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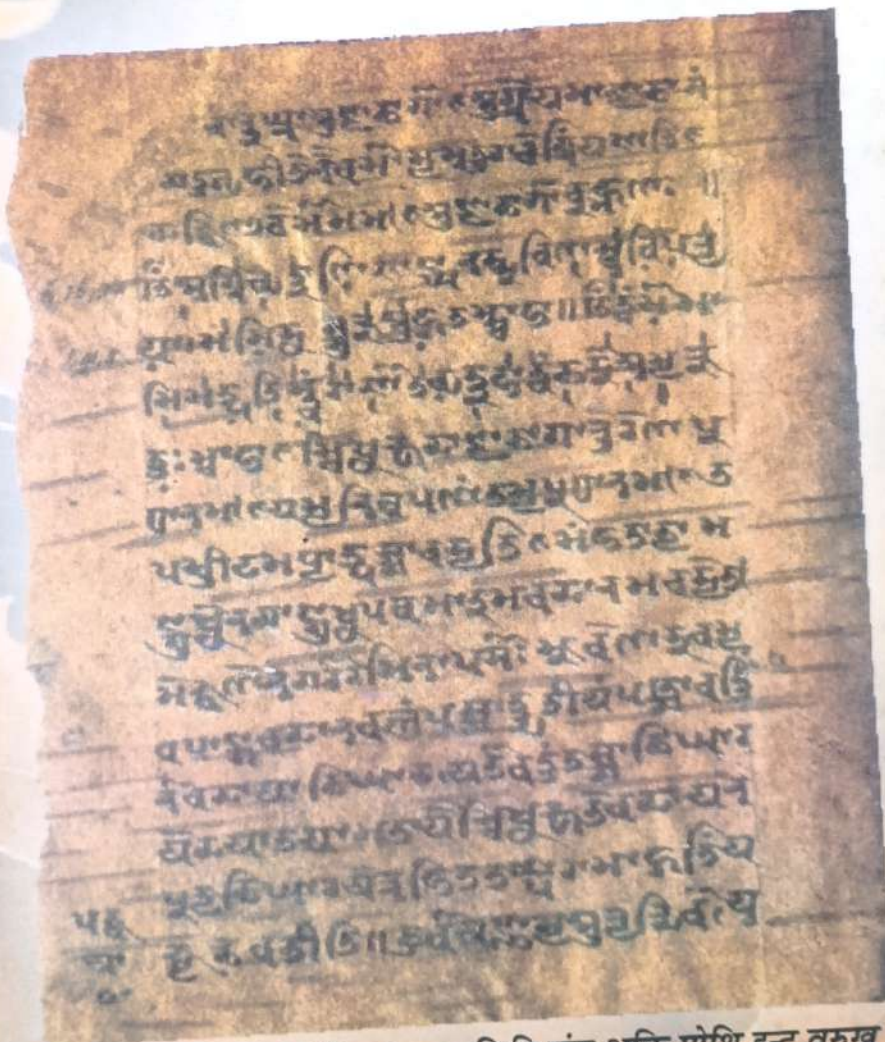
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news letter

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बुर्जस प्यठ लीखिथ शारदालिपि मंज अकि पोथि हुन्द वरुख

Remembering the Contributions of Late Padmashri J N Kaul



Smt. Jai Kishori Pandita, Chair person, Library Committee welcoming Smt. Girija Bhan (Chief Guest) with a bouquet.



Prof B. B. Dhar receiving Sidharth Koul (Guest of Honour) with a bouquet.



Smt. Girija Bhan and Sh. Sidharth Kaul offering flowery tribute to their father 'Papaji'.



Prof B. B. Dhar paying tribute to Late Pt. J.N. Kaul (Papaji).



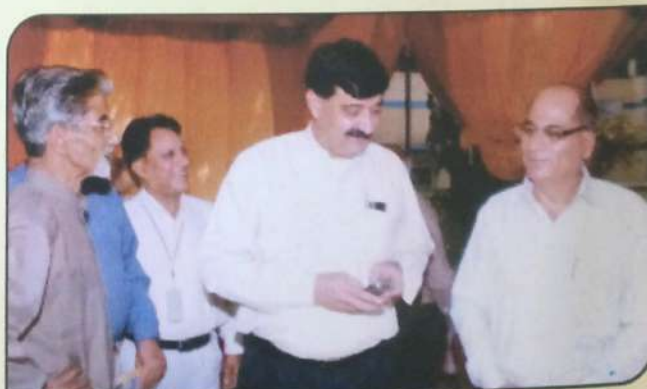
Smt. Sadhana offering flowery tribute to her father 'Papaji'.



