecstasy in a spirit of true devotion to the Guru. The night-long prayers were offered for invoking the blessings of the "Mother Goddess" followed by mass prayer for peace and the well-being of mankind.

The night-long Jagran concluded with the Bhagawaan ji's Aarti at 5:30 a.m. on Friday, the 09th of February, 2018.

The celebrations were also held at the Bhagawaan ji's Ashrams at Kharyar-Srinagar-Kashmir, Pamposh Enclave New Delhi, Vikaspuri, West Delhi, Bengaluru, Pune, Maharashtra and also at various other centres and Satsang Mandals of the Trust across the country.

### Guru Geeta (1stNavratra Navreh):

A huge congregation of devotees attended the annual function held at the Bhagawaan Gopinath ji Ashram, Udaiwala, Bohri, Jammu on the 18th of March, 2018 to mark the first Navratra "Navreh celebrations". The function started at 2 p.m. sharp with the Guru Vandana. As usual, Guru-Geeta recitation competition was held on the occasion in which 30 competitors participated. This competition is held with a view to promoting Bhagawaan consciousness in the youth. The competitors were categorized as Sub-Junior Group (upto the 5th Standard), Junior Group (beyond the 5th Standard and upto the 8th Standard). Sh. Maharaj Krishan Santoshi Sh. Kamlesh Tufchi and Sh. KrishanJi Pandita acted as the judges on the occasion. The participants who bagged 1st, 2nd and 3rd prize in the Sub-junior group are : Simran Choudhary, Mahi Sharma and Mansi Bhardwai respectively. In Junior Group:Narmata Bhat, Mishika Moza and Harshulla Ganjoo got 1st, 2nd and 3rd prize respectively. Certificates and trophies were given to the position holders in each group. All other participants were given certificates.

The function was presided over by Hon'ble Judge, Mrs. Kusum Pandita. In her address, She was all praise for the organizers for holding such type of seminars which she said would have moral and educative influence on the youth. The programme was conducted by the organizer of the Trust.

A vote of thanks was presented by the Vice-President of the Trust on this occasion. He threw light on the specific instances of the ways the institution is carrying forward the mission of Bhagawaan Gopinathii.

An eight-day long spiritual activity in connection with the Navratra festival also started at the Jammu Ashram. The activity actually started with Hawan at 08:00 p.m. on the 17thth of March, 2018. This activity will continue to be held at the Ashram from 4:30 a.m. to 7:30 a.m. daily during these auspicious days and the Puran Ahuti took place on the 25th of March, 2018 at 1:00 p.m. followed by prasad distribution at 01:30 p.m.

A festival of Kashmiri Pandit Community, Zangtrai, a day of great significance, was observed on Tuesday, the 20th of March, 2018 at the Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu.

The organizer of the Trust introduced the Chief

Guest, Smt. Naina Saproo. The programme started with lighting of the Jyoti followed by Guru Vandana and with offering of flowers at Bhagawaanji's photograph kept on the platform in the lush green lawn (Vatika) of the Ashram. Hundreds of ladies participated in the function who paid obeisance at the lotus feet of the Master. A great enthusiasm was noticed in the ladies who were seen thronging the Ashram during the whole day.

Artists of repute viz. Mrs. Deepali Wattal, Sh. Ravi Bhan, Sh. Iqbal Koul, Smt. Nirmal Koul, Pallavi Koul and upcoming talent viz. Smt. Arti Razdan, Smt. Neerja Raina, Sh. R.K. Saproo, Nimrit Raina and Anmol Raj, Himanshu Pandita, Anjali Pandita and Daksh Bhat presented melodious devotional songs on this occasion. They held the gathering captive and each artist was greeted with thunderous applause at the end of their performance. The organizer of the Trust conducted the proceedings of the programme.

As a ritual, the Vice-President of the Trust along with a team distributed a small packet of salt and Rs. 5/- each among the ladies as a token of love and Prasad from Bhagawaan ji. The ladies left the premises satisfied and in a state of bliss with visible joy on their faces. A gathering was served with tea and kulcha at the end.

It was also observed at the other Ashrams / Centres of the Trust viz : Pamposh Enclave, New Delhi; Vikaspuri, West Delhi, Kharyar Srinagar, Kashmir, Pune, Bangalore and also at various other Santsang Mandals spread across the country.

#### Sohan Krishen Khurdi Secretary

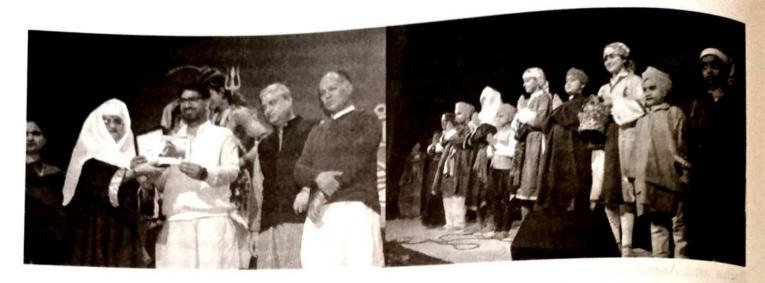
These programmes were also observed in Bhagwan Gopi Nath Ashram, Uttam Nagar Delhi, Shri P N Kaul the founder President of the Ashram at Uttam Nagar gave gifts to all children on children's day and also gave token Herath karach to all ladies present in the Ashram on the following day of Harath and also a gift (Zung) on the occasion of Zang Tri.

- Reported by P N Kaul

### "Samoohik Shivratri Mohotsav"-Herath Milan 2018

New Delhi- 19th Feb 2018: Jammu Kashmir Vichar Manch organized its annual flagship programme "Samoohik Shivratri Mohotsav"- Herath Milan at

Hindi Bhawan, New Delhi on 18th Feb evening. The programme was attended by Sh Jai Ram Thakur, Hon'ble CM of Himachal Pradesh as Chief Guest and Sh Vinay Sehestrabude, President, ICCR as Guest of Honour. While speaking on the occasion Sh Jai Ram Thakur recalled his association with displaced Kashmiri Pandit community when he was a student activist. He mentioned that as Organising Secretary of ABVP Kashmir Unit he got the opportunity of serving the uprooted community in Jammu Camps. He also recalled the protests and agitations including Kashmir Chalo March of ABVP and Ekta Yatra of BJP in which he played an active role in providing local logistic support. Sh Thakur urged the KP community to strengthen their cultural lineage which he said will be extremely important in their fight for reclaiming their roots. Dr Vinay Sehestrabude in his Presidential address expressed deep anguish over the plight of displaced Kashmir Pandits, who he said, have been target of Pak supported extremism. He said the very fabric of cultural & social harmony has got disturbed by the displacement of KP community from the valley. Dr Sehestrabude appreciated KP community for their patience &resilience and he said that this strength of KP community will surely help them in reclaiming their roots. He also appreciated the efforts of Jammu Kashmir Vichar Manch in organizing various programs for preserving their culture. Sh G L Raina, MLC raised the issue of encroachment of property belonging to Kashmiri Pandits and said that the same needs urgent attention. He said the issue has been raised by him in Kashmir Legislative Assembly and with the concerned Government authorities. He said that the changing narrative of valley which tries to erode its historical perspective of more than 5000 years needs to be corrected. Sh. Surinder Ambardar, MLC while mentioning about the role he and Sh GL Raina have been playing in terms of raising the issues with regard to KP community in the Upper house said that a lot needs to be done bring the KP issue on the priority list of policy makers. Sh Sanjay Ganjoo, President JKVM in his welcome address expressed his concern over inefficiency of Government in addressing basic issues of displaced Kashmiri Community. He said that KP community has high hopes from the present dispensation of Government both at State as well as Central level and hence the inefficiency should not further



alienate this community unless timely action is taken. He urged the Government to take measures in this direction. He also made an appeal to his community members to be sensitive enough to help fellow Kashmiri Pandit who is in distress or needy. He further exhorted that all Kashmiri Pandits should motivate their children to speak Kashmiri and to follow rich cultural practices of Kashmir. He said in the long struggle of reclaiming roots the preservation of culture is an extremely important tool.

The annual awards presented by JKVM on the occasion of Samoohik Shivratri Mohotsav were given away by Chief Guest and Guest of Honour to following.

- Lalitaditya Shaurya Puruskar for outstanding act of bravery : Lokesh Zalpuri
- Pt. Krishnajoo Razdan Saraswati Puruskar for outstanding work in literature: Dr B N Kalla, Dr R L Bhat, Dr C L Raina
- Shriyabhat Kirti Puruskar for outstanding work in community service: Dr. Ramesh Raina
- Yashaskar Sammaan for remarkable institutional contribution for community upliftment: Ms Sandhya Dhar, Ardh Ratri Maha Ragheneya Sewa Sanstha Trust (Kheer Bhawani) Jammu, Dr Uday Kakroo
- Pt Tika Lal Taploo Memorial Award for outstanding nationalistic contribution in Kashmir Valley: Vaital Bharav Sewa Sabha & Rainawari Action Forum

The annual event marked side events including Lalita Koul Sahib Memorial Kashmiri Speaking Competition, Painting & Model making competition, Kashmiri Dress Presentation and Bhajan Sandhya.

### The winners are as follows:

Smt. Lalita Koul Sahib Memorial Kashmiri Speaking : Senior Category; Kalhan Safaya and Junior Catagory Khushi Pandit.

Smt. Bimla Koul Memorial Kashmiri Speaking Consolation Prize: Vanshika Pandita, Chhavi Pandita and Shreya Bhat.

Painting Competition

Senior Category: Eshita Razdan 1st, Khushi Pandit 2nd and Shreya Bhat was declared 3rd.

Junior Category: Ridhima Bhat 1st, Nivriti Razdan 2nd and Chitrakshi Pandita was declared 3rd.

Kashmiri Dress Presentation: The three best presentations include Ms. Arti Razdan, Ms. Veena Pandit & Master Neel Pandita. Ms Rakshita Dhar made a live painting on icons of Kashmir on the stage while the programme was underway and the same was later presented to Sh. Jai Ram Thakur, Sh. Sanjeev Raina (Gautam) along with his team of child artists as usual mesmerized the audience with melodious Bhajans.

The programme was attended by representatives all NCR based Kashmiri Pandit Organizations including Kashmiri Samiti Delhi, All India Kashmiri Samaj, KECSS, APMCC, Panun Kashmir and local area associations including Shalamar Garden, Indrapuram, Vaishali, Partap Vihar, Mayur Vihar, Gurgaon, Faridabad, Rohini, Dwarka, Vipin Garden etc. About JKVM

Jammu Kashmir Vichar Manch is a sociocultural organization and has been actively involved in different cultural, religious, philanthropic and youth activities in Delhi /NCR and other parts of India. JKVM has been continuously celebrating Shivratri in a unique manner by organizing

community gatherings during the festival period. To propagate the message of love and universal peace on this festive occasion, Samoohik Shivratri Mahotsava is being organized every year which has discourses by Eminent Scholars, Cultural & Musical Programmes by eminent artists, display of young talent , felicitation of Prominent Personalities etc. as some of its components. Shivratri is a special festival celebrated by whole of the nation and particularly by the people of Kashmir. In the national capital region (NCR) it has its significance as it provides a platform to Saints, Scholars and Literates to talk about Shivratri, Shiva & Shaivism and its importance. It is a programme for the entire society particularly youth who are torch bearers of our rich Culture and Vedic heritage.

JKVM has been organising SAMOOHIK MAHASHIVRATRI Mahotsava or Haerath Milan, as many would like to name it, without break for the last two decades now. The function is a much awaited event in NCR and has seen the participation of prominent people and many dignitaries from time to time.

Manoj Bhan (General Secretary)
Jammu Kashmir Vichar Manch

#### KASHMIRI SEWAK SAMAJ (Regd.), FARIDABAD

**Round-up of Activities** 

Kashmiri Sewak Samaj (Regd.), Faridabad saw hectic activity during the month of March 2018, the first major event being the award of Scholarships to 31 students from different parts of Jammu in collaboration with Sharika Foundation Charitable Trust (SFCT) Jammu on 10th March 2018. The awards were given in a ceremony organised at Press Club Jammu wherein top dignitaries like Sh. Surinder Ambardar- (MLC), Sh. Ajay Bharti (MLC), Sh. Manohar Lal Raina- Relief Commissioner Jammu, Sh. Ashwani Kumar- President Press Club, Sh. A. K. Raina- Vice President AIKS and others participated.

The programme started with Saraswati Vandana by Children from Sharika Centre and welcome to guests of honour with bouquets and Angvaster, followed by a brief introduction about the programme by Sh. Sunil Thusu-Chairman SFCT. Sh. Kashi Akhoon while welcoming the guests gave a brief outline about KSS Faridabad.

Dr. I. K. Kilam – Vice President KSS Faridabad gave a brief introduction of Scholarship Scheme of KSS Faridabad wherein he mentioned about major donors for this project like Cap. Kachroo, Sh. Vinay Bhat etc. Sh. Kilam mentioned about the team headed by Sh. M. K. Pajan for this project. Dr. S. K. Handoo- President KSS Faridabad gave an insight into the vision and future activities of KSS Faridabad. He also invoked philanthropists to come forward for this noble cause and help KSS in continuing and enlarging the scope of this noble project.

Sh. Surinder Ambardar in his highly poetic address to the audience, drew a comparison between Maa Lalleshwari and Kahlil Jibran, whose writings are very similar in content but while Jibran is known all over the world, Maa Lalleshwari remains confined to a minuscule community only for lack of proper propagation of her teachings. Sh. Ajay Bharti in his roaring speech emphasised the need for the younger generation to know their roots and rich culture. Sh. Manohar La Raina stressed the need amongst the students for taking up streams like civil services and not remain confined to Engineering and Medical fields only. Sh. Ashwani Kumar, while echoing the same sentiments rued that in spite of availability of huge funds, sufficient work is not being done in guiding and coaching the genNext in innovative and newer fields of education. This was followed by presentation of scholarship Cheques to the selected students by the guests of Honour and felicitation of guests by KSS Faridabad and SFCT Jammu. Dr. Neeru Kharu presented the vote of thanks followed by rendering of National Anthem by the participants.

The programme was coordinated by Sh. Puran Patwari- General Secretary and anchored by Sh. Subhash Premi Treasures- KSS Faridabad.

KSS has been celebrating the holy Navratras regularly with great enthusiasm and devotion since its inception. This year too, the festivities took off in grand style with the celebration of NAVREH (the Kashmiri New Year Day) at Hari Parvat, Anangpur, Faridabad on 18.03.2018 jointly with its Sister Concern, the Hari Parvat Mata Mandir Prabandhak Committee. A Jhanki of Mother Goddess was taken through the streets of Anangpur Village in the morning. The pristine temple complex atop a hillock in the lap of Nature wore a mesmerizing "Mela" look where devotees from all over the NCR

region participated in the traditional Hawan, enjoyed the sacred Prasad and witnessed a grand Cultural program. The organizers had done elaborate arrangements to keep the participantsyoung and old alike, engrossed in various activities, which included Camel rides, Painting competition, Health check-up Camps (both Allopathic and Ayurvedic), stalls by BSF, Provision of Taher and Kehwa throughout the day, Tambola - using the Sharda script (the original script of Kashmiri language). Exhibition showcasing Kashmiri heritage and culture, "Selfie" sessions in traditional Kashmiri costumes, and a magnificent Magic Show that kept the audience spell bound. This Magic show was followed by a social message by the wellknown "Traffic Tau" in his colourful attire and style. The main Cultural program, coordinated and conducted by Mrs. Sushma Kalla and Subhash Premi, began with dance and singing performances by budding community artistes like Kohsheen Kaul, Ritika Raina, etc., which were highly appreciated by the audience. These Future Stars of the community were presented Mementoes by the Organizing Committee and Cash-Prizes by Sh. Kiran Kalla- a community stalwart. This was followed by a Dancedrama sequence "Prabhat ho aao" enacted by Smt. Sushma Bhat and Amit Kaul. A skit, highlighting the need for care of elderly family members in the backdrop of crumbling institution of joint family, drew much applause from the onlookers. This skit was presented by Smt. Sushma Bhat, Smt. Veena Raina and Ravi Tickoo. Some wellknown community artistes, including Pulkit Premi, Dileep Langoo, Sushma Kalla, Rohit Dass and Sanjeev Raina (Gautam) regaled the devotees of Mata with lilting Bhajans. In between, an audiotrack of a song penned by Sh. Bal Krishan Sanyasi

for a documentary film on legendary Community Leader and visionary Late Padmashree J. N. Kaul (Papaji) produced by Sh. Virender Rawal was (Papaji) production leaders of the biradari, in the august presence of Mrs. Indira Kaul (popularly referred to as mummy ji). Some senior community leaders like Padmashree Dr. Sudhir Sopori, Dr. S.K. Handoo, Sh. M.K. Pajan and Sh. Ravinder Pandita (Save Sharda Foundation) addressed the biradari members, delving into the various aspects of concern for the community. KSS Faridabad and Sharika Sewaks - a Voluntary Organization of community youth, jointly presented a cheque of Rupees One Lakh to KMECT, in fulfilment of a promise made at the time of organizing Samoohik Mekhal of Kashmiri boys in February, 2018.

This magnificient event was the outcome of painstaking and energy -sapping labour of love put in by a team of volunteers comprising of S/Sh. Kashi Akhoon, Kuldeep Kachroo, Prabhu Razdan, Digamber Raina, Ajay Pandita, Puran Patwari, Manoj Bhat (and many more) under the dynamic leadership of Sh. M.K. Bhan (Convener, Hari Parvat Mata Mandir Prabandhak Committee).

The 8-day long Celebrations culminated on Ram Navmi Day, the 25th March 2018 with Community Hawan and Bhajan-Sandhya at Sharika Bhawan Complex of KSS. The program started in the morning at 7 o'clock with Kalash Pooja offered by senior members of the Samaj. With Purnahuti at 6.00 p.m. Devotees from all over NCR thronged Sharika Bhawan throughout the day to invoke the blessings of the Divine mother. Sh. Vipul Goel, the Hon'ble Minister for Industries, Commerce and Environment, Govt. of Haryana, paid an impromptu visit to the Temple complex on this occasion and appreciated the efforts of KSS and KP biradari to





preserve the rich Cultural heritage and pass it on to posterity, inspite of being uprooted and dislocated from their birthplace for no fault of their own. As a gesture of goodwill and support to our community, he announced a gift of rupees five Lakh to KSS for the Air-conditioning of the J. N. Kaul Memorial Auditorium of the Samaj. At this juncture, the stage was set for a memorable session of Bhajanrecitation by community artistes like Sushma Kalla, Pulkit Premi, Rohit Dass, Dileep Langoo and Sanjeev Raina (Gautam), which kept the audience spell-bound. KSS felicitated these artistes, along with the program-anchor Sh. Subhash Premi for their constant striving for promotion of Kashmiri Culture and motivating the GenNext to understand, appreciate and adopt their Cultural roots. Devotees were served Naveed consisting of Kashmiri delicacies after the Cultural program.

- Report by Subhash Premi

# Millennium India Education Foundation (MIEF)

Millennium India Education Foundation (MIEF) is a Delhi based registered trust since 2003, has been working on a very prestigious program "Revival of Sharda Script" in the country in collaboration with SCSS JNU Mumbai University and Jammu University since 2013. We have signed MOUs with JNU, Mumbai and Jammu Universities for the program of promoting Shardha Script.

#### The key objective of this program is:

- 1. To revive the use of this script by building capacity in the country.
- 2. To transliterate first in devnagari and then translate the large no of manuscripts that have been written in this script on various subjects ranging from religion to literature to Science & Technology etc. and which are virtually gathering dust in the various libraries in the country and other parts of the world.
- 3. To develop computer friendly font. (Sharda Unicode is already available but it is not in use as of now.)
- 4. To develop Sharda Script learning material.

  MIEF has developed teaching material Sharda

  Primer book and which is used as teaching

  material in the workshops.

  MIEF has trained more than 300 Sanskrit

scholars & researchers and general public (who are interested in art and culture related activities) in the 7 workshops held so far at New Delhi, Mumbai and Jammu. In addition to this, 2 what's app groups(one each in Mumbai and Delhi) have been formed by these trained scholars and who are practicing by writing in this script. Our next workshop is on 19th-23rd January 2017 in Jawaharlal Nehru Univ. New Delhi.

MIEF's Sharda dossier and annual report 2015-16 is attached herewith for your kind attention. Your goodself is also invited to visit our website www.mief.in to know more about our work on this program.

