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Why Shuhul Taaph Magazine?

This, "Shuhul Taaph" is the first issue of a regular forthcoming magazine published by Kashmir Educational Cultural Science Society KECSS. The very concept of this new regular magazine will, in some minds, set in an inquisitiveness to know the need for a magazine when there are magazines already published by community organizations. The question came to my mind as well when I was told about my role in the then proposed magazine.

Yes, there is a need for this magazine, the magazines already published are there, but some new areas need to be reached to, so this is an extension of the arm to enhance reach. It is not a product of expression for adverse competitiveness, but it aims for integration and networking of the lot of community activism in social, literary and cultural areas carried out throughout world. Wherever there is a cluster of kashmiris, there is an effort to live kashmiri culture, tradition and heritage. We, the team, working for the publication of "Shuhul Taaph" will reach to all such genuine organizations and individuals working for such activities and make them partners and patrons to have ownership of this magazine in content, quality and reach. This magazine will have designated space for all genuine organizations to let them give expression to the ethos of community socio-cultural activities undertaken by them.

The kashmiri community population severed from the grassroots; makes it difficult to keep and maintain family bonding and community bonding from generation to generation, and the magazine is solely committed to enrich socio-cultural bonding in the changed scenario, whereby the community ethos and outlook akin to our ancestral heritage is served, propagated and enriched.

A person having been plucked from the ancestral place is, like an apple plucked from a tree and tossed in wilderness. This adversity tells upon the seed to find no healthy germination in the land where it does not belong to. The fact is, whole of the Kashmiri community - on one hand, the person who is plucked from the branch of its ancestry suffers to get lost in the sea of human population, and on the other hand, the part of the community where from it is plucked also suffers and gets devastated in winds of uncertain chaos and confrontations. The seed of the displaced, in this situation is to bring forth no healthy fruit. To address this misfortune: tangibly, through our socio-cultural strengths, the magazine is an effort.

The overall community is vitreous, every individual is keenly willing to reach out for socio cultural bonding to live long; not to be dissolved and not to be put to chaos. We are an enriched community and have been enriching the overall world community with our contributions. **Shuhul Taaph is a common community instrument of socio-cultural networking and strength sharing to strengthen the community and to strengthen the Nation through a process of social networking and outreach.**

I and the team of Shuhul Taaph magazine are grateful to Dr. Rajender Tikoo, the President KECSS, his advisors, his office bearers and all members to have given us an opportunity to get Shuhul Taaph to the *ReshVaar Family* and beyond. We are grateful to whole lot of national and international organizations and the individual members to own Shuhul Taaph magazine and contribute in its making and outreach.



Arvind Shah
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PRESIDENT'S MESSAGE



Over the years, I have had ringside view of KECSS and have seen it evolve as an organization. Moving from the editor and co-convenor of Shuhul Taaph to be the president of KECSS has been an enriching experience.

The electrifying energy of the election process still sends an adrenaline rush down my spine. The love and regard which people showered onto me has indeed been a very humbling experience. I wish to thank everyone who considered me worthy of holding this office and I also thank each and every person who spared their valuable time for this social cause and participated in the elections. I send my greeting to all community members for their interest and patronage to KECSS. I assure that I will deliver to the best of my ability.

The faith that has been placed in me only strengthens my resolve to give concrete shape to my vision for KECSS. In this process I wish to emphasize that the contribution of every community member is valuable.

"Every drop makes an ocean and individual efforts a revolution"! It will be the sincerest effort on part of my office to ensure that this organization is taken to the next level. My unstinted support and best wishes to each and every team member for the mission "NEXT" of KECSS.

I would also like to take this opportunity to pay my respects to Late Sh. Surinder Kher. He was a staunch community worker. In him KECSS has lost a valuable gem and a diligent office bearer. His loss is irreplaceable. May his soul rest in peace.

I would also urge each and every member of KECSS and the community at large to work towards preserving the cultural fabric of our community for our future generations.

Dr. Rajinder Tikoo

KECSS Office Bearers



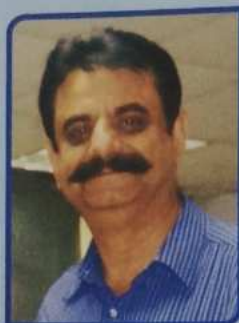
DR. RAJINDER TIKOO
President



LATE SH. SURINDER KR. KHER
Vice President



SH. RAKESH KAUL (VEER JI)
Vice President



SH. R.K. BHAN
General Secretary

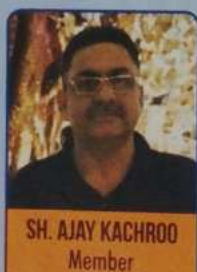


SH. P.L. NEHRU
Treasurer

KECSS Executive Members



SMT. SAVITA KOUL SHALI
Member



SH. AJAY KACHROO
Member



SH. ASHOK KUMAR KAW
Member



SH. BANSI RAZDAN
Member



SH. KAMAL CHOWDHRY
Member



DR. SUNIL KAUL
Member



SH. VEER JI DULLOO
Member



SH. RAMESH KR. KAUL
Member



SMT. REETA RAINA
Member



SH. M.K. KAW
Ex-Officio



PROF. B.B. DHAR
Ex-Officio



SH. M.K. RAINA
Member (Co-opted)



SH. B.L. PANDIT
Member (Co-opted)



SH. NANJEE RAINA
Member (Co-opted)



SH. BHUSHAN BAZAZ
Member (Co-opted)



SH. ARUN SHALIA
Special Invitee



SH. KULDEEP TIKOO
Special Invitee



SH. A.K. KACHROO
Special Invitee



SH. SANJAY RISHI
Special Invitee



- Arvind Shah (*Independent Impression*)

Challenge

Does the Community Youth Think So?

Life is a challenge - Survival is an issue - Survival of the fittest is the fact of living. Forced displacement from the natural place of habitation is a crisis: devastation. It is a situation of a big challenge to live and survive, both to confront the physical survival needs of food, clothing and shelter as the first priority and simultaneously the psychological needs of safety (fear of unknown) affiliation (love family friends), and esteem (self esteem and competence). Forced displacement of a biological creature is not migration; it is a catastrophe. Kashmiri Pandit community was forced to face this catastrophe of displacement, some 27 years back.

This write up will not handle the challenge of the displaced community for immediate physical survival needs, but here it will try to briefly analyse the psychological needs of an individual reflected in - individual behaviour, family behaviour and community behaviour. The question that takes my time to ponder upon is, have the psychological influences of displacement worked on each individual of the community to take the community on a weak track, weak because the community is fast losing its socio-cultural strength.

After all what is the general fundamental behaviour of a biological body? I tried to find answer to this question by visiting various web sites for a satisfactory answer, but there was none to satisfy me. I believe that the general fundamental behaviour of a biological body is to produce its race. Starting from the most primitive single cell organism amoeba to the most developed organism the human being, producing the next generation is the general fundamental behaviour of a biological

body.

And, where does the kashmiri pandit community productive people (i.e. youth) stand on this parameter. I, sometime back, conducted a sample survey in kashmiri pandit community. The rate of population production in kashmiri pandit community is around 1.5, whereas, it is estimated that a community can survive as a social identity when the population production rate is around 2.11. Therefore it is clear that if a community has to survive its culture, heritage, ancestry etc., it has to sustain its population and thus the existence. The process of sustaining a community is simple - produce the community. There are other parameters like social enrichment and quality resource development, but that all shall be worked upon only when there are individual to be worked on.

When we look into any kashmiri pandit family it becomes clear, most of the time adult outnumber the children. Kashmiri Pandits are an educated community so the community is naturally logical and rationale, and in the process of logic and rationale the psychological aspects of virtue "living/full" living gets a beating, for example marriage is put out of the priority list. Education is priority, yes it is important - placement is a priority, yes it is important - career development is a priority, yes it is important. What is this plank to board on whereby we push marriage to a priority of last preference - is it a status hunger? Is it the urge to be a person of bulk earnings? Is it the urge to be a popular figure? Is it the urge to be a contributor to the humanity and then marry?

Whatever may be the urge, the fact with most of

the youth in kashmiri pandit community, is that the general fundamental behaviour is displaced to become secondary, whereas it should have been primary at some stage during the course of growth at the age of mid twenties (around 25 years). The fundamental behaviour of a biological body is thus amiss in kashmir pandit community. The average marriage age in kashmiri pandit community is above 30 years. The marriage is deferred, I use the phrase "is deferred" because I want to add a component of deliberate-ness here. Does it mean marriage is an impedance to life of career growth; does it mean producing children is a deterrent to life of purpose; does it mean grooming children is a liability - so when things are settled or it is believed that things are settle, only then marriage shall be considered to be a process of living. The very thought of deferring marriage till settlement in life

is unsettling. When! A person is settled to take the responsibility of marriage and children is in itself an unsettling question, it is setting in an unsettling process; it may be, by some opinions, my wrong imagination? But I believe thus!

Statistical analysis reveals that the marital discord is very high in kashmiri pandit community since the recent displacement. The conflict of career priorities between husband and wife, the lack of ability to adopt to each other's virtues and vices and the conflict of ego between the two makes marriage more a crude commercial contractual affair than a social bond. This way even the bedroom life between a husband and a wife also goes for a toss to find it worthy or unworthy, I cannot say?

The challenge is - does the community youth think this way?

This is the first column under the heading challenge. The column "Challenge" will be a regular feature in the magazine. It is aimed to have deliberations on the subject in the column, and all opinions will find place in the next issue. Readers are requested to write under this column on different social-cultural challenges faced by the community.

UP - The Wonder Word

- Prof. Tej Nath Dhar

One word in the English language that could be a noun, verb, adj, adv, prep is *UP*. This two-letter word in English has more meanings than any other two-letter word, and that word is *UP*. It is listed in the dictionary as an [adv], [prep], [adj], [n], [v].

It's easy to understand *UP*, meaning toward the sky or at the top of the list, but when we awaken in the morning, why do we wake *UP*? At a meeting, why does a topic come *UP*? Why do we speak *UP*, and why are the officers *UP* for election (if there is a tie, it is a toss *UP*) and why is it *UP* to the secretary to write *UP* a report? We call *UP* our friends, brighten *UP* a room, polish *UP* the silver, warm *UP* the leftovers and clean *UP* the kitchen. We lock *UP* the house and fix *UP* the old car.

At other times, this little word has real special meaning. People stir *UP* trouble, line *UP* for tickets, work *UP* an appetite, and think *UP* excuses. To be dressed is one thing but to be dressed *UP* is special. And this *UP* is confusing: A drain must be opened *UP* because it is blocked *UP*. We open *UP* a store in the morning but we close it *UP* at night. We seem to be pretty mixed *UP* about *UP*! To be knowledgeable about the proper uses of *UP*, look *UP* the word *UP* in the dictionary. In a desk-sized dictionary, it takes *UP* almost 1/4 of the page and can add *UP* to about thirty definitions.

If you are *UP* to it, you might try building *UP* a list of the many ways *UP* is used. It will take *UP* a lot of your time, but if you don't give *UP*, you may wind *UP* with (*UP* to) a hundred or more.

When it threatens to rain, we say it is clouding *UP*. When the sun comes out, we say it is clearing *UP*. When it rains, it soaks *UP* the earth. When it does not rain for awhile, things dry *UP*. One could go on and on, but I'll wrap it *UP*, for now..... my time is *UP*!

So, did this whole thing, crack you *UP*?

Send this on to everyone you look *UP* in your address book... or not... it's *UP* to you.

Now I'll shut *UP*...



SHEHJAR

Get Away to Kashmir

Shehjar Online Magazine (www.shehjar.com) congratulates the architects of the Shushul Taaph Newsletter.

Shehjar, for more than 10 years, has been serving content online to readers interested in Kashmiri history, culture, politics, religion, places, personalities, current events and society.

And separately, KECSS has become a brand for education about Kashmir and its glorious culture of thousands of years. With the many successful events organized by teams in KECSS, their organizational capabilities are proven.

We wish similar, if not greater success for this new venture of the Shushul Taaph architects.

It is vital that many hands join in the endeavor to keep multiculturalism, inclusion and diversity alive in the context of Kashmir and that no story remain untold. We at Shehjar are glad to offer all possible support to Shuhul Taaph in this endeavor.

Again, Congratulations and Best Wishes.

Sincerely

Deepak Ganju & Arun Koul
On Behalf of the
Shehjar Editorial Team

Shiva Mandir Committee

G-68, HIG Flats, Pratap Vihar, Ghaziabad, Uttar Pradesh

Greeting and good wishes to Shuhl Taaph Magazine!

We, at Shiv Mandir Committee hold the annual functions on the festivals of Navratra Puja, (two times in a year) besides the celebration of Zangatrai, Rudra Abhishek on Shivratri and Shrvani Purnima (Raksha Bandhan). In addition to the above celebrations, the committee performs the Annual Yagya, two time Bandara and Janma Ashtami. All Kashmir Pandits participate in these functions as per their availability and the residents of Pratap Vihar and the adjoining areas regularly visit the Shiv Mandir to make it a vibrant community social institution.

R. K. Sapoo
President

Dated: December 11, 2017

We at Kashmir Hindu Foundation, Inc., -KHF a non-profit organization registered in USA would like to congratulate KECSS- Kashmir Education Culture & Science on the launch of their first issue of "Shushul Taaph" magazine. It is a matter of great pride for all of us.

KECSS and KHF - Kashmiri Hindu Foundation have common goals and endeavors and are committed in creating awareness and understanding of the rich culture of Kashmiri Pandits through media such as literature and publications etc. We fully support such initiative from a dedicated cultural organization like yours and are sure that it will achieve its desired goals. Please feel free to contact us for our support in your endeavors.

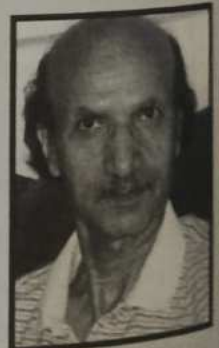
With best wishes and warm Regards,
On behalf of Kashmir Hindu Foundation, Inc., USA
Ankit Monga

Dear Savita, Arvind

First let me congratulate you, Arvind, for being nominated the chief editor, and you, Savita, for being the coordinator, of Shahul Taaph, a magazine that KECSS, in its wisdom, has decided to start publishing. Without wanting to sound cynical or censorious, I wonder if there is need for yet another community magazine when socio-cultural issues are being regularly touched upon in others like Naad, Milchar, Koshur Samachar, etc., to name a few. However, that doesn't mean that I am not blessing this venture.

I have been travelling out of India for the last four months. That is why this delayed response to your kind offer for a writeup. I will be back in India next month. That is when I will sit down and send you my piece.

Is it going to be a monthly magazine? When do you plan to publish the inaugural issue.



Best wishes
K. L. Chowdhury

2017 has been a landmark year for KECSS since a lot of key events and changes were ushered in this year.

Key Events

- Elections of the new office bearers
- Focus on fund raising activities
- Tie up with Kalhan society for educational activities
- Celebration of religious functions
- Day Long Workshop on Shaivism
- Integration with ISKCON for educating the community on Krishna Consciousness
- Due diligence on MOU's and contracts with third parties
- Prayer Meeting for Sh. Prediman Krishen Kaw
- Inauguration of Café Samavar- Senior citizen café
- Condolence meeting for Sh. Surinder Kher
- Launch of Shuhul Taaph magazine on a quarterly basis
- Planning for new construction atop Samavar

The details of these events are covered as below:

First and foremost crucial activity was the election of KECSS office bearers. The elections were held on 28th May 2017 under the watchful eye of the returning officer Sh Bharat Kaul who was

designated by KECSS to conduct this election. The result of this election (which was announced by midnight of the same day) saw Dr. Rajinder Tikoo elected as the new president along with two vice presidents and 11 executive members. The detailed list is as below:

S.No	Name	Designation
1	Dr. Rajinder Tikoo	President
2	Late Sh. Surinder Kumar Kher	Vice President
3	Sh. Rakesh Kaul (Veer ji)	Vice President
4	Sh. R. K. Bhan	General Secretary
5	Sh. P. L. Nehru	Treasurer
6	Smt. Savita Koul Shali	Member
7	Sh. Ajay Kachroo	Member
8	Sh. Ashok Kumar Kaw	Member
9	Sh. Bansi Razdan	Member
10	Dr. Sunil Kaul	Member
11	Sh. Kamal Ji Chowdhry	Member
12	Sh. Veer ji Dulloo	Member
13	Sh. Ramesh Kumar Kaul	Member
14	Smt. Reeta Raina	Member
15	Sh. M. K. Kaw	Ex- Officio
16	Prof. B. B. Dhar	Ex- Officio
17	Sh. M. K. Raina	Member (Coopted)
18	Sh. B. L. Pandit	Member (Coopted)
19	Sh. Nanajee Raina	Member (Coopted)



Members stand in queue to cast their votes



Elected Members

20	Sh. Bhushan Bazaz	Member (Coopted)
21	Sh. Arun Shalia	Special Invitee
22	Sh. Kuldeep Tikoo	Special Invitee
23	Sh. A. K. Kachroo	Special Invitee
24	Sh. Sanjay Rishi	Special Invitee

The first general meeting of the new members was held on 2nd June 2017 which also included the swearing in and oath taking ceremony of the new members by the outgoing president Sh. B. B Dhar and Vice President Sh. Arun Shalia in presence of other veteran members. During this meeting the president also announced names of 4 co-opted



Returning Officer interacting with the members

executive members. This meeting also saw the formation of 12 committees to oversee various activities. The president also announced Sh. R. K. Bhan as the Gen Secretary, Sh. Ashok Kaw as the Joint Secretary and Sh. P.L. Nehru as the Treasurer.

Signing of MOU with Kalhan Society

A special meeting was convened by the President, Dr. Rajinder Tikoo with Prof Sudhir Sopori on 4th June 2017. The meeting was also attended by our Vice Presidents Late Sh. Surinder Kher and Sh. Rakesh Kaul, Gen Secretary Sh. R.K. Bhan and some executive members. The purpose of this meeting was to discuss the merits of our association with Kalhan Society particularly with respect to tie-ups for educational activities of KECSS. All the participants were in favor of undertaking this project. A draft MOU between KECSS and Kalhan Society was drawn up and discussed in detailed. The final MOU was subsequently signed on 10th June 2017 between

KECSS and Kalhan Society.

A meeting was held on 10th June, participants included the KECSS executive body, 3 co-opted members, 3 special invitees and senior community members Sh. M.L. Mattoo, Sh. H.L. Wangnoo, Sh. Sumeer Chrungoo, Ms. Veena Wanchoo, Dr. Utpal Koul and advocate M.K. Pandita saw deliberations and finalization of the MOU between KECSS and Kalhan Society. It was also agreed between the two organizations to have a pact under which KECSS would extend its premises to Kalhan Society for running tutorial classes for Kashmiri students preparing for All India Services Exam/Judiciary exams for better employment to central services.

It was also agreed to have the course fee reduced to Rs. 55000/- per student per year as against the normal fee of Rs. 1.7 lac to Rs. 2 lac per student. Kalhan society would also provide an initial subsidy of Rs. 1 lac per student. It is a very promising project and once accomplished it will add another feather to the KECSS cap.

A special meeting was held on 29th June 2017 by the President Dr. Rajinder Tikoo. The primary agenda of this meeting was to focus on fund raising activities. The president while welcoming everyone impressed the need to raise funds and strengthen our finances to take up more community activities. A detailed discussion was undertaken on this and along with it, an action plan to meet the shortage of



**The President
Dr. Rajinder Tikoo**



Signing of MOU between KECSS & Kalhan Society

funds. Various options were discussed such as tapping the resourceful members of the community, expanding our reach to the community at large; organize fund raising activities under the aegis of KECSS. These suggestions were welcomed and would be tried in future to address the issue of shortage of funds was discussed.

The month of July 2017 witnessed meetings which were the preparation ground for cultural and religious programmes being planned for the subsequent months. The key events which were planned for subsequent months:

- ☛ Celebration of Shravan Purnima
- ☛ Workshop on Shaivism by Sh. Rajinder Raina
- ☛ Co-operation with ISKCON for educating the community about Krishna consciousness

Since August marked the commencement of the festival season, it was deemed appropriate by the members to mark this by having a vibrant function on the occasion of Shravan Purnima /Raksha Bandan on 7th August, but for the convenience of one and all it was agreed to hold this event a day earlier i.e. on Sunday 6th August, 2017. A music and cultural evening followed by community dinner was planned for this day. The

function commenced with a discourse by Sh. Makhan Lal Kukilu.

Sh. Rajinder Raina conducted a day long workshop at KECSS premises on 20th August. The workshop aimed at educating about



Members discuss Janam Astami Programme Celebrations

Shaivism and also covered his sojourn of the



Enthralling Bhajan performance by ISKCON Devotees



ISKCON children performing Raas Leela

Kailash Mansarovar yatra which he has undertaken 17 times so far. He also presented a documentary film to show the glimpses of the exotic place.

Ms Savita Shali's efforts landed us with a co-operation with ISKCON for conducting a day long function of bhajans and discourses. This would eventually be a regular feature at the KECSS premises.

Executive Committee Meeting

A special meeting was held by the KECSS executive body on 9th July 2017. This meeting was aimed at



Inauguration of Janam Ashtami programme



A section of the audience enjoying Janam Ashtami programme

revisiting the contents of all MOU's, contracts that KECSS has entered into with outside parties during the last few years. This mainly includes Kalhan society, Samavar/KECSS Club (Sh Ramesh Kitchloo) and Sh Sunil Trakroo/Sh Naveen Kachroo of Trendy Hospitality.

All the MOU's were read out and validated in detailed with due diligence and any misgivings pertaining to the KECSS premises were put to rest. All the queries and doubts were satisfactorily quelled. The MOU's and contracts were thoroughly vet by our legal expert Mr M. L. Pandita and confirmed to be covering the security of KECSS premises and other assets.

A Prayer meeting to pay homage to Sh. Prediman Krishen Kaw

A prayer meeting was also held on 9th July for Sh. Prediman Krishen Kaw to pay homage to this son of the soil who was a stellar community member. A well known plasma nuclear scientist Dr Kaw received his Ph.D at an early age of 18 yrs and was also a Padma Shri recipient. His contribution to science and humanity were remarkable. Various organizations JKVM, AIKS, Kalhan Society, KSS Faridabad, Koshur Samachar and other organisations were present. A big community was present to pay respectful homage to the departed soul.



Vedas were chanted by Sh. Praveen Shastri and Acharya Abhinav on this occasion followed by a bhajan session performed by Sh. B.L. Dhar and team. Various community members such as Col. Tej Tikoo, Prof. Sudhir Sopory, Sh Sanjay Ganjoo, Sh. Hira Lal Wangoo, Dr. Rajinder Tikoo (President KECSS, who read out the resolution on behalf of



Prayer Meeting

Sunday, 9th July, 2017
from 5.00pm to 6.30pm

at KECSS Lalded Centre
B-56, Pamposh Enclave, New Delhi.
Supported by Kashmiri Pandit Organisations

Kashmiri Pandit organizations). Lastly, Sh M.K.Kaw who despite his ill-health spoke on the life of his younger brother Sh. Prediman Krishen Kaw and his association with him. The atmosphere was grim and charged with emotion when the senior Kaw sahib expressed the void left by his brother through an urdu couplet "mera saathi, khaali jaam". Floral tributes were offered on the photograph of Sh. P.K Kaw at the end of the prayer meeting.

Inauguration of Café Samavar- Senior Citizen Café.

16th Oct 2017 marked the inauguration of Café Samavar- Senior Citizen Café. The KECSS executive body had gathered to mark this event which commenced at 5pm.

An idea which was conceived by our seniors in



the past was perused and finally given practical shape. The café is close to the entrance and is a fine place for people to meet and spend some quality time. The refreshments served are fresh, using latest technology in the preparation of bakery items & coffee etc.

The members of the present executive body and ex-president & office bears were present on this occasion. During this function, the gathering was jubilant for the café to commence operations for the benefit of the community. Though the café is named "senior citizen café", it does not only cater to this section of gentry, it is for all of the age groups who can spend quality time there. It can serve as a meeting point for all irrespective of caste or age. All the speakers were appreciative of the effort translated into action. On 18th Oct 2017 the café was thrown open to public. The executive body members were present. The participating community members included Shri. B.B Dhar, Former KECSS president, Shri Arun Shalia former Vice President, Shri Machama, Shri T.K Raina,

Shri C.L. Gadoo, Sh. Bansi Razdan, Shri Sanjay Rishi, Shri M.K Raina, Sh. M.L Pandit, Sh. Kamal Chowdhary and Sh. Ramesh Kitchloo.