Dr B B Dhar welcoming the chief and other guests.



Shiban Dudha, D N Munshi, H L Nehru and Sh. Kachru seen in the audience.



Sidharth exchanging pleasantries with Ramesh Kichloo and Surendar Kher, Nanaji Raina seen in the background.

An Ocean in a Pitcher

Well that is what we are trying to do. In real terms it would mean that billions of pitchers have to be arranged and placed in three dimensional space. And where could that be if not on this beautiful Earth. Look at the genius of VIDHATA. HE in one go created a single container we call DHARTI and not a drop has been wasted. Each drop is complete in itself-carries all the properties of the water in the ocean and reaches back drop by drop, taking various routes and forms, only to merge with and emerge from the same ocean.

The following saloka from Upanishad must have been the inspiration for this phrase!



पूर्ण मधः, पूर्णम् इदं, पूर्णात् पूर्णं मुदछते
पूर्णस्य, पूर्णं मादाय, पूर्णमेवा वशिष्यते
ओम् शान्तिः - शान्तिः - शान्तिः - ह्रीः



An 8 page magazine, therefore, should satisfy us in a way as if we were reading Vedas, Puranas and Upanishads.

So, my dears, read on, relax and enjoy particularly the thought provoking article by Prof. C.L. Sapru on the theme and by Prof. Teng on Harappan Aryan Myth. Youngsters will find answers in 'why do we do..' for many of their searching questions.

Shiban Raina - Convenor, KECSS Newsletter

► KECSS in action.....

SEMINAR

A half day seminar as a tribute to the loving memory of Late Pt. J. N. Kaul was organized by KECSS on 7th March at the lawns of B 26, Pamposh Enclave, its main office.

Leading lights of the biradari actively participated in the seminar including Girija Bhan and Sidharth Kaul, daughter and son of PAPAJI, as Late J. N. Kaul sahab was popularly called by his well wishers. While Girija Bhan was the chief guest, Sidharth Kaul was the Guest of Honour. The meeting started with a flowery tribute to the picture of Pt. J. N. Kaul by all those who were sitting on the dias including Prof. B.B. Dhar, Girija Bhan, Sidharth Kaul, Dr. S.N.Kaul, Sh. A. N. Kaul Sahib and Arun Shalia. It was followed by a welcome address by Prof. B.B.Dhar, current President of KECSS. He informed about his association with Pt. J.N. Kaul, who remained President of KECSS till his last breath.

Responding to Prof. Dhars suggestion, both the illustrious children shared their childhood memories and the quality time they spent with their father. They mentioned in a matter of fact way that their father was a commoner like any other KP but for his advanced farsight of giving equal opportunities to his daughters as well. While this was going on, another illustrious daughter of Papaji, namely Sadhana with moist eyes, was thoughtful, sitting besides her husband. We

understand what must have been going on in her mind. Those who paid glowing tributes to late Papaji have been captured in camera, as shown on page 7.

After this was over, a special issue of KECSS Newsletter was released jointly by Girija and Sidhartha. Smiling face of Pt. J. N. Kaul on the cover page made everybody present to feel as if he was still around and would pat the back of all to be positive and enjoy the life as it unfolds itself. The ceremony was followed by another event of donation of books by Sh. A. N. Kaul Sahib.

CELEBRATION OF LIFE is what PAPAJI believed in. And that is what everybody did by having a modest lunch. All is well that lunches well!

LIBRARY

KECSS library will now emerge as the largest library of Kashmiri Pandits having 7000 books and periodicals out of which 3000 are on Kashmiri culture, literature and politics. The big library hall will be equipped with computer having internet connection very soon.

LALDED HALL

Sound proofing works are going on in Lalded Hall.

PERSONALITIES

Sh. L. C. KAUL, Former General Secretary of AIKS and Executive Committee Member of KECSS took over the Chairmanship of AIKS TRUST from Pt. D. N. Munshi, another veteran of biradari and Former President of AIKS.

► Culture Abroad

For quite sometime I was engrossed in a not so weird subject : Gaali-Galoch.