You shall be aware that sharda script developed during 8th Century AD was extensively used for writing Sanskrit language and Tapri, Gurmukhi have originated from this script only. Today it is almost extinct now except that being used as text by Kashmiri Pandit community in their religious books, scriptures, horoscopes, etc. Today sharda script is not taught anywhere in the country as a subject and due to our efforts have now been included in JNU as Optional course. The people who have knowledge about this script are fast aging and leaving this materialistic world.

MIEF is increasing its outreach of capacity building workshops to other cities in the country during the current year.

We request for support from all organization to help us reach out.

Report By Dr. Uday Kakroo

### Shuhul Taaph Socio-cultural Magazine Launched at Jammu

The much awaited Shuhul Taaph, a quarterly sociocultural magazine was released on 27th Feb 2018 in
an impressive function at Press Club Jammu. It is an
official magazine of Kashmir Education Cultural and
Science Society (KECSS) New Delhi. KECSS is a
registered society since 1968. It is serving and
enriching the cultural heritage of the KP community
by organizing seminars, cultural programmes, art
exhibitions for promotion of Kashmiri language,
literature and art. For cohesion and rich cultural
integration it also organizes discourses,
discussions, art performances, mushairas,
publication of books and newsletters over the years.
The new team of KECSS led by



Dr. Rajinder Tikoo as president has decided to replace the earlier annual souvenir by publishing Shuhul Taaph as a regular magazine. Sh.M. K. Kaw is the chairman of the editorial board and Sh. Arvind Shah is the Editor-in-chief of the magazine. The magazine release function in the jam packed Press

Club was presided over by Dr. Aziz Hajini (Secretary JKAACL) while Prof.H. L. Misri was the chief guest.

Arvind Shah, Editor-in-chief of the magazine gave a brief introduction of the magazine and the activities of K E C S S . H e highlighted the contribution of S h . M . K . K a w ,

B.B.Dhar, Arun Shalia and many other people in the growth of KECSS. He said that the magazine will try to integrate all the good work done by different organizations and will not limit its expression to the work done by KECSS only. He further said that the magazine will give space to all sections of people working for the promotion of language, literature, art and culture. So Shuhul Taaph will serve as a common magazine for all such people and organizations. Prof. H.L. Misri in his address praised the quality and content of the magazine. He said that such magazines play a very important role in the society by educating the new generations about language, literature, rituals, heritage, art and culture.

Dr. Aziz Hajini lauded the efforts of Kashmiri Pandits who despite many hardships have played active role in preserving Kashmiri language, literature and culture. He appreciated the magazine and emphasized the essence of language, literature, art and culture in human community of any civilization.

The other persons who spoke on the occasion include Prof. P. N. Trisal (Eminent educationist) and Jenab Farooq Nazki (Famous Poet/Writer & Broadcaster). They laid stress on continuing the efforts in the direction of

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Shuhul Taaph -socio cultur

magazine hits stands

preserving language, literature and culture. The other prominent personalities who participated in the function include Ramesh Hangloo, Prof. Virender Rawal, Nirmal Vinod, B.B.Bhat, P.N.Shad, Santosh Shah Nadaan, Rohit Bhat, Behari Kak, Dr.R.L.Bhat, M.K.Bangroo, Anil Bhat, Mahraj Krishan Mahraj, Hasrat Gadda, T.K.Jigyasu, Kuldeep Saproo, Veer Ji Dullo, Adarsh Ajit, Er.Vinod Kumar, Paviter Handoo, Shoki Lidoo, Dazy Bazaz, Basanti Koul and others. The programme was conducted by well known broadcaster Sh. B.N. Betab.

A large number of media persons covered the function.

The vote of thanks was presented by Aryan Ramesh.



#### Play 'Rovmut Bhatta' staged by Vomedh Rangmanch at Jammu

As a part of the Annual Drama Festival by [8KAcademy of Art Culture and Languages ([KAACL.) Vomedh Rangmanch staged play 'Rovmut Bhatt (Lost Pandit) at Abhinav Theater Jammu. The jam packed audience was left spellbound by the script, direction and the performance of the artists. The play has been written by Rakesh Roshan Bhat and directed by Rohit Bhat.

An emotional play rewinding back to the horrible memories of 90s when forced exodus of half a million KPs happened from Kashmir and the world remained silent. 'Roymut Bhatta' is a the journey of Kashmiri Pandits since their forced exile in 1990 after the eruption of militancy in Kashmir valley and the impact it has had on the community due to terrorism and cross cultural chaos leaving them confused about their future.

The story revolves around Tathya, an old KP man who remains in coma for almost three decades, whose elder son was killed by terrorists in Kashmir due to which he went into coma and how his second son Raju shifts to Jammu along with Tathya's foster son Jorra. One day Tathya suddenly comes out of the coma and the drama unfolds as he begins asking uncomfortable and bitter questions which nobody could answer. He asks why the community has not been able to get justice all these years. He stresses on unity among the community members. As leadership has failed them, he finally takes it upon himself by going for fast unto death. He finally dies during the protest fast alongwith his assistant. But nobody bothers and justice remains pending raising several uncomfortable questions about the

political class, bureaucracy, community leadership and the confusion prevailing within the community.

A very bold subject chosen for the play. Audience liked the funny moments too. The play got a huge response from the jampacked hall. The play touched the hearts of sufferers of forced migration from Kashmir.

The artists who played various roles, include Vinay Pandit, Sunny Mujoo, Punet Bali, King C Bharti, Daizy Bazaz, Rajni Bhati, J.K.Bali, Jatinder Raina, Rahul Pandita, Nikhil Dhar and Ramesh Pandit. Music and singer Tsewang Dorjee.

#### Kashmir Cultural Trust organises Samanbal-4 at Jammu

Kashmir Cultural Trust a registered organisation engaged in promotion of literary and cultural activities in and outside the State of J&K for past more than a decade in collaboration with J&K Academy of Art, Culture and Languages organised 'Samanbal-4', a two days literary and cultural meet in Jammu on 20th and 21st of March 2018.

On the first day of the programme Dr. Roop Krishen Bhat's book on "Communal harmony in



Kashmiri literature" was released inside the K. L. Saigal Hall of the Academy by Justice Sunil Haali, President J&K State Consumer Commission and former High Court judge in presence of Dr. Aziz Hajini Secretary J&K Academy of art Culture and Languages, Prof R.L.Shant eminent scholar and writer, Prof. Rattan Talashi of Kashmir University and a galaxy of scholars and writers. Dr. Aziz Hajini in his inaugural address said that he is happy to see that Kashmiri Pandits who have inherited a rich literary and cultural legacy remain busy in preservation and promotion of literary works in Jammu and outside. Prof R.L. Shant in his key note expressed anguish at the situation he finds Kashmiris living in diaspora. He said day by day we are becoming directionless and moving aimlessly while our young generation awaits our guidance.

Prof. Rattan Talashi presented a detailed paper on Dr. Bhat.s book.

Dr R.K.Bhat, who is the managing trustee of Kashmir Cultural Trust (KCT), spoke about the circumstances and purpose of wring the book. He said while entire world today knows Kashmir as a disturbed and problem area, his book presents a different picture and legacy Kashmir was known for thousands of years and his target readership is non Kashmiris and our youth.

Justice Haali in his presidential address said that the displaced Kashmiris are doing good work in Jammu in the field of Art culture and literature while in Kashmir not much is done. He congratulated Dr. Bhat for writing such a good book with wonderful theme.

The programme was followed by panel discussion coordinated by Sh. B.N. Betab on "challenges in preserving the Kashmiri language and culture amongst youth" in which several scholars like Prof. Rattan Talashi, Prof. Shad Ramzan, Dr. Gauri Shankar Raina and Jenab Aseer Kishtwari participated. A short story presentation, and Poetry recitations were also held in which M.L. Pandita, Vijay sagar, P.N.Shad, R.K.Bhat, I.N.Sagar. Rinku Koul, Shad Ramzan, Bashir Badarwahi, Aseer Kishtwari, Ashok Gauhar, Kundan Paras, R.L. Jowhar, M.L. Masroof and a host of other poets participated. The first days programme ended with musical performances by young artistes of Vomedh Rangmanch led by Sh. Rohit Bhat and Mr. Rishab Dorji. Children were given certificates and gifts by the Kashmir Cultural Trust.

On the second day of the programme KCT and Team Kashur organised a programme in which about 30 Kashmiri children from 5 to 15 years age group along with their parents participated in a children oriented multifaceted activity based workshop at Sanjeevani Sharda Kendra Bohri. The programme comprised of speaking Kashmiri language, rhymes, counting, singing, etc by the children. The children which participated in the function include Naina, Vimarsh, Aakriti, Daksh, Suraj, Anuj, Tanvi, Divika, Shilpa, Nihal, Chahat, Gaurang, Meghna and others.

The parents and their children were given orientation about importance and means of preserving Kashmiri language and culture. Sh. Ajay Bharti MLC, Swami Sudershan Ji of ISKCON, Roop Krishan Bhat, P.N. Shad, Rajinder Agosh, Brij Nath Betab and Aryan Ramesh interacted with children. The other prominent persons who were present in the function include Kundan Paras, , Ravinder Bhat, Prof. R L Talashi, Bharti Koul, Naina Saproo, Kamal Ganjoo, Pran Koul, Er. Vinod Kumar, Shoki Lidoo, Vini Raina, T K Koul (Jigyasoo), Kamal Peshin & Mahraj Krishan Mahraj.

Anil Koul Chingari a young and talented artist made the programme vibrant by his artistic dialect. Dr Ramesh Razdan a community activist was the co host and coordinator of the programme. Later on certificates were issued to the participating children.

#### Er.Vinod Kumar's Book on Lal Ded Released at Jammu

On 12th of March 2018 Centre for Kashmiri Language, Literature and Culture (CKLLC) organized a Book Release of 'Lal Ded - The Backbone of Kashmiri Culture 'at K. L. Sehgal Hall in Abinav Theatre Complex Jammu. The book has been written by young author Er. Vinod Kumar in English. The book is on the life and teachings of Lalleshwari popularly known as Lal Ded in Kashmir. It is a 251 page book in which first 60 pages cover the life history of Lal Ded and the remaining 190 pages cover her popular vaakhs. Lalleshwari popularly known as Lal Ded was a 14th century saint, poetess & philosopher of Kashmir. A great yogini & mystic of Kashmiri Shaivite sect, Lal Ded had the distinction of expressing Shiv Sutras through her 4-liner verses called as Vaakhs. She propagated the real concept of Kashmiri Shaivism that too in local

language. She also preached the message of truth, peace, harmony, tolerance, equality, coexistence & universal brotherhood. She was revered by both Hindus and Muslims.

A mechanical engineer by profession, Er. Vinod Kumar is an emerging writer from J&K who apart from his professional responsibilities, is also devoting his leisure time to literature. He has written the Vaakhs as well as their interpretations in English in a lucid manner so that the younger generation, and even those who do not know Kashmiri language, can read the book and benefit from it. The book was released in an impressive function attended by a galaxy of intellectuals, writers and poets. The function was presided over by Swami Kumar Ji (Founder of Geeta Satsang Ashram Muthi), while Jenab Aziz Hajini (Secretary IKAACL) was the Guest of honour. The other dignitaries which were present on the Dias include lenab Farooq Nazki (Famous Poet/Writer & Broadcaster ), Sh. P. N. Shad (Eminent writer/poet) and Sh. Ramesh Hangloo (Director Radio Sharda). The welcome address was given by Sh. Rohit Pandita and he conducted the proceedings. Soon after the book release a young girl Amisha Pandit studying in class 7th at Kendriya Vidhyalaya Bantalab Jammu read the popular Vaakhs from the book. Rinku Koul gave a brief introduction about the author in chaste Kashmiri. Promila Koul Pandita read the detailed paper on the book. Er. Vinod Kumar in his address laid stress on preserving the roots & heritage of KP civilization. He said that Lal Ded is such a vast subject and the vaakhs have such a deep meaning that a complete book can be written on each vaakh. He described her as basis of Kashmiri language & literature and The Backbone of Kashmiri Culture. In order to eliminate the hate, the teachings of Lalleshwari, other saints & sufi poets will bridge the gaps between different communities of the state. Sh. Ramesh Hangloo in his address appreciated the efforts of the young writer in writing a book on Lal Ded that too in a lucid manner. He said that after Sarwanand Koul Premi, the Breng valley of Kashmir has produced new generation of writers, poets, broadcasters and Er. Vinod Kumar is an example. He appealed to the Govt. authorities to develop Lal Traag (The pond of Lalleshwari) near Pampore as a monumental place.

Sh. P. N.Shad in his address recited a few vaakhs of Lal Ded in his soothing voice. He appealed to the

younger generation to come forward for preserving literature & culture.

Jenab Farooq Nazki said that Lalleshwari is the mother of all Kashmiris irrespective of religion. He stressed on taking forward the messages of Lal Ded & Nund Rishi should be carried forward to the masses particularly to the younger generation. He said that Kashmir is facing the crisis of good teachers because of the absence of Kashmiri Pandits.

Jenab Aziz Hajini lauded the efforts of Vinod Kumar who despite being a mechanical engineer brilliantly translated the vaakhs into English. He suggested that the younger generation can play an effective role in preserving roots & heritage by writing on saints & poets of Kashmir.

Swami Kumar Ji said that we should think beyond the barriers of religion because every religion takes us to the same God. He said that Kashmiri Pandits are incomplete without Kashmir. The other persons who spoke on the occasion include Prof. Trisal (Eminent educationist) and Kuldeep Pandita (Social Activist). The other prominent personalities who participated in the function include Sh. B.N. Betab, Kamal Ganjoo, Kundan Paras, Dr. Ramesh Razdaan, Ayash Aarif, Sheela Handoo, Aryan Ramesh, Shoki Lidoo, Vir Ji Sumbly and others. The vote of thanks was presented by Bharti Koul.

#### International Mother Tongue Day Celebrated at Jammu

International Mother Tongue Day was celebrated with great enthusiasm at Jammu. The main function was celebrated by the displaced community at Navin Public School at Nagrota in which a large number of students participated. The function was organized by Centre for Kashmiri Language, Literature and Culture, a unit of All India Kashmiri



Samaj. Sh. Prem Nath Shad (Veteran poet and writer) was the Chief Guest on the Occasion. A.K. Raina(Vice President AIKS), Prof. A.N. Sadhu, Santosh Shah Nadan, and Sh. M. K. Bangroo also shared the stage. The gathering of students was made aware of the necessity of preserving their identity through the preservation of their mother language and culture.

In his address, Shri Prem Nath Shad highly appreciated the role of social organizations that are carrying various community activities and are maintaining the socio-cultural standards of the community while in displacement. He said that the Kashmiri language in last twenty-eight years is getting serious hiccups and it is responsibility of all to contribute in sustaining this treasure. Mother tongue is the most important attribute of the culture of any community.

In his speech, Shri A K Raina gave a brief account of the activities of Centre for Kashmiri Language, Literature, and Culture. Mr. Raina conveyed that over the past many years the organization played a pivotal role in awakening the lost roots through literature and culture. He said that throughout the world and especially in our country different communities talk with one another in their respective mother-tongue but we feel shy in talking in Kashmiri language. We have to come out from this psyche and feel proud in talking in our own mother tongue.

Santosh Shah Nadan in her address gave various ideas through which Kashmiri language is inculcated in the progeny. She opined that the schools run by the Kashmiri Pandit management should keep a period specially reserved for teaching the Kashmiri language otherwise there is every danger that our own mother tongue will cease to exist in future.

Shri M K Bangoo spoke about preserving the language, traditions and culture alongwith the pace of the time.

Professor A N Sadhu said that it is only through our mother tongue that we can express our feelings and thoughts in best possible way. Earlier, the veteran broadcaster and poet Shri Brij Nath Betab made introductory remarks and gave the detailed idea how to preserve the mother tongue. He said that mothers are more responsible in giving the traditions and inducing the sense of speaking right from the birth of the child.

The programme was coordinated and anchored by Aryan Ramesh, a renowned social activist. He said that in near future we are going to adopt this school for teaching the students how to speak and write Kashmiri, our mother tongue. The children which participated in the function include Khushi Bhat, Urvashi Raina, Deepakshi, Raghay, Jitesh Raina, Anmol Pandit, Aryan Pandit and Ranvir Pandit exhibited multicoloured programme in Kashmiri. Pooja Pandita, a class twelfth student made the audience spellbound and nostalgic by signing a Kashmiri song. Noted playwright and President of Vomedh Rangmach, Shri Rohit Bhat also spoke on the occasion. Nana Ji Pandita Principal of the school, Rajinder Agosh and Adarsh Aiit were also present on the occasion.

#### Seminar on 'Role of Literature in Nationalism 'held at Jammu

Akhil Bhartiya Sahitya Parishad in association with Sangarmall Foundation and Rashtriya Kavi Sangam J&K, organized a seminar at Dogri Sanstha, Karan Nagar, Amphalla, Jammu. The theme of the function was 'Role of literature in nationalism'. The seminar was attended by a galaxy of poets and writers of J&K. It was a unique multilingual literary event. Apart from the discussions on the subject, a mushaira and paper reading session was also held in which a large number of poets and writers participated.

Sh. Arvind Shah, Editor-in-chief of Shuhul Taaph (a recently launched cultural magazine) in his address elaborated the role of literature in nationalism. He said that India is a nation of diverse people with different religions, ideologies and languages. In this multilingual country literature plays a great role in nationalism. A vast number of poets and writers from Kashmir to Kanyakumari contribute to the national feelings through their columns, articles, poems and books. He particularly appreciated the role of literature in exile by the displaced KP poets and writers who have kept the flame of nationalism burning despite facing many hardships in their exiled life.

Prominent persons who presented their poems and paper reading in Kashmiri, Dogri, Hindi and Punjabi include Santosh Shah Nadaan, P. N. Shad, Bimla Aima, Brij Nath Hali, Rajinder Aagosh, J.K. Koul Bezaan, D. K. Zadu, Kundan Paras, Anita Mehta, Suman Bala, Baljit Singh Raina, T. N. Vishwas, Varsha Rajput, Neelam Mahotra, Chaman Pinjoori, Satish

Safeer, Kanhiya Lal and others. Social activists Aryan Ramesh and Er. Vinod Kumar were also present in the function.

### Kashmiri Medical Emergency & Charitable Trust

Sarve Bhavanti Sukhina, Sarve Santu Niramay Sarve Bhadrani Pashantu, Ma Kaschid Dukh Bagh Bawaet

Introduction

Post exodus, Kashmiri Pandit community suffered serious health problems and became the victims of life threatening diseases like cardiac, cancer, Kidney and other medical problems which eventually turned into medical emergencies. Coupled with it were the emergencies that arose day in and day out of the road accidents involving very huge expenditures which were beyond the reach of a common man. The incidence of these emergencies started rising by the day and many lives were lost because the persons involved could not afford the treatment requiring huge amount of money. This prompted some thoughtful persons of the community to come together with the sole purpose of saving the precious lives of those who were not able to shell out huge sums of money on their treatment. This small group deliberated upon the issue and concluded that there was a need to form some kind of a central agency which could handle such emergencies, raise the money, disburse it to the patients and at the same time ensure the proper accountability i.e command, control & transparency in the transactions. It was in this background that Kashmiri Medical Emergency & Charitable Trust (KMECT) was formed which was later registered as an NGO in April 2010 at New Delhi. This is the Trust of the community, by the community and for the community. The money that flows in, is mainly from within the community's philanthropic persons and the money that is expended, is for the treatment of the community's less fortunate persons.

It is a professionally managed Trust comprising the social activists like, S/Shri Sunil Thusu, Jitendar Kaw, Maharaj Pajan, S K Khazanchi, Rajiv Munshi, Sanjay Dhar, Sqn. Ldr. B L Sadhu and reputed doctors like Dr. U Kaul & Dr. Anil Bhan who are on the Board of Trustees with Dr. K L Chowdhury as the Chief Medical Officer of the Trust. We have an Advisory comprising respectable persons like S/Shri M K Kaw, Gautam Kaul, Moti Kaul & Dr Shakti Bhan. Similarly, there is a Panel of Consultant Doctors of repute, from various disciplines existing in the Trust who, in spite of their heavy schedules, lose no time in giving their medical opinions as well as the assessed cost of the treatment involved. Some of the doctors working in the hospitals go out of their way in getting the cost subsidized

#### **Corpus Fund**

Presently, as and when a medical emergency arises, an appeal is put on the internet for funds after the application of the patient duly verified and endorsed by the Doctors Panel is cleared for such action. Understandably, this entails lot of time from the time the appeal is made to the time the funds are received and sent to the patient. In order to eliminate the individual appeals for funds, we have embarked upon an ambitious plan of raising a CORPUS FUND of 5 crore rupees so that:

- we need not go for appeals every time an emergency arises
- the money is delivered from Corpus Fund for treatment without any delay to save the life of the patient.
- undertake other it could enable us to charitable activities for the community, in future.