In thanking Shri Ramesh Kitchloo, for his contributions, the president of KECSS, Dr. Rajinder Tikoo said that KECSS is an organization which aims to unite all community sections. The other members of KECSS were appreciative of these efforts. In his vote of thanks, Sh. Ashok Kaw joint Secretary KECSS lauded praises on the thought process of our seniors which resulted in the formation of the said café'.

Homage to Late Sh. Surinder Kher

KECSS held a Condolence meeting on 9th Oct 2017 at Pamposh Enclave, New Delhi to pay homage to late Shri Surinder Kher. The members remembered Shri Kher as a highly respected member of Biradari

endowed with practical wisdom with qualities of varied experience and administrative acumen. Kher Sahab was among those Kashmiri leaders who were institution builders in the field of social welfare, education & Culture. In his death biradari has lost a man with religious / cultural vision and also a great Philanthropist.



Late Sh. Surinder Kher

While standing in silence as a mark of respect for departed soul, the members made a solemn address to Parma Shiva for granting peace to the soul of the deceased and grants strength to the bereaving family to bear the irreparable loss.



Paying homage to the departed soul

Executive Meeting

It was decided that Shuhul Taaph magazine would be published every quarter and to undertake this task an editorial committee headed by the



President Dr. Rajinder Tikoo with the newly formed Editorial Team

President Dr Rajinder Tikoo was formulated. The committee comprises of the following members:

Editorial Committee

Editor-in-Chief

Arvind Shah

Editorial Board

Chairman

Sh. M K Kaw (IAS)

Members

Prof. B B Dhar

Dr. Rajinder Tikoo

Dr. Roop Krishan Bhat

Sh. Upender Ambardar

Editors

Pavitra Handoo,

Shivani Kazanchi

Coordinator

Savita Koul Shali

Photo Journalists

Veerji Dhullu (PRO)

Kamal Ganjoo (Jammu)

Circulation

Ashok Kaw

Dr. Sunil Kaul

Marketing & Advertising

Satish Mahaldar

Kamal Chowdhry

Jammu Bureau

Ramesh Aryan

Er. Vinod Kumar

Kamal Ganjoo

A series of meetings were held towards accomplishing the aim of publishing the first issue of Shuhul Taaph magazine. The following activities were undertaken towards making this magazine a success:

- The magazine will be produced by a team work of the editorial board and editor-in-chief will look over its concept, content and reach.
- Letters drafted and sent to national and international Kashmiri organizations about our intent to publish this magazine and seeking their contribution to this magazine. This was sent out by Sh. Paviter Handoo via email. The response we received was appreciable from across various countries
- Building a data bank of people which would enhance the circulation of this magazine. This activity is primary being driven by Ms Savita Shali with contribution and support from other members as well.
- It was decided to centrally pool articles with co-ordinator. The editing work of the articles would be done by the editorial team members.
- It was agreed to have a section dedicated to the activities of other KP organizations and ashrams in the magazine

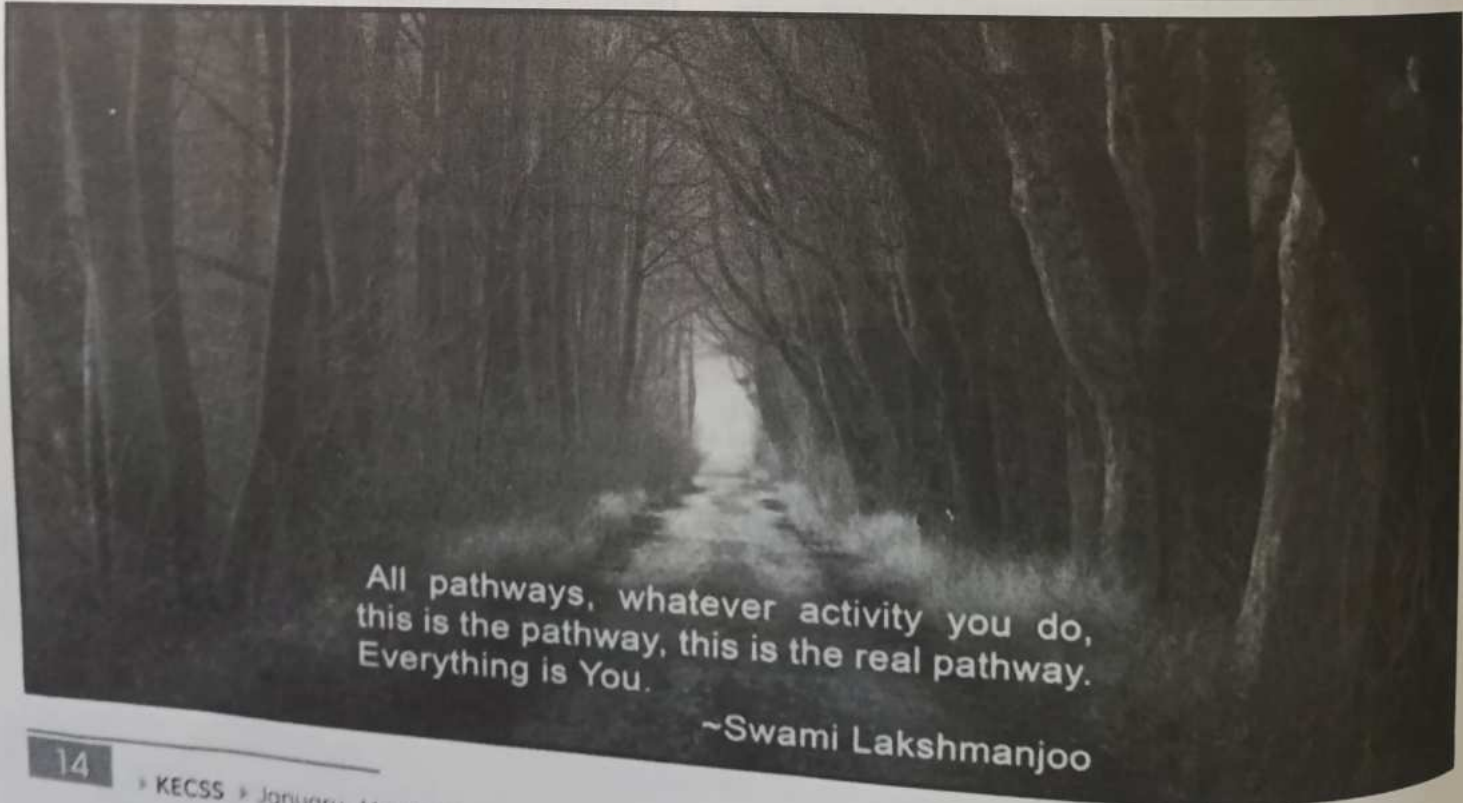
- Generation of funds would be done through advertisements.

An executive committee meeting was held on 22nd Oct 2017. It deliberated upon all the major aspects covered so far in the year. The meeting allayed the concerns raised by members on the working and progress of various committees. Various financial aspects were also detailed out wherein it was brought to the notice of the members that various concessions could be claimed by KECSS towards property taxation. Architectural reports and drawings towards new construction were also agreed to be vet and submitted to the municipal corporation. A revenue share model would be explored with Café Samavar for going forward.

Sh. Opinder Khushu agreed to be the cultural secretary to KECSS and would be greatly enriched by his extensive experience.

Overall the year marked new beginnings and a hope for many an activities at KECSS with the sustained effort of keeping the essence of Kashmir alive for the exiled community. While we may all be desirous like Dina Nath Nadim to return home "zuv chum bramann; gar gashai" at KECSS we constantly attempt to keep the home alive in our hearts!

Disclaimer: The news and reports - writeups and article - advertisements and promotions carried in this magazine are published as received. KECSS or Shuhul Taaph is not responsible for the veracity of the contents. - Ed.



All pathways, whatever activity you do,
this is the pathway, this is the real pathway.
Everything is You.

~Swami Lakshmanjoo



Bhagwan Gopinath ji : Activities- News letter

The Institution of Bhagwan Gopinath Ashram Trust was formed in the year 1969. Shridharjoo Dhar (Retd. Conservator of Forests) was the first president and Sh. P N Koul (then a young teacher by profession) was the secretary. The institution of Bhagwan Gopi Nath ji is the vibrant institution of the community. The physical presence of Bhagwan Gopinath ji made it a blissful place for the devotees of Bhagwanji. But the displacement of Kashmiri Pandits from Kashmir in 1990 invoked tremendous trust of people in Saint and they found their distress addressed by Bhagwan Gopinath ji. Lot many ashrams of Bhagwan Gopinathji came up in various locations, wherever there has been a cluster of Kashmiri Pandit habitation. Bhagwanji has given strength and solace and induced solo-cultural as well as spiritual feelings in Kashmiri Pandit Community.

The institution of Bhagwan Gopinath Ashram has formulated as set pattern of prayers/ Aarti in routine which is followed in all Ashrams of Bhagwanji. Homa is regularly performed on 1st Sunday of the month however in some Ashrams, it is performed on every Sunday. Homa is a small Hawan which takes about half an hour to complete.

Maha Yagya & Maha Jayanti are two main

functions which are solemnized in auspicious manner in all Ashrams of Bhagwanji in India & abroad.

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

Some of the functions were performed recently are as under:

MAHAYAJNYA

The annual Mahayajnya of Jagadguru Bhagawaan Gopinathji was performed across the country and abroad on Saturday, the 27th of May, 2017.

At Jammu, it was performed at Bhagawaan Gopinathji Ashram at Udaiwala, Bohri. The Mahayajnya started in most of the ashrams on Friday evening, the 26th of May, 2017 and culminated with Puran-Aahuti at 1:00 p.m. on Saturday, the 27th of May, 2017 Thousands of devotees thronged the Ashram from early morning to pay their obeisance at the lotus feet of the Master.

Hundreds of devotees including young and old rendered self-less services with utmost devotion on this occasion. Bhajan and Kirtan continued for the whole day in an atmosphere of bliss and ananda. The Samohik evening Aarti marked the culmination of the day's proceedings. Prashad Vitran continued throughout the day.

The Mahayajnya was simultaneously



Jayanti at Pune, Maharashtra



Jayanti at Hastal Vikaspuri, West Delhi



Mahayajnya at Jammu Ashram

performed in Bhagwan Gopinath ji Ashram Vikaspuri, New Dehi, Kharyar-Srinagar, Kashmir, Pamposh Enclave, New Delhi, Pune, Bangalore and also at Gole-Gujral, Jammu, Vaishali, Ghaziabad, Amritsar, Chandigarh, Jalladhar, Jaipur, Chembu, Mumbai Kandivilli, Mumbai.

MAHAJAYANTI CELEBRATIONS

The 119th Mahajayanti of Jagadguru Bhagawaan Gopinathji was celebrated on the 05th of July, 2017 at the Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu with great fervour, gaiety and enthusiasm. The number of devotees who came to the Ashram from early morning went on rising steadily and the congregation swelled to thousands. Devotees thronged the Ashram throughout the day to pay obeisance at the feet of the Master. The Ashram at Bohri has proved to be a sidh-peeth for the devotees. The prayers of the devotees are answered; their spiritual and mundane aspects get fulfilled.

The programme started with Paduka Poojan in the morning, that is worshipping a symbolic paduka (a wooden Kharavoon) of Bhagawaanji's. Then hundreds of Sadhus were served prashad and dakshina, the same has been observed by Bhagwanji himself.

There was an intense activity throughout the day. Thousands of devotees partook of the Prasad. Devotional songs and hymens in devotion to Bhagwanji and the Mahajayanti ceremony was concluded by evening aarti.

REACH OUT

The Institution of Bhagwan Gopinathji reaches out to people in need on regular basis by extending a helping hand to them. This way the blessings of Bhagwanji reach them thorough the devotees that's helps them in transformation of their lives. This is done in keeping the spirit of Bhagawan ji message:

"the service to man is service to God".

Similar progammess were organized in Bhagwan Gopinath ji Ashram Vikaspuri, New Dehi, Kharyar-Srinagar, Kashmir, Pamposh Enclave, New Delhi, Pune, Bangalore and also at Gole-Gujral, Jammu, Vaishali, Ghaziabad, Amritsar, Chandigarh, Jalladhar, Jaipur, Chembu, Mumbai Kandivilli, Mumbai.

GURU PURNIMA CELEBRATIONS

Bhagawaan Gopinathji Trust organized observes the festival of, 'Guru Purnima', a day of great spiritual significance, at Bhagawaan Gopinathji Ashram, Udaiwala, Bohri, Jammu on the 09th of July, 2017.

A Pushp Archana Homa was held at the feet of Bhagawaanji in the Ashram in the morning. There was as usual an active participation of the devotees in the function. Devotees thronged the Ashram premises early in the morning and the congregation had an ecstatic experience of devotion for the Guru. There was an Ananda and bliss all around charging everyone spiritually.

Guru-Purnima was also observed at the Ashrams at (i) Kharyar, Srinagar, Kashmir (ii) Greater Kailash-I, Pamposh Enclave, New Delhi, (iii) Hastal Village, Vikaspuri, New Delhi-110059, Uttam nagar, Delhi. (iv) Pashan Sus Road, Nande, Pune (v) S. No. 57/5, Devangondi Hosahalli, White Field, Bengalure and at its centres at (i) Charkop Village Naka, Kandivilli, Mumbai, (ii) Gole Gujral, Jammu and also at other various Satsang Mandals spread across the country and abroad.

NAVRATRA CELEBRATION:

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



Jayanti at Bengaluru



Jayanti at Chandigarh



Mahajayanti Celebrations

Philanthropic Activities of the Trust

The amounts paid by the trust to the needy under various categories ending September, 2017 are given as under:

S.No.	Description	Amount (in Rs.)
01.	Education aid	1,46,600.00
02.	Destitute aid	4,23,600.00
03.	Medical aid	5,05,600.00
04.	Handicapped aid	36,000.00
05.	Free distribution of Medicines in OPD	40,000.00

Hundreds of devotees thronged the Ashram from the 21st of September, 2017 to the 29th of September, 2017 during Navratra days. It was gratifying to watch devotees participating in this spiritual activity in a spirit of true devotion and humility. The spiritual activities held at the Ashram from 4:30 a.m. to 7:30 a.m. daily during Navratra days for invoking the blessings of Mother Goddess during which more than three crore mantras were recited. It is also observed at many other places.

The Ashrams of Bhagwan Gopinathji are constantly developing both in terms of having more and more devotees and also in development of Infrastructure of the Ashrams. All the Ashrams undertake maintenance work of the premises and also add more dimensions to extend the glory of Bhagwanji.

MURTI ASTHAPAN AT VIKASPURI

With utmost devotion, gaiety and fervor, the murti of Jagadguru Bhagawaan Gopinathji was installed at the Ashram at Vikas Puri, New Delhi on the 30th of April, 2017.

The Havan was performed on this occasion on 29th April, 2017 at 08:00 p.m. and concluded with Puran Aauthi on 30th April, 2017.

The Sathapna of the Murti filled the atmosphere with auspiciousness, devotion and ecstasy. The Bhagawaanji's blessing could be felt by devotees for joy and virtue. Hundreds of devotees thronged the Ashram.

Ms Jaya Jee, Sh. Sushil Jee, Sh. S.K. Turki Jee, Sh. Satish Jee and Sh. Pran Nath Koul Jee were present on the occasion and participated in the installation of Bhagawaanji's murti at Vikaspuri. Sh. Sanjay Ganjoo from Jammu also participated in the celebrations. Devotees sung Bhajans in praise of

the Bhagawaan.

The Ashrams of Bhagwanji are coming up regularly wherever there is a cluster of Kashmiri Pandit. The Ashrams are developed systematically and people find elevation by devotion to Bhagwanji.

Bhagwan Gopinath Ashrams at Uttam Nagar, New Delhi and Kangra, Himachal Pradesh perform daily puja and aarti as per schedule. All functions - Jayanti, Nirvana Diwas, Guru Purnima and out reach programmes are performed as per calendar. Kangra ashram has also adopted a local ritual to offer bogh to Bhagwan Ji at lunch time and dinner time. (Inputs - Sh. Pran Nath Koul)

Ishwar Ashram Trust- The Institution of Kashmir Shaivism (Trika)

Ishwar Ashram Trust came into existence in 1991 by virtue of will of SHAIVACHARYA ISHWAR SWAROOP SWAMI LAKSHMAN JOO MAHARAJ. Ishwar Ashram Trust is the repository of Trika Shastra- Kashmir Shaivism, a formal institution.



The primary objective of the institution is to promote, propagate and enhance the reach of the Trika philosophy. Swami Lakshmanjoo, Shaiva philosopher, saint and scholar was born in 1907 in Srinagar, Kashmir. Swamiji was a rare jewel who had supreme command over both the theoretical and the practical aspects of Kashmir Shaivism. He spent his whole life since his early childhood, studying and practicing the teaching of this tradition and in doing so realized the reality of its thought. As the last in an unbroken chain of Masters of this unique 'oral tradition' Swami Lakshmanjoo dedicated his life to the sacred teachings of Kashmir Shaivism. ISHWAR ASHRAM TRUST is actively engaged in preserving and propagating Kashmir Shaivism. During last two decades in addition to Srinagar Ashram, Ashrams in Jammu, Delhi, Mumbai and recently in Bangalore have been established. Seminars and workshops on Kashmir Shaivism are regularly organised by the Trust. A daily routine of pooja is performed in all ashrams and long session of Sunday Pooja is a special attraction in the Ashram. There is a big gathering



Devotees at Ishwar Ashram

and a defined Sunday Pooja is performed that lasts for three hours. It is held in a highly devotional atmosphere. Then there is a session of viewing a short film in which Swami ji delivers a lecture on a topic of Kashmiri Shaivism.

Ishwar Ashram Trust has published several books on Kashmir Shaivism with revelations by Swami Lakshmanjoo Maharaj which include Kashmir Shaivism: The Secret Supreme, Shiva Sutras: The Supreme Awakening, Essence of the Supreme Reality: Abhinavagupta's Paramartha sara, Bhagavad Gita: In the Light of Kashmir Shaivism, Hymns to Shiva: Utpaladeva's Shivastotravali, The Manual for Self Realization, 112 Meditations of the Vijnana Bhairava Tantra, The Mystery of Vibrationless-Vibration in Kashmir Shaivism: Vasugupta's Spanda Kārikā & Khemarāja's Spanda Sandoha and also publishes journal MALINI on Kashmir Shaivism.

A lecture by Shaivacharya Swami Lakshmanjoo Maharaj on Five Niyams (external Disciplines) And Five Yams (internal Disciplines) in Kashmir Shaivism

The eighteen arms of Lord Shiva in the form of Swachanandanatha are created by Lord Shiva for the protection of the individual but in order to receive this protection, the individual must adhere to divine discipline comprising of five niyams and five yams.

Five Niyams

1. Purity (Saucha)

Saucha means cleanliness, the essence of purity; purity of body mind and tongue. To keep the body clean is essential for God Consciousness. The mind must be cleaned and purified of all wretched and impious thoughts. by purity of speech, I mean that the words you speak should not excite, anger



Participants of the Seminar (3rd-9th December, 2017)
or wrath. You must always speak the truth.

2. Contentment (Santosha)

Santosha means real satisfaction. You should be satisfied with whatever you have. You must take whatever little you possess as a gift from the lord. The lord knows what to give, how much to give and how to give it. Whatever exists is His property and therefore whatsoever out of that property He, according to His choice bestows upon you, enjoy it. Do not covet others property. For, after all whatever exists is not the property of anyone except Lord Shiva."

"The fruit that accrues from maintaining complete contentment is that you become completely at peace this lifetime."

3. Self Control and tolerance (Tapasya)

It means follow your duty according to your capacity and circumstances even if you may have to face hardships. It is my advice that you must not overeat by filling yourself with excess food. You should leave your stomach slightly empty. This will keep your body in form and your mind agile and alert.

Bhagwan Patanjali has said: "The fruit that is acquired through practicing self control and tolerance (Tapah) is that through it all impurity in your body and organs vanishes and you become filled with power."

4. Self knowing (Svadhayaya)

You should devote your time to study and reflecting upon scriptures such as the Bhagwad Gita. You should try to know yourself by understanding yourself. You must stop all kinds of gossip. Do not speak ill of anyone. "The fruit that accrues from continuously striving for self knowledge by a constant study of the scriptures is that the Lord whom you seek (Ishta Deva) will shine before you"

5. Devotion to God (Ishwarapranidhana)

This is the final and supreme niyama. It means love and devotion to God. The love of Lord Shiva creates devotion. If you love Lord Shiva and are devoted to Him, it is not possible for Him to neglect you. He will reveal Himself to you and purify you with His glorious eighteen arms helping you to enter into the realm of God consciousness.

"Through devotion of Lord Shiva, samadhi is effortlessly attained".

BANGALORE WORKSHOP ON KASHMIR SHIVISM

The Mystery of Vibrationless Vibration in Kashmir Shaivism. Spanda Karika (in the light of Spanda Nirnaya and Spanda Sandoha)

3rd Dec 2017- 9th Dec 2017

The Kashmir Shaiva Institute (Ishwar Ashram Trust) organized a one week residential course on Kashmir Shaivism from 3rd Dec 2017- 9th Dec 2017 at New Delhi Ishwar Ashram complex (through a formal application process). The course comprised of Shaivacharya Swami Lakshmanjoo's recorded lectures, lectures on Kashmir Shaivism by learned scholars from India, group discussions and a course end presentation by enrolled students. The workshop focussed on Spanda Karika and Spanda Sandoha text of Kashmir Shaivism. Eminent faculty from across India was there to teach the students. The Faculty included Dr Navjivan Rastogi, Prof M L Kukiloo, Dr Nihar Purohit and Dr. Amar Bajpai. This year, 16 students were selected for the course from all over India and abroad. The inaugural day was attended by eminent scholars. The yearly award of Swami Lakshmanjoo Samman was announced during the event. This year's award was given to Mr John Hughes and Mrs Denise Hughes for their devoted and untiring efforts to propagate Kashmir Shaivism. Subsequently study material for the course was distributed to the students of the workshop by the faculty members.

A daily Schedule had been made for the students for all seven days. This included Group Meditation, Yogic Exercises and Asanas, Recorded Lecture - His Holiness Swami Lakshman joo Maharaj, Silence observation, Study of the text, Questions/ Discussion/ Sharings, Group Discussion/ Day summary, library sessions and Evening Pooja and Aarti.

Ishwar Ashram Trust (IAT) also organized a special skype session (interactive session on

aspects of Kashmir Shaivism with special reference to Spanda) with Universal Shaiva Fellowship (USA) on 8th December 2017 (Friday) where they discussed their doubts with Mr George Barselaar, Mr John Hughes and Mrs Denise Hughes. The concluding day saw paper presentation by students on topics allotted to them. All present in the audience were highly impressed by the level of presentations made by every student

The workshop concluded with a valedictory address read out by the General secretary of the Delhi Kendra and Guru Krama recitation. The next residential workshop would be held in New Delhi Kendra from 2nd to 8th December 2018 on the topic of Abhinavagupta's Tantraloka (Ahnika 1). The application process would begin from 1st Jan 2018 and forms for the same would be available online at www.ishwarashramtrust.com

Jai Gurudev!

(Input : Sh. Anusheel Munshi)

Swami Mast Bab Ashram Activities

Swami Mast Bab, is a living legend of spirituality. He carries forward the spiritual legacy of Swami Lal ji. There is a tremendous increase in the number of devotees of Swami Mast Bab since 1990, he has been a great moral and spiritual support of Kashmir pandits since exodus.

Swami Lal Ji of Kashi after establishing Swami Nand Lal Ji as the greatest saints in Kashmir, it is said that Swami Nand Lal Ji apart from having Swami Vibhishan Ji of Baramulla and Swami Kral Bab of

Handwara as his prime disciples laid 'Asana' (seat) for yet another disciple that would soon join the chorum. It was Swami Mast Bab who arrived 6 months later and was welcomed to that seat by Swami Ji himself. Son of a farmer from a village Budlada in District Rohtak named Sh. Sohan Lal Sharma would soon be called as Mast Bab by Swami Ji in Tikker, Kupwara asthapan. And it has been no looking back since then, and Swami Mast Bab ji, the living legend carried forward the legacy. Not only has he upheld the social and religious values of his guru but he has constructed ashrams at Hardwar, Jammu, Shalimar Garden (U.P), Karala in New Delhi





Swami Mast Bab Ashram - 'Anand Dham' and now Hushru & Badipora in Kashmir. Bhaktas throng to these ashrams on every shukla paksh ashtami and in a place like New Delhi, the hawan continues without a break since 1992. Not only did Swami Mast Bab create these centres but produced bhaktas to perform hawan themselves without an professional Pujari or for that matter any professional cook to prepare prasad. Jammu ashram proved quite useful for migrants who occupied the same for many years, till alternative arrangements were made by them. The best thing about Swami ji's ashrams is that there is no governing body or President etc. that has kept these centres away from meek politics and leg pulling. A Hawan book in 2 volumes called 'Ved Amrit' has also been published through stupendous efforts of Sh. M K Talashi, that has won acclaims. Any beginner can read and perform customary 5 su'akaar hawan easily which is a big facilitation by Swami Mast Bab ji for the dwindling community. Swami Ji has proved an avtar to his devotees and such values are surely to uphold for a long time. Anand Dham ashram in Hushru village in District Badgam is the principal Ashram. It is situated about 18 kms from Badgam town to the right and 15 kms from Chadoora to the left atop a hillock surrounded by Vasuk Nag.