An old friend from BHU reminded me of the battles and wars we had won in inter-hostel competitions. Those were the days! A question arose in my mind-are galis and wohwohs not part of our culture? Why nobody discusses their origin, when, where and which one to speak and how frequently and in what style? Host of issues for a scholar!

Lo and behold! KPs in US are more open, at least in WOHWOS - a KP HOUSEHOLD speciality! At their recently held camp at lake Tahoe, they constituted 5 teams, under the banner CONNECT KASHMIR / KASHMIR HAS TALENT to compete for Quiz Honours. They named them *Trath*, *Tapalee*, *Tawan*, *Daekh* and *Rasar*! While *Daekh* won the top honours, *Tawan* got the appreciation for an entertaining team. *Trath*, *Tapalee* and *Rasar* need protection less we should lose them for good. Community can ill afford it.



- Prof. C.L. Sapru

Our Cultural Heritage

SHĀRADĀ SCRIPT

Kashmir is known as Sharada Desh in Sanskrit scriptures. Bilhana, eminent Sanskrit poet mentions 'Kumkum' (Saffron) and 'Kavita' (poetry), the two important things are found at the same place only in Sharada Desha and no where else.

सहोदराः कुङ्कुम केसराणां भवन्ति नूनं कविता विलासः

न शारदा दशमपास्य दृष्टस्तेषा यदन्यत्र मया प्ररोहः ।

The two important pilgrim centres i.e. Amareshwara (Amar Nath) and Sharada (now in Pak Occupied Kashmir) were an attraction to devotees and seekers of knowledge globally, from ancient times. Sharada is symbolic of Kashmir. The Goddess of learning is also known as Sharada. In certain Sanskrit works Kashmir is mentioned as Sharada Peeth also because our land of birth has been the seat of learning from ancient times. Scholar-saints like Adi Shakaracharya (born in Kerala), Swami Vivekananda (born in Bengal) and many other eminent seekers of knowledge, all came to Kashmir to get enlightened. We pray in the morning

नमस्ते शारदे देवि, काश्मीर पुर वासिनी ।

त्वां अहं प्रार्थये नित्यं विद्या ज्ञानं देहि मे । ।

'O Goddess of Learning (Sharada), your abode being Kashmir, I salute thee and pray you always to bestow knowledge unto me.'

The ancient script of Kashmir is also known as Sharada. This script is mother of Tibetan, Bangla and Gurumukhi scripts. Hundreds of ancient manuscripts in Sanskrit and Kashmiri languages are available in this script even though having been destroyed by Islamic fundamentalists from time to time. After the advent of Islam in Kashmir the Muslims used Sharada script along with Persio-Arabic script for a long time. It is evident from the Wasiyat nama (the will) of great muslim saint Makhdoom Sahib preserved in Astan (Shrine) at Hariparbhat in Srinagar. There are many graves in Kashmir which have epitaphs engraved in both Sharada as well as Arabic Scripts. One such exists in the grave yard near Baha-ud-din Sahib's ziarat outside Maha Ganesha's temple near Bachchi Baran, one of the three gates of Hari Parbhat Fort near Srinagar.

After Independence a committee was constituted by Sheikh Mohammad Abdullah as the Chief Minister to suggest most suitable script for Kashmiri language. Well known hindi scholars and former Head of Department of English of B.R.College (Agra University) Dr. Ram Vilas Sharma also was having different views about the script. While some members wanted Persio-Arabic and some wanted Devanagri or Roman to be the script but as per Dr. Ram Vilas Sharma (who was my teacher in Agra in 1954-55) the lone member of the committee, the eminent Kashmiri poet Ghulam Ahmad Mehjoor advocated for Sharada the original script of Kashmiri but other members of the committee did not approve of his views.

It is essential for us to revive it to enrich and preserve 'Kashmiri'. I would suggest that every Kashmiri should atleast sign in Sharada script. On my personal request Late Pandit Prem Nath Shastri started publishing alphabets of this script in his Vijayeshwar Panchang, which reaches every Kashmiri Pandit family. A standard book/ reader on Sharada script prepared by Late Pandit Shiv Nath Tikku Shastri of Mattan (Anantnag) is published by Kendriya Sanskrit Sansthan (Vidyapeeth), Ministry of Human Resources Development, Government Of India.