It may perhaps be interesting to note that KMECT has, over a period of last Eight years, raised a respectable sum of Eight crore rupees and disbursed the same to more than 850 patients of various medical emergencies virtually saving the lives of many. Let me submit that the credit for this bonanza goes primarily to you & you alone, my brethren for continuous financial support which keeps the Trust going. It is also heartening to see more & more people getting involved in this battle of fighting the monster of maladies encompassing the economically weaker segment of our society, to whom we are grateful.

**Working System** 

The procedures adopted right from the time an intimation is received from a patient to the time he is provided the assistance, is amply explained in the Brochure and the Trust Guidelines which can be sent on demand. I have also to say that the donations to KMECT are now exempt from Income Tax under 80G of IT Act 1961. Lately, we have also obtained FCRA Sanction from the Government which will facilitate the NRIs to make direct transfer from foreign banks to our bank.

#### Trend Setter

KMECT has proved to be a trend setter in augmenting funds for the treatment of patients in ways more than one. It started with Yogananda Parmahans Trust, Ahmedabad who make an yearly contribution of Rs 6,00,000/- (Rupees six lakhs only) to the KMECT Corpus Fund. Likewise there are many other Trusts & philanthropic members of the community regularly contributing to the Trust. This is followed by unique gestures of donating marriage shaguns, Gift money, money contributed on birthdays, marriage anniversaries, Punya Tithies, musical nights etc to KMECT causing a cascading effect and infusing a new spirit in rank & file of the community with many more following the suit. Lately, it is worth mentioning that KSS Faridabad became a trail blazer in donating the Abeed of Rs 1,00,000/- (Rupees one lac only) on the occasion of mass Mekhla of our community boys.

Two years back, a land mark decision by KOA US to work in collaboration with KMECT was yet another trend setting event which has had an infectious effect. They were followed by KOA Canada, a few gentlemen from UK and a Group of young men in KP UAE, Sydney, Pune & Bangalore in raising funds for the KMECT. Not lagging behind, Harmukh Cricket Club at Chandigarh & Cricket Club, Gurgaon have been playing Cricket Tournaments over last a few years exclusively for KMECT in which lakhs of rupees have been raised for KMECT. Over a period of time, we have also observed that there are some Star Performers in our community who are not only regular in contributing their mite but also in spreading the message of KMECT with a view to galvanizing the financial support for it. To all these great men, we bow our heads in reverence and pray for their progress & prosperity

In short, I should say that an awakening has set in through the length & breadth of the country and abroad that it is the moral duty of each individual to care for his/her impoverished brother/sister. Secondly & most importantly, KMECT has been accepted as a dependable NGO for handling of the

medical emergency cases. With all the authority at my command, I should say that KMECT is perhaps the first KP NGO of this kind in the country handling the magnitude of medical emergencies of sorts relating to the less fortunate segment of our community in diaspora.

### Contributors Club 1000

To augment the Corpus Fund, we have lately created a Contributors Club with the purpose of enrolling 1000 members requesting each member to contribute an affordable sum of Rs 500/- pm for five years making the total sum as three crores. The idea is to utilize the interest component of this sum to finance the patients with least possible delay & avoid going in for appeals for individual cases. Till now just about 216 members have enrolled & we earnestly request our brethren - young & old to become the members of this Club.

#### Gratitude

The support from philanthropists and kind hearted people whose heart throbs for the underprivileged and the economically weaker segment of the community certainly proves monumental in fulfilling the mission for which the KMECT is formed and the mission is that no sufferer of the community should die for want of medical and financial aid. We are immensely thankful to all the contributors, some of whom opt to remain anonymous, who have been consistently standing by us and supporting the cause.

#### Conclusion

It is a matter of great satisfaction that my brothers, sisters and young men of the community have reposed their faith & trust in the KMECT for its professionally handling of the medical relief vis-àvis the contributions received & disbursed among the patients. This has certainly proved a catalyst in boosting our morale propelling us to work with renewed vigor & help us to move forward. We, on our part, are making it sure that we follow the mantra of Transparency & Accounting which we consider the hallmark of our success. The credit for this goes to each of the well knit team members of KMECT who make concerted efforts to reach out to the poor of the poorest brethren to alleviate their sufferings. Needles to mention that it becomes the bounden duty of my friends across the globe to be a part of this crusade for reaching out to the poor & needy and contribute whatever little they can to build up our Corpus Fund.

- Sqn Ldr B L Sadhu

(The writer is the Chairman of KMECT)

<sub>"Kashmiri</sub> Welfare Society (Regd.), Vaishali, Ghaziabad

"Kashmiri Welfare Society (Regd.), Vaishali, Ghaziabad popularly known as "KWS" has been nerforming various Religious & Social Activities regularly right from its inception. Aim of this Organisation is to foster & preserve the Cultural Legacy of Kashmiri Pandit Community in addition to Community Welfare and organising Religious. Cultural & Social functions from time to time. KWS known as "Siddheshwar Shivaya" comprises "Shiv Mandir", Bhagvaan Gopi NathJi's Ashram and recently constructed Yagya Shala, Hall & 2 Rooms. There are facilities available for Community where functions like Yagya & Mekhala are solemnized comfortably. Reservation of facilities based on "First Come First Serve" basis, subject to availability, remains open throughout the year.

#### Following are some of the functions/ events solemnized recently:

- 1. Hora Ashtami & Maha Shivratri
- Varshik MahaYagya (10 & 11 March, 2018)
- 3. Monthly Homa of Bhagvan Shri Gopi Nath Ji Maharaj (4th March & 1st April, 2018)
- 4. Navreh/Navratra (18 March, 2018)
- 5. ZangTraiy& Ram Navmi (25 March, 2018)

#### Forthcoming Activities:

- 1. Monthly Homa (6th May & 3rd June, 2018)
- 2. Sthapna Divas of KWS (11 June, 2018)
- 3. Nirvan Divas of Bhagvan Gopi NathJi Maharaj (15 June, 2018)
- Nirjala Ekadashi (23 June, 2018)

Best Regards: D.K. GANJOO President KWS

#### SHARDA PEETH...Seat of learning for Hindus: Ravinder Pandita

Sharda Peeth or the Sharda Temple in POK is considered to be the basic seat of learning of Hindus in India and Asia. Before Independence the annual Yatra of Sharda Temple made a regular pilgrimage since years.



Kalhana writes in Raj Tringani that in 11th century AD it was a temple of Sharda Goddess. Historian Belhana writes in Vikrama Chiriter that he has been educated only due to the blessing of Sharda Goddess whose crown was formed with the glittering gold collected from the river Madhumati. Al Bruni who had visited India and 1036 AD writes in his book "India" that there is a great image of Sharda and devotees assemble here for the pilgrim. Abu-Ul-Fazal in Aain-e-Akbari writes that on the bank of Madhumati in Drava area of Muzafarabad there is a stone temple of Sharda Devi. Every month on the Shukal Pakash the image of the Sharda starts showing miracle. The temple is respected by large population. Therefore it appears that upto 16th centaury AD this temple was having great religious importance.

Juna Raj the writer of Raj Tringani Juna Raj written during the rule of Sultan Zain-Ul-Ab Din of Kashmir (1420-1472 AD) records in his book that Sultan Zain-ul-Ab Din was undertaking religious pilgrim to Hindu Shrine

And participating in Hindu rituals. Juna Raj also recorded that Sultan had visited Sharda temple in 1422 AD along with the Yatris. After taking bath in Madhumati stream he entered the temple but he felt annoyed on the wickedness of the priest devotees and lost faith in the Goddess Sharda. The Goddess Sharda did not manifested herself. Sultan also slept in the temple during the night hours. But he could not see the miracles of the Goddess.

CE Bats writes that during his visit of Sharda Devi in 1772 AD there was Lingum and not image of Goddess Sharda. Maharaja Gulab Singh had got the temple renovated during 1846-1856 AD. He had also appointed a Brahmin priest to look after this

historic temple, constructed a fort near the temple and posted 60 constables for the protection of Sharda Shrine and the area. Therefore, the devotees started visiting the Shrine regularly ancient Yatra was revived . The devotees start their Yatra on 4th Bhadun and on 8th Bhadun they were taking dip in the Sharda Kund in the Madhumati stream and have the Darshana of the temple. This Yatra remained in vogue during Dogra period upto 1947 when Kashmir was divided into two parts this important shrine had gone under the occupation of Pakistan. For the last 62 years the Shrine remains unattended and is in ruins. But now there is a great demand from the minority population of Jammu and Kashmir state for the restoration of Sharda temple and start of the Yatra. This will be another CBM between the two parts of the Kashmir.

APMCC (All Parties Migrants Co-ordination Committee), a frontline organization of Kashmiri Hindus has been well acclaimed for reclamation of Temples and shrines across the valley numbering about 600, besides reviving pilgrimages/yatras to Gangbal, Dineshwar, Kaunsar Nag etc. In the trouble torn valley. In its 6 points charter the first 2 demands are Reopening of Sharda Pilgrimage and Setting up of Sharda University in J&K State. APMCC

organized a seminar on 8th Jan 2016 at Press Club of India, New Delhi and held deliberations with conferencing. Other Rukhsana Khan on video participants spoke on Sharda Re-opening were Retd Lt General. Ata Hasnain, Journalist Awadhest Kumar, Utpal Koul Historian, Vinod Pandit Chairman APMCC and the seminar was anchored and moderated by Ravinder Pandita. Some protests for re-opening at Jantar Mantar were also held later. In this regard Ravinder Pandita also met Central Cabinet Ministers Dr Jitender Singh, Gen V K Singh, MOS Home Haribai Parthabai, Vijay Sampla Mos, Avinash Rai Khanna BJP General Secy, Anant Kumar Hegde MoS, former external affairs minister Salman Khurshid, AjiDoval NSA and requested their intervention for Re-opening of Sharda and allow a pilgrimage on the lines of Nankana Sahib, where Sikhs are allowed to take a jatha every year in Lahore. Several seminars, protests in this regard were held in New Delhi and other places to highlight this demand.

It was the efforts of Ravinder Pandita Head APMCC Delhi and Save Shard Committee Kashmir with Civil Society of Neelam Valley and Sharda residents that recently flowers were offered on 2nd November 2016, there at the revered shrine with the help of locals since 1947.

## OK: The Improbable Story of America's Greatest Word by Allan Metcalf; New York: Oxford University Press, 2011; Pp 210; price; HB - Tej N Dhar

Metcalf's book traces the origin and development of the word OK from its humble beginnings to its hugely popular and well established presence in virtually all the major languages of the world: German, Dutch, Swedish, Italian, Spanish, Polish, Korean, Japanese, Hebrew, and several others. The reasons for its spread are quite interesting: it has a striking look, and O and K are basic sounds in most languages.

OK was born on March 23, 1839 in Boston on the page of Boston Morning Post, almost like a joke, but rose steadily to become a business tool, a staple of everyday conversation, and an embodiment of a typically American attitude towards life. It is believed that it could have disappeared soon after its birth, but was saved because it figured in a big way in the ensuing presidential election of America, and was also used in telegraph.

By 1871, ok had established itself as a mark of approval and was widely used in all kinds of documents. Its use in telegraph and cables confirmed its usefulness; it also found its way into ballots and products. Its popularity increased because of the growth of OK Clubs in America.

The writing fraternity of America took to it quite late. Even when it had established itself in the domain of public discourse, writers avoided it. It is said that Thoreau and Louisa Alcott used it once in their writings, but dropped it in the final revision. Once it was accepted by the writers of the West, and people like Ring Lardner and Sinclair Lewis, it found its way into the writings of others, including those of Arthur Miller, John Steinbeck, Ezra Pound, Ernest Hemingway, and Toni Morrison.

The most interesting aspect of OK is that it can be used as noun, verb, adjective, adverb, and interjection. Its spellings also vary: ok, OK, O.K, okay, okeh or okey. As a positive word it affirms, but does not evaluate. Because of this, it has no comparative or superlative forms. It symbolizes a kind of philosophy that goes with the American spirit, "of pragmatism, efficiency, and getting things done." Since it is not used on formal occasions, it also embodies a democratic spirit, of tolerance and acceptance.

Metcalf has written a well researched book that is reader friendly and truly fascinating. It deserves to be read by one and all. "A Well Researched Book on the Origin of OK," Organiser, LXII, 48 (June 5, 2011); 12.



# **Shiva Sutras**

Vasu Gupta

#### Second Sutra

Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage
- (Swami Laxmanjoo Maharaj)

Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage. Not knowing your own undifferentiate self is also bondage. So knowing individual consciousness as one's own nature and not knowing universal consciouness as one's own nature are both bondages, Swami ji Maharaj as per Kashmir Shaivism, there is nothing that exists or that doesn't exist, is so far separated from the conscious self. "Mala"-impurity also doesn't exist. How can impurity come between you and the conscious self creating obstacles and bondage. It cannot. The impurity is nothing but ignorance. The ignorance is bondage. This very ignorance is the cause of births and deaths.

Thus the sign of bondages is the feeling that you are incomplete, that you are not full. It is shrunken knowledge, because it is knowledge of differentiated world and it is ignorance, because it is ignorance of undifferentiated state. So both shrunken knowledge and ignorance, are bondages.

This is the crux of the second sutra of Shivsutra.

इसी भाव की छाया कश्मीरी कवयित्री "ललदद्" ने इस वाख में अंकित की है

शून्युक मॉदान कोडुम पानस।
म्य लिल रुजुम न ब्वद न होश।
व्यज्य सपनिस पॉनी पानस।
अद किम हिलि फोल्य लिल पम्पोश।।

शून्य के असीम क्षेत्र को स्वात्यपामर्श से लांघना था पर लल को इस की सुध—बुध नहीं रही। जब इस स्वात्म तत्व के रहस्य को भांप बैठी तो लल को कैसे कीचड़ से कमल खिल उठा।

अर्थात् जब अज्ञान का मल मिट गया तब चित् चमत्कार के असाधारण प्रकाश से हृदय कमल खिल उठा। इसी भाव को एक और वाख में सुन्दर ढंग से स्पष्ट किया कवियत्री ने –

बुथि क्याह जान छुख, वोंद छुय कॅन्यी। असलच कथ जांह सनी नो। परान लेखान वुठ त अंगुजि गज़ी। अन्दरिम दुय ज़ाँह चज़ी नो।।

अर्थात् वास्तविकता के ज्ञान पर मन करूणा से रिक्त रहा। दूर रहकर सांसारिक वैभव में उलझ गया। कठोर परिश्रम करके विद्वत्ता प्राप्त की पर आन्तरिक कालिख पर कोई प्रभाव नहीं पड़ा।।

आचार्य वशुगुप्त के "अज्ञानबन्धा" इस शिवपुत्र का यह मार्मिक रहस्य है।



# SHAKT

## THE UNIVERSAL ENERGY

he Hindus believe in one Absolute Truth: The Devine The Brahama. The manifestations appear in many forms that we refer to Autars. The Autars are time related, and different Autars have appeared in different time phases, so the hindus do not believe in more than one God. Like many other philosophies, our sages have also established that there is only one God, who is formless 'Niraakara' and attribute-less 'Nirguna'. He is, however, worshipped varyingly as with form 'Saakara' and without form 'Niraakara', with attributes 'Saguna' or without attributes 'Nirguna' and given an assumed form according to the liking of the devotee and the seeker. We also recognize that He is omnipotent, omnipresent and omniscient and he is possessed with powers to know, to act and to desire, 'Inana, kriya and ichha shakti. It is this energy or power of the Divine, which is dynamic and ever vibrant and, therefore, propitiated by the devotees as Shakti. Kalidasa has described the inseparability of Shiva and Shakti in a beautiful way thus: 'Vakharthau iva samprikhtau Parvati Parameshwarau Shiva and Parvati are merged with each other and inseparable like a word and its meaning."

Energy holds great Veneration - Shakti holds great veneration. Energy Shakti is scientifically accepted, and spiritually worshiped. The science explains that matter without energy cannot exist. Energy in spiritual parlance is Shakti. Every static element becomes dormant without dynamic element getting activated. This dynamic element is



Shakti. It is through this energy or power aspect of the Divine that creation, sustenance and annihilation of the universe takes place. Some people refer to it as positive and negative. Chinese have known it as Yan and yung. The philosophers call it Purusha and Prakriti. The Upanishad has termed it as Pranand Rayi. This is in fact the Para Shakti of the Divine, inseparable from Him about which Shri Krishna says, Jeeva bhutam maya Baho yayedam dharavate jagat—through which I hold the entire creation on this earth, both animate and inanimate.

The Bhaktas, who worship the Divine as goddess, treat this energy as mother, who gives birth, who sustains us, protects us and brings us up with care, love and kindness. She is Shri Devi, giver of wealth, Bhu Devi, the sustainer, MahaKali, controller of time and mortality, Saraswati, giver of knowledge, awareness and wisdom and Jwala, the ever active fire in us that keeps us going and moving in search of truth. Kashmiris, it is said, have been traditionally Shaktas. There is a story about



Shankaracharya having come to Kashmir, who wanted to discuss with a local sage and convince him that Shiva was the ultimate non-dualist entity. When he approached the sage he was received well

'SHUR CHHUS MAEJ BHAWANYA TSEY ROES KHOTSAN, SAET SAET AASTAMI ROZANAEY — O MOTHER, I AM YOUR CHILD AND AM SCARED IN YOUR ABSENCE. PLEASE BE WITH ME ALL THE TIME.' THIS EXPRESSES THE DEVOTION CONCEPT IN VERY CLEAR TERMS.

and given a proper seat to be comfortable. While they were having a casual talk before the proper discussion, 'Shastrarth', a milkmaid passed by. The sage asked Shankara to fetch some milk from her, as he was much younger to the sage. Shankara, accordingly took a glass and asked her for milk. The milkmaid requested him to help her put the vessel containing milk down from her head. Shankara tried but could not move the vessel from her head even after putting in all his power. She taunted him by saying, 'It seems you have no Shakti'. This had double meaning, one that he had no strength and two that he did not believe in Shakti, the energy aspect of the Divine. Shankara got the answer and the message. The milkmaid vanished. He went in and bowed before the sage and left without the courage to enter into any discussion.

Bhakti Marg or the path of devotion is threefold. Vaishnavaites worship Vishnu in his various incarnations, particularly those of Rama and Krishna. Shaivaites propitiate Shiva and the Shaktas worship Shakti in various forms; Saraswati, the goddess of knowledge and the consort of Brahma, Laxmi, the goddess of wealth and consort of Vishnu, Maha Kali, the goddess of eternal time and annihilation, Jwala, the goddess of fire and vigour and so on and so forth. In the words of Sri Ramakrishna Paramhansa, goddess is to be looked upon as a mother and we have to approach her as her children, not in any other form that Vamachara would suggest. There is a Leela in our language, Kashmiri which runs thus, 'Shur chhus maej bhawanya tsey roes khotsan, saet saet aastami rozanaey - 0 Mother, I am your child and am scared in your absence. Please be with me all the time.' This expresses the devotion concept in very clear terms.

We in Kashmir worship all these forms of the mother goddess but in addition we also propitiate her in the form of Sharika, the mynah. Her abode is at Hari Parbat in Srinagar and on Aashada Shukla Navami, the day dedicated to her, we perform our traditional puja, organize nightlong Bhajan and



Keertan and pray for peace, prosperity and well being of the entire mankind, 'Sarve bhavantu sukhinah'. There is a mythological legend about this form of the goddess. Once in the hoary past Kashmir was a vast span of water called 'Satisar'. With the efforts of the sage Kashyapa the water was drained off and saints and sages were settled at that place for their penance. The atmosphere became pious but a demon born of the water known, therefore, as 'Jalodbhava' was a source of trouble to these sages who were engaged in spiritual exercises. They approached Kashyapa, the sage of this pious land, who in turn prayed to Goddess to come to their rescue. Goddess adopted the form of a mynah, brought a pebble in its beak and placed it at the mouth of the cave where the demon was hiding. The pebble expanded to become a hill and the demon was killed inside the cave. The hill stands to date and is known as 'Hari Parvat' because Haer in Kashmiri means a mynah. In Sanskrit it is called Sarika and so the goddess came to be propitiated by the name Sharika Bhagavati. She became the presiding deity of Kashmir and has been worshipped as such since time immemorial.