- By Ravinder Pandita

Jammu Kashmir Vichar Manch - A Community Organisation

Jammu Kashmir Vichar Manch is a socio-cultural organisation working for enriching the community

of Kashmiri Pandits by its social activities. It carries out two main functions every year - i) Gaashtaukh and ii) Samoohik Shivratri. Both the programmes are result of extended social activism and large community participation aimed to identify cultural talent in the community. These functions enthuse the people for joy and participation.

Jammu & Kashmir Vichar Manch organised Sixth Edition of Gaashtarukh on 7th January at Satya Sai Auditorium New Delhi under the caption 'Gaashtarukh-VI'

Gaashtarukh is a talent hunt programme of displaced Kashmiri Hindu community boys and girls in the domains of singing, dancing, instrumental music and Kashmiri speaking. The idea is to help us to carry forward our language and culture.

The selection for the final competition participants within the community was through a process of auditions held at New Delhi NCR, Jammu and Dehradun. A group of 94 young boys and girls was shortlisted out of 178 children who had participated in the auditions in various domains. Among 94 children 35 were selected for the Leading Kashmiri Artists Shri. Rajinder Kachroo, Shri. Dileep Langoo (well-known community musicians and singers) and Shri Anesh Koul and Shri Raman from Dance India Foundation were kind to judge the performances.

Smt. Priya Sethi, Hon'ble Minister of State for Education, Technical Education, Culture, Tourism, Department of Horticulture, Floriculture and Parks, Government of Jammu & Kashmir graced the occasion as a chief guest. She appreciated the efforts of JKVM and awarded the children for their performances.

Shri. Sanjay Ganjoo, President JKVM, Sh. Manoj Bhan, General Secretary JKVM and lot many volunteers from the community worked



relentlessly under the banner of Jammu Kashmir Vichar Manch for many months to see Gaashtarukh -VI becomes a public event where children and parents and community members participated with enthusiasm.

The event left an indelible mark on the minds of the people that there is a greater need to have such programmes for serving our Culture, Heritage and Language.

Details of winners are below:

WINNERS OF GAASHTARUKH-VI.

Singing Juniors. (6yrs to 12 yrs.)

Gaashtarukh Singing Winner Junior
Chhavi Koul (7 yr old from Jammu)
1st Runner up
Sanvi Kakroo (8 yrs Old from Faridabad)
2nd Runner up
Veronica Bhat (10 yrs from Noida)

Singing winners Seniors: (13 yrs to 18 years)

Gaashtarukh Singing Winner Senior
Simran Kaul (15 yrs from Ghaziabad)
1st Runner up
Vitasta Tiku (15 yrs old from Dwarka Delhi)
2nd Runner up
Radhika Koul (16 yrs old from Delhi)

Instrumental Junior (6yrs to 12 yrs.)

Gaashtarukh Winner
Ritvik Kaul (12 yrs old from Ghaziabad)
1st runner up
Anish Raina (11 yrs old from Jain Nagar Delhi)

Instrumental winners Seniors:

(13 yrs to 18 years)
Gaashtarukh Winner
Arshia Razdan (13 yrs old from Ghaziabad)
1st runner up
Vinayak Raina (14 yrs old from Noida)

Dancing Junior Category. (6yrs to 12 yrs.)

Gaashtarukh Winner in Dancing Junior
Chhavi Koul (10 yrs old from Ghaziabad)
1st runner-up
Lavanya Bhat (8 yrs old from Rohini, Delhi)
2nd runner up
Kinjal Safaya (11 yrs old from Ghaziabad)

Dancing senior Category (13 yrs to 18 years)

Gaashtarukh Winner in Dancing Senior.
Nishtha Raina (13 yrs old from Delhi)

A special award "Super Gaashtarukh" was declared this year and was awarded to Ms. Vanshika Bhat for her hard work and dedication. She has been training kids and helping them gear up for this performance. She has taken initiative of teaching kids without any fee and is taking time out of her own busy study schedule. Owing to a splendid singing performance Four Consolation prizes were given to Daksh Bhat, Himanshu Pandita, Krishna Bhat and Mahima Raina.

Last but not the least, the entire community applauded the efforts of Sh. Sanjeev Gautam Raina for convening this program and guiding the kids at every stage. Shri. Kuldeep Pandita, program coordinator Gaashtarukh-VI proposed vote of thanks.

This program was attended by all most all the organisations of Kashmiri community.

About JKVM

Jammu Kashmir Vichar Manch is a socio-cultural 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 many religious festivals 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.

Manoj Bhan, General Secretary
Jammu Kashmir Vichar Manch

Kashmiri Sewak Samaj, Faridabad : Activity Report

Kashmiri Sewak Samaj, Faridabad is one of the most prominent socio-cultural organization of Kashmiri Pandits. Padma Shree (Sh.) J. N Kaul was the spirit behind establishing Sharika Bhawan and Hari Parbath, the two attraction destinations of KSS.

In process of continuation of management elections were held in July 2017, immediately after taking over, the new governing Council organized a grand Pooja on 7th August, 2017 (Shrawan Poornima), comprising of RUDRABHISHEK and PARTHESHWAR POOJAN. This was followed by MOKSHI-POOJA on the occasion of Chandan-Shashti (13th August, 2017) an event held for the first time in Sharika Bhawan. Though the programme was conceived and organized at very

short notice, participation of people from other parts of NCR enlivened the same and boosted the resolve of the organizers to come up with such activities in future as well.

The next activity undertaken by the Samaj was Janmashtami celebrations, which took off at 8 p.m. on 13th August, 2017 (Sunday) and continued till well past midnight. The highlight of the programme was the participation of a large number of devotees who had come to Sharika Bhawan for the first time. The icing on the cake proved to be the rendering of lilting and melodious Bhajans by some of the well-known community artistes of Faridabad like Smt. Sushma Kalla, Sh. Dileep Langoo, Sh. S.K. Raina and Sh. M.K. Bhat etc. Sharika Bhawan had been beautifully decorated and illuminated for the occasion. At the stroke of midnight, the excited devotees broke into rapturous chant of shlokas, hailing the birth of Bal-Gopal. The celebrations culminated in Samoohik Aarti.

Another big opportunity to bring together the KP biradari of Faridabad and other parts of NCR came during Navratri- Days. Kashmiri Sewak Samaj, Faridabad organized daily Pooja of "Mother Goddess" during the auspicious Navratri days (from 21st September to 29th September) at Sharika Bhawan, which saw enthusiastic participation by biradari members. The statues of Mata and other deities of the Mata Mandir were given a special make-over, befitting the festive occasion. On Durgashtami Day (28th September), a Bhajan Sandhya was organized in which local artists led by Smt. Sushma Kalla took part and enthralled the devout audience with melodious bhajans. The program was followed by dinner.

The nine-days long celebrations culminated with a Grand Hawan on Mahanavmi (29th September). This Hawan started with Kalash Pooja at 5 a.m. and Purnahuti took place at 7 p.m. In spite of the fact that it was a working day, devotees of Mata kept pouring in throughout the day not only from Faridabad, but also from Delhi and other parts of NCR. Sumptuous Naveed was served after Hawan, which was relished by the devotees. "Sharika Sewaks"- an enthusiastic bunch of young activists, led by Sh. Digamber Raina, provided Kar Sewa on this occasion which was highly appreciated by all.

KSS, Faridabad also hosted a team of theatre



enthusiasts from Jammu, popular by the nomenclature "Vomedh" from 30.01.2017 to 02.10.2017, who had been invited by KP Biradari of Gurgaon, for presenting their much applauded Play "Ek aur Birbal."

K.S.S., Faridabad which, along with local villagers, maintains the Hari-Parvat shrine at Anangpur village, is elated to have succeeded in getting a pucca road sanctioned by Haryana government, which will connect the foothills of the shrine with the main road. The foundation stone of this project was laid by Sh. Vipul Goel, the hon'ble Minister for Industries, Commerce, Environment and Skill- Development (Haryana) on 29th October, 2017. A grand "Cultural Extravaganza" by a plethora of prominent artistes, felicitations of Sh. Goel for whole-heartedly supporting the KP biradari of Faridabad, sumptuous Bhandara and other events were part of the event.

Prominent among the activities planned for the near- future is a SAMOOHIK YAGNEOPAVIT ceremony of KP children in the month of February, 2018. KP community has shown keen interest in the event and a number of people have expressed their desire to associate themselves with the programme in one way or the other. A sizeable number of families have already registered with us for performing Mekhal of their children during this ceremony, which is being organized with the help of ceaseless efforts put in by Sharika- Sewaks.

The office bearers of KSS are Dr. S.K. Handoo- President, Dr. I K Kilam Vice-President, Sh. Puran Patwari- Secretary, Sh. J L Bazaz-Jt. Secretary, Shri. Subhash Premi- Treasurer and Sh. D. N Pandita- Estate Manager.

(Report by SUBHASH PREMI)

From Our Jammu Desk

Jammu has come up as the focal point of Kashmiri pandits since the recent displacement of Kashmiri Pandits. A lot of Socio-cultural activities are carried out regularly, not to let the ethos of community die. There are so many organizations doing quite a bit of work to keep alive the Social fabric, cultural virtues, language and other community bounding through a range of rituals and religious activities. Some of the functions organized recently are:

Swami Kumar Ji, the founder of the Ashram is contributing immensely to the society in preserving the religious and cultural heritage of KP



community. His activities include preaching the philosophy of Geeta, organizing religious functions on various occasions in the Ashram, distribution of Geeta and Janeev to people free of cost. Every year he organizes saamuhik yagnopaveet of young boys.

The foundation day of the Ashram was celebrated recently with devotion and religious fervor a large gathering of people participated. Swami Kumar Ji, spoke about the importance of the foundation day by remembering the foundation of the Ashram at Udampur way back in 1995 which was later shifted to Muthi on the same date in the year 2004. A Maha Yagya was organized followed by pravachan by the Swami Ji. Bhajan Kirtan was also performed on this occasion. Many prominent personalities participated in the function. These include Sh. Ashok Koul (General Secretary Organization BJP J&K State), Sh. Ajay Bharti (MLC), Sh. M.L. Raina (Relief Commissioner Migrants), Sh. Shiban Khaibari (Noted Writer), Sh. Aryan Ramesh and Sh. S. L. Koul (Social Activists). The other prominent persons who were present on the occasion include Sh. Ravinder Raina (ASKPC Chief), Sh. Ramesh Hangloo, Sh. Ashwani Chrangoo, Sh. Kuldeep Raina, Sh. A. N. Bhat, Sh. K.L. Bhat and

Sh. Ashok Kangan.

Ramesh Aryan & Er. Vinod Kumar suggested to establish a religious library in the Ashram so that the new generation of KPs, particularly those who are born in exile can access the rich culture and heritage of Kashmiri Pandit community. They offered to work in this regard along with other members of the Ashram and assist in establishing a community library.

PLAY ON LAL DED STAGED AT JAMMU

A mammoth gathering of Kashmiri Pandits living in exile watched the much awaited play 'Lal Ded' at Abhinav Theatre Jammu. The play was staged by J&K Bhoomi Human Welfare Society. The play was well organized and the artists performed their skills in an efficient way.

The story of the play was based on the life of 14th century famous Kashmiri saint poetess & philosopher Lalleshwari, popularly known as Lal Ded. She was a great mystic of the Kashmiri Shaivite sect. She was a revered lady for both Hindus and Muslims of Kashmir. She was the pioneer in creating the mystic poetry called vachun and verses called vaakhs.

Apart from the young talents, renowned Kashmiri artists played their roles in the play. The concept of the play was given by professor Amar Malmohi and written by directed by J K Koul (Beezan). The heart touching Lal Vaakhs sung by Shazia Bashir (in the play back) mesmerized the audience. Promilla Koul anchored the programmed.

The chief guest of the function was Sh. Ashok Koul, General Secretary Organization BJP. The other dignitaries which were the guests of honour include Ajay Bharti (MLC), Kiran Wattal (Ex Commissioner



JMC), Kuldeep Khoda (Ex DGP) and Virender Kuchroo (Social Activist). Later on mementoes were presented to the artists, the sponsors and the supporting team members.

CKLLC FUNCTION ORGANIZED AT JAMMU

Centre for Kashmiri Language, Literature and Culture (CKLLC) organized a function at K.L Sehgal Hall Jammu on 12th of October 2017. Sh. M.L Raina (Relief & Rehabilitation Commissioner) was the chief guest of the function. The other dignitaries which were present in the function include A.K Raina (well known educationist), Tej Sagar (Poet & Writer), Kiran Wattal (Ex Commissioner JMC) Prof Usha Tickoo (Coordinator Women's Wing AIKS). The programme was coordinated by Aryan Ramesh (Secretary AIKS).



The speakers in the function demanded that Devnagri be included as an additional script for Kashmiri Language. The children who can't read and write Urdu and do not have any know how of Nastaliq script can read and write Kashmiri if Devnagri is used as an additional script for Kashmiri language. The speakers also appreciated the contribution of AIKS, CKLLC, Radio Sharda, Samrati, Vyeth, Vomedh and Sh. Omkar Koul. In order to keep the culture alive the language acts as an important medium. The people who forget their language get delinked from their culture and roots.

On the occasion awards were presented to those members of Kashmiri Pandit community who have served in different areas for promoting Kashmiri language, literature and culture. These include Virji Bhat, Rinku Koul, Rakesh Roshan Bhat, Rockey Pandita and other artists of Vomedh Rangmanch.

YOUNG WRITER'S FESTIVAL ORGANIZED AT JAMMU

Department of English, Central University of Jammu organized a two day Young Writer's Festival in collaboration with Sahitya Akademi. Around thirty writers from across the country participated in the festival. The writers represented eight North Indian



Languages. The event was divided into five different sessions, dealing with short story reading and poetry sessions in Dogri, Kashmiri, Rajasthani, Urdu, Sanskrit, Punjabi, Hindi and English.

The welcome address was delivered by S. Rajmohan (Deputy Secretary Sahitya Akademi). He highlighted the contribution of Sahitya Akademi in uniting diverse cultural and literary traditions of the nation. The other dignitaries which participated in the two day event include Professor Lalit Mangotra (Convener Dogri Advisory Board Sahitya Akademi), Professor Deepshika Kotwal (Dean School of Languages, CUJ), Professor Zawan Azurdah (Convener, Kashmir Advisory Board, Sahitya Akademi), Dr. Vandana Sharma (Associate Professor, Department of English, CUJ) and Prof. Govind Singh (Head, Department of Hindi, CUJ).

The audience got a feeling of rich cultural and literary tradition of India. The speakers highlighted the significance of regional languages, importance of mother tongue and the relationship between culture and language.

- Report by
Er Vinod Kumar &
Ramesh Aryan

'Swanzal' Artists Sparkle in Cultural Prog organized in Japan

JAMMU: To celebrate the 70th Anniversary of Independence of India and the year of India-Japan friendly exchanges, Cultural Ministry Govt of India (GoI) and Indian Embassy Japan organized a Cultural Programme at the cities of Japan, recently.

Sharma and Shiksha Bhat.

The audience was excited to watch the J&K's cultural heritage, traditions, rich customs and colourful attires, besides rich folk and traditional music and dances.

At India Club Kobe Osaka on the concluding day of the programme, the performance of the dancing



A 14-member group of artists of Swanzal Foundation led by renowned artists of J&K participated in the programme and mesmerized the audience with their artistic skills.

The group included Bihari Kak, Vijay Dhar, Kuldeep Saproo, Ravi Kachroo, Akash Dogra, (Choreographer), Raj Kumar Bhat, Sonali Dogra (Singer), Zulikha Farid (Singer) and dancers Sonali Pandita, Priya Kumari, Nishu Pandita, Ashima

artists of J&K, and the sweet voice of Sonali Dogra and Zulikha Farid was highly appreciated, while the choreography by Akash Dogra was admired by one and all and the music composed by Kuldeep Saproo received thunderous applause from the audience.

The welcome address at Kobe Osaka was presented by Bihari Kak of Swanzal Foundation.

Earlier, at Vivekananda Cultural Centre housed in Indian Embassy Tokyo, an impressive Kashmiri opera 'Waktuk Partav' designed and directed by Vijay Dhar and dances choreographed by Akash Dogra was performed, besides other dances and live singing by Sonali and Zulikha, while at Kanezawa City Auditorium a programme was organized jointly by Indian Embassy Japan and Ishikawa Indian Association under its president Dr Maqsooda Sarfi and was attended by Manupuii Ji, 1st Secretary Indian Embassy and around 500 guests.

On this occasion the Ishikawa Governor and Mayor of Kanezawa were present.

Report - Vijay Dhar





- Prof. M. L. Kukiloo

Shiva Sutras

Lord Shiva, who appeared before sage Vasugupta in a dream and directed him that there is a secret doctrine inscribed on a particular rock on the Mahadeva mountain about 18kms away from Srinagar, behind the famous Harvan Garden. He should study and teach it to those who deserved such a favour. On awakening, sage Vasugupta visited the desired spot and on identifying the rock, he went near and could turn it upside by his mere touch of hand. He found the sutras engraved on this big rock which is still there and is known as "Shankarpal".

Shiva-sutras are believed to be a Rashya-agamas a compendium consisting secret doctrine revealed by Lord Shiva, who appeared before sage Vasugupta in a dream and directed him that there is a secret doctrine inscribed on a particular rock on the Mahadeva mountain about 18kms away from Srinagar, behind the famous Harvan Garden. He should study and teach it to those who deserved such

a favour. On awakening, sage Vasugupta visited the desired spot and on identifying the rock, he went near and could turn it upside by his mere touch of hand. He found the sutras engraved on this big rock which is still there and is known as "Shankarpal".

Sage Vasugupta, a resident of Srinagar is believed to have lived in the beginning of 9th Century A.D. Shiva Sutras are short sentences. They are very



SHANKARA PAL (BOULDER)

intense and revealing and run like beads on a string, binding with each other in a strong bond. These Sutras are the most important Aagamas of Trika Shaivism and are revealing the non-dualistic theory of Kashmir Shaivism for all without any restriction for cast-creed-colour and country.

The great Kashmiri Shaivite philosopher, the sage scholar and holistic writer Acharya Abhinavagupta, a resident of Pravarsenpura (modern Srinagar city) lived in 10th Century A.D. His chief disciple Khemaraja, resident of Bijbihara of modern Anantnag district, wrote a scholarly detailed commentary on Shiva Sutras and explained lucidly the secrets of the text.

My master Ishwar Savrupe Swami Lakshman Joo Maharaj, explained Shiv Sutra in English. Swamiji Maharaj also explained the commentary of Khemaraja, in 1975 AD to his foreign disciples at his Nishat Ashram in twenty detailed lectures. These lectures were published in a book form by Universal Shaiva Fellowship in association with Ishwar Ashram Trust, Srinagar, Kashmir. It is pertinent to mention here that it is the first English translation of this sacred book.

To revive our scholarly and spiritual culture of past, we are trying to explain each sutra of aforesaid book alongwith narrations of past saint scholar, poets of Kashmir being influenced by the thinking of this marvellous stream of Kashmir Shaivism.

For the information of our readers, these Sutras are divided into three parts called awakenings. These three parts define three main means (upayas) for the attainment of liberation - मोक्ष। These three means are named as Shambhava Upaya, Shakta Upaya and anava upaya - सम्भव उपाय, शाक्तोपाय, आणवोपाय।

We travel from individual limited consciousness to universal consciousness by practicing the three upayas one by one. The first and highest means is called Shamkarupaya. The second means is called Shaktupaya and is meant for aspirants of medium qualification. The third means called Anavupaya is meant for interior aspirants.

चैतन्य आत्मा

Caitanyam atma

(Shiv Sutra I - I awakening)

The independent state of Supreme Consciousness is the reality of everything.

or

Universal consciousness is one's own nature.

(Swami Lakshmanjoo)

Thus this first sutra explains that individual being is one with universal being. The reality of 'संसार' whole world, is God-consciousness.

कश्मीरी रूपान्तर :

सत् स्वरूप संसार यि सौरुय ज्ञान
अवमुख सत् स्वरूप छुय पनुन पान
अख अरव फर्द छुय पान भगवान
यहय ज्ञान छय शैवशास्त्रुक छुद ज्ञान

इसी भाव की छाया लल्लेश्वरी-ललद्यद चौदहवीं सदी की विख्यात कश्मीरी सूफी कवयित्री के इस वाख में प्रतिबिम्बित हुई है।

ललिये-ललिथ वदय ब्य वाय
चिन्ता मुहुच्य प्ययी माय।
रोजी नो पत लोह-लंगरच्य छाय
निज-स्वरूप वयाह मुदुय हाय।।

हे लला! तेरी अवस्था विलाप के योग्य है।
हे चिन्त-मन! तुझे मोह माया ने आक्रान्त किया है। संसार का यह विनाशी ऐश्वर्य कब तक साथ देगा। दुःख की बात है चैतन्य ही आत्मा है। तू अपने इसे सत्य स्वरूप को क्यों भूल बैठे हो।।

इसी भाव को आधुनिक सूफी कवि आदरणी 'मुहम्मद यूसूफ परे' ने अपने इस कलाम में अभिव्यक्त किया है -

गटि-जलि मंज जूल प्रजलान
आनन्द चु लबख कर प्राण ज्ञान
सूहम सूहस सुत्य थाव ज्ञान
पूजायि लागतस पोशह जान।।

— प्रो. माखन लाल कुकिलू
एफ-544
सरिता विहार, नई दिल्ली



- C. L. Gadoo

Shiva Lingum (Part- I)

Shiva Lingam, the symbol of Shiva is the Divine Awareness, the Bliss, Sat-Chit-Ananda, Chaitanya, Moksha, Super-Soul, Supreme Consciousness. Within the Shiva Lingam lays all the knowledge of the universe. It is a source of divine energy. The Lingam is a limitless and endless pillar symbolizing the infinite Shiva. Shiva being worshiped as Lingam means the Consciousness in its primordial form. Shiva Lingam is the state of God, just before the manifestation of Universe.

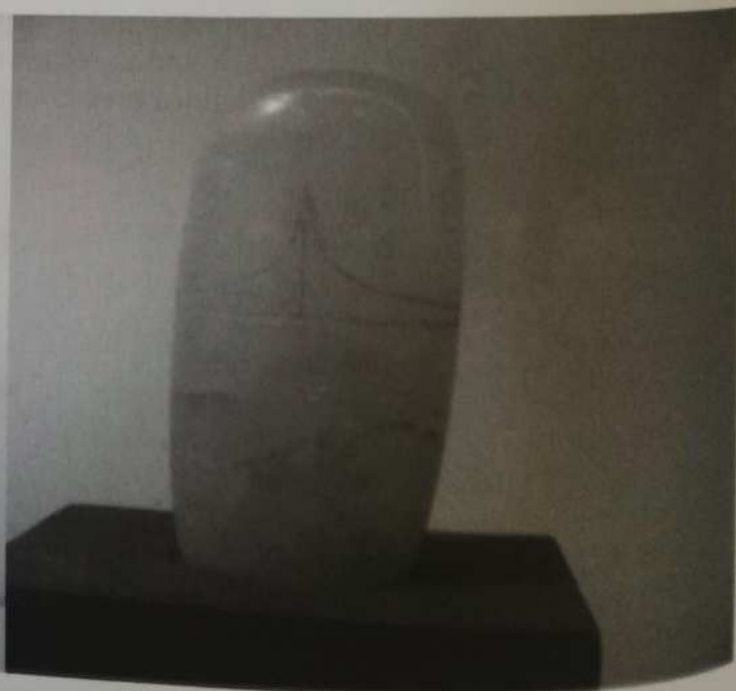
*"Mano buddhya-hankara chittani naham
Na cha shrotra jihve, na cha ghrana netre
Na cha vyoma bhumirna tejo na vayuhu
Chidanandarupahshivohamshivoham".*

I am not the mind, intellect, thought, ego, or some form of the Supreme Being; I neither have ears, nor tongue and I neither have nose (nostrils) nor eyes; I am not the sky, earth, light or the wind; I am the fortunate, joyful, Supreme Being who is the very emblem of truth, Knowledge and eternal bliss. I am consciousness and bliss. I am Shiva, I am Shiva. (ATMASTAKAM Chant of Shiva, by Adi Shankaracharya)

In yogic tradition, Shiva is not worshipped as a god. He is the Adi-Yogi, the first Yogi, and the

Adi-Guru, the first Guru, from whom yogic sciences originated. The first moon of Dakshinayana is Guru Purnima, when the first Guru was born, he started teaching the Sapta Rishis, (his first seven disciples). The world's first yoga programme happened on the banks of Lake Kanti Sarovar, a few kilometers ahead Kedarnath.

