



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

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**Prof. Bharat B. Dhar**

**President**

Kashmir Education, Culture and Science Society (Regd.)



## MESSAGE

India is a country of science, culture, arts and languages and Kashmir Education, Culture and Science Society [KECSS] is following it in letter and spirit. Shuhul Taaph is our inspiration in that direction.

The current decade completely changed the concept, thinking and working of KECSS. Thanks to the two successive Presidents, Shri M.K. Kaw, IAS (Retd.), former Secretary, Ministry of Education, Government of India and Late Padmashri Shri J.N. Kaul, former President, SOS Children's Villages - India, who together with their Executive Committee members have made significant contributions in the development of cultural, academic, scientific and related activities. I and my team have stepped into their shoes and naturally a great responsibility.

Today KECSS is a global organization catering to the needs of Kashmiri Biradiri in the best possible manner, we can. However, one thing is clear to our team that we must do better and contribute in whatever way possible to achieve logical end. We have plans and we are moving towards a specific goal in a constructive manner. May it be making the existing facilities world class, additional space and classes in the nursery school, and towards the futuristic development of the Lal Ded Centre as a Cultural Hub in Delhi.

During this year's 'Shuhul Taaph-II', you will see an additional Art Gallery depicting the Kashmir culture and traditions through photographs, art, effects and similar such expositions. This small Gallery is to be inaugurated by the Hon'ble Chief Minister of Delhi, Smt. Sheila Dikshit on 11<sup>th</sup> of February 2011 when she comes to inaugurate Shuhul-Taaph-II.

Our dream is to make Lal Ded Centre a truly Cultural Centre for Kashmir traditions and culture and what we need from you all, are good wishes from the colleagues and blessings from the elders.

(Prof. B. B. Dhar)



**Dr. S. Kaul**

**Vice President**

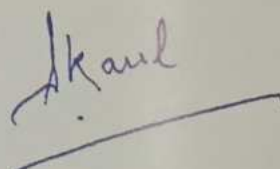
Kashmir Education, Culture and Science Society (Regd.)



## MESSAGE

On behalf of KECSS I welcome and thank you all to join and encourage us in an endeavour to keep the flag of Kashmiri Culture flying in all its glory. This is a culture which found its origin in the valley of Sati Sar and which continues to reside in the soul of every Kashmiri despite the Diaspora, an inescapable phenomenon of the present world. Besides being a part of a global village, we continue to be Kashmiris at heart. Come and join us in the celebrations,

Wish you all well.

  
(Dr. S. Kaul)





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

B-36, Pamposh Enclave, New Delhi- 110 048

Website : kecass.org

e-mail : kecassglobal@yahoo.com

**Arun Shalia****General Secretary**

Kashmir Education, Culture and Science Society (Regd.)



## SHUHUL TAAPH

In the 1960s Kashmir Education Society was founded as an initiative to provide the members of Kashmiri Community a platform for liberal learning in citizenship, development and to retain a broad and holistic outlook. The Society, as an integral part of the country, was formed to spread awareness about cultural heritage and scientific aspirations of the community. In 1983, the society began to be known as Kashmir Education, Culture, and Science Society (Registered) [KECSS] and maintained focus on Kashmiri culture, language, arts, literature and science to encourage study and research in these fields, to operate libraries, clubs, as its main objective. Most importantly the KECSS thus was formed basically to provide facilities and amenities to further these objectives.

The Society spread its wings and gained global membership under the patronage of eminent administrators/academicians like late Pt. D.K. Kachroo, Pt. Gautam Kaul, Pt. M.K. Kaw, late Pt. J.N. Kaul and present President Prof. B. B. Dhar.

Since then the KECSS has been organising a number of seminars, conferences, and has now formally introduced 'KECSS Awards' to the best in the field of Science & Technology, Education, Literature and Arts, and also publishes proceedings of conferences, focused on Jammu and Kashmir's heritage etc.

With regard to its contribution towards the community, KECSS is expected to establish institutions of various levels so as to make Kashmiri youth and children more enlightened and better citizens of India.

To keep this alive, a two-day cultural festival named 'Shuhul Taaph' (cool sunshine) was introduced in 2009, which was appreciated by people of all ages. Following the same pattern this year as well, the festival is back to enthral art enthusiasts in the Indian capital, breaking all barriers of age and gender.