Incidentally Kashmir, known varyingly as Kashparera, Kashmar, Kashir etc is so named because of two reasons. First it is named after sage Kashyapa, who got the water of Satisar drained and established the place and the name is construed to mean 'Kashyapa's place'. Secondly, the word is made of three sub-words, 'Ka' meaning water, 'ashma' meaning rock stones and 'eer' meaning to drain off. Since water was drained off through the mountain rocks so the name given to the place was Kashmir. Chinese travelers have called it Kasparera and the Muslim travelers as Kashmar.

The Hari Parbat has got a huge stone wall all

around it with a few big gates, reportedly got constructed during the reign of Akbar. Inside there used to be a vast span of almond trees and during the almond blossom in March/April every year people used to enjoy their picnic under these trees. On the hill there is a fort. Inside the fort there is the temple of Sharika. A little below the fort wall on the side of the hill is the main place of worship with Shree Chakra, the tantric representation of the goddess, with 'Sindoor' smeared all over the hill. It is here that on 'Ashada shukla navami' devotees throng to pray, worship and chant hymns in the praise of their beloved deity. At the foothill is the 'Devi aangan', the area where the devotees and pilgrims sit for hours on end, chanting the name of the goddess and offering prayers. Incidentally it was here that the saint from Delhi, Amrit Vagbhavaacharya had the glimpse of the goddess and Shri Madhav Dhar got a boon from her that she would be born as his daughter and Alakheshwari Roop Bhawani was born as 'Shari kaansha-roopa'. It was here that Peer Pandit Padshah was told that Krishna Kar had been sent by her to his place to give him 'deeksha' or spiritual guidance. It was here that Bhagavaan Gopinathji showed the goddess to his friend in the form of a small girl. So be it.

The month of Aashada of the lunar calendar is very auspicious. On Saptami we decorate our houses with colourful designs 'Hara Mandul' and make preparations to receive the goddess. On Ashtami we go for pilgrimage to Tulamula and worship Rajna Bhagavati. On Navami we worship Shri Sharika Bhagavati at Hari Parvat. Then on Chaturdashi we go on pilgrimage to Khrew in south Kashmir and worship Jwala Bhagavati. The last named represents one of the five important elements, viz the fire. As is well known fire god is one of the most propitiated and described gods in the Vedas. In fact the Rg Veda begins with a hymn to Agni, 'Agnimeele purohitam, ratna datamam - we propitiate fire god who has been our beneficiary even earlier and is the giver of jewels.' Therefore when we propitiate goddess Jwala, we expect that the fire of devotion and spirituality will get kindled in our mind and we shall be enthused to tread on the path that leads to the ultimate truth.

Let us pray to Shakti to keep us enriched with Positivity.

# Understanding Kashmir Shaivism

oday what we know as Kashmir Shaivism is actually known as Trika philosophy. This philosophy, which has been in existence since the inception of the universe, was revived around 8th century onwards with a new focus from Advaita noint of view. At that time it was felt that over the years this philosophy of Shaivism had been practiced as Dvaita (duality) and Dvaita-Advaita (duality-cum-non duality) rather than Advaita philosophy in its proper sense. An analysis shows that around that time there seems to have occurred a religious upheaval in Kashmir because of the cross currents of various schools of thought. As a result, this school of thought also re-viewed all the concepts, principles and practices, from Advaita point of view, which were either accepted or rejected. This revival reached its zenith in 11th century. Those who contributed to its revival include Acharya Vasugupta, Batta Kallata, Siddha Somananda, Acharya Utpaladevacharya, Acharya Abhinavagupta, Kshemaraja and many others. However, from 13th century onwards the philosophy went into oblivion because of the changes that took place in the Valley. It was only in the beginning of 19th century AD that a movement of the revival of the philosophy started again. The revival of the philosophy was started by Swami Mana Kak and his chief disciple Swami Ram and carried forward by Swami Ram's disciples and other worthy followers. Those who got attracted to this school of thought included Swami Mana Kak, Swami Ram and his disciples Swami Mahtab Kak, Swami Govind Kaul Jalali and Swami Vidyadhar. These Shaiva Masters contributed a lot in propagating the philosophy among devotees. In the next phase the study of the Shaiva literature and propagation of the philosophy got a push through

the initiatives taken by Swami Lakshman Joo, disciple of Swami Mahtab Kak and grand disciple of Swami Ram. He rose to the occasion, attracted disciples and followers from all over the world and spread the philosophy far and wide. Four other developments, which are also responsible for the revival of this philosophy, need a mention here. First is the collection of ancient Sanskrit manuscripts and texts from various sources, ordered by Maharaja Ranbir Singh, and their preservation at Raghunath Temple Library, Jammu. Second is the effort of the European Indologists in unearthing the rich cultural heritage of Kashmir. Third is the establishment of J&K Research Department by Maharaja Pratap Singh. And, fourth is the effort put in by erudite Kashmiri Pandit Sanskrit scholars to compile, collate, edit and publish some of the Shaiva manuscripts and texts under Kashmir Series of Texts and Studies (KSTS). It is important to mention here that from 20th century onwards the philosophy became popular as Kashmir Shaivism. This is because in 1911 AD, Shri JC Chatterji, the first Director of J&K Research Department, published under KSTS a book on Trika philosophy titled Kashmir Shaivism. Thereafter, many other writers used the nomenclature freely with the result that Trika philosophy popularly came to be known as Kashmir Shaivism.

As a result of the review, study of the then existing philosophies and also based on their spiritual experiences, the Masters of Trika philosophy gave us the following principles or doctrines:

1) There is only one Reality or universal truth and that truth is Paramashiva or Lord Shiva. It represents Cit (pure Consciousness or Universal Consciousness). Lord Shiva enjoys many Shaktis (powers), five of which are paramount. These Shaktis are Cit Shakti(Consciousness), Ananda Shakti(Bliss), Iccha Shakti(Will), Jnana Shakti(Knowledge) and Kriya Shakti(Act). He is everywhere, in everything and beyond everything. There is nothing which is beyond Him. He is the creator, the sustainer, the destroyer, and is also the one who can conceal His identity or shower His grace. These represent His five dominant Kriyas (Acts), namely, Srishti (creation), Sthiti (preservation), Samhara (dissolution), Tirodhana (concealing) and Anugraha (revealing). These Kriyas are acts of His divine play or play of His Svatantrya.

2) Paramashiva or Lord Shiva is Absolute, eternal and infinite. He is Sampurna (complete in Himself). He creates this universe out of his own will or energy called the Svatantrya Shakti. Though He has no need to create this universe, yet, He does so for His own pleasure. He enjoys this creation, an act known as His divine play.

He creates this Srishti or process of evolution, an extension of Shiva, through 36 Tattvas with Purusha and Prakriti as two important elements. Srishti is thus the Pratibimba (reflection) of Paramashiva.

- 3) Jiva (also called Purusha orAnu) is Shiva. Shaivites call this state 'the state of Unity'. This comes from the dictum Shivo'ham (I am Shiva), according to which there is no difference between a Jiva (an individual) and Shiva. A Jiva is born with divine nature but subsequently changes take place. Maya engulfs this individual and takes him or her away from Shiva nature. So long as one is entangled in Maya, one remains devoid of Shiva nature. This is attributed to attainment of Malas (impurities). In Kashmir Shaivism, Mala is a spiritual impurity and means Ajnana (ignorance). It is the ignorance of not knowing 'who I am?' But then when one understands the basis of this ignorance and makes an earnest and sustained effort to regain Shiva nature, a transformation takes place. Impurities dissolve, Paramashiva reveals Himself and blesses the individual. This is called Pratyabhijna or attaining of Self-recognition (i.e. knowing 'who I am?').
- 4) To regain Shiva nature, a Sadhaka (aspirant) is advised to follow Upayas (practices) to attain

Self-recognition. Trika philosophy believes in affirmation of life rather than in its negation. It advocates pursuing the path of Self-recognition as a simple Grahasthi with both Bukti (enjoyment) and Mukti (liberation) and not in the suppression of emotions and instincts. So one can attain Selfrecognition while pursuing the life of a Grahasthi and performing duty of a Grahastha with devotion It is possible to do so because this philosophy does not have any requirement of symbols, marks, dress or colour code or any requirement of publicity or pomp and show. It highlights the need of showing devotion to Paramashiva without resorting to any symbolism. This is the reason why we do not notice a difference between a normal Grahasthi and a Grahasthi in the pursuit of Self-recognition. Also. Self-recognition can be attained by any Sadhaka (aspirant), irrespective of caste, creed, religion, faith and gender.

5) According to me the process of Selfrecognition requires purification of mind involving three pre-requisites. First is to start the journey with a process of un-learning. This is necessary to achieve purification of mind, because a mind with accumulated impressions and thoughts is a hindrance in Self-recognition. Next is to use Upavas (practices) with awareness of Shivo'ham. Finally, as part of Upayas, use Yamas and Niyamas to help the process of purification. This works as a closed loop. Here, it is important to make a mention of the practices of Yamas and Niyamas to be followed by a Sadhaka. There are five Yamas, namely, Ahimsa (non-violence), Satya (truthfulness), Asteya (nonstealing), Aparigraha (non-possession) and Brahmacharya (celibacy). There are also five Niyamas, namely, Shaucha (cleanliness), Santosha (contentment), Tapah (to suffer for others), Svadhyaya (self study) and Ishvara Pranidhana (self surrender to God). An insight into these practices, called ten ethical practices, suggests that one has no choice but to follow these practices religiously and holistically. This is because of the emphasis on the word 'ethical', which means 'morally correct'. These ten practices are to be followed in a way that no violation takes place any time in life. Initially, for a Sadhaka the practices seem to be difficult but then when one understands the ethical importance of the practices of Yama and Niyama and follows these practices in right earnest, the inevitable happens.

## Art: A Profession - A Hobby

Painting by : Dr. Radhika Raina



This is Dr. Radhika Raina a dentist by profession and an artist by choice. Initially it was a hobby or just an art class exposure where our teachers used to limit our creativity within the syllabus but as time grew this hobby became a choice, a choice where there were no set limits. So that is when this earthen pot painting came as an idea. Where different earthen pots, plates took the shape of a canvas and I started painting my imagination on them.







## Art: A Profession - A Hobby

Painting by : Kunal Kaul



The physical impediment does not stop the young man to be Creative. Kunal Kaul is a pencil artist & 3D designer by profession.







## **Budding Artist**

Painting by : Eshita Razdan



Eshita Razdan Age 14 years residing in Dwarika









# **Budding Artist**

Painting by : Nishka Kaul



Nishka Kaul of Class VI-C has her interests in drawing & colouring, art & crafts, reading and outdoor games.





# BANA LINGAM (PART II)

Ganga Gita ca Gayatrı Govindeti catushtayam | Catur-gakara-samvukte punar-janma Navidyate ||

That which starts with the syllable "ga" means emerging forth and being constantly present. As the verse goes, Ganga, Gita, Gayatri and Govinda are constants. In fact the very meaning of Linga in the Agama context signifies "ling" which means to destroy and "ga" which is to emerge. Bana Lingas emerge as natural Swayambhuva Shiva Lingas. These are found only in the Narmada river bed at Onkar Mandhata and are very sacred stones as they contain the very form and energy of Lord Shiva similar to Jyothir Lingas. Bana Lingam is an iconic symbol of worship, based on either the scriptures or cultural traditions among the Hindus. particularly of the Shaivaites and Smartha Brahmins. Stones are ancient and connote divinity. It is a smooth ellipsoid stone. Bana linga is also called the Svayambhu Linga in Sanskrit meaning;

"Self-existent mark or sign of God", as it is discovered in nature and not carved by human hands. Bana Lingam and Sphatika Lingam are two forms of Shiva lingam, kept for worship in homes, respectively of brownish black and white colours. Worshipping Bana Lingas, bee in colour, shape and size are beneficial. (Salagrama Kosha)

The Shiva Lingas that are formed in the Narmada River contain Crypto Crystalline Quartz (masses made up of either fibrous or granular aggregates of tiny, microscopic Quartz Crystals) and a Gemstone material called Chalcedony (with an iron oxide and geothite inclusion) along with Basalt and Agate. This unique composition coupled with elliptical shape has a precise resonance in alignment with our Energy Centers or Chakras and are used for thousands of years as Divine Energy Generators for Cleansing, Healing and for Meditation.



Banalinga that was recovered from Giant lingams ranging in size from 8 to 11 feet in Saraswati River in mid 1600s length Madya Pradesh, India; Photo credit: Glen Joffe (Sri Kashiswar Bhairav Temple, Andul)

The Siddhanta Sekhara (an astronomical work by Sripati in 1039 A.D.) reveals that the Bana Lingas have already been worshiped by deities and contain the impress of their worship visible in the marks on the Lingas: Lotus mark (Padma) reveals it was worshipped by Brahma. Mark of a parasol (Chhatra) indicates Indra. Mark of two heads (Siro-Yugma) indicates Agni. Three steps (Pada) mark indicates it was Yama. Mark of a mace (Gada) indicates Isana. Shiva Mark of a water vessel (Kalasha) indicates Varuna. A banner mark (Dhwaja) indicates the energy of Vayu.

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It is said that mainly there are nine types of Banalingas -

- (a) Swayambhu honey coloured with two dark rings
- (b) Mrityunjaya variegated colours with marks resembling spear and colis of matted hair
- (c) Nilakantha elongated and white coloured with a black spot
- (d) Trilochana white coloured with eye-like marks
- (e) Kalagni Rudhra lustrous and dark, stout with matted-hair like marks
- (f) Tripurari honey coloured with white marks resembling the sacrificial chord across and with lotus at the base (g) Isana - clear crystal with the top twany brown and marks of a trident
- (h) Ardhanariswara white coloured on one side and red coloured on the other side
- (i) Maha Kala slightly red in hue, shining, stout and longish in shape

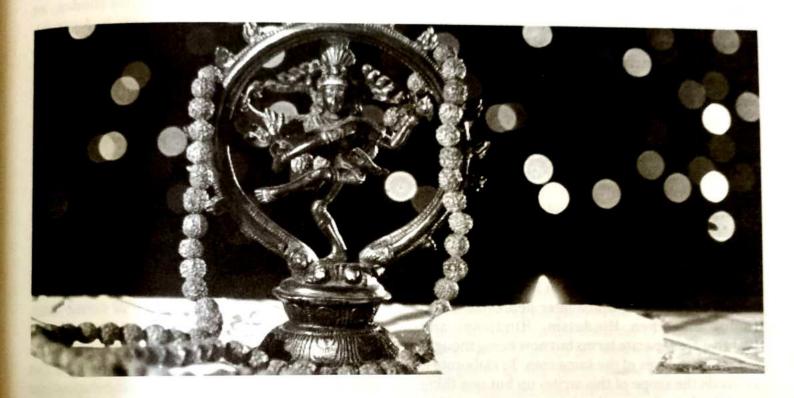
"Lord Shiva is really formless. He has no form of his own and yet all forms are His forms. All forms are pervaded by Lord Shiva. Every form is the form or Linga of Lord Shiva. A Shiva Linga consists of three parts, the lowest of which is the Brahma-Pitha, the middle one, the Vishnu-Pitha and the uppermost one, the Shiva-Pitha. Some are Svayambhu-lingas, some are Narmadesvaras. There are twelve Jyotirlingas and five Pancha Bhuta Lingas in India." (Lord Shiva and His Worship by Swami Sivananda)

Tantric lingams, also called Bana linga, can only be found at the bottom of the Narmada River in India. Considered one of the seven holy rivers, the Narmada and the lingams found there have been considered sacred objects for thousands of years. The forms of Linga can vary in detail from a simple roller shape roughly cylindrical Bana linga to the stone carved with a thousand facets (Sahasralinga) or of light relief in several human figures (Mukhalinga). The Linga in the temple is in stone.

"The linga is also looked upon as the visible form of Mantra, that is, of sound before it has become word, of sound forms and of words. The ontology of the cosmos together with that of man's mind and body inheres in the concrete shape of the Shiva linga. Descending from its apex in the four directions of space to its bottom, the linga, in a complex system of analogical categories ,is understood symbolically as the embodiment of the five elements (ether or space, air, fire, water, and earth), the five sense data (sound, touch, form, taste, and smell), and the five sense faculties (hearing, feeling, seeing, tasting, and smelling). Analogous to the categories of the physical world and of sentiency, higher categories comprising mentation and transcendence have, in ontological order, their symbol in the linga, the principles of essence (Purusa) and substance (Prakrti), universal intellect (Buddhi), personality (Ahankara), and mind (Manas). Of these and further categories comprising the entire realms of existence and transcendence, the linga is the pivot. (Manifestations of Shiva by Stella Kramrisch)



# Hindu is a Way of Life



It becomes imperative to discuss the role of AdiShankracharya and Meharshi Dayananad Saraswati, though briefly looking to the space constraints, when we discuss about the oldest religion of the world, the Sanatan Vedic religion fondly called Hinduism. Especially so, when we have various hiccups in the annals of history when the religion itself, which has even been termed as a "way of life" was under severe threat and its followers persecuted in unparalleled proportions resulting in an alien faith gaining unprecedented ascendency. Even much before this, when the country itself was wallowing in the pits of departures from the teachings of the great Vedas or those of superstitions and other rituals and corrupt practices, and various sects of Hinduism had started acts of propagating myths, fakes and travesties, the great AdiShankracharya took upon himself the onerous task to stem the rot. Yes, imposters had to be silenced but again not by force or the threat of sword or terror but by logic and scientific reasoning.

The original texts which were twisted, misinterpreted or misunderstood were set right by his writing of many illuminating treatises; he wrapped these treatises with coherence of a system, later known as Advaita Vedanta. He put an invigorating spirit back in Hinduism by outwitting the ones which profited by spreading falsehood even though in small proportions. The tools with him, again, were the Vedas and their truer interpretation and also by the magic of his convincing arguments. "God alone is real and is ONE; the world is unreal; the individual is an inalienable part of that God" in brief, were the cardinal principles of his Advaita Vedanta. In

What is our present state of affairs and why we appear to have forgotten our true identity and feel somewhat little or limited, may all be due to our ignorance in spiritual arena. We are Vedic Aryans known historically as Sindhus or living by the river Sindhu, or the Indus which later depreciated into Hindus and then Hinduism.

simpler words, that means that there is only one supreme authority unparalleled in absolute sense. That we call God, Brahmn, or whatever but that is omnipresent and infinite. We cannot add something to or deduct any from this supreme Brahmn to carve out something different, based on our own imagination. Deviating from the issue slightly but to interpret the same in Mirza Galib's simpler words; "Na tha kuch to Khuda tha, Kutch nahota to Khuda hota" (If there was nothing, there was God and in the absence of there being nothing, still there would be God.") Everything is in Him and He is in everything – denotes that an individual is a part of that vast Whole and hence the Brahmn or the God.

What is our present state of affairs and why we appear to have forgotten our true identity and feel somewhat little or limited, may all be due to our ignorance in spiritual arena. We are Vedic Aryans known historically as Sindhus or living by the river Sindhu, or the Indus which later depreciated into Hindus and then Hinduism. Hinduism and Hindutva are separate terms but now being thought as one or two faces of the same coin. To elaborate it is outside the scope of this write- up but one thing about Hindutva is clear that it is not just a word but a history in full. Hinduism is a part of, a derivative of Hindutva. Failure to distinguish between these two terms has given rise to much confusion and suspicion between those communities that have inherited this superb treasure of our Hindu civilization. Our religion is not a code, a commandment or a theory based on religious dogmas. Hindutava embraces all the branches of thought and activity of the whole Being of our Human race.

Hindutva is what perhaps the top court of the country also put at the same pedestal as the great Vedic Hinduism and hence termed it as "not a religion but a way of life". While this pronouncement of the SC, without any prejudice, could be interpreted in many a way, most of the detractors of Hinduism and even many self styled "liberal" Hindu intellectuals made it a base to

justify what they call as "orthodoxy" of Hindus and that "India belongs to many religions, beliefs, cultures, varied customs, languages etc " whereby they out rightly reject and deny any special recognition to original inhabitants, the Hindus, let alone any rights, the way Christians in Australia America or England enjoyed. With this logic, therefore, history cannot incorporate chapters like Golden age of Hinduism or Vedic glorious period or anything that lands at the doorsteps of the glory of Hindus. Dividing Hindus in castes, sub castes, backwards, forwards, tribals, non tribals etc. for political expediency too contributed towards disintegration of Hindus. Though the scourge of looking down upon or discriminating against on the basis of upper and non upper castes and at times committing atrocities have drastically come down but not without dealing a severe blow to the unity and integrity of Hindus as one entity. Our Puja padatti is of uneven and heterogeneous character Our Dharam Gurus, numerous and of varied hues, whether Shankaracharyas, Math heads, Akhara heads, saints, etc may well be in their respective rights, having knowledge about the religion but they are not, never in the lest, specific behavior like missionaries. They treat humans as a single identity and advocate the same measures for all. A religious missionary uses the religious platform for glorifying, preaching and propagating his religion, at times peaking his faith in comparison to others. I have never ever seen any Hindu "religious head" doing that and in case any pravachans

Then, whenever any Hindu is persecuted, injustice(d), these Shankracharyas, Mathadhikaris, Seers, Saints etc remain mum. That speaks for their death like silence. No one from them courted arrest at Jantar Mantar or pressurized the governments from day to day for resolution of our plight or in respect of any such instance across the country. These Shankracharyas have no budgets on yearly basis to encourage conversions, propagation of hard core Hinduism and forging unity among Hindus, discarding the menaces that have infested a Hindu.