In Sanskrit, Linga means a "mark" or a symbol, which points to an inference. Thus the Shiva Linga is a symbol of Lord Shiva: a mark that reminds of the Omnipotent Lord, which is formless. The ancient Hindu scripture 'Linga Purana' says that the foremost Linga is devoid of smell, color, taste, etc... It is spoken of as *Prakriti* or Nature. In the post-



Copper Shiva Linga & Crystal Shiva Linga from Cat Tien ruins, VIETNAM



A 10th-century four-headed Shiva

Vedic period, the Linga became symbolical of the generative power of Lord Shiva. Shiva means auspiciousness, and Linga means a sign or a symbol. The *Linga* is the form, from which the cosmos arose, and into which it will eventually dissolve. Another interpretation suggests that the Lingam represents the beginningless and endless Stambha (pillar), symbolizing the infinite nature of Shiva. Hence, the Shiva Linga is regarded as a 'symbol of the absolute. Shiva also means 'one in whom the whole creation sleeps after dissolution'. This representation of Shiva is known as the lingam. The word lingam literally means a 'sign' or distinguishing mark. Lingam Purana says: 'The distinctive sign by which one can recognize the nature of something is called lingam.'

In traditional Indian society, the Linga is seen as a symbol of the energy and potential of Shiva himself. (Fowler, Jeaneane (1997) *Hinduism: beliefs and practices*) According to Monier Williams and Yudit Greenberg, *linga* literally means 'mark, sign or emblem', and also refers to a 'mark or sign from which the existence of something else can be reliably inferred'. It implies the regenerative divine energy innate in nature is symbolized by Shiva.

Shiva Lingam, the symbol of Shiva is the Divine Awareness, the Bliss, Sat-Chit-Ananda, Chaitanya, Moksha, Super-Soul, Supreme Consciousness.

Within the Shiva Lingam lays all the knowledge of the universe. It is a source of divine energy. The Lingam is a limitless and endless pillar symbolizing the infinite Shiva. Shiva being worshiped as Lingam means the Consciousness in its primordial form. Shiva Lingam is the state of God, just before the manifestation of Universe. Shiva is worshipped as Linga because that is the highest of all manifested gods, Formless, Attribute less, Simple Consciousness and Energy, Shiva-Shakti!

The worship of Shiv Ling is related to the sense of nature and time by the human being however the oldest available Sanskrit text on the worship of *Shivlinga* is the Linga Purana followed by the Shiva Mahapurana. The very first *Shloka* of section 2 of the Linga Purana, Part 1, says; "The non-characterized (formless) is the root of the characterized, (well formed) world. The manifest, characterized world, is called *Prakrti* (nature) must be seen in *Linga*, meaning mark, of Lord Shiva". Even, Vedas, rituals and astronomy testifies to the existence of Shiva



A 6th century Shiva Lingam (Mukhalinga) from Nepal found at Harwan, Kashmir

from the dawn of time. The **Mohenjo-Daro** and **Harappa** findings confirm Shiva Lingas worship in the ancient India.

There is a hymn in the Atharva Veda which praises a pillar (Sanskrit: stambha), and this is

Linga-worship. The worship of the Shiva-Lingais indicated in the famous hymn in the Atharva-Veda Samhita sung in praise of the Yupa-Stambha, the sacrificial post. In that hymn, a description is found of the beginningless and endless Stambha or Skambha, and it is shown that the said Skambha is put in place of the eternal Brahman. Just as the Yajna (holy) fire, its smoke, ashes, and flames.

Swami Sivananda, founder of 'Divine Life Society', has said in his book, 'All About Hinduism'; "Linga represents the formless Shiva—Shiva Linga speaks to you in the unmistakable language of silence, I am one without a second. I am formless....Linga is only the outward symbol of the formless being, Lord Shiva, who is the indivisible, all-pervading, eternal, auspicious, ever pure, immortal essence of His vast universe, who is the undying soul seated in the chamber of your heart, who is your indweller, innermost Self or Atman and who is identical with the Supreme Brahman."

Ramakrishna practiced Jivanta-Linga-Puja, or "worship of the living lingam". At the Paris Congress of the History of Religions in 1900, Ramakrishna's follower Swami Vivekananda argued that the Shiva-Linga had its origin in the idea of the Yupa-Stambha or Skambha—the sacrificial post, idealized in Vedic ritual as the symbol of the Eternal Brahman. Anthropologist Christopher John Fuller wrote; "that although most sculpted images (Murtis) are anthropomorphic, the anionic Shiva Linga is an important exception. In fact the very meaning of Linga in the Agama context signifies 'Ling' which means to destroy and 'ga' which is to emerge."

A Linga or Lingam is an image or icon of Shiva.

Wherever Shiva's devotees assemble to worship the Lord, he reveals himself there in the form of a Linga. "The omnipotent, omnipresent and omniscient Lord Shiva for facilitating the individual souls to worship him has manifested himself into different forms. Among them the formless form of Shiva Linga is classified as 'Nishkala'. And the Shiva Lingas with the head of Shiva on their face are called as Mukhalinga and are classified as 'Sakala Nishkala' form." (The Hindu Temple; An Epitome of Hindu Culture; G.Venkataramana Reddy) There are several Lingas;

Mukha Linga The sculptured Lingas are manusha-linga (man-made Lingas), Bana Lingas emerge as natural Swayambhuva Shiva Lingas. These are found only in the Narmada river bed and are very sacred stones as they contain the very form and energy of Lord Shiva similar to Jyotir Lingas. They are naturally powerful and hold the essence of divinity within them. Jyotir Lingas are the self-illuminated and radiant visible forms of Shiva: the Supreme Being invisible to the naked eyes. The twelve Jyotir Lingas (Lingams of light) are sacred shrines of Lord Shiva, and centers for his worship. They are known as Swayambhus, meaning the lingams sprung up by themselves at these places and temples were built there, afterwards. 12- Jyotir-Lingas: Kedarnath, Kashi Vishwanath, Somnath, Baijnath, Rameswar, Ghrusneswar, Bhimshankar, Mahakal, Mallikarjun, Amaleshwar, Nageshwar, and Tryambakeshwar

5- Pancha-Bhuta Lingas: Kalahastishwar, Jambukeshwar, Arunachaleshwar, Ekambareshwar of Kanjivaram, and Nataraja of Chidambaram.

A Benign Warmth

*The Sleepy sun crawls in the warmth once again
Trying his best to blithely ignore
The verbal shafts of his paramour.
He manages to convert his objections galore
Into a long- drawn out imitation of a snore.
To his lust-mad mind all winter Sundays and fun- days
When the mattress oozes a benign warmth.
Come what may
He has no intention to obey
The loving advice of his pugnacious ray.*



Mr. M. K. Kaw



- Upender Ambardar

Sharda Darshan



Kashmir, a repository of an ancient culture, rich heritage and time-tested traditions abounds in unequalled mysticism and piousness. The unsullied serenity and spiritual ambience of the holy land instantly unites us with its illustrious past. Folklore, ancient stories, legends and mouth tell tales rooted in majestic traditions remind us of our exalted spiritual, religious and cultural past. They keep our hopes and faith alive and afloat.

Likewise, the famed Sharda temple situated in Krishanaganga Valley shares a history that stretches back into thousands of years. Goddess Sharda has been the most revered, most talked about and one of the tallest indigenous deity of the Kashmiri Pandits since time of yore. The Sharda temple is venerated as one of the holiest shrines of Kashmir as faith in the Goddess Sharda resonated down the ages transcending social, cultural and

The holy 'Shila' comprising the sanctum sanctorum occupied a central place inside the temple. The temple built of massive rock stone blocks had a wooden roof with a heavy double panel wooden door laced with a stout fastening iron chain on the outside.

belief affiliations. Sharda Shrine situated in now nondescript area of Drov, in Krishanaganga Valley in now Pak occupied Kashmir was a religious heartland in the days bygone. The entire neighborhood of Krishanaganga Valley was regarded as the holy domain of the Goddess Sharda.

Erstwhile resident of Kupwara Kashmir visited Sharda Temple in August 1947, he Sh. Janki Nath Dhar nostalgically recall that pilgrimage the route commencing from his native village of Bamhama would lead to the village of Laderwan. It would take two hours to foot the distance on the Chowkibal road. He recollected that most of the pilgrims would make a night stay at village Zurhama, which is about 4 kms away from Liderwan, village Zurhamawas wholly inhabited by Muslim households at that time. At Zurhama, the devotees would commonly make a night stay near the village water-mill. The pilgrimage trek from Zurhama village would take a steep ascent towards Bundookpal, which is about 7kms ahead. Bundookpal, also known by the alternative name of Ganeshpal is a dense forest populated by huge Pine and Deodar trees. The huge boulder of Bundookpalis identified with the image of Lord Ganesha. The pilgrims accordingly perform pooja with the 'Roth' (sweetened home-made rotis) carried by them. Dudhniyal, the next village on the pilgrimage path was situated on the bank of the legendary Krishanaganga river. About twenty five to thirty Muslim households existed in the village at that time. Many pilgrims would prefer to spend the night at Dudhniyal, while others would move ahead. A three to four feet wooden foot-bridge held in position by suspended iron ropes, locally known as 'Zampakadal' would ferry the pilgrims across the Krishanaganga river. Marhom (Marhoma) was the next village ahead, which is at a distance of 10-11 kms. from Dudhniyal. About three kms. ahead of Marhom, was the village of Khargam. A lone Kashmiri Pandit, native of Seerjagir, Sopore owned a shop at Khargam. On the last leg of the pilgrimage was a small 'Zampakadal' type wooden foot-bridge, locally known as 'Sharda Kadal', which would lead

to the village Shardi.

The village Shardi has a plain area in the beginning, which extends into upland elevation. The temple is situated on a small hillock, overlooked the surrounding Shardi village. The temple occupied an area of about four kanals of land. Sharda temple was intermediately positioned, located about thirty feet from the last stone-step of the staircase. An appreciable area of the temple courtyard had a lavish spread of chiseled stones. The inside enclosure of the temple was somewhat arched occupying an area of about fourteen feet. The holy 'Shila' comprising the sanctum sanctorum occupied a central place inside the temple. The temple built of massive rock stone blocks had a wooden roof with a heavy double panel wooden door laced with a stout fastening iron chain on the outside. The devotees with overriding devotion would pay obeisance to the holy 'Shila' amidst sacred chants, bhajans, tolling of bells, burning of incense sticks and dhoop. Flowers and milk usually mixed with saffron were offered to the holy 'Shila' accompanied by vermilion application.

The stone staircase was braced by stone-walls on both sides with an accompaniment of a decorous entry gate-way. Pt. Nand Lal Laderwani was the priest, he was permanently settled at Shardi village along with his family. He owned a house and a piece of cultivation land, where he would raise maize. A few dharmshalas numbering 5-6 also existed on the left side of the temple courtyard, where the pilgrims would stay. According to Shri. Dhar there were two 'Havan-Kunds' of about 4x4 feet dimensions, which were 10-12 feet away from the dharmshala and were used for offering sacrificial oblations. A water flow believed to have its' origin from the celestial 'Amrit Kund' beneath the holy 'Shila' could be spotted on the left side of the approaching path of the temple. It would eventually mingle with the meandering Krishanaganga river after ascending down. A little away from the temple courtyard on the right side was the imposing Sharda village fort.



part of Sharda temple ritual. It was effected in a space reserved for the said offering in the backyard spot below the temple staircase. The offering of 'tahas charvun' (rice cooked with turmeric powder and oil and mixed with cooked sheep liver) was also a part of the temple ritual on Bhadrapada Shuklapaksh Navami. Many of the devotees would also prefer to make

vegetarian offering of halwa and kheer. As per a popular folklore widespread in Krishanaganga Valley and its neighborhood, in not too distant past, Lord Krishna is believed to have made a visit to the said area to meet Pandvas during their wandering in exile.

In commemoration and remembrance of the said memorable and monumental event, the native river Ganga is have been renamed as Krishana ganga in honor of Lord Krishana by the residents of the land. In addition to it, the visit Lord Rama, Mata Sita and Lakshmana to the said region during their exile also formed a part of the native legend.

Suffice to say that Sharda Mata shrine is a part of our native identity and collective faith asset of thousands of years old civilizational heritage of Kashmir. Irrespective of the social and cultural diversity and beliefs, the reverence and faith for Sharda Mata is integrated fully into our local culture, religion and folklore. The numerous legends, stories, oral narratives and myths woven around the Goddess Sharda have not only immortalized but also historicized Sharda Mata Shrine. Unquestionably the Goddess Sharda's sovereign authority and hold over the entire region extending from Krishananga Valley to Kashmir region constitutes a sort of our folklore emblem. It is due to Her overpowering and overbearing presence that Kashmir is known as 'Sharda Mandal, Sharda Desh or Sharda Peeth', the age-old script of Kashmir as "Sharda", the forest near Sharda Shrine as 'Sharda Van' and the connecting bridge to the shrine as "Sharda Kadal".

A small pathway from the temple courtyard would also lead to the fort, though it remained mostly in disuse. About 200 feet away from the temple premises overlooking the enthralling Shardi village, a few nomadic settlements could be spotted here at that time. Maize cultivation and cattle rearing were their main stay and source of sustenance. Their belief in the Goddess Sharda, popularly remembered as 'Sharda Maie' was steadfast as they had unwavering faith in the Goddess. The native Muslims spoke of Her as bestower of success, prosperity, good luck, nourishment and bounteous crops. During unsavory situations and troubled times, they would pray and petition Her for protection and shelter. Sh. Janki Nath Dhar also revealed that the native Muslims would also offer a part of their maize crop to 'Sharda Maie' as an offering of thanks after harvesting crops. They also held a strong belief that Sharda Maie would never let them down and would steer them through tumultuous times and hardships. Ganga Ashtami also known as Sharda Ashtami falling on Bhadrapada Shuklapaksh Ashtami, locally known as Bhaderpeth Zoona Pach Athum, was the most enthusiastically looked forward festival. The festival would last for seven days. The temple teemed with devotees and would buzz with religious activities and fervor. The pilgrims would immerse themselves in heartfelt and meaningful prayers and would get blessed and spiritually rewarded in entirety. The sacrificial offering of a male sheep performed on Bhadrapada Shuklapaksh Navami, a day after Ashtami was a



-K. N. Pandita

A Gap in Socio-cultural History of Kashmir

Bulk of valuable historical record from the period of advent of Islam in Kashmir in the middle of 14th century up to two following centuries is unfortunately lost to us owing to vicissitudes of time and vagaries of human behaviour. This would be between A.D. 1372 and the latter half of the 15th century. According to Persian histories of Kashmir, Mir Sayyid Ali Hamadani is the Iranian missionary who brought Islamic religion and Sufi philosophy to Kashmir around A.D. 1372. We have the biography of Mir Sayyid written by Ja'far Badakhshi, but it speaks mostly of spiritual excellence of Mir Sayyid's philosophical exposes: it is neither a history nor a biography in strict technical sense of the term. Nevertheless, researchers have heavily drawn from it while writing on Mir Sayyid.

Assuming that he is the person who brought mysticism to Kashmir, we need to find answer to a few questions to understand the scope of his propagation of faith and philosophy after he arrived in Kashmir.

We should be very clear that the real origin of Islamic mysticism known as *tasawwuf* to Islamic historians and Sufism to western scholars, is to be traced in the annals of Arab histories and a few names have come down to us through that source. Names like Sufyan Thauri, Ibrahim Adham, Rabia, Abu Zar-i Ghaffari and others are mentioned. In initial stages, the Arab line of early Sufis is somewhat disjointed. However, when mysticism reached Iran after the Arab conquest of Iran in mid or later part of 7th century A.D, it took a different shape...

No doubt thoughts of early Iranian Sufis were grounded in Quran and tradition because that was the mode of the day. Yet we should not forget that Iranians descending from Aryan stock had institutionalized asceticism during pre-Islamic meaning Zoroastrian period or the period of Sasanian rulers. With the Islamization of Iran in around 7-8th century A.D. the tradition of Zoroastrian mobeds and herbeds in their ecclesiastical and philosophical hierarchy percolated down to the revised character of Iranian civilization. This is discernible in the fund of literature produced by early Iranian Sufis. The *zembemeh* (murmur) of Zoroastrian religious practice assumed the shape of *dhikr o awradh* in Sufi ascetic tradition. Or the *khwar+nak* (*khwar* meaning eating and *naka* small place) becomes *khwar+n+gah* and finally *khwanqah* or *khanqah* in later Farsi. The traditional Iranian over-wear called *qaba* is the origin of Sufi *khirqah/jandeh* (raiment).

In a sense the transition of philosophical and ascetic traditions in Kashmir after the advent of Mir Sayyid Ali and his initiation of the mission of Islamic propagation must have been the mini replica of the Zoroastrian-Iranian tradition. The difference lies in Iran being situated on the East-West civilizational highway and Kashmir a landlocked and sequestered small region in the lap of the Himalayas with very little intercourse with the neighbouring societies.

During the later Timurid period (14th century A.D) when socio-political centre of the remnant of Timurids shifted from Samarkand to Herat, Kashmir found place in the political discourse at the

Court of the later Timurids like Mirza Bayaqara and others. To them Kashmir was known only as the land of sorcery (jadoo-e-Kashmir) and witchcraft, idolatry and blasphemy.

In this wider perspective, a few things about Mir Sayyid Hamadani need to be clarified. Some Kashmiri Persian historians have called him a descendent of Alavi Sayyids with origin in Saudi Arabia. By and large most of the Iranian and Central Asian missionaries who came to Kashmir appended the title "Sayyid" to their names essentially to clinch social status and superiority and profile themselves as genuine missionaries for the propagation of faith.

The second question is that Mir Sayyid is reported to have fled his hometown of Hamadan (Hagmatana of Herodotus) in western Iran along with seven hundred Sayyids to Kashmir to escape the wrath of Timur. This statement is not corroborated by authentic evidence either by the Arab or Iranian historians. On the other hand, it is reported that he along with many other religious divines of his group annoyed Timur in the course of a debate on some philosophic matters somewhere in Central Asia (Khatlan in all probability) and then he decided to leave his native land and came to Kashmir. Mir Sayyid Ali was not a Sufi in traditional sense. He had not received *khirqah* (ceremonial gown) and had not made allegiance (*bai'at*). He was not really trained in any Sufi order that existed in Iran or Central Asia nor had he gone through the rigours of living in a hospice doing penance like *chilla* and strictly observing the Sufistic code of discipline. As a matter of fashion, being a religious divine, he aligned himself to Kubravi Sufi order brought about by great mystic Najmu'd din Kubra (A.D. 1145). The major Sufi trend prevalent in Central Asia and Iran in 13-14 century was the one propagated by the famous Islamic mystic Ibnu'l Arabi born in Andalusia, Spain. He is the one who brought the concept of Unity of Being (*wahdatu'l wujud*) and Manifestation of Reality (*kashf-i-shuhud*) to the world of mystic Islam.

In his young age, Ibnu'l Arabi had interacted with the great Muslim philosopher Ibn Rushd (Averroes) of Spain, who was immensely impacted by the philosophical teachings of Aristotelian school. This philosophical lineage reaches Najmu'd Din Kubra and then his followers down to Mir Sayyid Ali.

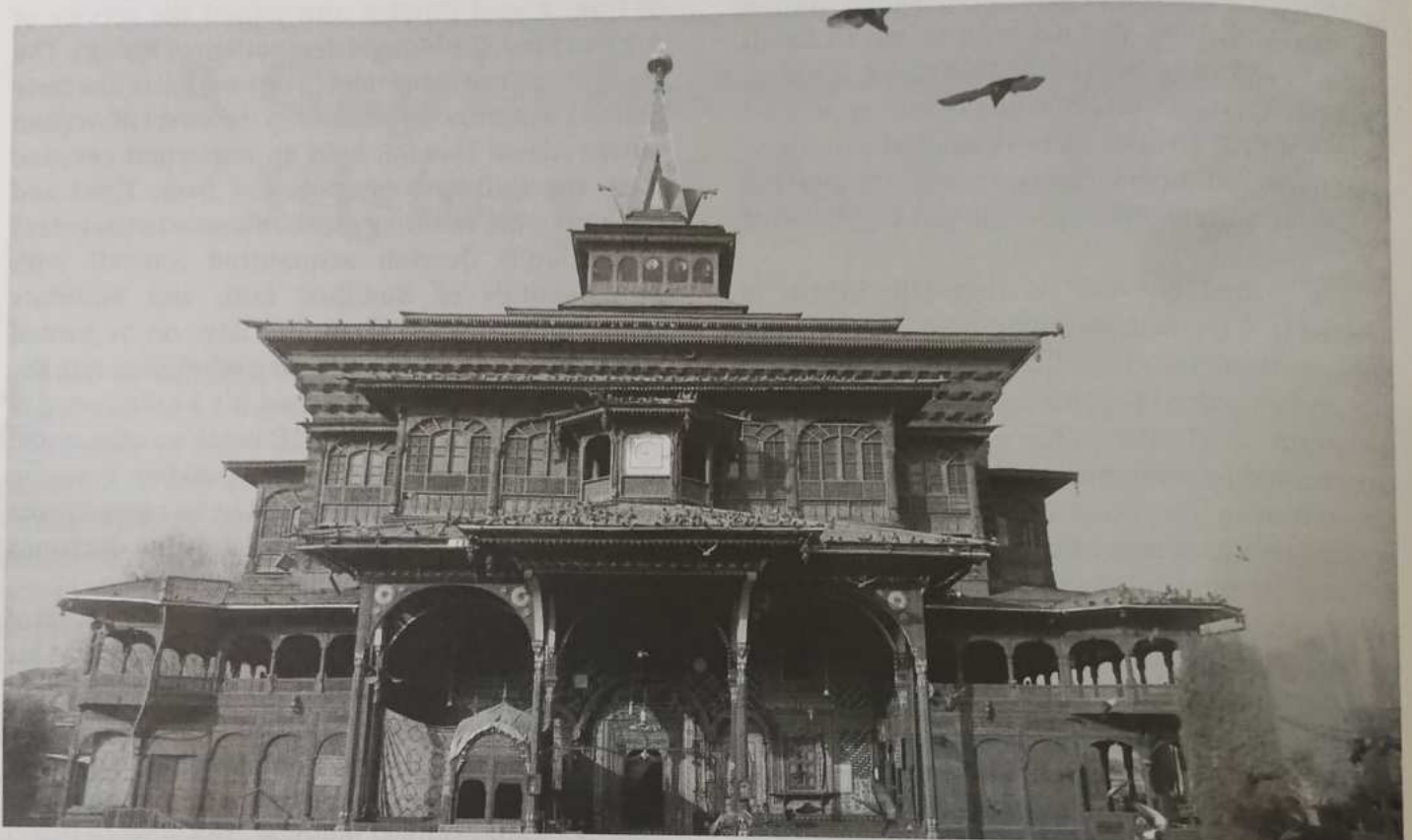
A prominent Sufi of Kubravi School, Alau'd Dowleh (d. A.D. 1335) of Simnan in Iran was the one who outright rejected the concept of Unity of Being of Ibnu'l Arabi and stoutly argued to denounce it. This apart, Alau'd Dowleh came from a rich and influential family that had served the Mongol rulers of Iran. Alau'd Dowleh also joined the service of Arghun Khan the Mongol descendent of Hulagu. The Mongols of Iran continued to be Buddhists like their Central Asian ancestors, and in the court of Arghun where Alau'd Dowleh held an important revenue post, the Buddhist missionaries from Tibet and Kashmir were wielding great influence to the extent that Alau'd Dowleh acquainted himself with fundamentals of Buddhist faith and Buddha's philosophy through them. But later on he turned away from Buddhism and found admission into the Kubravi Sufi order and visited its headquarter in Iraq. It is possible that Alau'd Dawlah's unconcealed antipathy towards the Shykhu'l Akbar meaning Ibnu'l Arabi related to the fact that he sensed traits in common with the Buddhist Vajrayana doctrines preferred by the monks at Arhūn's court.