'Shuhul Taaph- II', a three-day festival organised at Lal Ded Centre in Pamposh Enclave, (Greater Kailash, Part-I), New Delhi will play host to a paintings exhibition of famous artists like Veer Munshi, Mir Imtiyaz, Shabir Santosh, P.N. Kachroo, Ashutosh Sapru and many more. Music renditions by Abhay Rustom Sopori, artists from Jammu and Kashmir academy (Srinagar) and performers of Song and Drama Division, Govt. of India will be the highlight of the festival. This year there will be an addition of Kashmiri Art and photo exhibition.

Hon'ble Chief Minister of Delhi, Smt. Shiela Dikshit has very kindly agreed to inaugurate the 'Shuhul Taaph-II' on 11<sup>th</sup> February, 2011.

I sincerely hope and feel that you all will enjoy the event on all the three days and help and support the promotion of KECSS in future.

We request all to stay back and feel the Kashmiri ambience sink in.

(Arun Shalia)

**M.K. Kaw IAS (Retd.)**

Former Education Secretary Govt. of India



## MESSAGE

I am happy to know that the Kashmir Education, Culture and Science Society is organizing a three day Kashmir Cultural Festival from February 11-13, 2011 at Pamposh Enclave, New Delhi.

Kashmiris are a small community but they have an ancient and vibrant culture which deserves to be nourished. I am, therefore, happy that the society is doing its best to revive and maintain the traditional Kashmiri culture, especially among the younger members of the community.

I wish the 'Shuhul Taaph-II' a great success.

(M.K. Kaw)

Prof. B. B. Dhar  
President, KECSS  
Pamposh Enclave, New Delhi.

# ALL INDIA KASHMIRI SAMAJ (Regd.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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Website : www.aiks.in

**Moti Kaul**

**President**

All India Kashmiri Samaj (Regd.)



## MESSAGE

I am indeed delighted that KECSS is organizing a three day Kashmir Cultural Festival and on this occasion bringing out an annual number of souvenir dedicated to the preservation of the culture of Kashmiri Pandits. Such efforts serve as important milestones in making our gen-next conscious of their unique and distinct heritage. Being creative and innovative in retaining our cultural identity assumes significance, so as to prevent its erosion by the cross cultural currents of the places of our temporary stay.

Organising of such event demands tremendous physical and mental effort. Those involved with its making, deserve appreciation and encouragement. It is setting an example for others to emulate, particularly the younger ones for the selfless and untiring effort put in its making. I wish to compliment and congratulate Prof. B. B. Dhar and his team for making an endeavor towards protection of the cultural life of Kashmiri Pandits, while being in exile.

While concluding, I must mention that retaining our distinct culture on a permanent basis can only be possible as long as we remain physically connected with our roots in Kashmir. This is a challenge which demands collective practical response. I wish the event all the success.

(Moti Kaul)

Prof. B . B. Dhar  
President, KECSS  
Pamposh Enclave, New Delhi.



**Moti Lal Kachroo**

**President**

Kashmir Co-operative House Building Society (Regd.)

PAMPOSH ENCLAVE, NEW DELHI-110048



## MESSAGE

I am pleased that the Kashmir Education, Culture and Science Society (Regd.) [KECSS] is organizing a three-day cultural extravaganza under the banner 'Shuhul Taaph-II'. By now Shuhul Taaph has become synonymous with KECSS as an annual event.

I wish the function all success and through this message also convey my thanks and gratitude to the Hon'ble Chief Minister of Delhi, Smt. Sheila Dikshit, who is sparing some valuable time out of her busy schedule to inaugurate the event.

Kashmir Co-operative House Building Society has always been happy to be associated with KECSS and has always extended its cooperation.

A handwritten signature in blue ink, appearing to read 'Moti Lal Kachroo'.

(Moti Lal Kachroo)

Prof. B. B. Dhar  
President, KECSS  
Pamposh Enclave, New Delhi.