# IN THE REALM OF SIMPLICITY

ne of the strange problems that my generation faces is that of technology. I remember vividly the Remington typewriter that my brother brought from abroad. I tried to gain mastery of this new gadget by watching my uncle who was a professional stenographer. His fingers raced over the keys with astonishing speed. However hard I tried I could not match his performance and his intuitional grasp of the manner in which the letters were strewn across the key board. I must have done, "The quick brown fox jumps over the lazy dog " a million times or what appeared to be million times, but to no avail. I remained a stranger to Remington all my life.

I thought that when I reached the higher echelons of the bureaucracy, I would no longer have to master the mystery of the key board. But India getting into use of computers, and all of us, the Joint Secretaries had to join Computer classes in order to learn more of "The quick brown fox....." routine with similar consequences.

Or take the Mobile phone . When I saw it for the first time I was prematurely happy, imagining the telephone calls one could make with limitless speed, little realising the emergence of signal problems that would deny the conversations of friends unless one had the patience of going into the street or the main road.

And then came the smart phone. Any touch, how-so-ever soft, led you to a new unintended world where you did not want to go. And you did not go to places where you did want to go and you activated signals you did not wish to instigate. As you dozed over the advanced terrain with the unfamiliar sign posts you were enticed into journeys you did not wish to perform and it became

more and more difficult to extricate oneself from the jaws of death.

The climax came when you discovered Whatsap with its enticing free services, where you could chat or video talk or send messages however long to the moon or Mars without spending a pie. I have seen my close relatives spending hours reading the trash doled out in dollops by their friends and well wishers, oblivious of the passing hours and the household chores that were piling up. Thank God I cannot operate the service or else I would also be a slave to the android contraption.

Despite my best intentions, I still get trapped in some gleaming gadgetry or the other. The other day, I was weeping on the shoulder of a nephew about the manner in which my shaving skills were being castigated by my better half, especially in the nether regions under the chin. In self-defence I was planning to keep a beard.

"God forbid!" exclaimed the nephew, "There are enough calamities in life as it is. Have you seen the latest range of electric shavers by Johnson's?"

I obviously had not."It costs just Rs.4000.' said the nephew

"Per shave?" I bleated.

"No, no, obviously not. Per shaver. And a shaver lasts at least a year."

God knows what happened on line. Last evening Amazon dropped a shaver at our door step since then my wife and I are trying to grapple with the manual of instructions (printed in ten points in Greek and Latin for security reasons)

How I wish I had studied Greek or Latin at school?



# Kashmiri Folk Literature: Different Forms

ashmir the playground of Asia and crown of India has remained a meeting place of some of the great cultures of the world. From time to time, in the past, the land of Kashmir has attracted people and communities belonging to different races and different parts of the world, thus, enriching the folk literature of Kashmir. For its beauty, diversity and complexity of interpretation, Kashmiri folk literature has received the attention of various scholars of different fields of learning natives as well as non-natives. First among these was an English Priest J. Hinton Knowels. He was so fascinated by Kashmiri folk-literature that he wrote,"Kashmir as a field of folk literature is perhaps not surpassed in fertility by any other country in the world". Knowels was the first compiler of the first anthology of Kashmiri folk tales. It was published in 1885 with English translation from London. In 1887 Royal Asiatic published a collection of Society of Bengal Kashmiri riddles collected by Knowles. He has also collected Kashmiri sayings and Proverbs. After Knowels Stein the translator of Rajtarangni also contributed in preserving the oral tradition of Kashmir. His collection of Kashmiri Folk-tales under the name of Hatim's Tales was published in 1937. Stein has not only preserved the stories but his significant contribution lies in the fact that he has preserved the art of story -telling. The forword of this book is written by Greirson.

The folk literature in Kashmiri mainly exists in following forms a) Lukakatha: (Folk Tales) Folk tales constitute an important segment of our folk literature. Kashmir because of its rich cultural past,

particularly in religious sciences and artistic expressions had become the fountainhead of the tale treasures .The most frequently quoted evidence to support this notion is the famous "Panchtantra" ,a collection of fables supposed to have been composed in Kashmir. Another important work in this written-oral tradition is the" BrahatKatha" literally meaning the largest tale collection. According to some scholars it was written in the pisachi language spoken by the pre-Aryan people of Kashmir. Gunadiya is said to be the compiler of this great tale collection .The original collection is said to have been in seven volumes. Six volumes are believed to have been used as the basic material by latter tale collectors. In the eleventh century, the Kashmiri version of the Brahat Katha is said to have been used by the Kshemendra, and the Somdeva. The former has left a commendable work in verse under the title of Brahath Katha Manjri. The latter whose style is simple but elegant has written what is almost a masterpiece, the Katha SaritSagar. This book of tales is a valuable source of information about cultural past of India.

In Kashmiri prose narrative, we have, as in other developed languages, a wide variety of folk tales. These include Padshah Katha (Stories about kings), Pariyi Katha (Fairy tales), Janver Katha (Fables), Shuri Katha (Stories for children), Asaatiri Katha (Myth tales), and Legends etc. b)Ostoor & Rewaayech: (Myth & Legends); Legends are important variety of our popular literature. Kashmir is very rich in this regard. There is a myth about origin of Kashmir attributed to rishi Kashpa, a devotee of Brahma. Many other myths are linked

with different places and hills and there are many mythological characters in our culture.

In every village and town of Kashmir, some stories are told which are believed to describe a real happening .These concern remarkable men of past ruins or monuments, names of places, political events, and the beginning of certain custom and practice . d) Luka Paether (Folk Drama) In Kashmiri there is a rich tradition of dramatic presentations enacted by professional minstrels on the rough stage or in open air. These professionals are called Bhands in Kashmir and their presentations are called Paether. According to ancient chronicles this type of folk theatre was popular even during Hindu rule in Kashmir. There are references in Neelmat Puraan and Rajtarangni which ascertain the existence of this kind of theatre in Kashmir. This traditional theatre flourished during latter Sultanate and Mughals, but suffered severely during Patthan and Sikh rule. During later part of 19th century Dogra rulers encouraged this traditional theatre of Kashmir. The paathairs are not originally written. Being unwritten, the paathairs constantly change in text according to the changes in social setup, contemporary taste and political scenario. e) Zarb-ul-Misl (Proverbs).

Kashmiri language is fortunate enough as it abounds in folk expressions like proverbs, sayings and allusions. It does not only provide an objective clue of Kashmiris wit and wisdom, but it also reflects the different dimensions of collective Kashmiri psyche and the distinctive mentality of the people as well. Kashmiri proverbs and sayings express social conflicts, psychological contradictions, economic compulsions as well as linguistic beauties. These sayings show how some aspects of the cultural destiny of the people have been shaped As in other languages, in Kashmiri also proverbs and sayings are used to give point to some well meaning advice, to rebuke, or praise a friend, to put an enemy in his place, to emphasis commendation or affection, to ridicule or to blame. Pretche; (Riddles) Riddles as in other languages, constitute an important branch of Kashmiri folk expressions. But like their counterparts in other Indian languages, they have received little attention from the researchers and the folklorists .These riddles were not only used for entertainment, but these would make mind sharper when it comes to thinking skills.

### Folk Literature in verse:

Luka Baeth (Folk Songs): From the thematic and structural point of view, folk songs form the most important branch of Kashmiri folk. These songs are usually intensely subjective. Forms are varied but simple, mostly a four line stanza with a refrain intended to suit numerous situations in life ,e, g, supplicate spiritual patronage for the baby, cheer up a naughty youngster, or lighten the burden of housewife or a coolie dragging on a loaded cart. It is rich in content and seems to be more alive and in greater vogue than the folk tales and ballad in all manner of situations - as a means of amusement in educating the young, to sanction intuitional behavior, in performing religious rituals and ceremonies and give point and add color to ordinary conversation.

There are special songs connected with different occupations, festivals, seasons, and other social occasions. Besides there are cradle songs (lullabies) gindanbaeth (Play songs), work songs, Chakribaeth (Weeding songs), Wanwun (Wedding songs) Pehelybaeth (Shepherd songs) and others. These folk songs are usually intensively subjective. The entire folk song material can be grouped briefly under the following g major heads.

- a) Watchun (Lyric): These are usually lyrics. It is more similar to Hindi geet. These are of two typs. One depicting human love and the second depicting mystic love.
- b) Wanwun: (Marriage songs): It is one of the most distinctive form of Kashmiri folk. It is connected with the institution of marriage. This form is perhaps the oldest art form of folksongs exclusively reserved for the fair sex. These songs vary in tune and content with the changes in situation and occasion in the entire process of marriage ceremony. As per the tune Hindu marriage songs are slow than Muslim marriage songs.
- c) Rov: These songs are generally associated with religious festivals. These songs are sung by Muslim women during fasting month Ramdan and on the occasion of idd. The Rov has its own

peculiarities. On a gala day country lasses and middle aged dams come out ( always after the sunset), divide themselves into two interlocked rows their arms over one another's' shoulders and begin the swing like movement for the whole file, one row advancing and the other receding, both keeping tunes to the dance tune of the Rov. These songs have relieved the tedium of the life of the illiterate woman-folk, who find in them a sincere echo of their emotions. In Rov alone the fair sex get a free chance to ejaculate their inner urges and suppressed aspirations.

d) Lari Shah: Lari Shah is a traditional minstrel to sing of natural calamities, social imbalances and political exploitations. It is type of folk ballad that is pungently comic-cum-satire in text and a popular representative to voice people's genuine grievances.

- e) Dastaan: The form is synthesis of a folk tale and folk song. The professional story-teller, while narrating the story in prose pauses for a while to give the adopted a poetic twist. Some of these tales are purely native such as Akanundun and Heemal-Nagraay, while some others are of foreign origin such as Laila-Majnoon and Sheerin-Farhad.
- f) Waan (Elegy): These are basically spontaneous outbursts of emotional expressions of a person who had lost some near or dear one. In olden days there were professional ladies who would weep and wail on the occasion of some ones death.

### **DNA and Mathematics in Sri Rudram**

- Ashok Kaw

If Rudram and Chamakam are properly understood, one would know that they are not merely some sounds, syllables and meaningless intonations.

They have everything to do with the Science of human DNA, reproduction and prosperity and a prayer for the well being of all.

The following small clarifications would unfold it:

DNA and Mathematics in Sri Rudram.

In the Chamakam, in anuvakas or sections 1 to10, the devotee prays for almost everything needed for human happiness and specifies each item.

But in the 11th anuvaka or 11th section of Chamakam, the devotee prays for the desired things not specifically but in terms of numbers, first in terms of odd numbers from 1 to 33 and later in multiples of 4 from 4 to 48, as follows:

"Eka cha me, thisrascha may, pancha cha may, sapta cha may, Ekadasa cha may, trayodasa cha may, panchadasa cha may, saptadasa cha may, Navadasa cha may, ektrimshatis cha may, trayovimshatis cha may, Panchavimshatis cha may, saptavimshatis cha may, navavimshatis cha may, Ekatrimshatis cha may, trayatrimshatis cha may, panchatrimshatis cha may, Chatasras cha may, ashtou cha may, dwadasa cha may, shodasa cha may, Vimsatis cha may, chaturvimshatis cha may, ashtavimshatis cha may, Dwathrimashat cha may, shatstrimshas cha may, chatvarimshas cha may, Chatuschatvarimshas cha may, ashtachatvarimshas cha may, which means:

"Let these be granted to me. One, three, five, seven, nine, eleven, thirteen, seventeen, nineteen, twenty one, twenty three, twenty five, twenty seven, twenty nine, thirty one and thirty three as also four, eight, twelve, sixteen, twenty, twenty four, twenty eight, thirty two, thirty six, forty, forty four and forty eight".

According to Dr Sasidharan, these numbers represent a polymer chain of molecules that form apa or water that enables evolution of life and intelligence, and apa is nothing but the nitrogenous base pairs of the DNA.

The numbers 1 to 33 represent the 33000 base pairs of mitochondrial base pairs of DNA. The numbers 4 to 48 represent the 48 million nuclear bases of DNA.

The two sets of DNA bases combine to provide sustenance of human wellbeing and onward evolution of human life.

When the devotee prays for the blessing of these numbers, actually he is praying for bestowing on him all these

DNA bases which conduce to sustenance of human wellbeing and happiness.



# Shall the Butterfly Ever Return to Us?



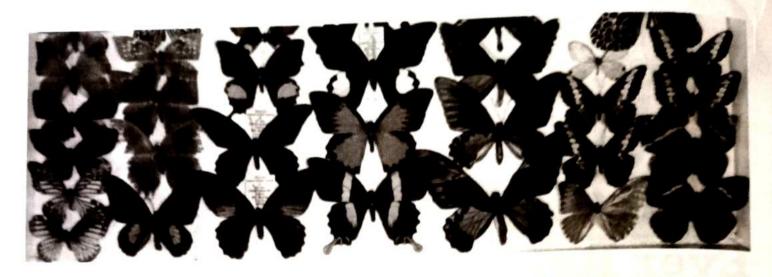
THE BUTTERFLY SYMBOL DATES FROM ANCIENT TIMES AND IS FOUND ALL OVER THE WORLD. THESE HAVE BEEN AROUND FOR AT LEAST 50 MILLION YEARS AND PROBABLY FIRST EVOLVED SOME 150 MILLION YEARS AGO AND HAVE BEEN STUDIED FOR OVER 300 YEARS NOW. FLOWERS AND BUTTERFLIES ARE COUSINS IN NATURE.

ighting the butterflies of late has become rare and rare in the State of Jammu and Kashmir. In the very near past fascinating butterflies of various hues and colours were in abundance here. Ether the plains of Jammu terrain, Shiwaliks, Pir-Panjal, Kashmir valley or the Trans-Himalayan landscapes of Ladakh even at 16000 ft., butterflies were a regular feature. It used to be a pleasure to observe children chasing these winged jewels with fun and delight. Whosoever observed them captured their immediate attention for the vivid hues and flashing patters these carried. These days one longs for days together to see even single butterfly to make children see them and rejoice their presence.

It is not an overnight phenomena that the state is made to lose its richest biodiversity known world over especially of its own native origin. Varied biodiversity has been the reason for invoking the interest among the famous naturalist across the globe including for self-propelled flowers the butterflies to explore extensively. I have analysed them in detail and some of the findings were made public through publications. Its constant decline to an alarming stage a matter of concern which calls for immediate intervention to make authorities to come out of deep slumber. Department of Wildlife

Protection and Conservation under whose jurisdiction it primarily falls has not at any stage gave any thought to initiate preserve, protect and increase it population to a desire level. It has no data available about the butterflies' species and its dispersal the population and the species on verge of extinction or extended already .Department it appears from the track record and material available lacks vision zeal and commitment. Investigators arrived at detailed findings undertaking a great risk in adverse condition both in shape of terrain or climate is a treasure indeed. Unfortunately conservation preservation and improvement of its population remained no one's concern till date.

The butterfly symbol dates from ancient times and is found all over the world. These have been around for at least 50 million years and probably first evolved some 150 million years ago and have been studied for over 300 years now. Flowers and butterflies are cousins in nature. Many species of butterflies are nectar feeders and thus, frequently visit flowers and move from one flower to another. These play a quintessential role in the nature by pollination and major role in food web chain of the reptiles, birds, and also various predatory insects is played by them. Studied worldwide since the early



18th century 19,238 species have been documented (Heppner, 1998) while (Robbins and Opler, 1997) reported to be 28000 throughout the world. While butterflies conservation interest has grown tremendously world over in recent year. For various reasons primarily to contain and reverse its decline besides for eco-tourism, which has an economic value thousands of people travel abroad each year looking for butterflies and moths. Ecotours bring valuable income to many European countries and developing countries around the world. I&K State has yet to think of it.

This writer has been pleading with the authorities from time to time in person running from pillar to post one after the other for about four years now to plant flowers and other plants in their recent created closures to attract the butterflies each time it is assured that a comprehensive plan shall be prepared and projected for the funds.

A recent study recorded more than 300 species of butterflies in the park, accounting for more than half of the number of butterfly species found in the entire state. Sammilan Shetty a college lecturer setup a butterfly park, in August this year, has already attracted over 118 species of butterflies. The regular winged visitors to the new park include a few rare species such as the Blue Nawab and the southern Birdwing (Troidesminos), which is the largest Indian butterfly with a wingspan of 19 cm and also an endemic species in Southern India. Butterflies life cycle, after mating the female butterfly lays her eggs on or very near to the food plant on which the larva feeds. The eggs are usually laid on a particular part of the plant, e.g., on the leaves, flower heads, or in crevices on the bark. Usually they are laid on the underside of the leaf where they are protected from bad weather and predators. During her life a female can lay between several dozen and several hundred butterfly eggs. They may be laid singly, in clusters or in large masses several layers deep. Some butterflies though, are known to scatter their eggs at random as they fly over grassland. The shape of butterfly eggs can vary greatly from family to family, but most are pale yellow or green in colour, although the colour can darken before hatching. Just before hatching the young larva can sometimes be seen curled up inside the transparent eggshell. After hatching the young caterpillar often eats the eggshell that contains valuable nutrients needed for healthy development. Some butterflies have markings that resemble eyes on their wings, these will often startle their enemies or divert an attack away from the pretty butterflies' vulnerable body. Other species camouflage themselves cleverly so they cannot be seen.

The Heliconid butterflies from South America have the unique ability to digest pollen that they collect from the plants using a special enzyme. This pollen is broken down into liquid form by the enzyme so that they can feed on it in the normal way. Other butterflies feed on a wide variety of materials from manure to rotting meat, but all require water and minerals, and it's often possible to see the butterflies drinking from wet stones or gravel, or from the bottom of leaf stems.

All said done the sight of a on flower give a pleasure of joy to wear on the nurse

(The author is a Jammu based environmentalist)



## **OUR CULTURE OUR IDENTITY**

Social interaction is the soul of a healthy social system and the health of the social system depends on effective communication whereas effective communication cannot be reached without a medium and that medium is provided by language. Language is regarded as vehicle of communication.

well-known fact that culture and civilization go hand in hand and they decide the social strata to a wider extent. A social group is categorized as 'civilized', 'uncivilized' or 'under civilized' from the patterns of the behaviour of its members and the patterns of behaviour is a showcase of their cultural richness or cultural inheritance.

As we all know that language is one of the powerful tools to tune with one's cultural roots and it holds a pivotal position especially for a displaced community like ours as we are scattered all over the world and so other cultures lay their imprints not only on our language but our customs, rituals and life style. We can neither stop it nor skip it. It is natural and a usual course of action in the development of new social groups and thus emergence of new vibrant socio-cultural takes birth.

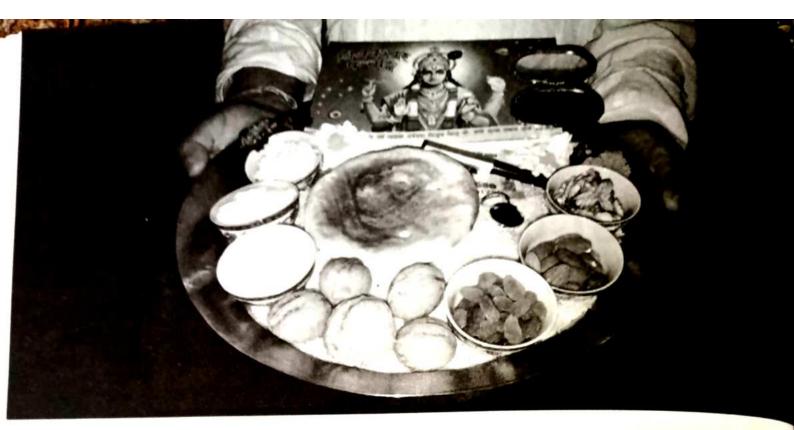
There is no doubt that Assimilation and Synthesis of different cultural values enriches us and widens our vision. But if it is at the cost of losing our own cultural roots then it becomes a matter of concern and calls for immediate action by adopting remedial measures.