Though Mir Sayyid Ali was not a direct pupil of Simnani, yet he was fully acquainted with his philosophical perceptions through two prominent students and disciples of Simnani.

Now, we find that two outstanding streams of thought largely contributed to the formation of Mir Sayyid's philosophical mindset. These were Ibnu'l Arabi's Unity of Being concept and Alau'd Dowlah's concept of *tajalli* or illumination of God. This had created dilemma among the Islamic divines of Mir Sayyid's times, he included.

When he came to Kashmir and began the mission of propagation of his faith, he was confronted with another stream of thought which deepened his dilemma. This was the profound Shaivite philosophy of local Kashmiris of his days, the people whom he was to invite to convert to his faith and for which he would deliver sermons from the platform he had built by the name of Khanqah-i-Mu'alla in Fateh Kadal originally the Kali Mandir of the Pandits of Kashmir. The concept of Unity of Being propounded by Ibnu'l Arabi and coming down to him via Najmu'd Din Kubra was almost akin to what the Shaivites of Kashmir believed and professed. As a result, two things happened. One was that Mir Sayyid scripted a treatise *Risala-i-*

One question remains unanswered. Why Mir Sayyid did choose the premises of Kali temple (asham) in Fateh Kadal as the seat for the hospice called Hamadaniyyeh khanqah? Why are the mini Hamadaniyyeh hospices (khanqahs) in rural Kashmir raised in towns where there existed Kali temples/shrines previously during Hindu period like Tral, Vachi and Matan in South Kashmir?



Khanqah, Srinagar

Wujudiyya, a tract in defence of Ibnu'l Arabi's doctrine, as well as two commentaries on Fususu'l Hikam, Ibn Arabi's work on Insan-i-Kamil (The Perfect Man). The second was that he did not stand to contradict the Shaivite doctrines of the Pandit community rather and subtly compromised with it in his congregational addresses. Mir Sayyid very subtly adopted a middle course projecting the faith that he brought through its divine and mystical preponderance rather than embarking on a confrontational course as was the case with his son Mir Sayyid Muhammad or the rabid Shia missionary Shamsu'd Din Araki of 16th century. (See my *A Muslim Missionary in Medieval Kashmir*, Voice of India Publication, New Delhi 2015).

Thus we find that the Rishi order of ascetics in Kashmir at that point of time is a micro manifestation of the overflow of Shaivite concepts blended with semi-spiritual semi-religious

amalgam of Hamadaniyyeh School. However, recognized Sufi poets of Kashmir of later or contemporary times like Shams Faqir, Swachhe Kral, Arad Zargar, Tibetbaqal, Parmanand, Krishnajo Razdan and others in the fold are essentially bearing the imprint of millennia-old indigenous Shaiva philosophy.

Before concluding this expose, one question remains unanswered. Why Mir Sayyid did choose the premises of Kali temple (asham) in Fateh Kadal as the seat for the hospice called Hamadaniyyeh khanqah? Why are the mini Hamadaniyyeh hospices (khanqahs) in rural Kashmir raised in towns where there existed Kali temples/shrines previously during Hindu period like Tral, Vachi and Matan in South Kashmir?

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herath पोइते



KECSS
wishes you all a very
Happy Shivratri

Art: A Profession-A Hobby

Painting by : ANIL NAKHASI

ANIL NAKHASI, a self taught artist and a media professional. He regularly contributes cartoons to the leading English newspaper.

His art work has attracted attention of many art lovers and critics to win him many friends. He is well known person in field of TV media and has been associated with National Geography Channels and Fox TV on behalf of UTV.

Recently he wrote and directed 50 episode health series for DD National. Scripted and Directed a small duration biographical film on Pt. J N Kaul 'Kamal'. Presently he is working on one documentary. He is a visiting faculty in BITS PILANI, APEEJAY Media Institute and Galgotia University.



Art: A Profession-A Hobby

Painting by : CHUSHOOL MAHALDAR

CHUSHOOL MAHALDAR is a professional artist. He, after attaining professional qualifications, served in private sector for some time before entering into entrepreneurship by setting up a company of business in commercial design, printing and allied works in addition to paintings. His recent painting which reflects hope and belief even in the most trying situation has been widely appreciated. The painting has attracted attention of well-meaning critics in the field of art.

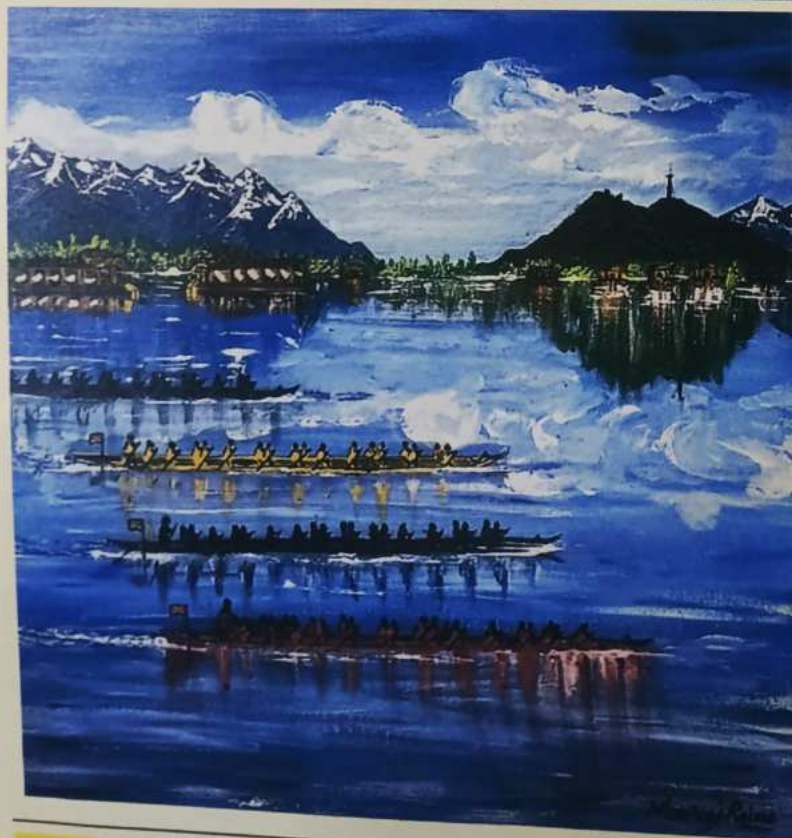


Art: A Profession-A Hobby

Painting by Neeraj Raina



NEERAJ RAINA is an IT professional. His inner self has motivated and encouraged him to find true meaning of his passion of life, his love for Nature and his Canvas acrylic colour painting's. Passion for art and perseverance is what keeps him going.

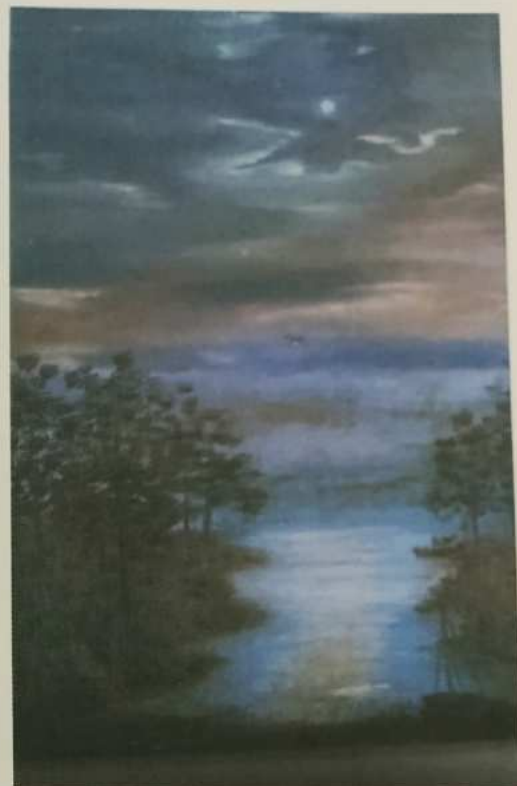


Art: A profession-A hobby

Painting by Nesha Razdan



NESHA RAZDAN,
Graduate in fine arts
and working as
Merchant cum
Designer in an export
house believes her job
is like her hobby as
she loves to create
new things & Ideas.
Her Hobby is to paint
Nature, Sunset scene
on Canvas.



"The power of imagination is greater than knowledge"- Albert Einstein

This is aptly reflected in the paintings made by children of the community



Arnav Raina
8 yrs

The painting by Arnav is an innocent demonstration of "The Small World".



Aashvi Kaul
Age :10 yrs

Aashvi Kaul's "Road to the Mountain" displays beautiful colour combination.



Aarushi Raina
14 yrs

Through her painting on "Global Warming" she conveys a strong message which is very creatively made by displaying a melting version of Mother Earth in the fire of global warming.



Parikrama Dhar
14 yrs

The theme of painting is 'Paying Homage to Martyrs'.



Plaksha Shali
Class-IV



Plaksha is a student of Class IV, studying in a Blue Bells International School, New Delhi. She is a keen observer. She likes to Paint, draw sketch, do art work & craft

Water

Water - water, everywhere
It cleans my hands and hair
We are lucky to have it here
But, we must use it with care.

Water - water, everywhere
We drink it for thirst and cheer
It is always there to keep us cool
When we go to swimming pool.

It is in the mountain under the ground
If we look for it, it is all around
It is there everywhere
But we must use it with care

In our body and air
Water is there everywhere
We must not waste it anywhere
We must use it with care
So that it remains here.



Rumana
Class - IV

Rumana is a student of Class IV. She is silent observer & love to write experience as poems & short stories.

DAB A THEATRE GROUP

M 16 D Arjun Appts, F Block, Vikas Puri, ND 18
M: 8826555888/9868889075. E: bharatk01@gmail.com

Eminent theatre personalities joined hands to form a Non-profitable theatre group "DAB - A THEATRE GROUP" for the sole purpose of preserving the rich cultural heritage and local dialect of Kashmir, so that the Kashmiri youth keep themselves associated with the moral values and cultural importance of the region in their day to day life



Please join hands to keep alive Kashmiri BHATT traditions, art, culture and language for our future generations.

Upendra Khashu
President

Bharat Kaul
Secretary

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 cure); 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.



For more information
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Indraprastha Apollo Hospitals,
Sarita Vihar, New Delhi - 110076



- Vijay Bakaya

IAS - Resurrecting the Glory

In this race for engineering and related fields they are losing sight of the other opportunities which they can avail to prove their mettle on a wider canvas and contribute to the transformation of society and for the empowerment of their community.

Since the tragic exodus of our community from Kashmir in 1990, we have exhibited tremendous endurance in the face of calamity.

We have borne the travails of life in tented colonies, lived through ghetto like conditions around one room tenements and now live in our own houses or in the sprawling Jagati township or in two room flats provided by the government. These by no standards provide ideal conditions, but are far better in environment and facilities than the temporary camps.

Having had a role to play as a civil servant in handling the migration right from setting up camps upto planning Jagati and in laying the foundation for the relief package, I am aware of the hardships faced and the battle for survival fought bravely by the people to rebuild their lives. But while doing so the parents made tremendous effort and sacrifices to ensure that their adversity did not spoil the future of their children.

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

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

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

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

It was this thought that I communicated to our community elders at seminars and gettogethers. My request was that our budding youth should be encouraged to look at the General Administrative Services like the IAS, IPS and other Allied Services as a career option after their graduation, preferably after obtaining a professional degree so that they had a fall back alternative available.

I offered to volunteer, along with my other colleagues, Shri Kuldeep Khoda, Dr Ashok Bhan (retired DG's Police), Shri Yoginder Kaul (retired IG Police), Shri B L Jalali (retired AGM SBI), Shri SK Raina (retired Manager SBI), Professor Virendar Rawal and above all Shri T K Razdan, expert in coaching, to prepare the youth mentally and to familiarise them with the process of taking the examinations. Initially, the purpose would be to convince them that with proper guidance and strong resolve it was possible to crack the All India Services Examinations. The response has been heartening!

We have got six engineering graduates and Post Graduates who intend to take the tests next year. They are being provided all the reading material and are frequently tested for how much they have imbibed. They are encouraged to speak extempore, with notes only, on subjects of relevance to their examination. We feel happy to see them expressing confidence and excitement.

Then there are around 20 girls and boys from class 11 to class 14 who come every week regularly. Our approach with them is to motivate them, give them self confidence, communication skills, provide them the means of gaining awareness of subjects other than their class syllabus and gradually to introduce them to the drill required for confronting the examinations. Initially the preliminary for qualifying for the Mains and then

the Mains for selection for interview. This group is consistent and is evolving satisfactorily.

With word spreading, more and more parents are coming to us with their wards who want to become either KAS or IAS or IPS officers. The movement has started. As it gains momentum more like minded respectable people should join us with ideas and suggestions.

I am grateful to my friends:

Dr Bhan, Shri Khoda, Shri T. K Razdan and Shri Jalali who are doing all the hard work for our youth to help them choose a future where they will feel empowered to contribute to social change and to building the image of great, far sighted, warm-hearted and kind administrators.

Spanda- Science of Vibrations [Brihad-aranyaka Upanishad]

Kashmir-Shaivism considers '*spanda*' (vibration) as the fundamental characteristic of the material Universe. Modern Physics echoes the concept by stating that everything -sand, rocks, water, air- around us is made up of vibrating molecules and atoms which collide with one another creating and destroying other particles in the process. Physics explains that the earth's atmosphere is continually bombarded by 'cosmic rays'- particles of high energy. The '*spanda*' is indisputable to modern physics. **Ardhanareshwar** - half male, half female - denotes androgynous form of Shiva in Kashmir-Shaivism; it can be seen in a Shiva-sculpture at Elephanta caves; the male aspect here exhibits virility and will-power, and the female aspect denotes gentleness and charming seductiveness. The Chinese know the male-female aspects as '*yang*' and '*yin*' respectively. The Indian philosopher, Sri Aurobindo said: 'know your true self' [*ātmanamvidhī*]. Indian philosophies consider the world as 'one inseparable reality' which is intrinsically dynamic- in constant motion. The universe, according to the ancient Indian wisdom, consists of inter-dependent and inter-related particles and waves of impermanent forms; disturbance or damage to one wave or particle shall disturb/damage the entire system [across the universe]. A distinguished Physicist, Fritjof Capra in 'The Tao of Physics' states that 'all the Eastern philosophies (Vedas, Vedanta, Buddhism, Taoism) emphasize the basic unity of the Universe.' The Greek philosopher-mathematician, Pythagorus considered the universe as the macro-cosmos, human-being as a micro-cosmos and the society as meso-cosmos. Religion is, therefore, meant to raise one's consciousness and link it to one's divinity. '**Dharma**' stands for duty, ethics, morality. A poet, philosopher, ayurvedacarya, purohit, social-scientist, ruler etc. perform their respective 'dharma' duty; their prayer-practices fall under private/personal domain. 'Dharma' does not refer to 'religion' in the Western sense.

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

-Prof. Rajnath Bhat



- Deepak Budki

The Nest Gone Awry

The court order forced us to shift our office to a building near the railway station. We had to start everything from a scratch. I chose a small room facing towards the railway platform for myself and ordered a writing table, a chair and a sofa set to be placed in the room. A large sized photograph of Mahatma Gandhi hung on the wall in front of me. On my right side there was a window through which I could see a large tract of fallow land extending beyond the platform across the rails with urchins defecating besides bristly cacti, stray cattle and scavenging dogs. A few glass panes of the window were broken and hot dusty winds often blew through them producing burning sensation on my cheeks.

After a few days I spotted a sparrow darting down from the vast sky with a dry twig in her beak. She sat on the window-sill for some time and then flitted across the room to deposit the twig behind Gandhiji's photograph. Her male companion also followed suit. Both of them had decided to live together, mate, lay eggs, hatch them and feed the hatchlings till they grew up to be independent. Every day the pair covered long distances in search of food and material to construct their dream home.

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

too enjoyed the idea of a nice home like human beings.

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

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

Once period of my leave was over, I reached my office early in the morning. By then nobody had come to the office except the chowkidar and the sweeper. As I entered my room I was horrified to





see its condition. There were pieces of straw, feathers and twigs strewn everywhere. The two birds had defecated at many places spoiling the upholstery and the glass top of my office table with excreta. I watched helplessly and the anger welled up inside me. I was filled with rage and ordered the sweeper to clean the entire room immediately and throw the nest away. The sweeper responded with a blunt refusal saying that there were eggs in the nest and he had no reason to destroy future life. I did not press for the same as it could hurt his religious sentiments. So I collected and picked up the entire nest myself and threw it out of the window. Tiny eggs broke open as soon as they fell on the ground and the fluid in them oozed and spread all over the surface. The chowkidar and the sweeper looked on helplessly. I left the room in a huff to let the sweeper clean and mop up the room. On my return I took my seat in the chair and attended to my office work as everything had been tidied up by then.

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

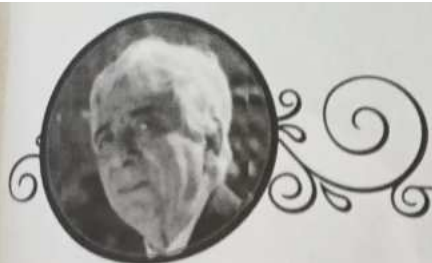
Thereafter came the he-sparrow and sat on the window-sill as usual. His happiness evaporated instantly after he caught sight of his companion. He flew towards the photograph to find for himself what had happened. Shocked and bewildered, he darted down to his partner and hovered over her dead body for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

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

***ahamikārami balam darpam kāmam krodham parigraham /
vimucya nirmamah śānto brahmabhūyāya kalpate //53//***

When there is no ego (ahamikāra), when there is no bala (strength), 523 when there is no darpa (arrogance), when there is no kāma (desire), when there is no krodha (anger), when there is no collecting [i.e., possessing] tendency (parigraha), vimucya nirmamah, without [the sense of] I-ness and without [the sense of] my-ness (without I-ness and without my-ness and without this-ness), brahma bhūyāya, it is likely, it is likely the time has come that you will become, you will be united in Parabhairava very soon.

(Source: Bhagavad Gita, In the Light of Kashmir Shaivism,
by Swami Lakshmanjoo)



- M. K Kaw

Bonital Nanak's Benediction

Guru Nanak was an itinerant recluse who travelled from village to village, along with a band of disciples, spreading the message of love and devotion.

One day, Nanak reached a village and started his Kirtan with a musical singing of devotional songs. The villagers did not take part in the singing, nor did they participate in the remaining activities of the band of followers who accompanied the saint. They did not serve them food or make arrangements for their night stay. When Nanak spoke, they did not bother to listen but rather made fun of his teachings.

Their conduct annoyed members of Nanak's entourage. They expected some sharp observations by the saint at the time of his departure early next morning. Instead Nanak raised his hands in benediction and said loudly, "Baseraho (may you remain settled here)".

Next evening the group reached another village. Their conduct was in sharp contrast to the one witnessed the previous night. They welcomed the visitors with great respect and affection, provided facilities for washing the dust off their bodies and gave them the choicest

delicacies to eat. At night they joined the kirtan with enthusiasm and fervour. When Nanak left in the morning they bid him an affectionate farewell and prayed for another visit soon. Nanak raised his hands in benediction and said, "Bikharjao (may you get dispersed!)"

As the party started on the next lap of their journey, the disciples could no longer contain their puzzlement. Mardana made bold to vent their feelings. He said, "O Master! We are deeply puzzled. Why did you bless the evil ones and curse the noble souls?"

Nanak smiled and said, "The evil ones need to stay where they are so that other people do not get contaminated by their example. Noble souls should be dispersed as widely as possible so that maximum number of people learn by their example."

I love this gem of a story from Nanak's life. I have often recounted the story to Kashmiri Pandit audiences, especially when many post-1990 migrants are present. We must have often noticed how the mere presence of a noble Kashmiri Pandit

ennobles an entire organisation, mohalla or city. The migration of Pandits is not a curse; it is a blessing! God Himself has willed it to be so.





- Shivani Khazanchi



Holy Cow!!

While complaining about the travails of old age, my septuagenarian mother casually remarked that her grey cells could not converge even a bit. To highlight the intensity of the problem she mentioned that if asked she could not even write a school essay on "The Cow".

This set me ruminating into the travails of a cow. It suddenly seemed that the cow had been relegated to such simplicity. But was being a cow so simple? Did the mother not realize that "the cow" determined throes of national sentiments? It had come a very long way from being the simplest school essays to the centre stage of a national issue.

My earliest memory of "The Cow", takes me back to my grade 4 Hindi classes. The teacher walked in and suddenly blared to go back and write an essay on "The Cow". All of a sudden, her mind does a sadistic U turn and she decides that it will be an

A cow is one of the most peace loving animals which man has domesticated. It goes about its work in silence and complete co-operation. So much so, that "like a cow" is a synonym for absolute simplicity and absence of any retaliation.

impromptu surprise essay right then and there in the class. We were asked to submit it by the end of the lecture.

After the initial scramble of hunting for pens and notebooks settled, a deathly silence descended on our tiny minds. We fervently prayed for divine intervention. Some prayed to Allah and some prayed to Ishwar to help us tide over "The Cow" tsunami.

The divine did suddenly melt and from the corner of the second row the pen struck the paper. The intelligent of the lot had begun the ordeal of penning down "the cow". And of course, the smartest of the lot very diligently copied the intelligent.

Thus, began our tryst with "the cow" and a class of some 42 odd pupils chorused the mind blowing essay which read:

"Gai ek paltu pashu hain. Iski chaar tangay, do aankhen, do kaan aur ek dumm hoti hain. Yeh ghaas khati hain; ye paani peeti hain. Yeh doodh deti hain. Iskey doodh se kai padarth bantey hain jaisey ki dahi, chacch, makhan etiyaadi. Yeh humari maata jaisi hain aur hamey iska dhyaan rakhna chahiye"

This essay replicated itself across 42 notebooks in the class with a minor variation here and there. Voila! We had nailed the surprise test. The teacher smirked as the bell rang and we glinted as we handed over our essays!

A cow is one of the most peace loving animals which man has domesticated. It goes about its work in silence and complete co-operation. So much so, that "like a cow" is a synonym for absolute simplicity and absence of any retaliation.

But today, "the cow" is far from being simple. It is being dragged unwillingly into a chasm of killing and hate in its name. It is in the eye of a storm and is helplessly being dragged between "the divine pedestal" and "the butchery".

"The cow" has never been so confused. It looks on helplessly with its beautiful droopy eyes as people use its name to give vent to their ulterior motives. It does not want this killing in its name.

It personifies simplicity and innocence. It desperately seeks the simplicity of those innocent 42 children who chose to unite in its name to write an essay with no differentiation in the name of caste or religion.

The cow seeks and signifies unity, peace and prosperity in all its splendour and not controversy or hate!

(Write to Shivani on Shivani.Khazanchi@gmail.com)



-Raj Nath Bhat

Kashmiri

One Language - Two Scripts

The displaced minority of Kashmiris cannot ignore the education of their wards in the languages and scripts that are overwhelmingly in use for the indigenous peoples of the regions where the displaced segments of Kashmiris find themselves in. The displaced segments cannot be taught Kashmiri language in 'Nastaliq' script outside the Kashmir Province.

The Linguapax Institute, in Barcelona, Spain, aims to preserve and promote linguistic diversity globally. The institute presents the Linguapax Prize on International Mother Language Day each year. The prize is for those who have made outstanding work in linguistic diversity or multilingual education.

After India's partition in 1947, as a result of the British strategy of 'Divide et Impera', the British left behind a severely fractured and mutilated sub-continent, that caused unheard of and uncounted murders and killings, rapes, arson, loot and destruction of unimaginable scale. Huge populations ran away to safety leaving behind all their material possessions. The only identity that they carried with them is their **language** and **culture** whose protection and preservation became their common desire and rightly so. As a result, the Government of India extended recognition and protection to Sindhi in Devanagari script and Panjabi in Gurmukhi script under the eighth schedule of the Indian Constitution. Prior to the partition, both these languages were written in *Nastaliq* script which continues to be in use in Pakistan. The two languages-**Sindhi** and **Panjabi**, therefore, continue to be written in **two distinct scripts** across the international borders.

The position of Kashmiri has a different background. Kashmiri is spoken by a miniscule minority in the Pakistan-Occupied Kashmir [PoK];

but it is the mothertongue of nearly six million Kashmiris who are the inhabitants of the Kashmir Province of the Jammu & Kashmir State of India. After 1947, Pakistan unsuccessfully tried to capture Indian Kashmir in 1947-48, 1965, 1971 and 1999. Therefore, the Kashmir Province has been in the international news for sad reasons for the last nearly seventy years.