**L. C. KAUL**

**Chairman, AIKS TRUST**

M. A., M.Ed. (Cert. EVS. Edu. U.K.)

D - 40, PAMPOSH ENCLAVE, NEW DELHI 110 04

MOB. : 9911367140, (011) 2641714



January 22, 2011

## MESSAGE

I am pleased to know that KECSS is organising a 3 day Kashmiri Cultural Festival and bringing out a Souvenir on the occasion. Despite tiny Kashmiri community in Kashmir valley, having been uprooted from their homes and hearths, on account of the disastrous activities by terrorists abetted by Pakistan, rendered destitute, existing as uncared for refugees in their own country, as a result of heinous crimes perpetrated by fierce fanatics, deprived of basic human rights and passing their days and nights in sub-human conditions, there is scope for optimism in future. Our civilization has its foundations in the concept of harmoniously co-existing cultures. The minority community has faith in the vision of the country enshrined in the Constitution of Indian Republic. Consistent with aims and objects of the KECSS, Kashmiris believe that Kashmir is our homeland, establish our Kashmir Muslim brotherhood and provide a broader base to our Kashmir culture and ethos, without losing our own Kashmiri Pandit identity, which enriches the cultural mosaic of Kashmir along with that of Jammu & Ladakh.

Needless to state that we Kashmiri Pandits have a stake in terms of common cultural heritage of Lalleshwari and Nund Rishi and also in terms of our economic devastation due to our forced migration, it is imperative that Kashmiri Pandits and Muslims work together to achieve the values of KASHMIRIAT, bequeathed to us by the Saints and Rishis of Kashmir. I am confident that the festival known as 'SHUHUL TAAPH' will contribute concertedly for the good of J&K State and India.

I wish the members of KECSS all success in their endeavour.

(L.C.Kaul)

Prof. B . B. Dhar  
President, KECSS  
Pamposh Enclave, New Delhi.





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

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

## KECSS Award - 2010

On

### Prof. Chaman Lal Sapru



for his outstanding contribution in the field of Literature in general  
and Hindi Literature in particular.

Prof. Sapru, born on 22.1.1935 at Srinagar (J&K), graduated from erstwhile J&K University and did his post-graduation from Punjab University at Solan. He has distinction of being the first graduate in Hindi language and literature from the erstwhile Kendriya Hindi Mahavidyalaya, Agra, now known as Central Hindi Institute. He has also the distinction of being the first Hindi lecturer in J&K state. He led a delegation to the Official Language Commission headed by Sh. B. G. Kher in 1956 and got Hindi recognized at various levels in the State.

Prof. Sapru has the credit of starting and editing the first Hindi monthly magazine 'Kashyap' published after independence in 1959 and later starting a quarterly Hindi journal 'Satisar' from Kashmir. Through his efforts, he got National Hindi News bulletin relayed from Srinagar station A.I.R. He has encouraged and guided many Hindi scholars and writers of modern generation in Kashmir. Well-known short story writer Dr. H.K. Koul has rightly called him as Mahaveer Prasad Dwivedi of Kashmir for his pioneering work in the propagation and development of Hindi language in the Kashmir valley.

Prof. Sapru organized historic National function/seminars such as Vivekananda Birth centenary (1963), Prem Chand Birth centenary (1980) and Sher-i-Kashmir S.M. Abdullah National Seminar in Kashmir. Prof. Sapru is involved in the various educational activities. He became first youngest elected member to the erstwhile J&K University Senate in 1959. He is a member of Kashmir Women's Welfare Trust founded under the inspiration and guidance of Dr. Annie Besant. He is a member of the Hindi Shiksha Samiti, G.O.I.

He has to his credit eighteen books including the notable SANTOOR-KE-SWAR, KESAR-AUR-KAMAL and RAMAKRISHNA KATHA AMRYATH etc. Prof. Sapru is recipient of many State as well as National Awards and Honours including Sauharda Samman (UP Govt), Best Book Award, MHRD, Govt. of India and J&K State Academy of Art, Culture and Language and Hindi Academy of Govt. of Delhi etc.

Prof. Sapru, a dedicated teacher, an authority on cultural history of Kashmir, a journalist and a well-known social activist, has many firsts to his credit.

Kashmir Education, Culture and Science Society feels proud to confer the KECSS Award-2010 on Prof. Chaman Lal Sapru for his outstanding contribution in the field of Literature and Language.