Social interaction is the soul of a healthy social system and the health of the social system depends on effective communication whereas effective communication cannot be reached without a medium and that medium is provided by language. Language is regarded as vehicle of communication.

Linguists say that use of mother tongue serves as a powerful tool in understanding cultural manifestation. It is because there is an element of association between the thing and the relevant expression. The physical thing, so as to say has a particular name and above these the personal experience associated with it at one or the other stages of our lives. We grow with these and they become an inseparable part of our life. This element of association is missing when we switch over to other languages. Thus, the bonding of expression with personal experience is so dear that one is always at ease to discuss, debate and even put forth tangible arguments with reasonable skill in our mother language

As a means of communicating values, beliefs and custom, It has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved. The core idea is that man's language moulds his perception of reality. We see the world in the way our language describes it.

Winston Churchil once said 'We shaped our buildings and afterwards our buildings shaped us.' We describe our experience and culture by using language, and the categories built into language, its structures influence or perceptions-language in turn shapes our thought and culture. Therefore, we should take a dialectical view on the relationship between language and culture. They are



part of human being. It reflects people's attitude, beliefs, worldviews. Language whether expressed by speaking or writing embodies cultural reality. On the other hand, language is a part of culture. It helps perpetuate the culture and it can influence the culture to greater extent.

The promotion of our cultural identity we shall provide platforms to our younger generation and plan regular sessions where they get an opportunity to express themselves in their mother language. These platforms should be 'must to arrange and organise' for all the leading organisations of the community. The community members should also come forward in this direction and encourage their children to take an active part in such activities and help them in preparing for these sessions. Many organisations are doing good job and there is always more scope.

To keep a pace with the advancement at global level and at the same time stay connected with our cultural roots we need to translate the best works written in our mother language into English so that we out-source them to our young reader so that he comes into contact with his rich cultural and literary legacy which otherwise remains aloof from him due to his inability to read it in original -script. Our aim is to keep him aware about his culture and his identity. We have to adopt different ways to reach our destination. This could serve as one of the ways in this direction

Our cultural identity is incomplete unless we support it with the strong pillars of our traditions and rituals. These carry a philosophy behind them and inculcate moral teachings and values so that no chaos arises in society and a proper social order is maintained. We should celebrate our festivals in the traditional manner and as far as possible acquaint our younger generation with these. We can take help from the technology like the most popular ones whatsapp and facebook. Some young people have taken a lead in this direction and we see them inclined towards their cultural roots. We should appreciate their moves. Another way of strengthening our cultural roots is through various art forms and theatre is one such lively example. By presenting theatrical plays based on our historical perspective needs to be encouraged. In the recent past we have witnessed many such performances by a number of young and budding artists. They definitely deserve a word of praise from all.

Thus, the very soul of our cultural identity lies not only in its preservation but also by adopting a very systematic and planned approach. It needs a kind of scientific appraisal and every member of the community should feel a personal accountability for it. It has to be a shouldered responsibility and none of us can afford to remain a mere spectator because what is at stake is the sense of belongingness –that sense of belongingness that raises our self- esteem as the members of a coherent, civilized and intellectual community.

# Teacher - Student A Critical Relationship

BEING A CLASS- TEACHER IS ANOTHER TASK. SHE IS A SECOND MOTHER, A CARE TAKER. CHILDREN COME UP TO THEM AND EXPECT THEM TO SOLVE THEIR ISSUES.

am a teacher by profession. My day begins with weird questions and ends with the same. Going to a classroom, interacting with different children, solving their queries, making them feel secure and comfortable, catering to their needs require a lot of patience. I, before choosing teaching as a career option, was not so patient by nature. But my job taught me many things. Teaching in older times was restricted to textbooks. notebooks, chalk and a black-board. However, it's much more than that. Children nowadays are smarter and cleverer. They want their teachers to be available for them, all the time. They want presentable, smart, knowledgeable educators. Parents, on the other hand, want everything to be done by the teachers, including parenting. Parent-Teacher Conferences are the most hectic and tiring meetings one can ever come across.

Students come from different family backgrounds. A teacher deals with children of every age group. New session begins with new challenges. From head to toe, we need to be perfect for we are considered the role models and we indeed are their role models.

Teenage students face different issues altogether. They want to be excellent and perfect. They are inquisitive and evasive. Being inquisitive leads to many other problems too. An educator has to be very careful while interacting with them. Teenagers do not share their problems with everyone, so a teacher has to be friendly and firm at the same time. We need to feel like them in order to

understand them. We all have crossed this age and indeed have felt the same way.

Younger children are more energetic and attached to their teachers. Whatever the teacher says has to be fulfilled. They are sensitive and docile. Their emotions can get hurt easily, so a teacher has to wisely choose the words while talking to them.

Being a class-teacher is another task. She is a second mother, a care taker. Children come up to them and expect them to solve their issues. They are, at times, impatient and do not wait for the teacher to answer the questions they have asked. An educator's job is not only to teach from the textbook but to teach through experiences. We not only complete a year's syllabus but teach them to overcome all the obstacles that come their way. Teaching the lessons of life, giving them values, making them capable and strong enough to take decisions wisely. However, parents and school authorities do not let an educator do their duty. They have restricted a teacher's imagination and creativity to a certain extent. We have to be extra careful while taking any decision for the sake of a child's better future. A teacher feels insecure because the confidence which a teacher wants from the parents and higher authorities is somewhere

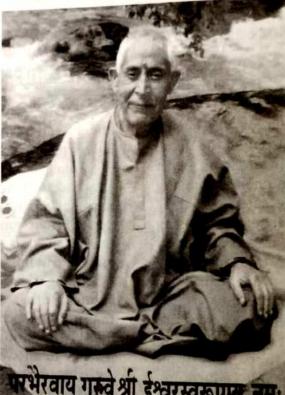
A bit of space, confidence and support are a few tools which are needed by any teacher to flourish and any child can blossom like a flower.



## संतशिरोमणी स्वामी लक्ष्मण जू

सत्यस्वरूप नित्यसिद्धवस्त् साक्षात्कारी अथवा अपरोक्ष रूप से उपलब्धिकारी होने के परिणामस्वरूप अखण्ड सत्य स्वरूप में प्रतिष्ठित सन्त अलक्ष्य शक्तिपुंज के व्यापक प्रभाव से गौरवशाली बने होते हैं। स्वात्मस्वरूप के साक्षात्कार से महिमान्वित होकर ये संत ब्रह्मदर्शी, ब्रह्मसंस्थ और ब्रह्मज्ञ कहे जाते हैं। एवं स्वभाव मं स्थित ये मायातीत संत परिपूर्ण हुआ करते हैं। इनमें सभी कुछ और कुछ भी नहीं होता है। कहा गया है कि संत ही सृष्टि के आधार हैं। यदि कल्प के आरंभ में सप्तर्षि न हों तो सृष्टि का आरंभ और अंत संपन्न नहीं हो सकता। अतः यह दैवी नियम है कि प्रत्येक देश एवं काल में संत का होना अनिवार्य है। हमारा कश्मीर प्रदेश भी इसका अपवाद नहीं रहा है। समय समय पर यह देवभूमि संतो, महात्माओं, ऋषियों, योगिनियां

और सूफियों से अलंकृत रही है। संतों की इस महनीय परंपरा में ईश्वरस्वरूप स्वामी लक्ष्मण जू महाराज का नाम उल्लेखनीय है। स्वामी जी महाराज का जन्म एक संपन्न ब्राह्मण परिवार में वैशाख कृष्ण द्वादशी तदनुसार 9 मई 1907 को हुआ था। फतेहकदल नमचबल निवासी इनके पिता का नाम श्रीनारायणदास रैना तथा माता का नाम श्रीमती अरणिमाली था। श्रीनारायणदास रैना तथा माता का नाम श्रीमती अरणिमाली था। श्रीनारायणदास अपने समय के प्रतिष्ठित व्यक्ति और विदेशी शासकों के चहेते थे। देवदारू लकडी से निर्मित विशालकाय नौकाओ "हाऊसबोट" नाम से विख्यात उद्योग से संबंधित प्रथम व्यवसायी होने से श्रीनारायणदास जी इस समय भी "नावनाराण" अथवा नवनाराण नाम से प्रसिद्ध हैं। पैतृक संपत्ति एवं सर्वसुलभ सख-साधनों के होने पर श्री श्री स्वामीजी बाल्यावस्था से ही



रभैरवाय गुरुवेश्री ईश्वरस्वरूपार

प्रभुभक्ति में तल्लीन रहा करते थे। क्लपुरोहित शाम्भव समाधिनिष्ठ संतशिरोमणि स्वामी रामजी महाराज की छत्रछाया में सात साल तक पनपकर, उनके प्रधान शिष्य स्वामी महताब काक जी से दीक्षा पकार श्री लक्ष्मणज् शुक्लपक्ष के चांद की भांति प्रतिदिन बढ्ने लगे। समाधिसुख की प्राप्ति के साथ-साथ शास्त्रज्ञान की ओर भी इनकी इच्छा बाल्यावस्था से ही बलवती हुई। अतः कश्मीर शैव-दर्शन शास्त्र का विधिवत अध्ययन एवं मनन आदरणीय श्री महेश्वर जू राजदान की अध्यक्षता में कर स्वामी जी कश्मीर शैवदर्शन के महान आचार्य बने। इनकी अप्रतिहत विद्वत्ता की छाप न केवल भारत में अपित् विदेशों में भी बढी। जिस कारण यूरोप और अमेरिका आदि देशों के

इच्छुक मनीषी इनकी शरण में आकर अपनी ज्ञानपिपासा को शान्त करने लगे। मिथिला के प्रकाण्ड पण्डित आचार्य रामेश्वर झा, और वाराणसी के विख्यात धुरन्धर विद्वान डॉ जयदेव सिंह आदि इनके ही सान्निध्य में रहकर शेवदर्शन के गूढ़ग्रंथों का अनुवाद करने में सफल हुए क्योंकि वास्तविकता को बिना जाने दर्शन शास्त्रों की अनुभूतिपरक व्याख्या संभव नहीं।

स्वामीजी का व्यक्तित्व इतना प्रभावशाली था कि इनकी सौम्यमूर्ति में भगवदाकारता, दयाशीलता, उदारता, सहिष्णुता, क्षान्ति आर्जव और साम्यवस्था का एकीकरण साकार हो उठा था। दर्शनार्थी इनके मुग्धकारी दर्शन से भावाभिभूत होते थे और निजी समस्याओं का बिना कहे समाधान पाकर शान होते थे। सर्वकामना परिपूरक इनका सान्निध्य कल्पलता के समान विस्मयावह था।

ज्ञान-विज्ञान के शीकरों से आप्लावित करके ज्ञानगंगा में दुबोए बिना नहीं रहते थे। इनकी दौनन्दिनी एक खुली पुस्तक थी जिसका प्रत्येक पन्ना अभ्यसनीय था। कोई भी रेसी कला नहीं थी जिसमें इनकी सिद्धहस्तता देखने में नहीं आती थी। छुटकपन से ही सत्यान्वेषी स्वामी जी महाराज अपनी अप्रतिहत इच्छा, अनिरुद्ध-निश्चय, व सर्वगामी स्वातंत्र्य के कारण सर्वदशानुस्यूत समाधिसुख में सदा परिनिष्ठित रहा करते थे। अनुशासनप्रियता शरीर, मन, बुद्धि, अन्तःकरण और इन्द्रियों में सर्वव्याप्त थी। विरक्तिभाव समीचीन सुखसाधनों की उपस्थिति में भी अंदर ही अंदर स्लग रहा था। बाईस वर्ष की अवस्था में प्रातः चार बजे मारबल नमचिबल में स्थित घर के बगल में गठरी लेके माता के टोकने पर भी अनसुनी करते हुए 'सोपोर' कस्बे में स्थित "साधुगंगा" नामक स्थान में अभ्यासपरायण होके "बडे से बडे परमात्मा की खोज में अपना अस्तित्व खो बैठे। परावस्था में रहकर भी स्वामीजी ने जागतिक व्यवहारों की अनदेखी नहीं की। अपने साथ-साथ अपने सारे शिष्यों को कार्यक्षेत्र में जूझने के लिए विवश करके 'आराम हराम है' के मुलमन्त्र के यें सही उपासक थे। इनके स्वभाव में विचित्रता थी। वजादपि कठोराणि मृदूनि कुसमादपि। लोकोत्तराणां चेतांसि को न विज्ञातुमहंति"। संस्कृत भाषा के महान् नाटककार महाकवि भवभूति के ये शब्द महाराज जी पर पूरे चरितार्थ होते थे। स्वामीजी महाराज प्रकट किए बिना पंचतन्मात्रों की रसानुभूति में सदा लवलीन रहा करते थे। विनाशकारी लीलोन्मत्त शिवस्वरूप को धारण करने पर भी लोकरंजक और लोकरक्षक नारायण थे। हिंसक जीवजंतुओं से पूर्ण बीहड़ कानन के समान भयावह होते हुए भी सुरमित नाना पुष्पजातियों से आकर्षक बने उद्यान के समान मनोमुग्धकारी थे। पंकजात पंकज के समान सुखवारि में निमग्न होके भी जल से अनछुए रहते थे। प्रचण्ड-ताप वाले पावक के समान स्वरूप प्रकाश से सदा प्रज्वलित दिखते थे। हिमादि के उतुंग शिखर के समान दुर्गम्य होके भी भक्तों के लिए आशुतोष थे। अमावस की निशा सी कृष्णवर्णा अविद्या को शरणागतों के हृदाकाश से सदा ऊषा की तरह हटाने में उत्सुक थे। मंत्रोपदेशरूप ज्योत्स्ना से तारों जैसी दिखने वाले नगण्य जिज्ञासुओं को भी प्रकाशमान बनाने में निर्वाण-पर्यन्त तत्पर रहे। 'सोऽह' साधना के सतत अभ्यास से हंस की तरह नीरसीर विवेकी थे। कश्मीर की पावन धरा पर बहती रही राहु की छाया को बहुत पहले भांप कर संत्रस्त्र जनता को संयम की राह पर चलने के लिए एकमात्र प्रचारक रहे। "अहिंसा परमोधर्मः" के मनसा, वाचा, कर्मणा शतशः निभालने के आदी थ। शास्त्रज्ञान की उत्ताल तरंगों को दूरदूर तक बिखेरने को समुत्मुक रहे। प्रत्यभिज्ञा दर्शन की बारीकियों को यथावत अताः घोलकर मुमुक्षुओं के पथप्रदर्शक बने। त्रिकदर्शन की महिमामयी परंपरा का सतत लेखा-जोखा वर्णन करने में थकान से कोसों दूर रहे। आचार्य अभिनवगुप्त के रूप में

कश्मीर भूमि पर पुनः अवतरित होकर साधुओं, लोकोपकारियों, शास्त्रज्ञां, विद्वानों और मनीषियों को सन्मार्ग दर्शन में सदा अग्रसर रहे। आजन्म ब्रह्मचारिव्रत में स्थित होके त्रिपुरारी की तरह मन्मथ का मन्थन करने से पीछे न रहे। ईश्वर-आश्रम 'निशात' कश्मीर की उपत्यकाओं में निवास करने महादेव पर्वत की महती शिला पर उत्कीर्ण शिवसूत्रों को आचार्य वसुगुप्त की तरह लोकोपकार के लिए व्याख्यानबद्ध रहे। रविवासरीय सत्समार्गों का आयोजन करके तृषि पथिकों की प्यास मिटाने के लिए कटिबद्ध रहे। स्कूली शिक्षा को विधिवत् अपनाए बिना, सैंकड़ों दर्शन शास्त्रों, सुभाषितों, विख्यात संस्कृत कवियों, विदेशी भाषाओं के प्रतिष्ठित कवियों के, प्रमाणों और नाना उद्धरणों को देकर, पकी उमर में भी, प्रकाश-विमर्शशीलता का परिपक्व प्रमाण देते थे। कश्मीर शैवदर्शन सिंधु में आपादमस्तक डूबकर अमृतबिंदुओं को, देवदानवों में, जाति, लिंग, वर्ण और धर्म को अनपेक्षित कर, समान रूप से बांटने के लिए समुत्सक और धर्म संकीर्णता के जन्मजात वैरी रहे। "परासंवित्" ही धार्मिक जीवन का मूल स्वर है, मानव जीवन का आश्रय और आधार है, आर्जव और अहिंसा है, कठोर सत्य है - संवित्-धर्म के इस व्यापक उद्देश्य को जनमान्स में समय—समय पर जीवन्त रखने को तत्पर थे।

"जीवन सद्धर्म के लिए, दूसरों से प्यार करने के लिए, तथा परोपकार के लिए हो, स्वभाव दुश्मन के मन को रिझाने के लिए हो, सद्विवेक सदा जागृत रहे, शरीररूपी नैया के मझधार में डूबने पर भी स्वधर्म से विचलित न हो, मन बुद्धि और तन से सब धर्मों की वृद्धि के लिए व्याकुल हो, मनसा, वाचा, कर्मणा हिंसा की हिंसा हो, सर्वसमर्थ स्वतन्त्र परमशिव की प्यास से सदा प्यासे रहो, भोगों को भोगते हुए ही मोक्ष को ढूंढो, कर्मफल की ओर ध्यान न देकर जीवनयात्रा में कभी सुस्ताने का नाम न लो, आदि इन्हीं मूलमंत्रों को अपनाने के लिए स्वामीजी महाराज निर्वाणपर्यान्त उपदेश देते रहे। सेवा के जीवन जगत् के लिए, त्याग से अपने लिए और प्रेम से प्रमु के लिए उपयोगी होता है, इसी आशय से स्वामी जी महाराज सेवा, त्याग और प्रेम की त्रिवेणी में सदा नहाने पर बल देते रहे।

रोमांचकारी 84 वर्षों तक सान्द्र वस्निप्रध दार्शनिक पथ का पथिक बनकर सन्तिशिरोमणि स्वामी लक्ष्मणजी महाराज दैव—दुर्विपाक से आश्विन कृष्ण चतुर्थी तदनुसार 27 सितंबर सन् 1991 के ब्राह्मी मुहूर्त में, "नौएडा" यू.पी. स्थित स्वसंबंधी श्री एम. के. रैणा के आवास में परमधाम को पधारे। इस प्रकार कश्मीर का यह सूर्य अपनी प्रखर किरणों को समेटकर, शोकसन्तप्त जनता को मात्र निम्नमंत्र का सतत अभ्यास करने से ही नवोदित प्रभातदर्शी होने की कामना करके अस्ताचल की ओर उन्मुख हुआ। मंत्र इस प्रकार है —

"अकलित महिमोऽहं शिवोऽहं, भैरवोऽहं शिवोऽहं, भैरवोऽहं शिवोऽहम्।।" संपर्क – एफ 544, सरिता विहार, दिल्ली – 110044



## नवरेह और शिव की महिमा

नवरेह पोशत् हमारे कशमीरी संस्कृति का मुख्य त्यौहार माना जाता है। नवरेह चैत्र शुक्ल पक्ष प्रतिपदा को मनाया जाता है। एक दिन पहले की रात को नये साल के आने की तैयारी में (थाल भरून) थाली में भिन्न प्रकार की चीजें रखे जाती है जैसे चावल, दूध, दही, चीनी, फल, नमक, पेन, पैसे, अखरोट, पंचाँग, भगवान की तस्वीर और वैय गन्डर। इस थाली को ढक कर रखा जाता है और सुबह घर की बेटी सबको इसके दर्शन कराती है और सुख, समृद्धि की कामना करती है! नवरेह से नए साल का आरम्भ और नवरात्रा का शुभ पर्व भी नव दिनों का आरम्भ होता है, नवरात्रा में मां दुर्गा और उनके रूपों का पूजन और व्रत किया जाता है।