Thirty years ago, gun-wielding religious fanatics raped, murdered, maimed, terrorized peace-loving indigenous minorities forcing them to abandon their homes and hearths and flee to unknown lanes and by-lanes to save their kids, life and limb. As a result of this exodus, more than half a million human beings had to flee to safer areas within India or elsewhere. Most of these hapless people gathered in shanty slums in the peripheral areas of the Jammu city; few others managed to reach Delhi, Ahmadabad etc.; a small segment has very recently found employment in Europe and the USA. These segments of half a million **displaced Kashmiris** very genuinely consider it their birth-right to preserve and protect their mother-tongue [**Kashmiri**] and their ancestral culture. The preservation and protection of mother-tongue in this case involves a decisive political-will and socio-cultural understanding among peoples of various socio-political shades and hues.

The displaced minority of Kashmiris cannot ignore the education of their wards in the languages

and scripts that are overwhelmingly in use for the indigenous peoples of the regions where the displaced segments of Kashmiris find themselves in. The displaced segments cannot be taught Kashmiri language in '*Nastaliq*' script outside the Kashmir Province.

History of Kashmiri-writing is an interesting chapter in itself. Kashmiri was initially [9th century onwards] written in the '*Sharada*' script. *Sharada* was in vogue up to the present-day Haryana then. Sanskrit manuscripts of the first millennium C.E. were also written in '*sharada*' script in the entire region. Kashmiri, however, was not the court language of the kings, Sanskrit was.

King Zain-ul-Abadin in the 15th century C.E. replaced Sanskrit with Persian and established a '*Translation Bureau*' where scholars assembled to translate Sanskrit classics into Persian. This exercise enriched Persian immensely. Thus Perso-Arabic script got a pride of place in administration and law. In course of time, after the collapse of the Mughals, Urdu, a variant of Hindostani, occupied the place of Persian.

Urdu in *Nastaliq* script was adopted as the language of administration by the rulers of Kashmir after the Lion of Panjab, Emperor Ranjit Singh conquered Kashmir. The Dogra kings continued the same policy vis-à-vis language.

After 1947, the new dispensation continued the same language policy in all areas of administration. *Nastaliq* became a widely used script.

The rulers set up a committee of experts to decide the issue of writing Kashmiri which recommended that Kashmiri may be written in *nastaliq* script with a special set of diacritics to accommodate 'uncommon' Kashmiri vowels and consonants. It was a decision based upon common-sense. The young minds did not need to learn an altogether new script to read and write Kashmiri---the mother-tongue.

Sorrowfully, no teaching modules were prepared to teach Kashmiri till 1996-99!

The parents and the grand-parents of the displaced segments had no issues with these decisions because they were rooted!

After the forceful exodus of the 1990s, the wards of the displaced people do not find opportunities to learn the *nastaliq* script. Wherever their wards go for schooling, the main script

introduced/taught is Devanagari and the language is invariably Hindi; although devanagari is a widely used script that is being used for writing Marathi, Konkani, Dogri, Santhali, Sanskrit, Pali, Maithili, and several other languages. Honouring the sentiments of the displaced segments, a group of experts in 1993, proposed to write Kashmiri in devanagari script among the displaced segments of displaced Kashmiris for the sole purpose of ensuring the protection, preservation and enrichment of Kashmiri language and culture among the generations of displaced Kashmiris. The sentiment as well as the effort has been appreciated across continents by language-lovers, litterateurs, linguists, culture-specialists and the young minds among the displaced segments that may not necessarily have an emotional, spatial affection for the language, literature and culture of their ancestral land.

Kashmiri in Devanagari script has found a wide audience. '*vaakh*', a quarterly literary magazine published from Delhi attracts Kashmiri writers from all parts of the world including the Kashmir Province. A significant mass of Kashmiri literature and literary figures has appeared in devanagari-Kashmiri for audiences that are scattered across the globe.

Although, the Government of India is yet to extend recognition and protection to Devanagari-Kashmiri as an additional script for writing Kashmiri, '*vaakh*' has spread the 'sufi' message of Nundarishi, Mahajoor, Rahi, Khayal and a host of other stalwarts of Kashmiri literature too far. '*vaakh*' has attempted to preserve the '*lilaa*' genre of Kashmiri poetry for posterity.

A significant number of creative minds have published its work in both the '*nastaliq*' and '*devanagari*' scripts. Several magazines like '*NAAD*' have of late provided space to *devanagari-kashmiri* write-ups too, thus such magazines are virtually bilingual in presentation and content.

The devanagari-kashmiri script combines vowel-matra symbols of '*devanagari*' and '*gurumukhi*' scripts as well as the underlying '*dot*' of Perso-Arabic to give space to all the vowels and consonants that are functionally significant for writing Kashmiri.

I firmly believe that *devanagari-kashmiri* will expand further and that official recognition shall be extended to it by the powers that be in not so distant future.



- Prof. Virender Rawal

KP Cultural Movement Since Exodus

Since the dawn of economic liberalization and globalization, it has been observed that our younger generation is gradually moving away from their tradition, language and culture. It is a matter of concern for everyone because the loss of tradition and culture results in the extinction of the community. Our youth is getting scattered, the world over, to acquire education and pursue career. Though, financially they become well off but at the cost of losing their tradition and cultural identity. As such, to preserve our tradition, language and culture, there is a dire need of creating awareness amongst the coming generation about our past and the present.

I have great belief that this can be achieved by popularizing the works of the past and present personalities, in the field of art, culture and language through the media of books, testimonials documentaries and so many other medium of communications. It is a well known fact that after the displaced mass exodus in 1989, our community remained continuously focused on their livelihood, the education of their children, health care of their elderly and above all on their desire to have own roof on the head. All these things remained matter of concern for them and of course their priority as well. With a meager income or no income one had to whole heartedly keep on planning, thinking and executing for their day to day survival. It has been a big challenge for our community to face all these problems and that too simultaneously.

Time passed on and many of our philanthropists and social activists woke up and started fighting against all the odds. The generation that was born just at the time of exodus grew up outside their native place in a very different and

difficult environment. This generation remained deprived from their native language and tradition. Even their elders were not able to give them with the environment of their tradition, culture and language. The basic reason behind their inability was their insecurity of living collapse of social bond and telling circumstances. Preservation and propagation of our art, culture and language was the last priority of our community and it won't be wrong to say that Preservation of our native language was not at all the matter of concern at that point of time.

It was when the children grew up and slowly started settling down, our community started trying to have their grip on doing some constructive and pragmatic work for preserving and protecting their art culture and languages. The grip over the issue started gaining its momentum from the year 2004 and 2005 with the inception of various social and cultural organizations.

Now people started devoting time and energy in encouraging and financing such relevant and genuine voluntary organizations. Different organizations and trusts were conceived and established for particular activities. I suppose this particular period was the turning point in the history of the revival of our rich art, culture and language. People came forward to contribute in development of these organizations in a very big way. I won't be exaggerating, if I say that the year 2004 onwards became the golden period in the process of preservation and propagation of our art and culture.

Government of Jammu and Kashmir also started recognizing the potential of our talent in upliftment and revival of our art and culture.

Genuine organizations were provided all facilities like auditorium audio and video equipments and man power etc by the state Government.

Mushrooming of organizations of poets, writers, actors, dramatists and many other fields took place and the brain child of many such organizations belonged to galaxy of intellectuals,

of our country. Though Vyeth is yet to attain youthfulness but all endeavors will be to apprise and enthuse younger generation with their culture and heritage which is the individual definition of identity. Our effort are to go to the roots of inheritance for preserving and promoting the different branches of our culture. Though under the

SAMPRATI	Organization of writers and poets
NAGRAD	Organization of writers and poets
BHOORANG FOUNDATION	Organization of actors and dramatists
ATHROT FOUNDATION	Organization of actors, dramatists and upcoming singers
PT.SHAMBOO NATH SOPORI ACADEMY	Organization for learning vocal and instrumental music
RADIO SHARDA	A community radio
SANGARMAL	Teaching young generation our own native language ie, KASHMIRI
MATAMAL	Centre for helping underprivileged youths by way of providing them education
VYETH	Organization for making documentaries of icons in our community from various fields.

writers, artists etc. Some of the renowned Jammu based organizations and their works are mentioned very briefly for the ready reference of reader.

I personally feel sorry if I have missed some of the names of organizations. Each and every above mentioned organization has contributed and is still in the process of contributing towards propagation of our art culture and languages in a very big way.

There are many committed people associated with different organizations reaching out to the community for nurturing the ancestral cultural bonds. I being associated with VYETH give brief details of its achievement during the past few years. Concept of Vyeth has been floated with the basic purpose of benefitting the community progeny. Our research scholars, who can or cannot afford to move from pillar to post for yielding the factual documents of various icons in our community, shall be directly benefitted by the documentation having been done by VYETH. In addition to this, our posterity shall be main beneficiaries of our work. Vyeth has taken up this work voluntarily and has started its work in the J&K state, in near future the similar projects shall be taken up in other parts

present changing social scenario of the community the task is very cumbersome yet we are determined to but in our all physical and intellectual capabilities to induce cultural values in the progeny.

The brief glimpse of the activities of Vyeth:

SUBEHE SAVERE : A video album of the militant attack at Chinore, Jammu in 2008

PROFILE FOR PROGENY: Part 1, Part 2, Part 3 and Part 4....A continuous series of Bio documentary films on different icons from our state. 2009, 2010, 2013, and 2014

ASHAYEIN: Short film on a rag picker....Nominated by Jaipur International Film Festival 2011

SUB KI MANZIL EIK: An Urdu novel 2015

UMMEED: Video album of Urdu gazals depicting the present socio political scenario of J&K state 2016

VAISHNAVI DIWAS: A yearly programme on 1st July (every year) in the name of our revered leader Pt. Amar Nath Vaishnavi.

SWAPRAKAASH: Collection of spiritual songs in Kashmiri Language 2017

NISHYAND: Collection of songs in Kashmiri Language 2017



- Anmol Raina

I Choose Literature

"Pen is mightier than the sword"

- Edward Bulwer Lytton

It is year 2014, I'm perplexed. Agony is seething inside me as I have reached the brim of *make it or break it*. The day I have to choose my career orientation surrounded by phlegm-sucking relatives, and my kith and kin who have a knack for pigeonholing every individual not realizing the meaning of *individual*. In this age of utilitarianism, I felt like a rebel not getting lured by the categorizers who want to straightjacket me into engineers, doctors, lawyers, bankers and any other profession that would help to fill the ocean of crony capitalism and give stimulus to modern slavery.

Mom! Dad! I have made up my mind. I want to become a *man of letters*. And, thus, began a beautiful journey of revelations and serendipities marked by a growing desire to know the world to its core and question every belief system which has clouded our world in good or bad taste.

When people asked me why I chose literature, more than often, I was not able to answer this question. Maybe it was my impulse or my guiding spirit or the feeling of emptiness or some other extraneous influence which nudged me to break free from the herd and follow an unbeknownst path. But after three years of rigorous studying of literature, I have learned that this is exactly what I wanted to do all along. I wanted to break free from a social system of standardization, where every individual is not treated as a human but rather a *sub-human*, who is expected to work in mundane fashion for rest of his life losing the aspects which make us human and different from other species lurking on our planet. While a scholar from utilitarian school of thought would argue that

litterateurs are utopian and have a very highly idealistic view of everything, one thing cannot be denied by these apparatchiks - that it is these facets of optimism which make us human and assures a core of hope that not everything is evil in this world.

Literature is a multi-disciplinary subject in which students are taught in a comprehensive manner different periods throughout history and about influential writers, who wrote the state of affairs during their lifetime. The course is planned in such a holistic manner that by the time students complete their three years of graduation, they would know something about everything and become erudite rationalists.

And who says that literature students find a hard time getting a job. Today literature as a career is not only confined to teaching but the graduates can easily find jobs as content writers, editors, or in the field of journalism, advertising, public relations. All these careers are promising in nature and offer great exposure as well as contentment in life with the latter being hard to find in this era of meritocracy where every person has to indulge in cut-throat competition and intrigue against his peers for promotion.

For me literature has been an odyssey of self-efficacy, a cup of ambrosia which has been churned from the gates of heaven and given to humans for actualization. Just how Prometheus stole fire from Mount Olympus and gave it to mankind, in the same manner literature is an antidote which can help humans to realize their true potential and question, who they are and for what purpose they are!



- Satish C Kaul

Autism – Spare a Thought!

People with autism believe that world, to them is a mass of people, places and events which they struggle to make sense of, and which causes them considerable anxiety. In particular, understanding and relating to other people, and taking part in everyday family and social life may be harder for them. Other people appear to know, intuitively, how to communicate and interact with each other, while the autistic ones have great difficulty doing so.

Human race can pride in calling itself God's best creation on the earth but not a flawless one. There is a reason for saying so. Some children are born with conditions that make their lives difficult. One such condition is Autism.

My nephew is suffering from Autism, so I had a chance of feeling the pain and agony of parents closely. At initial stages even well know doctors were not able to diagnose the problem with the child at Jammu. Ultimately the child was brought to AIIMS Delhi and he was diagnosed to be autistic. Due to this problem my brother and his wife suffered from depression; my sister-in-law developed a serious blood disorder and she is to be brought to NCR for her treatment, quarterly. My younger brother has developed hypertension and other problems. My younger brother has to attend to dual problems of an Autistic child who is now 16 and an ailing wife. They worry about the plight of their only child when they are no more.

Seeing their plight, I had personally highlighted the matter of children with Autism in J&K state with various authorities, but in vain.

Autism is a life-long developmental disability, it affects a person makes one bad to communicate and relates to other people. It also affects to make proper sense of the world around.

Autism is a spectrum condition, which means that while all people with it share certain difficulties, this condition affects them in different



ways. Some people with autism are able to live relatively independent lives but others may have learning disabilities and need a life time support of a specialist. People with autism may experience over or under-sensitivity to sounds, touch, taste, light or colours.

Asperger's syndrome is also a form of autism. People with this syndrome are often average or above average intelligence. They have fewer problems with speech but may have difficulties with understanding and processing language.

People with autism believe that world, to them is a mass of people, places and events which they

struggle to make sense of, and which causes them considerable anxiety. In particular, understanding and relating to other people, and taking part in everyday family and social life may be harder for them. Other people appear to know, intuitively, how to communicate and interact with each other, while the autistic ones have great difficulty doing so.

The three main areas of difficulty which all people with autism share (also known as the "traid of impairments"):

1. Difficulty with social communication
2. Difficulty with social interaction
3. Difficulty with social imagination.

It is hard to create awareness of autism as people with the condition do not "Look" disabled. Parents of children with autism often say that other people simply think that their child is more naughty. All people with autism can be benefitted timely diagnosis and access to appropriate specialist services and support.

There are number of beneficial laws in India some of which are not applicable in J&K due to which residents of the state are deprived of the benefits given to them under welfare legislation. One of the most important is The National Trust Act 1999 (Ministry of Social Justice and Empowerment, Govt. of India) for the welfare of persons with Autism, Cerebral palsy, Mental Retardation and Multiple Disabilities.

Unfortunately there is no data available with the Director General of Health Services GOI as to number of persons suffering from Autism in J&K state because of its special status. Attempts made by well meaning persons to get this data from the state authorities have proved to be a futile exercise.

The National Trust of Delhi, was started with a corpus fund of Rs100 crores, and every year crores of rupees are allocated to this trust by the Central Government for the welfare of the affected persons. The National Trust has good schemes like **NIRMAYA, GYANPRABHA, UDDYAM PRABHA, SAMARTH** and **INSURANCE SCHEMES** for empowering persons with disabilities.

In the absence of proper legislation in the state of J&K, people suffering from Autism and other disabilities are deprived of their right to have support from the govt. to which they are otherwise entitled to. All other states of the country are taking

full benefit of the schemes mainly through voluntary organizations (NGOs). A number of NGOs from J&K state have from time to time approached National Trust for funds for carrying on their objectives of helping autistic children and others suffering from similar disabilities, but National Trust has expressed helplessness as the act is not applicable in the state of J&K. It is baffling as to why the authorities of the state do not act swiftly to come to the rescue of those children and persons suffering from Autism and other similar disabilities, who are entitled to help especially as funds can be obtained easily from The National Trust for this noble cause. I do not think that there are any major obstacles in enacting laws, rules and procedures to help these children live purposeful lives. It is suggested that the J&K Government take the following steps urgently:

1. Adapt the National Trust Act 1999, being welfare legislation, in J&K State.
2. Undertake publicity with regard to autism and create public awareness about this and other developmental disorders.
3. Give benefits available to the disabled persons of the state.
4. Create special schools for children with special needs.
5. Provide financial assistance for running special Autistic schools.
6. Grant recognition and provide funds to schools running educational programmes for children with Autistic and other disabilities.

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We are keenly looking forward to all community organisations to send their socio-cultural activity news and reports, so as to enable us to incorporate them in the magazine.

Writers are requested to send apolitical writes ups and articles for the magazine

**Arvind Shah
Editor-in-Chief**



- Monisha

My Special Child

Mother Nature had different plans for me and my baby, who was diagnosed with a genetic disorder. When I held him in my arms, I had no idea how to deal with it. My emotions had taken a free ride but then the baby seemed the centre to everything else. Eventually I was blessed with all the strength I needed to raise him. He is a very lovable child. Milestones were accomplished but on a different pace.

Schooling happened but the term and conditions varied. A very calm and serene child, any parent's delight. I have had no issues raising him except the expectations of a parent had turned to accepting what god had given me. If I say so, some untoward incidents mark my journey as a mother. Unimaginable for a two year old not to cry while he gets hurt, but during this one incident I was flabbergasted. He got a deep cut near his eye after he slipped and banged into the living room's glass table. Blood was oozing. We rushed him to a clinic. The doctor informed in spite no anaesthetic was available, the cut was deep enough to receive stitches. My heart skipped a beat, may be two. It all happened in front of us. He received three stitches, the pain must have been excruciating for a toddler. He never expressed any of it. But I did. Aggrieved was I at God's will. This child who is a precious little bundle of joy may have to go through so much in life.

A very naughty child. Once in a shopping complex he hid himself in a cupboard. A total nightmare for any parent of a child who was unable to speak and convey. The security guards and other staff members helped us in finding him. I couldn't react as I knew it was just a game he wanted to play. His innocent face had no reaction of a wrong doing. He loves watching cricket. The other day after the school got over he stayed back to watch other children play. He didn't reach home and those 15 minutes of my life were the worst ever. Thankfully



“My sheer determination and his unconditional love has made these 14 beautiful years possible to surpass all the hurdles. I simply love him. I simply love life.

the school staff located him and informed me. He never realized, and I had to live through. All such happenings made me much stronger and wilful in raising him. Rather, I have taught myself to feel his emotions, my bonding with him is such that I know when he is happy, sad or whatever mood he depicts. He may not be similar to other children but believe me when he hugs me during any low periods of my life I feel I'm being hugged by an angel. He is never angry, never keeps anything in his heart. If we disagree and I scold him then I apologize as he already will laugh and say “OK Mom, No Problem.” My sheer determination and his unconditional love has made these 14 beautiful years possible to surpass all the hurdles. I simply love him. I simply love life.



- Vikas Varma

Let Past Be A Secret

Active memory of past lives would certainly come in the way of forgiving, forgetting, loving and recognizing our true nature. The consciousness ensures that we are provided at the right time with all that is needed to fulfill our purpose and complete the Game of Life."

O' Fountain of Wisdom we loose so much time in our life in getting connected to the purpose of life. Won't it be much easier if we were to retain the memory of our past lives so that we don't waste time in our current life and get to our purpose much sooner? Please throw light.

The Great Teacher flashed his trademark smile as he joyfully shared "The Game of Life has been so designed to keep the memories of your past lives a secret. All the memories of the past are safely stored in a safety box of your subconscious mind. Only the key of this safety box is not given to you. And for good reason.

The fact that we are alive today means that we still have a Karmic Account balance that needs to be extinguished. In other words, in some of our past lives we would have also participated in and committed certain actions spurred by the polarity of darkness. We could have so acted either knowingly or unknowingly out of ignorance.

The memory of such actions may trigger strong emotions that may hamper the current journey. On the other hand memories of good, loving and compassionate actions of past lives may add to our already inflated ego and become a stumbling block in the journey of Self.

Also, each life is about learning lessons and evolving towards Self or God Realisation. This journey requires us to travel light with minimum emotional baggage. The goal of Self Realisation can be reached by emptying our trashcan of past memories, emotions and feelings.



We come here not to accumulate more baggage but to let go of the burden we have been carrying from various lifetimes. The past life memories stored in our subconscious prompts the vasnas that anyways affects our lives.

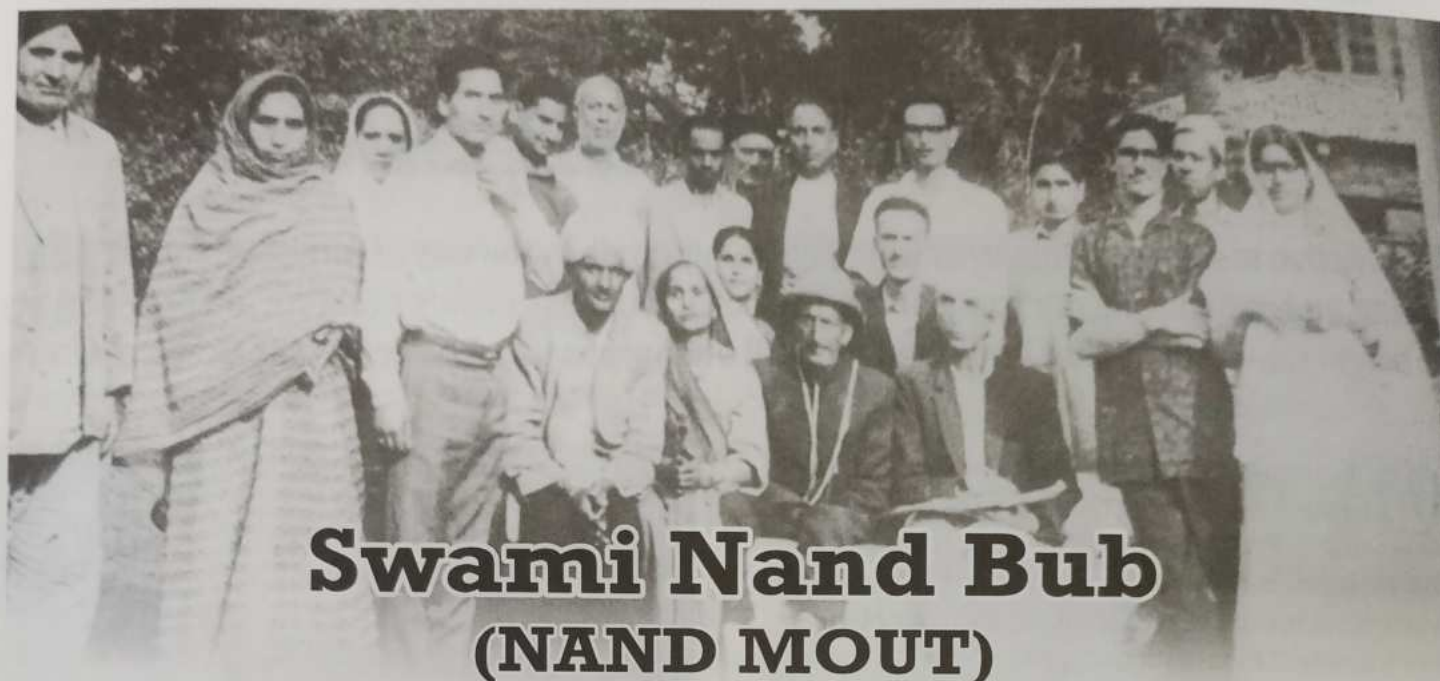
Active memory of past lives would certainly come in the way of forgiving, forgetting, loving and recognizing our true nature. The consciousness ensures that we are provided at the right time with all that is needed to fulfill our purpose and complete the Game of Life.

I understood the wisdom of the consciousness in keeping the memories of both our dark and kind acts a secret from us. As it is we have enough worries and stresses in the world and It makes so much sense to travel light and unfettered towards acknowledging our true atmic Reality.

In Gratitude I remain to my Teacher,
Love and Light



- Sohan Lal Koul



Swami Nand Bub (NAND MOUT)

There is no place in Kashmir where there is not a Shrine. Kashmir has provided numerous Saints and Acharyas who has contributed to our rich Indian Civilization. The men of highest order produced by Kashmir (Kashyap Bhoomi) are the men of responsibility and so other name of Kashmir is Rishi Bhoomi/ Rishi Vatika In the galaxy of these spiritual saints and mystics was SWAMI NAND BAB (Mastana) popularly known as "NAND MOUT".