Arun Shalia  
General Secretary

Prof. B.B. Dhar  
President

New Delhi, February 11, 2011







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

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

**KECSS Award - 2010**

*On*

**Prof. (Dr.) Bharat B. Chattoo**



*for his outstanding contribution in the field of Science & Technology.*

*Prof. Chattoo did his M.Sc. from the University of Jammu and Kashmir and Ph.D from University of Delhi. He did his Post-doctoral work at University of Rochester Medical Centre, Rochester, New York, U.S.A.*

*Dr. Chattoo is the Founder Vice-Chancellor of Shri Mata Vaishnodevi University, Katra (J&K) and presently is the Professor, Department of Microbiology & Biotechnology Centre, M.S. University, Baroda, Gujarat. His field of specialization is Biotechnology, Molecular Biology, Genome Analysis and Bioprocess Development. He has 32 years of Teaching and Research experience.*

*Dr. Chattoo is recipient of several awards including National Technology Award presented by the Hon'ble Vice-President of India, Biotechnology Career Fellowship of Rockefeller Foundation, USA, STA Fellowship from Japan Science and Technology Corporation, Japan, J.C. Bose National Fellowship from the Department of Science & Technology, Government of India. He is Fellow of Indian National Science Academy, New Delhi, Fellow of Indian Academy of Sciences, Fellow of National Academy of Agricultural Sciences, Fellow of the Third World Academy of Sciences etc.*

*Dr. Chattoo has to his credit, more than forty research publications besides a number of articles and research reviews published in various national and international magazines.*

*He is a visiting Scientist to various international universities/institutions such as The Weizman Institute of Science, Rehovot, Israel, Biotechnology Department, Ciba Geigy AG, Basel, Switzerland, Plant Molecular Biology Lab, United States Department of Agriculture, ARS, Beltsville, MD, USA etc.*

*Kashmir Education, Culture and Science Society feels proud to confer the KECSS Award-2009 on Prof. Bharat B. Chattoo for his outstanding contribution in the field of Science and Technology.*

*Arun Shalia*  
*General Secretary*

*Prof. B.B. Dhar*  
*President*

*New Delhi, February 11, 2011*





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

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

**KECSS Award - 2010**

*On*

**Dr. Kundan Lal Chowdhury**



*for his outstanding contribution in the field of Medical Sciences in general  
and Neurology in particular.*

Dr. Chowdhury, born in Srinagar, Kashmir, is a Medical graduate from Punjab University, postgraduate from Delhi University with a fellowship in Neurology from London. He started his career as a faculty member in Medical College, Srinagar, as a clinician, teacher and researcher, rose to become a Professor and pioneered Neurology as a subspecialty in J&K. In 1990, Dr. K.L. Chowdhury moved to Jammu and started a charitable hospital, the Shriya Bhat Mission Hospital and Research Center where thousands of poor patients have been treated during the last two decades. He conducted pioneering work on "The Health Trauma of a Displaced Population" and coined new syndromes highlighting the adverse impact of stress and of environmental and lifestyle changes on a displaced population. He presented his landmark findings in national and international conferences.

Dr. Chowdhury is engaged in multifarious activities as a medical professional, social scientist, political thinker, poet, writer, translator, essayist and reviewer. He writes short stories and has also written a series of semi-autobiographical stories, which encompass a period of four decades under the title "My Medical Diary". His poems, essays and stories have appeared in Indian Literature, South Asian Review, Journal of Commonwealth Literature and several other journals. His publications include Of Gods, Men and Militants, A Thousand-Petalled Garland and other poems, Enchanting World of Infants etc.

He is recipient of several awards such as Best Book Award for Excellence in Literature for the year 2008, Rajiv Gandhi Shiromani Award for the year 2007, Kashmiri of the Year 2007 etc.

Kashmir Education, Culture and Science Society feels proud to confer the KECSS Award-2010 on Dr. Kundan Lal Chowdhury for his outstanding contribution in the field of Medical Sciences.

*Arun Shalia*  
*General Secretary*

*Prof. B.B. Dhar*  
*President*

*New Delhi, February 11, 2011*







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

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

**KECSS  
Life Time Achievement Award  
2010**

*On*

**Shri A. N. Kaul Sahib**

*for his outstanding contribution in the field of Kashmiri Literature,  
Culture and Traditions.*



*Shri Kaul Sahib, born on 27 January 1931 at Srinagar (Kashmir), graduated from Kashmir University in 1950; obtained Masters in Political Science from Punjab University in 1959.*