दुर्गा को आदि शक्ति भी माना जाता है! शिव की आदि शक्ति मां है। अपने सारे दिन की बातचीत में मनुष्य प्रतिदिन न जाने कितनी बार मैं शब्द का प्रयोग करता हो, परन्तु यह एक आश्चर्य की बात है कि प्रतिदिन 'मैं और मेरा शब्द का अनेकानेक बार प्रयोग करने पर भी मनुष्य यथार्थ में यह नहीं जानता कि 'मैं' कहलाने वाली सत्ता का स्वरूप क्या है, यथीत 'मैं' शब्द जिस वस्तु का सबक है वह क्या है? आज मनुष्य ने साइंस द्वारा बडी–बडी शक्तिशाली चीजें तो बनाई हैं, उसने संसार को अनेक पहेलियों का उत्तर भी जान लिया है, और वह अन्य अनेक जटिल समस्याओं का हल ढूंढ निकालने में खूब लगा हुआ है, परन्तु 'मैं' कहने वाला कौन है, इसके बारे में वह सत्यता को नहीं जानता अर्थात वह स्वयं को नहीं पहचानता। आज किसी मनुष्य से पूछा जाये कि आप कौन हैं? अथवा आपका क्या परिचय है? तो वह अपने शरीर का नाम बता देगा अथवा जो धन्धा, काम आदि वह करता है वह उसका नाम बता देगा। वास्तम में "मैं" शब्द शरीर के भिन्न चेतन सत्ता 'आत्मा' का सूचक है। नगण्य आत्मा और शरीर को मिला कर बनता है। जैसे शरीर पांच तत्त्वों –पृथ्वी, जल, अग्नि, वायु और आकाश से बना हुआ होता है, वैसे ही आत्मा मन, बुद्धि और संस्कारमय होती है। मन में ही विचार करने और निर्णय करने की शक्ति होती है, तथा वह जैसा कर्म करती है, उसी के अनुसार उसके संस्कार बनते हैं।

आत्मा एक चेतन एवं अविनाशी ज्योति-बिन्दु है, जो कि

मानव देह में भृकुटी के बीच में निवास करती है। जैसे कि आकाश में रात्रि को जगमगाता हुआ तारा एक बिन्दू सा दिखाई देता है, वैसे ही दिव्य दृष्टि द्वारा एक आत्मा भी एक तारे की तरह ही दिखाई देती है।

आत्मा का वास भृकुटि में होने के कारण ही मनुष्य गहराई से सोचने के समय यहीं हाथ लगाता है जब वह यह कहता है कि मेरे तो भाग्य ही खोटे हैं, तो भी वह यहीं हाथ लगाता है।

आत्मा का यहां वास होने के कारण ही भक्त लोगों में यहां ही बिन्दी अथवा तिलक लगाने की प्रथा है। यहां आत्मा का सम्बन्ध मस्तिष्क से जुड़ा हुआ है, और मस्तिष्क का सम्बन्ध सारे शरीर में फैले ज्ञान तन्तुओं से है। आत्मा में ही पहले संकल्प उठता है, और फिर मस्तिष्क तथा तन्तुओं द्वारा व्यक्त होता है।

आत्मा ही शान्ति अथवा दुःख का अनुभव करती है तथा निर्णय करती है, और उसी में संस्कार रहती है अतः मन और बुद्धि आत्मा से अलग नहीं है। परन्तु आज स्वयं को भूल कर देह स्त्री—पुरूष, बूढ़ा, जवान इत्यादि मान बैठी है, यह देह अभिमान हीं दुःख का कारण है।

उपरोक्त रहस्य को मोटर के ड्राईवर का उदाहरण द्वारा ही स्पष्ट किया गया है, शरीर मोटर के समान है तथा आत्मा उसका ड्राईवर है, अर्थात जैसे ड्राइवर मोटर की नियन्त्रण करती है, उसी प्रकार आत्मा शरीर का नियन्त्रण करती है। आत्मा के बिना शरीर निष्प्राण है। जैसे ड्राईवर के बिना मोटर। अतः परम पिता परमात्मा कहते हैं कि अपने आप को देह चाहने से ही मनुष्य इस शरीर रूपी मोटर को चला सकता है, और अपने लक्ष्य तक पहुंच सकता है। अन्यथा जैसे कि ड्राईवर कार चलाने में निपुण न होने के कारण दुर्घटना का शिकार बन जाता है और साथ में कार और उसके यात्रि जी कि कार में बैठे होते हैं उनको भी चोट लगती है, उसी प्रकार जिस मनुष्य को अपनी पहचान नहीं है, वह स्वयं तो दुःखी और अशान्त होता ही है, साथ में अपने सम्पर्क में आने वाले मित्र-सम्बन्धियों को भी दुःखी और अशान्त बना देता है। अतः सच्चे सुख व सच्ची शन्ति के लिए स्वयं को जानना अति आवश्यक है।



## और तुम जीत गए

अपनी बैठक में सिद्धार्थ के सामने बैठे देवव्रत को देख कर मैं जड़ हो गई थी। वहीं कद काठी, वही बात करने का अन्दाज वही वाक्पटुता। उम्र के बढ़ते सायों ने उस के चेहरे पर झ्रिंरेयों का जाल बिछा दिया था बालों पर यहाँ-वहाँ छितरीं चाँदी, उसकी अधेड़ावस्था का अहसास करा रही थी। कुछ देर मैं वहीं ठिठकी रही।

'क्यों आया है, यह यहाँ? मेरे पति के साथ बात करने का अधिकार इसे किसने दिया' मैं दूसरे दरवाजे की तरफ मुड़ी हीं थी कि, सिद्धार्थ ने मुझे पुकारा, 'आओ दीक्षा, आज बहुत देर कर दी तुमने?' उन के प्रश्न का उत्तर दिए बिना मैं, टेबल पर यत्र-तत्र फैले कागज और ग-तंल रिपोर्ट और सफेद लिफाफों पर नजर दौड़ाती रही। फिर एक भरपूर नजर सिद्धार्थ पर डालीं। दृष्टियाँ प्रश्नों में उलझ कर रह गयीं।

याचक बना देवव्रत अपनी बेटी के जीवन की भीख माँग रहा था। सिद्धार्थ उसे धीरज बँधा रहे थे, 'देवव्रत! तुम्हारी बेटी के मस्तिष्क में ट्यूमर है और ये ऐसे भाग में है जहाँ का ऑपरेशन खतरनाक भी हो सकता है'। फिर कुछ देर ठहराकर सिद्धार्थ बोले, ऐसे ऑपरेशन मैं नहीं मेरी पत्नी दीक्षा करती है'। 'अगर आप चाहें तो.!'

दीक्षा बहुत व्यस्त रहती है... महीनों पहले तारीख तय करनी पड़ती हैं, फिर भी मैं तुम्हारी तरफ से गुजारिश करूँगा कुछ देर तक निस्तब्धता छायी रही। वो जाने के लिए उठा तो सिद्धार्थ ने उसे ढाढ़स बँधाया', देखो देवव्रत, तुम स्वयं डॉक्टर हो अच्छी तरह जानते हो कि जीवन मरण तो प्रकृति के हाथों में है। हम डॉक्टर तो सिर्फ अपना कर्तव्य पूरा करते

है। होंसला रखो. सब ठीक हो जाएगा'।

देवव्रत चला गया, फिर भी मैं कमरे से बाहर नहीं निकला। सिर दर्द से फटाजा रहा था। बत्ती बुझाकर, आँखें भूद कर सोचने लगी, घोड़ा लात चलाए, बैल सींग मारे या कुता किसी को काट खाए तो जानवर की जाति समझ में आती है। कोई आश्चर्य नहीं होता, लेकिन जब कोई आदमी,



किए हुए उपकारों को भूलकर धोखा दे तो, बहुत दुःख होता है। देवव्रत ने यही किया था।

बरसों पूर्व बाबूजी देवव्रत को गाँव से लेकर आए थे। कमीज फटी हुई पतलून मैली कुचौली, पैरों में पैबंद लगी रबर की चप्पल और चेहरे पर अनाथों जैसी मासूमियत। खाना खाता तो, दाल, सब्जी, भात सबको मिलाकर, खिंचड़ी सी बना लेता और रोटी को चम्मच की शक्ल में बदलकर जब 'चाउं चाउं' की शक्ल में बदलकर मुँह के अंदर धकेलता तो एकदम गँवार ही दिखता। शुरू-शुरू में वो किसी से बात नहीं करता था। जब तक बाबूजी घर नहीं लौटते थे, एक कमरे में पड़ा रहता, असुरक्षा की भावना उसे चारों ओर से घेरे रहती थी। लोग भी उसे आश्चर्य से देखते। पर उसे देखकर

मुझे बड़ा मजा आता था। मैं उसे खूब चिदाती, अपने साथ खेलने पर मजबूर करती, कभी उसकी लम्बी चोटी को जोर से खींच कर झटक देती तो वो, बुझी बुझी आँखों से मुझे देखने लगता उसे देखकर मैं, ताली पीट-पीट कर हँसने लगती।

धीरे धीरे देवव्रत में परिवर्तन आने लगा। माँ ने अंग्रेजी तरीके से उस के बाल कटवा दिए थे। मैले, फटे, पुराने कपड़ों का स्थान नये नए धुले हुए कपड़ों ने ले लिया था। गाँव की 'इन्हाउन्हाँ' वाली भाषा छोड़ कर वो शुद्ध हिंदी बोलने लगा था। मेरी छेड़खानीयों को अनसुना करने वाला देववत अब मुझे मारने को दौड़ता। उस के होंठ फड़फड़ाने लगते. नथुने फूल जाते। फिर भी मैं हिरनी की तरह कुलाँचें भरती हुई उस के वार से बच निकलती। देवव्रत के आने से घर का सूनापन समाप्त हो गया था।

स्कूल खुले तो बाब्जी ने उसे मेरे ही स्कूल में दाखिला

दिलवा दिया। शाम को उसे पढ़ाने के लिए एक मास्टर की भी व्यवस्था कर दी गयी। जितनी देर वो पढ़ता मैं, ऊबती रहती। मेरा खिलंदरी स्वभाव मुझे टिकने कहाँ देता था। उसे परेशान करने के लिये कभी उसकी पेन्सल छिपा देती, कभी किताब बन्द कर देती।

परीक्षाएँ समाप्त हुई। देवव्रत कक्षा में प्रथम आया। प्रधानाचार्य ने उसकी शैक्षणिक प्रतिभा की विशेष रूप से प्रशंसा बाबूजी से की थी। इस सफलता ने उस में आत्मविश्वास और आगे बढ़ने की उद्दाम भावना को जन्म दिया। बाबूजी के पारस सम्पर्क से सोना कुंदन बन गया। अपने खाली समय में वो मुझे भी अपने साथ बिठा

लेता और मेरी कठिनाईयों का हल बताता। धीरे-धीरे मेरी अभिरुचि भी किताबों में बढ़ने लगी। दिन बीतने लगे। समय के साथ-साथ हम दोनों में कई बदलाव आए। मेरी आँखों में चुलबुलेपन का स्थान लज्जा ने ले लिया था उस की आहट से मन में स्फुलिंग से उड़ने लगते। दीवार की ओट में खड़े हो कर उसे निहारना भला लगता, पर ज्यों ही वह सामने आता, मेरी नजर झुक जाती।

देवव्रत के व्यवहार में भी सौम्यता और मृदुलता झलकने लगी थी। हँसीं मजाक जैसे अतीत की स्मृति बन गया था। उँगलियों की छुअन मात्र से हम दोनों सिहर उठते। हर समय संजीदगी का आवरण ओढ़े एक दूसरे से दूर रहने का प्रयास तो करते थे, पर जल्दी ही मिलन की तड़पन हमारे दिलो-दिमाग पर छा जाती थी। उस कच्ची उम्र में प्यार क्या होता है, यह तो मैं नहीं जानती थी, पर यह जरूर जान गयी थी कि, हम दोनों के बीच एक ऐसी कशिश है जो अपने चूंबकीय आकर्षण से हमें, एक दूसरे के करीब खींचती है।

देवव्रत ने १२वीं की परीक्षा विशेष योग्यता से पास की। माँ व बाबूजी की प्रसन्नता की कोई सीमा न थी बाबूजी उसे और आगे पढाकर डॉक्टर बनाना चाहते थे। उनकी इच्छा थी कि एक ऐसे अस्पताल का निर्माण करवाएँ जो आधुनिक उपकरणों से सुसज्जित हो और जहाँ निर्धनों का निःशुल्क इलाज हो। मेघावी देवव्रत को उन्होंने डाक्टरी में दाखिला भी दिलवा दिया था।

माँ बाबूजी अपने मित्रों संबंधीयों के सामने जब भी देववृत की प्रशंसा करते लोग सामने तो बधायी देते, पीठ पीछ सौ-सौ बातें भी करते, ऊसर जमीन पर कितना भी धन खर्चों, परिश्रम करों, फल कभी नहीं निकलता। देवराज कौन सा अपना खून है? एक बार पर लगते ही फुर्र से उड जाएगा'। माँ ऐसी बातों से विचलित हो जाती थीं। पराएपन

का ऐहसास उन्हें परेशान कर देता था, पर बाबूजी कभी पीछे नहीं हटते थे माँ को समझाते 'ईर्षयालु लोग ही फब्तियाँ कसते हैं। उनके मन में विश्वास की जड़ें गहरी जमी हुई थीं। देवव्रत आगे बढ़ता गया अनेक व्यस्तताओं के बावजूद हम मिलते जरूर थे। हमारी आँखों की भाषा एक दूसरे के प्रति घनिष्ठता माँ बाबूजी से छिपी नहीं थी, तभी तो आँखों ही आँखों में उन्होंने भी अपने मुक स्वीक्रति दे दी थीं। देवव्रत का सामीप्य मन में हिलोरें भर देता। प्रतीक्षा करती कि कब उसकी पढ़ाई समाप्त हो और हम विवाह के बंधन में बंध कर अपना संसार बसाएँ।

एक दिन हम दोनों नदी की ठंडी

रेत पर बैठे थे। देवव्रत गुमसुम सा कभी किनारे पड़ा पत्थर उठा कर जमीन पर फेंक देता, कभी दोनों हथेलियों से आसमान की तरफ उछाल देता। मैंने मौन भंग करते हुए

पूछा, 'देवव्रत! क्या सोच रहे हो?'

'दीक्षा, देखो ना, यही पत्थर अगर रास्ते

में पड़ा हो तो रास्ते की धूल चाटता है और

किसी कुशल शिल्पकार के हाथ लग

जाय तो अद्यालिकाओं की शान और किले

की प्राचीर बन जाता हैं<mark>। मैं निर्वाक सी</mark>

उसका चेहरा निहारने लगी थी, उसने

अपनी बात सम्पूर्ण की, 'देखो ना...मैं भी

तो रास्ते का पत्थर था। लोग दुत्कारते

थे, ठोकर मारते थे...कभी इधर लुढ़कता

था कभी उधर गिरता था.. अगर बाबुजी

का आश्रय ना मिला होता तो क्या मैं इस

शिखर तक पहुँच पाता?'

'दीक्षा, देखो ना, यही पत्थर अगर रास्ते में पड़ा हो तो रास्ते की धूल चाटता है और किसी कुशल शिल्पकार के हाथ लग जाय तो अट्टालिकाओं की शान और किले की प्राचीर बन जाता है'। मैं निर्वाक सी उसका चेहरा निहारने लगी थी. उसने अपनी बात सम्पूर्ण की, 'देखो ना..मैं भी तो रास्ते का पत्थर था। लोग दुत्कारते थे, ठोकर मारते थे...कभी इधर लुढ़कता था कभी उधर गिरता था.. अगर बाबूजी का आश्रय ना मिला होता तो क्या मैं इस शिखर तक पहुँच पाता?

उसका स्वर भीग गया था। भावुक से देवव्रत ने मेरी

दोनों हथेलियाँ अपने हाथों में ले ली थी।

क्या देख रहे हो?' देख रहा हूँ एक दिन तुम जरूर शल्य चिकित्सक

बनागा। उसकी बात सुनकर मैं जोर से खिलखिला उठीं थी। बोली, लगता है तुम्हें दिन में सपने देखने की आदत है. हमारे परिवार में बेटियों की शिक्षा को प्रोत्साहन नहीं दिया जाता।

लेकिन फिर भी मैं १२वीं तक तो पहुँच ही गयी।

वसंत पंचमी के दिन हमारे कुलगुरू और शहर के जाने माने आमन्त्रित अभ्यागतों की उपास्तिथ में देवव्रत ने हीरे की वमचमाती अँगूठी मेरी उँगली में पहनाई तो सहज ही विश्वास नहीं हुआ था उसी दिन देवव्रत का परिणाम भी घोषित हुआ था। एक बार फिर हमेशा की तरह वो शीर्ष पर था। बाबूजी विहंसाति आँखों से कितनी देर तक उसे अंगीकार किए रहे थे।

रस्मों रिवाज सम्पन्न हुए, लोगों की भीड़ छँटी तो माँ—बाबूजी और हम दोनों लौन में आकर बैठ गए। बाबूजी अस्पताल की जमीन तो ले ही चुके थे। अब वो देवव्रत के निर्देशन में निर्माण कार्य भी आरम्भ करना चाह रहे थे, लेकिन देवव्रत ने उनकी किसी योजना का अनुमोदन नहीं किया। माँ शीघ्रतशीघ्र हमारा विवाह करवाना चाह रही थीं पर उसने इस विषय में भी कोई विशेष दिलचस्पी नहीं दिखायी। कुछ देर बाद माँ और बाबूजी, हम दोनों को अकेला छोड़ कर अंदर चले गए तो देवव्रत भी उठ खड़ा हुआ। बोला, 'चलो दीक्षा, कुछ देर टहल कर आते हैं कुछ थकावट सी महसूस हो रही है।'

शरद की शीतल हवाएँ सोहराब सी पैदा कर रही थीं। पेड़ों से घिरी सड़क पर चलते हुए मैंने महसूस किया, देवव्रत कुछ कहना चाह रहा था। आखरि उसने खुद ही खामोशी से घिरे जाल को बींधा था, 'दीक्षा, इतने जल्दी मैं विवाह नहीं करना चाहता। एक बार घर गृहस्थी के झंझटों में फँसने के बाद मैं अपने दूरगामी लक्ष्यों तक पहुँचने में असमर्थ रहूँगा।'

'दूरगामी लक्ष्य तुम क्या कहना चाह रहे हो मैं कुछ

समझी नहीं?'

'डाक्टरी की यह डिग्री तो महज एक पहला कदम है... अभी तो मुझे मीलों की चढ़ाई चढ़नी है। मैं विदेश जाकर उच्च शिक्षा प्राप्त करना चाहता हूँ। इस सब में कम से कम चार पाँच वर्ष तो लग ही जाएँगे'।'ये चार पाँच वर्ष तुम्हारे बिना मैं कैसे काटूँगी, माँ बाबूजी का क्या होगा...'मैं रोने रोने को हो आयी थी। 'भावनाओं के धरातल पर हम यथार्थ की नींव खड़ी नहीं कर सकते दीक्षा। इस बीच तुम भी डॉक्टरी में दाखिला ले लेना। 'कैसा अजीब मजाक कर रहे हो देवव्रत! इतनी लम्बी पढ़ाई क्या मैं कर सकूँगी, और बाबूजी आगे पढ़ने की अनुमतित दे देंगे?

जब बाबूजी को तुम समझाओगी कि एक दिन अपनी शिक्षा पूरी करने के बाद हम दोनों पित पत्नी अस्पताल की बागडोर सही और सुचारू तरीके से संभाल पाएँगे तो वो सहर्ष मान जाएँगे। सुनते ही बाबूजी परेशान हो गए थे। विदेश जा कर उच्च शिक्षा प्राप्त करने का अर्थ था, लाखों का

### कविता

- संतोष कील

हमारा बाबा आया है, स्वर्ग का बसरा ले आया है। बच्चों के बुलावे पर जो, झटसे आ जाता है। वही हमारा प्यारा बाबा, हमें सब से प्यारा है। निरंकारी, निराकारी, हमारा बाबा आया है।

> चार युगों के बाद ही, संगम पर आ जाता है। ओम शान्ति के मन्त्र से, सारे जग में समावा है। रोज रोज हम बच्चों को, ज्ञाण का अमृत पिलाने आता है। हमारा बाबा आया है, स्वर्ग का बसरा ले आया है।

खर्च, खर्चे से ज्यादा उन्हें एक और बात परेशान कर रही थी कि किसी गोरी फिरंगिनी ने उनके दामाद को वशीभूत कर लिया तो क्या होगा? अगर देवव्रत ने अपना मन्तव्य पहले स्पष्ट किया होता तो वो सगाई की रस्म ही टाल देते।

अपनी महत्वकांक्षों की पूर्ति के लिए देवव्रत विदेश चला गया। उस के जाने के बाद हर ओर मायूसी का साम्राज्य पसर गया। माँ बाबूजी ने खुद को एक कमरे में बन्द कर दिया था। मैं हर समय किताबों में डूबी रहती। जब देवव्रत के साथ बीते लम्हों की याद मानस पर जीवंत हो उठती तो कागज कलम लेकर उसे रंगों से भर देती।

शुरू में देवव्रत फोन पर लम्बी बात करता। मेल भी भेजता धीरे—धीरे फोन की अविध बढ़ने लगी, मेल की लम्बाई छोती होने लगी एक बार मैंने उसकी बेरुखी का कारण जानने का प्रयास भी किया, तो हल्के फुलके अन्दाज में बात टाल कर बोला, समय बड़ा मूल्यवान है दीक्षा अगर यों ही समय गँवाते रहेंगे तो पढ़ेंगे कब। अजीब सी दलील थी। साथ जीने मरने की कसमें खाने वाले दो प्रेमी क्या कुछ पलों को अपने प्रिय की स्मृति में समर्पित भी नहीं कर सकते!