Nand Bab mystic saint was born on the auspicious day of POH GATAPACH DEHAM i.e. 10th Day of dark fortnight of the month of POH in Samvat-4972 (Corresponding to 30th December 1896) at Purshryar, Habba Kadal, Srinagar, Kashmir. Shri Sharika Bhagwati is surrounded and guarded by the Bhairavs on eight sides the day Bab was born coincides with birthday of one of eight Bhairavs i.e. Anandeshwar Bhairav whose Asthapan is at Maisuma, Srinagar.

Bab's father Pandit Shanker Nath Sahib was working in Police Department and Mother Yamberzal was highly religious and pious house wife. Yamberzal entrusted Nand Bab to her sister and brother-in-law, Thakur Koul R/o Nunar village, Ganderbal enroute to Tula-mulla (Kher Bhawani

Temple) in Srinagar. Swami Nand Bub did not pursue education after Matriculation, but he was well versed with Urdu, Persian & English. Swami ji got appointed in Police Department as constable and was posted at POKHRIBAL, Police Station situated at foot hill of Hariparbat hillock; Pokhribal Asthapan (Shrine) is a mystic spring called Devi Angain of Sharika Bhagawati. At Pokhribal he was seen meditating during night time with deep dedication. He lost interest in performing his duty in Police Service. He was transferred to Tangdhar/ Teetwal, a far flung area of state. He gave up the job and day by day his meditative spiritual and mystic power spread with the grace of Goddess and he came to be recognised as mystic saint of Kashyap Bhoomi. He gave symbolic demonstration of mystic powers which gushed forth from super-conscious upsetting the ordinary balance of mind. The matter coming from the depth of unconscious and heights of the super conscious bursts the boundaries of limited ordinary consciousness. Thus, he became **Mustana** and left a lifetime legacy of divinity behind him.

The author Shri. SohanLal Koul has had many revealing experiences with the Mastana Saint



- Rebecca

A Life Without Fear

We all are afraid of something, to lose someone or to make mistakes. We all struggle in one way or other, trying to control the uncontrollable. When our desire gives fuel to the things, we deny to do in the first place. This is the story of my courage, When I wanted not to be afraid anymore.

It all started the night me and my friend Kavita decide to take a walk to our old school. It was it 3mins away from our home. I still remember when we used to race our way home after school, I would always win but as I see now Kavita used to slow down for me to win. I was a year younger than her, because of that she used to treat me like her younger sister. We used to do everything together, Going to market to buy our favorite Orange candy, Making our own dresses or even getting milk from our goats. We both used to enjoy each others company. "Dewaung!" I heard a voice calling my name, It was Kavita. Names in Ladakh are not chosen by our parents, but by *Lamas* (the Tibetan priests) in the *gompas* (monasteries). Ladakhis do not have a fixed family-based surname. We just have a first name and a second name. First name being the more common choice when used to address the person. Also, a first name for one person can be second name for another.

It was getting late so, we started walking towards our old school, Kavita used to share everything with me. We started talking about the Drukpa nunnery. Drukpa Nunnery is a place where Buddhist nuns practice kung fu, and so they were also known as the Kung fu Nuns of Ladakh. Every morning at the Drukpa nunnery in Ladakh the nuns dress up in pyjamas and yellow sashes and the voice of their hee-yaas echo across the serene hills. Buddhism- a religion known less for its acceptance



of violence and physical combat, and rather more for its relentless misogyny in limiting women to only a certain level of enlightenment, makes these nuns an unusual sight. Me and kavita both wanted to become a nun when we were just kids but we stopped thinking about it as we grew older.

We missed our turn while talking and now we had to go back. While walking for a mile I heard a Vehicle coming towards us, I didn't turn back to see who it was, because it was late and I knew we weren't safe. We started walking fast and I still remember how it felt, our hearts started racing and we were shivering out of fear. We both heard the story about a girl who got abducted few months ago and was found dead. The noise of Vehicle behind us grew closer and closer and then it stopped right in front of us. An army officer got down from an old military jeep and said "You girls should'nt be out here alone..where are your parents?" He asked in concern. "We were just on our way home sir ji" Kavita replied. The Officer offered to help us, but we refused and we started walking without saying a word. The officer got a call from someone and started driving away from us. I was too shooked and scared to say anything, it took me few minutes to be self again. I was always the scared one, Scared of being alone or losing the people I love, I couldn't even protect myself. I never wanted to feel this way... I could choose to be courageous and fearless. I didn't said a word on our way back home, didn't slept and thought a lot about how I could change the way I felt.

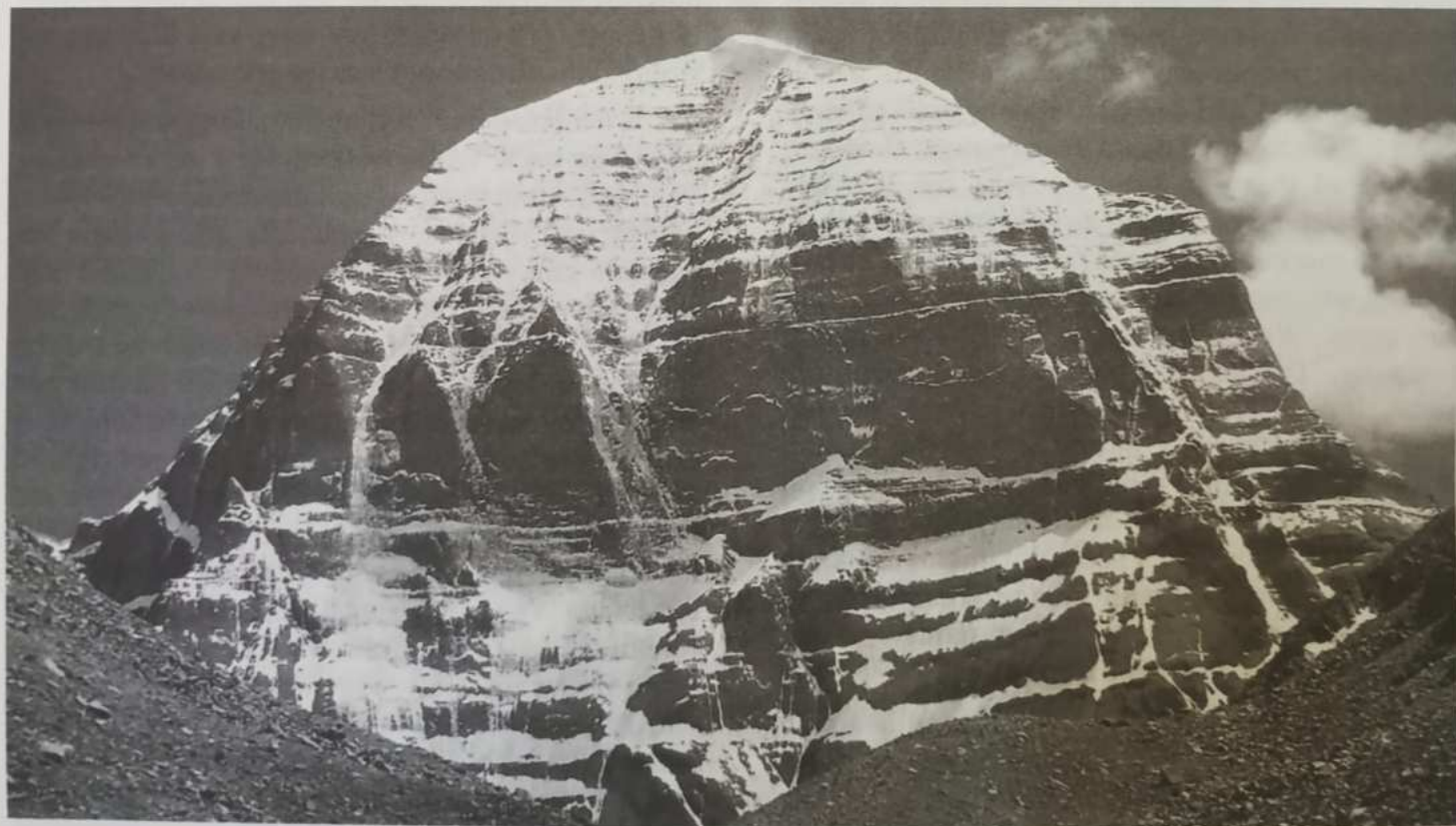


- Rajinder Raina

KAILASH – MANSAROVAR

(Part -1)

The pilgrimage to Kailash - Mansarovar is truly cathartic and therapeutic. As one treads along the path to Kora, one sheds a lot of negativity and confusion. There is purging of emotions. The pilgrimage is an amalgamation and fusion of the physical, the aesthetic and the spiritual worlds. The majestic beauty of Holy Kailash and Mansarovar from every angle during the Parikrama manifests in plain reverence. 'Viewed through the right eyes, it gives a glimpse of infinity'.



Rising in jagged splendor from the surrounding raw, rugged and stark granite mountains is Mt. Kailash. Believed to be the abode of Lord Shiva, its circumambulation is said to free one from the circle of birth & death. It is flanked by Mansarovar - the holy lake (running through mid western Tibet), a dip in whose waters, are believed to wash away the sins of a life time. The 22,028 ft. high, Mt Kailash is the holiest of holy places, laden with eternal beauty, serenity, spirituality and immense natural power. The entire Kailash - Mansarovar region is suffused with divinity undefined.

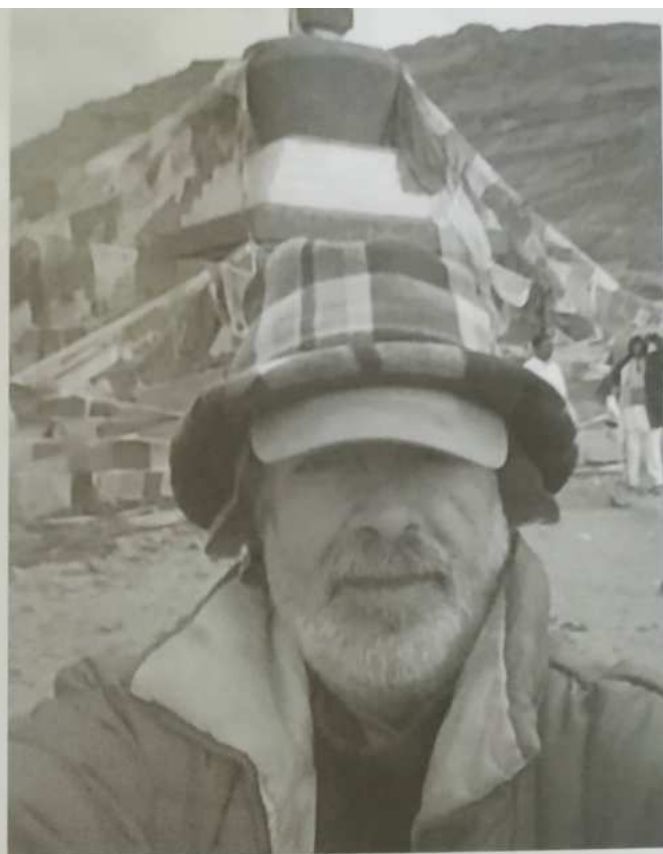
Situated in the lap of Himalayas and overlooked by Holy Kailash, Mansarovar at an altitude of about 15000 ft. is a lake of purity and pristine beauty with a depth of 300 ft, encompassing an area of about 200 sq. miles.

Mansarovar is laden with infinite moods which are reflected in its waters which change colours with breathtaking speed. During moonlit nights, the reflection of snow capped mountains and millions of stars in pin-drop silence transports one to an unseen and unheard world of ecstasy. A dip in its waters is soul - satisfying.

For thousands of years, pilgrims have journeyed to Kailash - Mansarovar, bearing immense hardships, to pay obeisance to the mystery and eternal force embodied in the aura of this mystifying mountain. The trail continues to this day. It is also as much an inward journey.

From the lofty Kailash range around the holy lake of Mansarovar, spring four celebrated rivers, the Indus, the Satluj, the Ganga and the Brahmaputra. For Hindus, Buddhists and Jains, the Kailash - Mansarovar Parikarma is the ultimate journey of faith. As one progresses through the rugged, unfettered and awesome vastness of the Kailash - Mansarovar circumambulation, it looks as if time is suspended between heaven and earth.

To gaze at mount Kailash is to experience a sense of deep spiritual awareness and profound contentment. No wonder, Munis and Rishis from the yore have sung its praises and great seers from the past have circumambulated the holy mountain. The earliest reference to Kailash - Mansarovar is in



Ramayana: "Mansarovar was formed from the mind of Brahma; there also dwell Mahadev and the Gods".

The pilgrimage to Kailash - Mansarovar is truly cathartic and therapeutic. As one treads along the path to Kora, one sheds a lot of negativity and confusion. There is purging of emotions. The pilgrimage is an amalgamation and fusion of the physical, the aesthetic and the spiritual worlds. The majestic beauty of Holy Kailash and Mansarovar from every angle during the Parikrama manifests in plain reverence. 'Viewed through the right eyes, it gives a glimpse of infinity'.

Every step to the sacred route of Kora of Kailash - Mansarovar is suffused with sacredness, emanating from every rock and blade of grass. The pilgrimage blends the worldly and the divine and you are forever changed.

The immensity of the pilgrimage cannot be defined in words. It evokes mystical emotions which often lie too deep for human thoughts. The reality of Kailash is of a sort approached not by logic, but by faith - and this is not blind belief, but simply a confidence in the validity of experiences beyond the realm of facts and the senses. This is the secret of all the rituals of pilgrimage, the prostrations and mantras and circumambulations, the piled stones and tattered prayer flags. Their





importance is not in the acts themselves, but in the attitude they create: an openness to a higher state of being, a profound reverence for the natural perfection expressed by Kailash and Mansarovar, and a belief in the potential in every being to touch that perfection.

This, for lack of a better word, is faith, and those who come without it, come only to find the barest realities of mountain and lake. Inevitably they are disappointed, for they are searching without what can only be found within. But those who come in true sincerity, whatever their beliefs, are the real pilgrims, and they find what they seek, not only within the lake and atop the mountain, but present all around, in the air and earth and light, the power of the sun and the restless touch of the wind. It is a power tangible to those who have the capacity to feel it but otherwise invisible and unprovable, a matter of superstition'.

To each, Kailash speaks differently. Hindus cross the frozen mountain passes to complete the parikrama of Kailash and bathe in Mansarovar, the lake created from the mind—Manas—of Brahma. To the Buddhists, Kailash is what they call Kang Rinpoche, the holiest of mountains. To the Jains, Kailash is mount Ashtapada, atop its summit, its founder, Rishaba Natha, gained spiritual liberation. And to the Bonpo, the followers of pre-historic religion of Tibet, Kailash is the 'Nine storey Swastika Mountain', the mystic soul of the entire region. Hindus, Buddhists, Jains and Bonpos: each

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hold different beliefs each see different gods, but the underlying reality is the same. At this site of mystic power, religious divisions dissolve, the temporal and the eternal unite and the divine takes physical form.

The vast expanse of the landscape of Kailash Mansarovar and its sublime beauty is multidimensional and saturates all your senses. Every pore of your body opens in sheer ecstasy and amazement of colours, hues and shades---- deep blue skies, barren brown plains and snow-clad mountains. Here, every inessential has been stripped away to reveal the beauty of the area in its raw colours and elemental form. In this vastness and magnitude of space and bareness, the landscape dominates the pilgrim. For hundreds of kilometers, you may not sight another human being as you walk alone in this daunting land. Suddenly in this aloofness and towering silence of the mountains, you realize your own insignificance!!

(The next part in this series will cover the Kailash Parikrama)



- Er. Vinod Kumar



Herath (Maha Shivratri) and it's Social Aspects

India is a country of festivals. Since people of diverse nature live in it, festivals of different types are celebrated throughout the year. Among these Maha Shivratri is a Hindu festival celebrated annually in the honour of God Shiva. It is celebrated in late winter (February/ March) in the Hindu calendar month of Phalgun. Maha Shivratri means 'The Great Night of Shiva'. It is a major festival of Hinduism celebrated throughout the world. It marks a remembrance of overcoming darkness and ignorance in life all over the world.

This ancient Hindu festival is observed by fasting and chanting prayers and meditating on ethics and virtues such as self-restraint, honesty, forgiveness and discovery of Shiva. The devotees keep awake till late night or all the night. Others visit Shiva temples or go on pilgrimages on the occasion of Maha Shivratri.

In Kashmiri, this festival is called Har-ratri or Herath (meaning the night of God). The Shiva followers of Kashmir (The Kashmiri Pandits) also call it as Bhairavotsava or the Bhairava festival in

In Kashmiri, this festival is called Har-ratri or Herath (meaning the night of God). The Shiva followers of Kashmir (The Kashmiri Pandits) also call it as Bhairavotsava or the Bhairava festival in the Tantric texts of Kashmir. It is believed that on this day Shiva appeared in the form of Jwalalinga or Agnistambh (the Linga of flame or fire pillar). It is also believed that Shiva got married to Goddess Parvati on the day of Maha Shivratri. This festival is celebrated in a unique way by Kashmiri Pandits as it is the biggest festival of the community.

the Tantric texts of Kashmir. It is believed that on this day Shiva appeared in the form of Jwalalinga or Agnistambh (the Linga of flame or fire pillar). It is also believed that Shiva got married to Goddess Parvati on the day of Maha Shivratri. This festival is celebrated in a unique way by Kashmiri Pandits as it is the biggest festival of the community. For Kashmiri pandits, it is not a single day festival, it is spread over a full fortnight of the Phalunga month. It involves a series of rituals. On this occasion Bhairava (Shiva) and Bhairavi (His Shakti or cosmic energy) are propitiated through tantric worship.

Kashmiri Pandits celebrate Herath with the grand ritual of Vatuka Pooza. Vatuk means Batuka (the young God Bhairava, that is Shiva). Vatuk (Shiva) is represented by a big pitcher full of water in which walnuts are kept. Parvati (Uma) is represented by a smaller pitcher, it also keeps walnuts. The marriage ceremony between the two is celebrated throughout the night of Maha Shivratri by worshipping. Shiva is accompanied by other Bhairvas & baratis (played by the five little pots called *dulgees* and an assortment of other pots). The entire ceremony is called *Vatuk Puza*. Celebration and worship is continued for three days under a schedule and the walnuts are later distributed as *Naivedya*.

Prior to onset of militancy in 1990, Herath (Maha Shivratri) was celebrated with lot of intensity as a socio-religious festival in Kashmir. For Kashmiri Pandits this was a family celebration as well as togetherness and bonding. The displacement from Kashmir is slowly and slowly making the celebrations less intense. Almost the entire society was involved in one way or the other

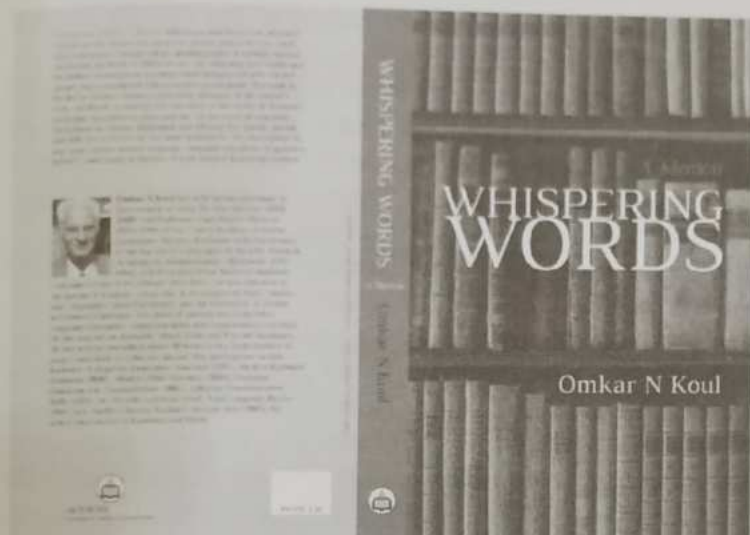


in the Shivratri celebrations throughout the fortnight. The activities used to start with the cleaning of houses, washing of clothing and arranging essential items for the festival. The pitchers and other pots were made of clay (terracotta) by potters. There was a ceremony of carrying the pots from the potter's shop upto the houses of Pandits. During the fortnight of Shivratri one could see, festivity and the religious fervor; the sellers of flowers, vegetables, vatuk saamgiri and other items were everywhere in the markets, where there was high density of Kashmiri pandits. Children were happy playing with small conch shells; it was a game of great interest. It used to be a mohalla /village level celebration of togetherness. After the culmination of festival naveed (walnuts and nanvai rotis) were sent to relatives

Before 1990 when most of the Kashmiri pandits lived in Kashmir, Muslims friends and neighbors were associated with the celebrations of Shivratri. Now Pandits do celebrate Shivratri at Jammu. Dogra Biradari is also associated with the celebrations, but the pain of exile is reflected during the pooja. Kashmiri pandits definitely miss the old days and ways of celebrating festivals in Kashmir. Even after 28 years of exiled life, yet the Kashmiri Pandits are deeply attached to their roots.



Whispering Words: A Memoir by Omkar N Koul, Authorspress, New Delhi, 2017.
Pages 319 Price Rs 595.



The title of the book - *Whispering Words* keeps popping up in my mind while reading. I would say that this title is the underlying descriptor for most of my favourite books, in some way. I don't know exactly what the word whispering means in Kashmiri, but in Urdu it means *sargoshi*. Thank you for this extraordinary and lovely book. I am now at the end of reading Memoirs, and love it. It is such a wonderful experience - this is one of those books I would push on nearly everyone if I could.

The book can be divided into three distinct parts. The first part (Chapters 1-3) reviews the description of village Bugam (Kulgam) wherefrom the author originates. The outback, the valley, rivers bring together images that may have been gathered hundreds of kilometres apart. The author

remembers muddy roads and quiet creeks, snow fields pristine and hushed, the view of the valley and nearby mountain ranges in the vicinity of his village dominated by graceful spreading trees.

The author also describes the Hindu-Muslim unity of the historic village and surrounding areas that has been eroded over a period of time. The cordial Hindu - Muslim harmony, the human rights that have been taken away by the militants, broken and unsaved helplessly by a brutal force, as humans were sheep for the slaughter. The author also writes about his initial schooling and higher education in the valley and describes the love and harmony between Hindus and Muslims during those days. I could visualise that the author had the most wonderful childhood anyone could imagine and also talks about his father Pt Prem Nath Koul, a poet and a great human being who has translated *Bhagvadgeeta* in Kashmiri verse. It happens that I have a copy of his book on my shelf. He also translated stories of *Panchtantra* into Kashmiri verse. The author also writes about village people and about a Muslim woman "Zaina" a moment of truth and a captivating sad story. According to the author during those days Muslims and Hindus greeted each other on all auspicious occasions like marriages and festivals. Muslim women sang Kashmiri songs on Hindu weddings - a perfect amity between the two communities. I really loved to read an evocative memorable experience. You won't regret it.

The author describes his family members such as his parents, brothers and sisters in detail, how the children were raised by the parents and talks about the structure of traditional large Hindu joint family. It has been a pleasure to read this section of the book and looking forward to reading this book again. This is something extraordinary. The author writes about Hindu rituals like the sacred thread ceremony, relationship with neighbours, the Panditas, the Razdans and the Maav, and the split in the family.

Relocation of his family's adjustment was massive. They were not used to the new and forced environmental conditions, new freedom and did not know how to act in normal society. A great story to tell.

The author studied at Government Collge, Anantnag, S P College, Srinagar and at the Jammu and Kashmir University, Srinagar for his intermediate, bachelor's and master's degrees. He and has devoted a few pages about the colleges and the university about the faculty and classmates.

The author narrates his story, how he pursued further studies at Agra - the city of Taj Mahal. He joined K M Institute of Hindi Studies and Linguistics, Agra University to pursue PhD under the supervision of Professor Mata Prasad Gupta, a renowned scholar of old and medieval Hindi literature and textual criticism. The author has been in touch with other prominent scholars at the K M Institute. He describes his visit to educational institutions at

Allahabad and Varanasi for his research and got an opportunity to interact with various scholars in his field of research. There is a special mention of an old Kashmiri family at Agra, the Kunzrus, in his book, a must read.

The author narrates his travel to USA to study Linguistics at the University of Illinois, at Urbana - Campaign. During his stay at this university, he made quite a few friends like Martha, Tamara, June and Sona, all worth reading. The teachers who impressed him most included Professor Robert Lees, K Aston, Braj B Kachru, Yamuna Kachru, David Abercrombie, Howard Macaulay, Charles Kisseberth, Bruce Fraser, Dieter Wanner and Chin wa Kim. He also remembers the first landing of Neil Armstrong and Buzz Aldrin on the moon, a great event to witness.