Dr. Bhushan Kumar Kaul Dembi, former Director, Institute of Central Asian Studies, University of Kashmir did monumental work in research on the rock edicts bearing writings engraved in Sharada Script in Kashmir and Himachal Pradesh. Recently Dr. T.N. Ganju prepared a descriptive catalogue of Sharada manuscript preserved in Hindu University.

Sharada Alphabets

अ	इ	उ	ऋ	ॠ	ऌ	ॡ	क	ख	ग	घ	ङ
च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ
द	ध	न	प	फ	ब	भ	म	य	र	ल	व
श	ष	स	ह	ळ	ॠ	ॡ	ॢ	ॣ	।	॥	॥

Harappan-Aryan Myth



- Dr. M.K. Teng



Methodologically, the analysis of linkages between archeology and an ideology of history may appear to be serious work of research, but ultimately it is only, one of those many attempts to distort Indian history by various techniques of logical reductionism. The pre-supposition of a Harappan-Aryan debate, hinges on the British historiographic assumption of a civilisational conflict, which the Aryan race movement in India generated. Mortimer wheeler, dazed by this stancatural formats of the Sind Valley Civilisation and their historical antecedents, could not imagine the sequences of events which led to the growth of the Harappan civilization, except in the conceptual formats of the race movements across Asia, the liberalist reformism envisioned.

The attempt made by scholars of Indian history to use the Indian media, for a projection of the Indian past, provides good reading but in essence it is a preposterous combination of archeologist evidence and paradigms of approach to the study of history, built around an irrational urge to deny the continuity in Indian history and its civilisational identity. A psychologist complex of fear, haunts the mind of the Indian historian that the acceptance of the continuity of the India history and its civilisational identity would necessitate the reconstruction of the Indian history in the context of its Sanskrit content.

The Aryan myth was a part of the sociology of the race movement and the ideological and moral commitment to formulate premises that racial differences were fundamental to the growth of human civilisation. The sediments of a civilisational history bear evidence of the racial characteristics presumed to provide clues to the analysis of the levels of its culture. The myth that Aryans considered themselves to be superior to the Austroloid and proto-Austroloid stock of the Indian population, is also a projection of the British liberalist reformism. That caste had its origin in the social differentiation between the Nordic invaders and the Austroloid and proto-Austroloid survivors on the India sub-continent, has its roots in the presumption that race movements were ideologically oriented. An attempt is made with deliberate intent to ignore and leave out of reckoning the race-movement of the Western-Brachycephalic Alpinoid people, across the north of India, spreading down to Bengal. The Alpinoids

disappeared and are now extinct as a separate racist identity, but their acculturation in India had a deep impact on the social patterns into which the Indian civilisation grew. Possibly a study of such acculturation would explain the Western Brachycephalic presence in northern India.

Ideological conflict dominates the study of Indian history for there are visible trends in historiography in India to prove that Indian culture was an extension of the civilisational process of the Occident, where divinity had ordained the reality of an omnipotent masculine God, who determined the legitimacy of human action. The claim to the closer proximity of the Sind civilisation to the civilizational, has an ideological thrust to Occidentalise the Harappan culture. Having grown along the river Saraswati or the Sind, is only important so-far as it establishes the proximity of Sind Valley civilisation to the Middle East, to prove that the civilisational process of the Harappan culture was not Indian and it had a plural origin.

Not far off from the remains of the Harapan culture in the upper reaches of the Shivaliks, across the Pir Panjal mountain range, the worship of the Mother Goddess, Bhawani had already achieved a systemic shape with a basic sub-stratism of Shakht, which the mesopotamian civilisation did not envision, and which later flourished in the Shiavite monism of the Trika, in the Kashmiri valley. In the Sind valley civilisation, figures of Goddesses were found and a representation similar to the Pashupati was also found, with the types of ornaments, which were strictly native and which had a ritual texture close to the Vedic ritual system.

The later Neolithic culture at Burzaham in the Kashmir valley was populated by people of the Aryan stock. The chalcolithic revolution in the Burzaham civilisation came about, in the beginning of the period of the Nilmat Pura in Kashmir, undoubtedly by its contact with the Sind valley. The ritual culture which grew in Kashmir in the Nilmah era, was the negotiation of the masculine God of the Occident.