देवव्रत को लंदन गए हुए दो वर्ष हो गए थे। अब तो उसका कोर्स भी समापन पर था। बाबूजी जब भी घर लौटते, माँ शुभ संदेश की आस लगाए पास आ जातीं। खोद-खोद कर पूछतीं, फिर मुस्कुराते हुए बाबूजी का मनोबल बढ़ातीं 'भगवान सब ठीक करेंगे। चलिए हाथ मुँह धोकर पहले कुछ खा लीजिये'। 'माँ की मुस्कुराहट में यथार्थ का कितना अंश है बाबूजी जानते थे। बेटी के विवाह में होते हुए विलम्ब से वो भी पीड़ित थीं। केवल बाबूजी को पीड़ा से बचाने के लिए मुस्कुराने का नाटक करती रहती थीं ऊपर से भले कुछ ना कहें, पर बाबूजी और मेरी मानसिक यंत्रणाओं से वो पूर्ण परिचित थीं। दिन-रात देवी देवताओं की मनौती माँगने और देवव्रत की प्रतीक्षा करने के बिना उनके पास दूसरा चारा ही क्या था? तीन साल में वो नमक की तरह गल गयी थीं। बाबूजी भी निश्चेष्ठ से यों ही पड़े रहते। लोगों ने नए सिरे से रिश्ते सुझाने शुरू कर दिए थे पर मैं नहीं मानी मुझे देवव्रत पर पूरा भरोसा था।



## अख वतनी मनज़ुम

वुठ क्रेशान सोंदर सनएर हॉनगिन्य वॉनिजि मंज किन कारान पाताल

ज़ैवि पैठ लव फ्योर ह्यथ द्रमन तुज पथ वन दंद्य चॉनग्य ॲछन सीमिनि रोट ताप ज़चव नेथ नोन पोंपुर ही थरि फोट विछ मंज़ काल सरुफ हिलि मंज़ तुल त्य्वंगुल वुहान मैरजान हवहस मंज़ नख मूरान नदहर रतो म्वछि मंज़ दृद पेडान तप र्योश

गौव अज़ल अबद वनवाँ सी ति राम लंकायि अलाव गौंड्न हनुमान कखराय कानन वॅछ अरजुन हॅट्य नॉजन प्यव मॅदरेर कृष्न हरनस वौथ छवकस तत्र गोतम य्वद जीनिथ औश हारान अशोक नव शेरवान कन दिथ पंच तंत्र मको किस मदनस डोल शुहुल हवा खोत किन यावन मद अजन्त एलवर ब्तरॉच पिलव नॅर नबस कुतुब गुर्य लांकमि हंगो मंगो द्रस अकबर ज़ुन गाशस मॉथर शाहि जहान शमशेरि छु रथ बवलान टीपू पुचि बदल कलस पैठ रेम झांसी त्रेन पोतरन हुंज़ कलहीर ज़फर पानस पानय ट्योठ ठठ गॉलिब अनि गोट, छ्वप दम, हॉबथ, शुमशान लूहू वोनु वोनु फॅर्ययाद अफसूस पातालुक्य छ्रठ , आकाशुक ग्रज़ सोदरच बुक बुक बुतरॉच हंज़ यठ कुक्यलन पैयि नॅव लय थन बुज़िव पोशव छोट ताज़ मुशकि ह्योतवा ? विजि वावस बुधि क्वह थॉग गांधी गांधी याने प्रथ कांह नेथ नीन याने प्रथ क्वल त ज़ग क्यो प्रोन

याने ज़मीनि लोन लेखान याने मिशीन वननावान याने कॉशुर रंगुर याने वतनी शॉयिर

यिम ग्रॅज़ रोस आब मलर समखेयि गटि मंज़ अख तारख लशकर खँच अख मलुर कर्या बीकिस वापठ अख तारुख पक्या बीकिस हमराह अथ आबस सौदरुक शान हुर्या यिम तारख प्रज़लन गाशि मंडल दुनियाह ति छु अज़कल ती सोंचान रॉही ति छु वुनिक्यन ती कांछान

يآباكم زوره ، آكاشك كريز مندج عليمك ، بسراز بين بيط كلون سنيه توق عند، وزو پهښونيون تارنځک، برونو ۴ وجه واوس بعية كويئه نفوال كالزعي دود شرس أسال چونه بر كلزمي المنجى منعن برسط كالمد شخص لوان يع برية كول ية زك كيو يرون مَعْ زُمين لون ليكال محن مِث بنه وبر اوال がない يئ كلى شاعر

ع المنزيع أسفر علي الميشن الم تلك الكرائية الم مُؤكيا بيكن وابك اكد الأك بنيس بكثا عماه أية أكن سندوك شان برك يم تدكم بويركية الاطير منكل وُفِياهُ نَدِ فِي ارْكِل فِي سوفِيان الى بى جد دو كون يى كافيان == 1 · 1 · 6

وورسنير أبكى والبغ منشر كند كاول بالل

نغرب نوميزيد درن با بَعْدُونِ دُدو رَاكُو أَفِينَ الْمِبْرِي رف المديرة من نون يونير بحاطر بخك وجيفن كالمروف بلينشز ملي تعويفل أوإن سيروان بوين منز تكورن مدير أبتر موجد منز حدد بروال فيدولوه

محدد أزل أنبر وكني ما مو ينه مام مُنكايد اللو كُوَّيْرُن يَهُوَمان الراسة كأن وزه ارمين بوائن بهد مسر كرمن بُرِينَ مِنْ فِيلَ شَرْ كُومْ ليدد زينية الأش بلوان أشؤك لؤيروال كن وف بكني تمنيز مُكْرِكِينَ مُدِينَ دُوْلِ سَمْعِلَ بَهُوا مخوت كني ياؤن مر أجنت المور بتزأو بلومتر مثبت فعلب محو لائمه بنگ مله شيد اکهز ليذلكش أتبعر شاوجان ضمنير في رُن بوال لمبيو بنو زل تحت بع ربع جاكنى مزن بورز ندر كارمر فعز يان يائ يول المالية البالاث وعليه وم المبكة و المنال الريح ، وفو دوكو بمنواد ، أنسوس



### वुनल

कांह वनि काँसि ज़ि मायि हॅच्चय छे यि स्वख सावय ह्यथ चायि स्व मनु बर् अनिगटि कोचव सुबहाँय सुबहाँय

शांत स्वबाव्च कांह विन कॉसि ज़ि प्रानि पुचि छे यि अथु ख्वर नॅन्य मा बुथ ति खॅट्यथ्य छुस फेरनाह त्रोवुन पैठु गटु ज़ोल गव दोल वॅटीथ्य खोन सोन सोन तॅम्य

शीन क्वह्रय गॅयि पोशि वन्य गॅयि पाँचादरव्य थिप रोट वाव आरन थर थर ज़र ज़र मर मर बुक् आव हक नीन कुल्य कॅट्य सुत्य नब न लबान्य बुतरॉच कुनि किन्य बुतराथ छारान कुनि मा कांह अरखॅर्यस्य प्यठ पॅद्य पॅयि गॅद्य गॅयि वित रॉव्य रत दॉव्य जानावार पोशि गॉदा ओस वॅटिथ्य मॅटिथ्य मुच्रुन पुचुनोवुन संसार दोल प्यठ त्रॉविथ नालाह वोल तॅम्य

औन प्यव सोन ओस खॅन्यथ्य क्रूर त्रोन गव तॅथ्य मंज़ नोन कित कुस द्राव डेक बिज वुनिल छु छिटि नॅर्यवार

### Vunal

#### Translated as 'Fog'

Some may say she comes early in the day smooth and sober gentle joys promoter silently through the lanes comes, welfare to mark others may say she is shy wears a wrap all her skin to drape.

But, Alas! she is a devastat under cover an ill definitio digs up the roots stems and shoots garden blooms, to tarnish white peak tops, as if vanis winds become silly waterfalls go dilly-dally brooks flow in scare survival to fear.

Under its hood (cover) flush floods would uproot many a tree green tragedy to see.

The sky is screened not to see the soil earth worried to see through to get the surrounding's clue, colourful associates:intimate divide to separate - togrtherness link to finish unnison to tarnish.

She hold daggers
concealed deep in her wraps
works to dig foundations
sets ruin in motions all to fall into a ditch
devastated in deep niche
she, in her passion of craze
conceals her evil to save disgrace.

Translation taken from the 'Words & Vibes'

پان درو ته برد خدواو آرن هم تم زرز در بر بر به آوه بن کو کو یت نب نب لبانی بر آثر کند کو بر اته دهاران کند ما کانهه ار هر ک بیشی پدکو پیه تر آوکر ی بیشی پدکو پیه قر را دکاری و اوکا جادار

> اقون پوسؤن اوس کھنے تھے کرور ترف کو تھی مٹر قون کتیاس دراو فریکہ بچہ وظلمہ تھ

وول بخور أوتصالاه وول

چهدِ زُرُ و ار

**وعل** بال كرشن شياتى

المنهدونه كالسوني المنهدونه كالسوني المنهدونه كالسوني المنهدونه المنهدونه المنهدونه المنهدونه كالسوني وهي المنهدونه كالسوني وهي المنهدونه كالسوني وهي المنهدونه المنهدونه

معر ناه تروون پیشهد گیرز ذل کو دفرل و کرتھے کھنون مؤن و ن کی همینہ کو پ گیر



### वॅन्य

पश्मीन पॅटा ॲथरि ख्यॉमुच पानस वॅल्यथय क्या छुख सोंचान ? द्रद कनिथ गॅयि गोरि तिमय यिम पय दिहानय यिम बोज़हानय यिम करहानय डेकसय मीठ्य तिमनय पय ओस चानि अज़मतुकुय.... यति छु न यमि बाज़र्य कांह फेरान कांह छु न युस गिरदाब कडी.....! वुछ..! होकुन हुतिनस कुस तामथ .....! ळाोछ छुनिथ ग्रश्म क्रायि अंदर होशि थर्यन छुस होखमुत स्रेह कॅज गॉमच छेस इव करतामथ दूहदिश ॲत्यथय त्रावान डाफब बोज्यस कुस पुरसान तुल्यस? पय छुम सोरुय च ति छुख म्यॉनी पॉठ्यन अज़ मनसावि मचि वति मारान गथ।।

## وَوْ

بشمينه إفاأتحر كعيأمو يان ول تھے كيا جھكھ سونيان؟ دودولته گيد كورتي يم نے دیائے يم بوز بانے يم كرياني، ذيب مينح تمنى بر اول جاند عظمت مح ينته يخفنه ينمه بإزرك كاثهه كييران كانبه چفنه أس ركرواب كذى ....! و يه بوكن مُتِه لسكس تامته....! لوچە د خنتھ گزهم كرأيه لدر بوشر قربن وهس وكلمت سريد كى كايرو چىس زوكرتا، مق دوبدش أترتيح تراوان دايه بوزبس كس يُرسان كلبس؟ ن محمون ژبة چھکھ مانیا تھیں از متساومو وت ماران گتھ

## English

We are still Child Like



**Aman Sunny** 

#### Find the error

- 1. The moon shed its light on the bank.
- 2. The sun shot her bright rays.
- 3. Neither of them has done its duty.
- 4. Everything should be kept in its order.
- 5. If any student comes here, ask her to wait for me.
- 6. Table's leg is broken.
- 7. Girl's hostel is situated in the city.
- 8. He has stolen someone's watch.
- 9. The deaf's voice is bold.
- 10. We had lunch at Raman

#### Answers

- The moon shed her light on the bank. (Nouns that are used to denote beauty, gracefullness, gentleness, softness, fertility etc. are considered to be feminine gender.)
- The sun shot his bright rays. (Nouns used to denote strength, firmness or energy are considered to be masculine gender. )
- Neither of them has done his duty. (For each, every, either and neither generally Masculine gender is used.)
- No error
- If any student comes here ask him to wait for me. (If common gender denoted a class the masculine gender is 5. used for it.)
- Leg of table is broken. (Apostrophe 's' is not used with non-living things.)
- Girls' hostel is situated in the city. (Some noun are always use as singular noun ) 7.
- No error
- The voice of the deaf is bold. (Apostrophe 's' is not used with "The + Adjective" for passive but of its used with
- 10. We had lunch at Raman's. (Sometimes apostrophe 's' is used with name of person to denote a house of the person.)

### Complete the series

#### Questions

| Q.1. | 1   | 4   | 9   | 6   | 25  | 36  | ? |
|------|-----|-----|-----|-----|-----|-----|---|
|      | 22, | 23, | 24, | 25, | 26, | 27, |   |

#### Answers

Ans 1. 
$$\frac{7^2}{28} = \frac{49}{28}$$

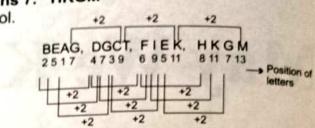
#### Ans 3. 163

#### Ans 4. 11

#### Ans 5. 35

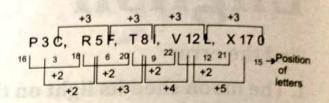
#### Ans 6. 89

#### Ans 7. HKGM



Ans 8. X170

Sol.



#### Ans 9.

Sol. abba cca adda acca

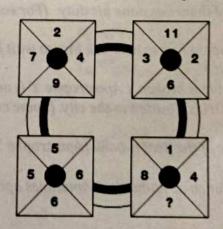
#### Ans 10.

Sol. ca ccaa cccaaa ccccaaaa



Haw many words of four or more letters can you make from the letters shown in today's puzzle? In making a word, a latter can be used as many times as it appears in the puzzle. Each word must contain the central letter. There should be at least one nine letter word. Plurals, foreign words and proper names are not allowed. British English Dictionary is used as reference.

#### Which number replaces the question mark?



### **Bypass Surgery**



A Layman's Guide to Bypass Surgery ... some frequently asked questions about CABG



#### Q. What exactly is done in bypass surgery?

A Block in an artery of the heart is bypassed by a new channel. The objective of the operation is to improve the blood flow to those regions of the heart muscle that are getting a deficient blood supply owing to completely or partially blocked coronary arteries. The increased blood flow relieves angina and improves heart function.

#### What is open heart surgery. Is it different from bypass surgery?

The two terms refer to two different things: One is method of doing heart surgery and the other specific operations. Any method of operation on the heart that is done using a heart-lung machine has traditionally been called an open heart surgery.

Bypass surgery on the other hand refers to a specific type of operation where blocked arteries of the heart are bypassed using veins from the legs, radial arteries from the forearms and arteries at the back of the breast bone known as internal mammary arteries. New channels of blood supply are thus formed, bypassing the blocked arteries of the heart.

#### What happens to the blockage?

The blockage is usually not disturbed and it remains there, while the rest of the artery receives blood from the bypass graft. In some situations, the block may have to be removed before the new graft can be attached.

#### What is beating heart surgery then?

It has been observed that patients may have a slightly more prolonged post operative recovery if their bypass surgery has been done using a heart-lung machine (scientists attribute this to the effect of blood circulation through artificial tubings, filters and reservoirs of a heart-lung machine). Also, the incidence of post operative problems is more if the patients has other co-existing disease like renal failure, lung disease etc.

With modern and more advanced equipment , the incidence of such post operative complications is much less than before but the problem is not totally eliminated. Now, if one were to avoid using a heart-lung machine altogether, obviously the recovery would be much better. And this is possible in the procedure of beating heart surgery where the bypass grafting is done without using the heart-lung machine or stopping the heart. Though more and more centres are offering this type of surgery one must remember that many patients, because of technical difficulties, can be operated upon only by the conventional method.

#### Are not lasers also used to open up blocks?

No, laser technology is not used to clear the blockages. It is used in situations of diffuse disease with ungraftable arteries where neither PTCA nor surgery is possible. Laser rays are used to drill fine tunnels through the heart muscle in the hope that these will directly carry blood to the muscle.

#### How safe is bypass surgery?

Operation is quite safe today if done by an experienced surgical team, in a busy centre.

#### If you say bypass surgery is not a cure, why? should one get operated at all?

The operation may not be cure but it definitely helps in the relief of angina pain and other symptoms of reduced blood supply to the heart muscle like choking, breathlessness, "ghabrahat" etc. With surgery, the need for medication comes down and the patient feels less tired because of his disease, and is able to live a fuller life at home and at work. In other words, bypass surgery improves the quality of day to day life. In addition several scientific studies have clearly shown that bypass surgery patients are likely to live longer than comparable patients who are only on medicines.



The basic disease (viz. atherosclerosis) that caused blockages in the heart vessel remains there (that explains why the surgery is not a curet, bypass surgery helps overcome the effect of those blockages, it does nothing to the atherosclerosis. Even then, with proper medical management, good diet control and strict lifestyle changes after the operation, one can enjoy the benefits of bypass surgery for a long time





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Wishing

### KECSS

best of luck for

## Shuhul Taaph 2018

With best compliments from

### **ASHISH ZUTSHI**

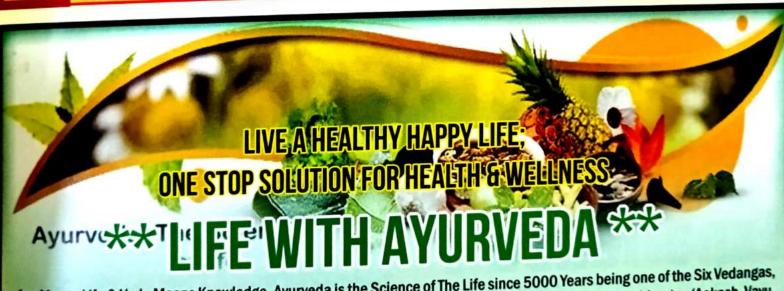
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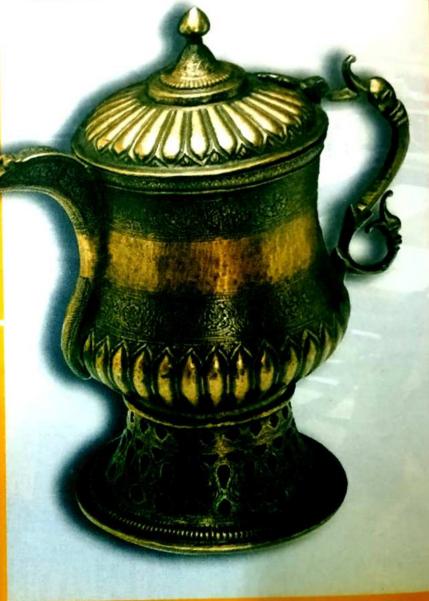








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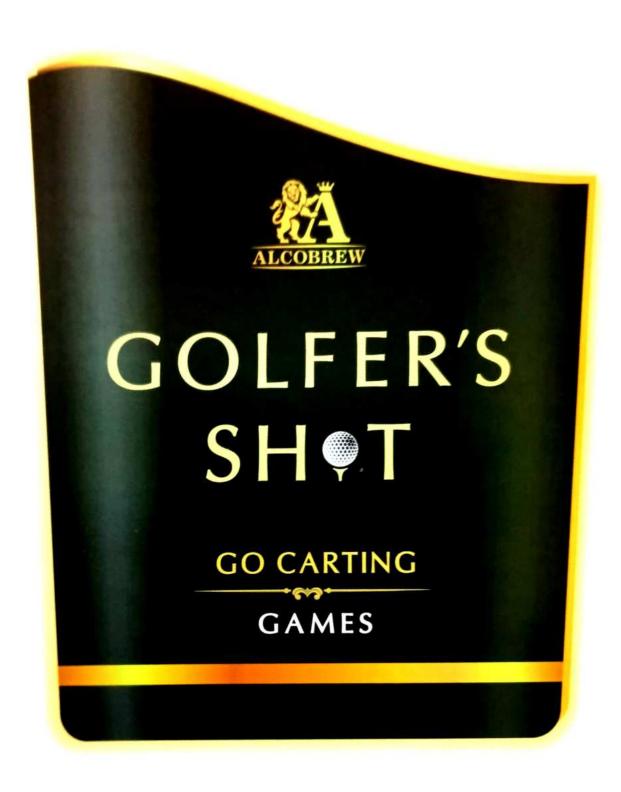
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