The second part (Chapter 5 and 6) covers his return to India and career. The author presents first a reasonably detailed picture of ideas from USA and tries to apply fresh administrative ideas to run the Northern Regional Language Centre (NRLC) at Patiala, Punjab. He was appointed as the Principal of the Centre and he worked long hours seven days a week. The teacher-trainees were deputed by different state governments to learn languages other than their mother tongues for an intensive study for ten months. After completion of said study programme they were supposed to teach these languages to the school children. The author enjoyed teaching languages especially Kashmiri and Urdu in a second language teaching situation. Academically, it was an excellent experience for him. Interaction with the other faculty members in Linguistics at the Punjabi University like H S Gill, Vaiddanathan, V Prakasam, S S Joshi and a large number of visiting scholars was very helpful.

During those years the Centre invited top dignitaries including Governors of Punjab and Himachal Pradesh, and the Chief Minister of Punjab to participate in the valedictory functions of the Centre held at the end of the academic session each year.

In the words of the author working at the NRLC provided good opportunity to travel far and wide to participate in meetings, workshop, seminars, and conferences. An excellent chance to interact with other scholars in Linguistics and other allied disciplines. In addition, the author got a chance to visit Australia, Singapore and USA. There is lot to be continued at the end so you have to read the book see what is in store. I can't wait to find what happens in next Chapters.

The author talks about his new assignment as a Professor at the LBS National Academy of Administration. The Academy consists of two streams, administrative and academic. The administrative faculty consists of IAS as well as some other selected central service officers such as IPS, IPOS, IAAS and IES. The academic faculty consists of Professors and Readers etc. I wanted to read this section because I was curious to learn more about the author's working behaviour in a different environment. It does sound intriguing though. He certainly enjoyed the new challenge and enjoyed working conditions at the Academy. The author has good stories to tell, but good thing about his Memoirs is very interesting at telling them. The author also describes his appointment as Professor and Director of the Central Institute of Indian Languages, Mysore and the beauty of Mysore and its surroundings. He faced the challenges boldly and worked for the welfare of his colleagues and for the Institute. He had an opportunity to travel to Zimbabwe, South Africa, Mauritius, Russia, Nepal etc. for international conferences and for delivering lectures.

In the third and final part (Chapters 7 and 8) the author describes his transition from active career to retirement. Reaching retirement is blessing and a curse, it seems for the author it was all blessings. After decades of working for the government, there is a sense of relief that one will finally get to live the way one wants to. As you work through these emotions, it is important to remember that life after retirement can be anything you want it to be. The author thinks the year 2001 was turning point, the things started unfolding on their own. He was assigned with some academic projects by the UNESCO and continued to receive invitations for participation in various meetings, workshops, seminars across India and overseas. He kept on visiting different countries like Russia, France, Belgium, Kenya, UK, Pakistan and USA.

A chapter devoted to his 'world of words', provides information of his publications. The book provides selected views about him and his works contributed by different scholars he has been associated with during his career.

In short, the book provides description of the author's life to date accompanied by great events, people and places. A lot of professional and non-professional names occur in the book in the right context and definitely not as 'name' dropping as these people are part of the author's life. The book is well-written and the author's style is non-judgmental; he describes his experiences while acknowledging the exclusive work by his colleagues. I would recommend this book to other readers for different reasons. The older readers would like it as they cannot only relate to the author's experience, but will appreciate his narration and subtle humour; it will resonate better with youngsters for deriving enormous inspiration for facing challenges in life.



- नरेश शाडिल्य

कश्मीरी-पंडितों के काश्मीर से निर्वासित/निष्कासित होने पर एक विस्थापित कश्मीरी पंडित की ओर से उसके दर्द का बख़ान

गजल

मुझे वापस बुलाती है, वो मेरे देश की मिट्टी
कि रह-रह याद आती है, वो मेरे देश की मिट्टी

मेरा हँसना, मेरा रोना, मेरा जीना, मेरा मरना
मेरी साँसों में गाती है, वो मेरे देश की मिट्टी

मेरी पूजा, मेरा ईमां, मेरा अनहद, मेरी सीमा,
मेरे पुरखों की धाती है, वो मेरे देश की मिट्टी

मेरी यादों के झूलों-सी, मेरे ख्वाबों में पंखों-सी
जिगर में कसमसाती है, वो मेरे देश की मिट्टी

छोटा हूँ तो क्या हुआ, जैसे आँसू एक
सागर जैसा स्वाद है तू चखाकर तो देखा

उनकी आँखों में दिखी, विस्थापन की पीरा
'उपन्यास' से कम न था, उन आँखों का नीरा।

जागे-जागो-जागो

जागो जागो जागो, ऐ भारत की संतान
मातृ मुकुटमणि काश्मीर के संकट में हैं प्राण

वो धरती का स्वर्ग, भारती का अनुपम कश्मीर
जिसे कहा करते थे हम सब जन्नत की तस्वीर
कैसे उन आँगन की देखो फूटी है तबदीर
दुश्मन के पैरों कुचले हैं केसर के उद्यान...

खामोशी अब बन जा जाए, गद्गारों की जीत
कोटि-कोटिकण्ठों से गाओ अखाण्डता के गीत
रधुवर का सदेश गुंजाओ-भय बिन होय न प्रीत
बहुत हो चुकी शान्ति साधना, अब हो शर संधान...

जब तक कलकल-छलदल गंगा की है शाश्वत धारा
दसो दिशाओं में भारत की गुंजेगा यह नारा
है-कश्मीर हमारा-है - कश्मीर हमारा
इसकी माटी के कण-कण पर तनमय धन कुर्बान

तिरंगे के लिए जीना, तिरंगे के लिए मरना
हथेली पर लिए सर को तिरंगे के लिए लड़ना
कि हम जांबाज हैं, मां भारती की की आन के खातिर
हमें मंजूर है, मंजूर है यमराज से भिड़ना।



मैं एक पवित्र आत्मा हूँ, मैं अपने शिव
बाबा की सन्तान हूँ। शिव बाबा मेरे पिता
परमात्मा हैं, बाबा सबसे ऊँची-से ऊँची
स्थान पर विराजमान हैं। बाबा एक
निराहंकार आत्मा बिन्दु रूप और ज्योति
स्वरूप परमात्मा, हम सब के रचेता हैं।
शिव बाबा प्रेम के सागर हैं। शिव बाबा
हमें सुख देते हैं और दुखों को हर लेते
हैं।

बाबा सारे संसार के कल्याणकारी हैं। शिव बाबा जन्म मरन
से न्यारे हैं। बाबा का प्रमुख धाम परमधाम है। बाबा ज्ञान के सागर
और मुक्ति व जीवन मुक्ति के दाता हैं।

परम पिता शिव बाबा, ब्रह्मा विष्णु शंकर के भी रचेता है।
शिव बाबा ब्रह्मा द्वारा सत्युगा सृष्टी की स्थापना कराते हैं, विष्णु
द्वारा देवी सृष्टी का पालना और शंकर द्वारा आसुरी सृष्टी का
विनाश करते हैं।

मैं शिव की सन्तान हूँ -संतोष कौल

मेरे मीठे बाबा परम पिता परमात्मा सत-चित आनंद स्वरूप हैं
पत्थर बुद्धि वालों को पारस अपने ज्ञान योग से बनाते हैं।

परम पिता परमात्मा का दिव्य रूप एक "ज्योति बिन्दु" के
समान, दिय की लो जैसी है। वह रूप आंत निमल, स्वर्णमय लाल
और मन मोहक है। उस दिव्य ज्योतिमय रूप को दिव्य चञ्चु द्वारा
ही देखा और दिव्य बुद्धि द्वारा ही अनुभव किया जा सकता है।

परम पिता परमात्मा के उस "ज्योति बिन्दु" रूप की प्रतिमायें
भारत में शिव लिंग नाम से पूजी जाती हैं और उनके अवतरण की
याद में महाशिवरात्री भी मनाई जाती है।



- प्राण नाथ कौल

जगतगुरु भगवान गोपीनाथ जी

गुरु जीव के अज्ञान का नाश करते हैं। पाप कीचड़ की तरह हमें कलंकित करते हैं। पाप रूपी कीचड़ को सुखाने के लिए श्री गुरु की सेवा से ज्ञान का प्रकाश प्रदीप्त हो जाता है।

भगवान गोपीनाथ जी ने 3 जुलाई 1898 को साधकों को शक्ति का वरदान देने के लिए कशायप भूमि पर अवतार लिया, इसी दिन स्वामी विवेकानन्द जी जो उस समय कश्मीर की यात्रा पर थे ने उस हवेलीनुमा मकान ज्ञानमहल में स्थित जिसकी नीचली मंजिल में दुकान लगे थे, कार्यवश एक दुकान पर आ गए वहां उन्हें कुछ समय लगना था बीच में भगवान जी के पिता प्रार्थना पर उनके मकान पर चले गए।

भगवान जी ने 28 मई 1968 को ब्रयकुमान वाले मकान में जो उनके लिए ग्यारवां विश्रामगृह रहा शरीर त्याग दिया। सभी स्थानों में गृहस्थ सा वातावरण रहा। जब श्रीमती देवमाली बड़ी बहिन अपनी मृत्यु तक अर्थात् 1965 ई0 तक भगवान जी के भोजन वस्त्रादि की व्यवस्था करती रहीं। भगवान जी के देह त्यागने के पश्चात उनके भक्तों ने भगवान चेतना-समदृष्टि तथा सेवा के गुणों का प्रचार करने के लिए एक ट्रस्ट की स्थापना की जिसने अपने बुजुर्गों का दिल व जान से सहयोग दिया जो समय गवाये बगैर जून 1968 से चलता रहा।

पहला आश्रम खरवार मन्दिर में स्थापित किया गया जहां उनकी मारबल मूर्ति स्थापित की गई। विस्थापन के पश्चात जम्मू बोड़ी उदयवाला में दूसरे आश्रम की स्थापना हुई।

1998 ई0 तक पम्पोश दिल्ली में आश्रम की स्थापना हुई और उसी वर्ष भगवान जी की जन्म शताब्दी पर फीकी आडिटोरियम दिल्ली में भारतीय डाक विभाग ने उनके नाम पर टिकट निकाली, और भक्तों ने जगदगुरु भगवान गोपीनाथ जी चैरिटेबल कल्चरल और रिसर्च फाउन्डेशन उत्तम नगर की संस्था को जन्म शती के स्मारक के तौर पर स्थापित किया। इस संस्था ने अब तक कई सुन्दर पुस्तकें प्रकाशित की और कांगडा हिमाचल प्रदेश में भगवान जी तथा माता शारिका के मन्दिर स्थापित करने में सहयोग दिया। इस समय प्रकाश भगवान गोपीनाथ जी पत्रिका अंग्रेजी, हिन्दी, कश्मीरी, तथा उर्दू भाषाओं में पिछले अठारह वर्षों से हर तीन महीने के पश्चात प्रकाशित कर रहा हैं। चूंकि 2018 ई. भगवान चेतना की स्वर्ण जयंती मनाई जा रही है। इस के लिए भगवान जी के नाम पर बना ट्रस्ट तथा भगवान गोपीनाथ जी फाउन्डेशन तथा कई संगठन भगवान चेतना के ध्येय अर्थात् स्यजर श्वजर तथा पजर के सिद्धांतों को भोग लेने में प्रयत्नशील है। इस अवसर पर नई पुस्तकें लिखी जायगी सेमीनार लगाए जायेंगे सामूहिक होम होंगे जिसका श्रीगणेश इसी वर्ष से हुआ है। भगवान जी ने गृहस्थ अपनाने पर इसकी देखभाल अच्छी तरह से करने की प्रेरणा दी है।



वे कहते रहे कि अपनी जिविका के लिए स्वयं कमाओ और जो आपके सहयोग की आवश्यकता रखते हो उनकी सहायता करो। वे सौहार्द तथा सहानुभूति के भावों से ओतप्रोत होने की साधक से अपेक्षा करते हैं। उन्होंने सेवादारों को आश्वासन दिया है कि वह हर चीज की देखबाल करते हैं। परन्तु जो कार्य का कारण बनेगा उसे शुभ परिणाम आदर तथा संतोष देगा जो सौभाग्य होगा। उन्होंने भारत की प्रभुता काश्मीर पर सदा सर्वदा रहने का आश्वासन दिया है। रूस का यू एन ओ में पहला वीटों पर काश्मीर के सम्बन्ध में वह काफी सक्रिय रहे।

यह एक खुशी की बात है कि विस्थापन के पश्चात हमारे युवक तथा युवतिया जहा भी रहे या रहते हैं "ओम नमो भगवते गोपीनाथाय" का जाप सामूहिक तौर पर करते हैं। जिससे वह शान्ति तथा खुशहाली के अधिकारी हो जाते हैं।

ऐसा देखा गया है कि जब भी भक्तलोग, साधक, स्यजर श्वजर तथा पजर के पुजारी उन्हें सहायता के लिए पुकारते हैं वह अवश्य सहारा देकर प्रकट हो जाते हैं। उन्होंने दान पुण्य के चढ़ावा को तथा हर भेंट की हुई वस्तु को आदर पूर्वक व प्रेम से देखभाल की आवश्यकता पर बल दिया है।



- Rahman Rahi

The Sad Jester

In this world of shadows
Where everybody
Lalla, Habba Khatoon,
Yazeed, Judas
Standing on shifting sands
Is dancing;
And while dancing
Each looks like a sad jester;
Where everything makes one eye smile
And the other weep;

Where Plato seems
A sage among half-wits;
Where Zoraster's fire emits water;

In this very world of shadows
To suck in the bile of hatred
To spew out splinters of (poisonous) diamond
To save the sumran and burn down the tasbeeh
To set up barbed wire between the courtyards
of Arab and Ajam;
The black man laid down and the white
elevated;
Bravo! Splatter your own blood
And tempt the hounds!

(Tr. from Kashmiri by M.A. Malik)

मज़लूम मसखर

(रहमान राही)

यथ जगतस मंज़
येति प्रथ इनसान
ळाल, हबु खोतून
यज़ीद - यहूदा
प्रथ कांह चलुवनि सेकि प्यठ
नचान ?

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प्रथ कांह चलुवनि सेकि प्यठ
नचान ?
तु नचान नचान
मजलूम ऑसिथ मसखर बासान
येति प्रथ चीज़स अख अँछ असान
तु ब्याख वदान
येति अफलातून बासान चारेन हुन्द दरवेश
येति ज़रतुशनस नारस आब वुज़ान

अँथ्य जगतस मंज़
नफरँच हुन्द तेज़ाब चुहुन
अलमास द्रक्कुन
सुमरन रँछरुन्य, तँस्यबी ज़ालुन्य
आंगन वार्यन अरब, अजम कँड्यज़ाल गंडुन्य

مظلوم مسخر
رحمن راہی

یہ تہ زکس منر	یہ تہ زکس منر
یہ تہ پر تھ انسان	یہ تہ پر تھ انسان
لل، حیر خوتون	لل، حیر خوتون
یزید - یہودا	یزید - یہودا
یہ تھ کانہہ ڈلمہ نہ سیکہ چوٹھ	یہ تھ کانہہ ڈلمہ نہ سیکہ چوٹھ
نژان	نژان
یہ نژان نژان	یہ نژان نژان
مظلوم آستھ مسخر باسان	مظلوم آستھ مسخر باسان
یہ تہ پر تھ چیزس اکھ اچھا سان	یہ تہ پر تھ چیزس اکھ اچھا سان
تہ بیا کھ ودان	تہ بیا کھ ودان
یہ تہ افلاطون باسان	یہ تہ افلاطون باسان
چارن ہند درویش	چارن ہند درویش



- Moti Lal 'Naaz'

Aakar

Translated as Expression

There must be some colour
to create an expression in the shade.

The canvass craves open
looking for the hue
but the hairs of the brushes
in disarray devastation
and every effort to draw an impression
gives birth to caricatures
of no, rhyme or rhythm - sense or substance.

All the lessons
learnt to make shades
appear gone berserk:
astray and stupid.

Since
colours lost ting
brushes lost hairs
figures lost rhythm
shades went berserk
canvass stands with urging eyes
to find shades of expression.

Translated by Shri Arvind Shah

आकार

मोती लाल 'नाज़'

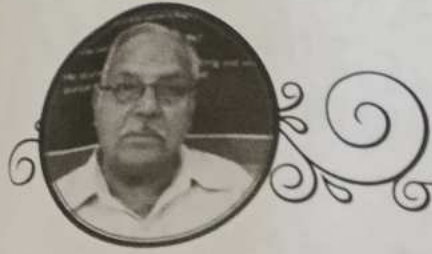
कुनि रंगु ऑस नु कुनि रंगस
व्यछनय सपदान

कनवास ओस ऑस वाहराँविथ
मगर बूरशन ज़न ओस
वालुखाव लोगमुत
युस ति आकार थनो ओस पेवान
शु ओस क्वकोर तु बेकोर
बु मिलवनि हुंछ
सॉरी सबख ऑस्य
ज़न तु रॉस्य गॉमुत्य

तनु पयठु वोत सारिनुय आकारन
बुरशन, रंगन तु कनवासन
आरुकचव अँछव,
मुदय गँडिथ आकारस प्रारान ॥

आकार

कने रंगे असने
कने रंगे सपदान
कनवास ओस ओस
मगरुशन ज़न ओस
वाले क्हावुगुमंत
युस ते आकार तेहने ओस पेवान
सु ओस कुकोर ते बेकोर
रंगे मेलुने पेन्दु
सारी सपदान
ज़न ते रास गान्तर
तेने पेठु वोट सारने आकारन
बुरशन, रंगन ते कनवास
आरुओ च्छुमंदे गँडिथ, आकारस प्रारान



- B. L. Kaul (Deep ji)

करमु लीखा

ऐ मोहबत ज़िंदाबाद
ईश्वर लीला अपरंम्पार
मनत्र ज़पान छि बारंबार
करमु लीखाये नमस्कार ॥

तोतस सुत्य नो तोतस वार
गव कावस तोतस सुत्य प्यार
तौंति होल ब्रग छु बुछान लाचार
करमु लीखाये नमस्कार ॥

काकन थवि व्वन्य टेकिनेय ताकस
सूचुन क्या नेरि वुछ्यथुय ज़ातकस
इन्टरनेटस प्यठ चलान कारोबार
करमु लीखाये नमस्कार ॥

येम्य गॅड येमिस सुत्य दिलची तार
तॅमिस आव तॅम्यसुय सुत्य व्यस्तार
फेसबुकन होवमुत छुय चमतकार
करमु लीखाये नमस्कार ॥

सोपोरस सुत्य म्यूल बंगलोर
मैसोरस सुत्य मलुपोर
इन्टरनेट खांदरव रॅट रफतार
करमु लीखाये नमस्कार ॥

कर्म लीखा

अے محبت زند آباد
اپشور لپلا اپرمپار
منتر زبان اُتر بارمبار
کرم لیکھاے نمسکار

طوطس طوطس ستر نووار
گوکاوس طوطس ستر پیار
توتیر ہول بڑگ چھو چھان لاچار
کرم لیکھاے کرمسکار

کاکن تجو وونی ٹیکنے تاپس
سونجن کیانیر وچھتھ ڈاکس
انترنٹس پٹھ چلان کاروبار
کرم لیکھاے کرمسکار

تینو گنڈ تینس ستر دلہ چچی تار
شمس آتھر ہے ستر وبتار
فیس بگن ہووٹ چھ چیتکار
کرم لیکھاے کرمسکار

سوپورس ستر میول بنگلور
میسورس میول ملپور
انترکاسٹ کھاندر وٹ رفقار
کرم لیکھاے کرمسکار

May We Know?

English

Topic Noun (singular / plural)

- Aman Sunny

Find the error

1. He could only drink two spoonful of tea.
2. Planets move on their axis.
3. The poors and the sick were helped.
4. I have bought two dozens pencil.
5. Dozens of pencils.
6. He has got a few dozen of pencils and score of eggs.
7. Here is the list of stationaries
8. Have you received any informations
9. Barbers cut hair with scissors.
10. He went to hunt an elephant

Answers

1. He could only drink two spoonfuls of tea. (spoonfuls)
2. Planets move on their axes.
3. The poor and the sick were helped. (the + adjective is plural)
4. I have bought two dozen pencil. (generally Units are used in same form both in singular n plural)
5. Dozens of pencils. (no error as cardinal adjective (one, two three etc) or A is not used before the unit and of is also followed after the unit)
6. He has got a few dozens of pencils and scores of eggs. (If indefinite numeral like several may , some etc. are used then units are used in plural form)
7. Here is the list of stationary. (Some noun are always use as singular noun)
8. Have you received any information. (Information as it is uncountable noun and doesn't have any plural)
9. Barbers cut hair with scissors. (No error as scissors does not have any singular)
10. He went to hunt elephant. (Name of animal to be hunt is used in singular form and article is not used before the name)

Reasoning

Find the Missing Number

Questions

Q1 24, 29, 39, ?, 74

SSC CGL

Q2. 1250, 500, 200, 80, 32, 12.8, ?

Bank PO

Q3. 230, 246, 271, 307, ?

SSC CGL

Q4. 121, 144, 289, 324, 529, 576 SSS Matric Label

Q5. 3, 5, 6, 11, 9, 17, 12, ?

Clerk Grade Exam

Q6. 29, 34, 32, 37, 35, ?

SSC CGL

Q7. 3, 7, 23, 95, ?

SSC CGL

Q8. 4, 2, 5, 1, 6, 0

UGC NET Exam

Q9. 3, 4, 6, 6, 12, 8, 24, ?

SSC CGL

Q10. 29, 38, 47, ?

SSC CGL

Answer A1 = 54

Answer 24 29 39 54 74
+5 +10 +15 +20

Ans 2. = 5.12

Answer 1250 500 200 80 32 12.8 5.12
X0.4 X0.4 X0.4 X0.4 X0.4 X0.4

Ans3 = 356

230 246 271 307 356
+(4)² +(5)² +(6)² +(7)²

Ans 4 = 841

121 144 289 324 529 576 841
(11)² (12)² (17)² (18)² (23)² (24)² (29)²
+1 +5 +1 +5 +1 +5

Ans 5 = 23+3

3 5 6 11 9 17 12 23
+6 +6 +16

Ans 6 = 40

29 34 32 37 35 40
+5 -2 +5 -2 +5

Ans 7. = 479

3 7 23 9.5 479
x2+1 3x+2 x4+3 x5+4

Ans 8. = 0

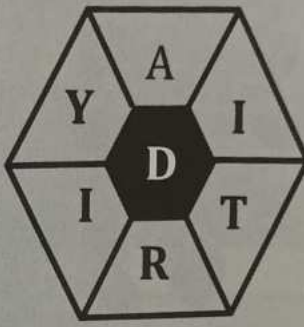
4 2 5 1 6 0
+1 +1 -1 -1

Ans 9= 10

3 4 6 6 12 8 24 10
x2 x2 x2

Ans 10= 56

29 38 47 56
+1 +1 +1
-1 -1 -1



How many words of four or more letters can you make from the letters shown in today's puzzle? In making a word, a letter 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 seven letter word. Plurals, foreign words and proper names are not allowed. British English Dictionary is used as reference.

MINDBENDER

It roars like thunder,
And rises higher,
While breathing fire,
This wingless wonder.
If it leaves its cave,
Drags us in its tail,
Over hill and dale,
Then you must be brave.
Early Morning flight,
Silently it flies.
Slowly in the skies.
Hides before the night.
My kingdom at least,
Tho the brave young knight
If you name it right
What is this huge beast?

MINDBENDER

A Hot Air balloon.

SPELLATHON

arid, ARIDITY, dairy, dart, diary,
dirt, dirty, drat, dray, raid, tardy,
tidy, triad, yard

Obituary



Late Sh. Surender Kumar Kher

The Kashmir Education Culture & Science Society held a condolatory meeting on 9th October 2017 at Pamposh Enclave, New Delhi to pay homage to late Shri Surender Ku. Kher, Vice President, KECSS.

The members remembered Shri Surender as a highly respected member of Biradari endowed with practical wisdom, as enlightened man with qualities of head and heart known for his varied experience and administrative acumen. Kher Sahab being as institution in himself, was among those kashmiri leaders who were institutional builders in the field of social welfare, education & culture.

In Surender ji's death, biradari has lost a man with religious/cultural vision and also a great philanthropist. KECSS badly feels vacuum in his absence.

(Dr. R. K. Tikoo)

President, KECSS

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