The Harappan culture and the myth of its civilisational conflict with the Aryans requires to be analysed by new and more sophisticated tools and techniques of history. Linguistic sociology and the analysis of ritual culture and social anthropology provides vital data on history as archeology does. The neolithic culture, which flourished in Kashmir along the river Vitasta (Jhelum) and which formed the ground work of the Shahkt-Shiva ritual structure, must be studied more intensively, to understand the contours and content of the Sind valley civilisation and its alignments with, the Aryan people.

Source: Kashmir Sentinel

Hindu Rituals and Routines

WHY DO WE FOLLOW THEM?

1. Why do we not touch papers, books and people with the feet?

To Indians, knowledge is sacred and divine. So it must be given respect at all times. Nowadays we separate subjects as sacred and secular. But in ancient India every subject - academic or spiritual - was considered divine and taught by the guru in the gurukula. The custom of not stepping on educational tools is a frequent reminder of the high position accorded to knowledge in Indian culture. From an early age, this wisdom fosters in us a deep reverence for books and education. This is also the reason why we worship books, vehicles and instruments once a year on Saraswathi Pooja or Ayudha Pooja day, dedicated to the Goddess of Learning. In fact, each day before starting our studies, we pray: Saraswati namasthubhyam Varade kaama roopini Vidyaarambham karishyaami Sidhirbhavatu me sadaa O Goddess Saraswati, the giver of Boons and fulfiller of wishes, I prostrate to You before starting my studies. May you always fulfill me?

2. To touch another with the feet is considered an act of misdemeanor. Why is this so?

Man is regarded as the most beautiful, living breathing temple of the Lord! Therefore touching another with the feet is akin to disrespecting the divinity within him or her. This calls for an immediate apology, which is offered with reverence and humility.

3. Why do we apply the holy ash?

The ash of any burnt object is not regarded as holy ash. Bhasma (the holy ash) is the ash from the homa (sacrificial fire) where special wood along with ghee and other herbs is offered as worship of the Lord. Or the deity is worshipped by pouring ash as abhisheka and is then distributed as bhasma. Bhasma is generally applied on the forehead. Some apply it on certain parts of the body like the upper arms, chest etc. Some ascetics rub it all over the body. Many consume a pinch of it each time they receive it. The word bhasma means, "that by which our sins are destroyed and the Lord is remembered." Bha implied bhartsanam ("to destroy") and sma implies smaranam ("to remember"). The application of bhasma therefore signifies destruction of the evil and remembrance of the divine. Bhasma is called vibhuti (which means "glory") as it gives glory to one who applies it and raksha (which means a source of protection) as it protects the wearer from ill health and evil, by purifying him or her.

Homa (offering of oblations into the fire with sacred chants) signifies the offering or surrender of the ego

and egocentric desires into the flame of knowledge or a noble and selfless cause. The consequent ash signifies the purity of the mind, which results from such actions. Also the fire of knowledge burns the oblation and wood signifying ignorance and inertia respectively. The ash we apply indicates that we should burn false identification with the body and become free of the limitations of birth and death. This is not to be misconstrued as a morose reminder of death but as a powerful pointer towards the fact that time and tide wait for none. Bhasma is specially associated with Lord Shiva who applies it all over His body. Shiva devotes apply bhasma as a tripundra. When applied with a red spot at the center, the mark symbolizes Shiva-Shakti (the unity of energy and matter that creates the entire seen and unseen universe). Tryambakam yajamahe Sugandhim pushtivardhanam Urvaa rukamiva bhandhanaan Mrytyor muksheeyamaa amrutaat "We worship the three-eyed Lord Shiva who nourishes and spread fragrance in our lives. May He free us from the shackles of sorrow, change and death - effortlessly, like the fall of a rip brinjal from its stem."

KECSS

wishes all biradari members
a very happy

Shravana Punym
(Shiv Darshan)
&

Jarma Satam
(Krishna Darshan)

:: From ::

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May Chanakya guide us

Those who spoke



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Vice President and Treasurer, KECSS



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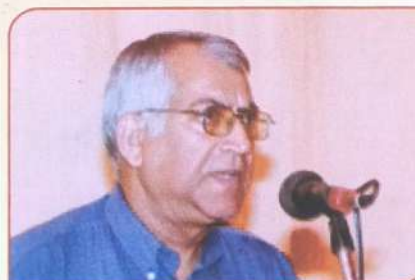
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