*Shri Kaul Sahib joined the Parliament of India (Lok Sabha Secretariat) in January 1952, worked in various capacities and eventually retired as Director, Parliament Library, Research, Information, Press & Public Relations Division, Lok Sabha Secretariat in April 1992. He was deputed to London in 1985 for a Specialized Training and Attachment programme with the British House of Commons on Parliamentary Procedure and Practice. He was selected as a Parliamentary Fellow at the Institute of Constitutional and Parliamentary Studies, New Delhi in 1972.*

*Soon after retirement from Lok Sabha Secretariat, he was invited to join the Rotary Awards for Service to Humanity (India) Trust or Rotary International, as Executive Director.*

*Shri Kaul Sahib is the Founder and Life Member of Kashmiri Samiti Delhi (KSD) and served as Vice President and Secretary of KSD on different occasions. He launched Koshur Samachar ever since its earliest incarnation as a four-page cyclostyled newsletter in 1957. He joined All India Kashmiri Samaj as a Life Member in 2005-06 and was invited to take over as Editor, Naad in June 2007 and become its Editor-in-Chief in March 2009.*

*A prolific writer, speaker and accomplished Editor, he is widely recognized as a reputed social activist of the KP community. A well-known crusader for preservation of KP culture, traditions and mother-tongue, he has, since 2005, instituted the Lalita Kaul Sahib Awards for Best Speaker/Conversationalist in Kashmiri language, in the sacred memory of his wife.*

*Kashmir Education, Culture and Science Society feels proud to confer the 'KECSS Life Time Achievement Award-2010 on Shri A. N. Kaul Sahib for his outstanding contribution in the field of Kashmiri Literature, Culture and Traditions.*

*(Signature)*

*Arun Shalia  
General Secretary*

*(Signature)*

*Prof. B. B. Dhar  
President*

*New Delhi, February 11, 2011*





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

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

**KECSS**  
**Life Time Achievement Award**  
**2010**



*On*

**Shri Manohar Trakru**

*for his outstanding contribution in the field of  
Media and Broadcasting.*

*Shri Shri Manohar Trakru is a man whose name had become fairly well known when it was All India Radio and Doordarshan. The political commentaries and news reports he broadcasted both from within the country and abroad, were highly appreciated as non-propagandist and objective, and newspaper Media critics described Shri Trakru as AIR's best political correspondent. He has been to all parts India and also the major parts of the world and has visited more than fifty countries independently or in the entourage of three Prime Ministers. He interviewed leaders like Deng Xiaoping, Mugabe, Zia-ul-Haq and Fidel Castro and many others.*

*Particularly for Kashmiris, it is easy to identify his name and many of them showered their affection and praise on him. He had three years stint at Karachi, then capital of Pakistan, in the Press and Information Department of the Indian High Commission. He received training at the UN established Asia Pacific Institute of Broadcast Journalism. After retirement, has been associated with the Indian Institute of Mass Communication, New Delhi. He has written extensively on Kashmir and has also been associated with two major community journals 'Koshur Samachar' and 'Naad'. He was the Consulting Editor of 'Koshur Samachar', and contributed a regular column to that magazine under the heading : " From Here and There " which was immensely popular with the readers.*

*Kashmir Education, Culture and Science Society is proud to confer the 'KECSS Life Time Achievement Award-2010' on Sh. Manohar Trakru for his outstanding services to the country at large and the community in particular.*

*Arun Shalia*  
*General Secretary*

*Prof. B.B. Dhar*  
*President*

*New Delhi, , February 11, 2011*







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

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

**KECSSS**  
**Life Time Achievement Award**  
**2010**



On

**Dr. M. L. Dhar**

*for his outstanding contributions in the field of  
Orthopaedics & Rehabilitation.*

Dr. M.L. Dhar has his MBBS degree from K.G. Medical College, Lucknow and also completed his M.S. in Orthopaedics from the same institution in 1960. He became Fellow of International College of Surgeons in 1970.

He served in different capacities in Lucknow Medical College and Civil Hospitals right from Consultant to Chief Consultant in Orthopaedics. He was deputed to Army's Base Hospital in Lucknow in 1971 Bangladesh War. His work as an ortho surgeon earned him a great applaud from his authorities in Army.

In Lucknow, he was personal physician to Governor of Uttar Pradesh. Being member of the important associations in Orthopaedics, he has been attending conferences in India and abroad to keep himself updated with the modern techniques and treatment in Orthopaedics.

He retired as Additional Director of Medical and Health Services, Uttar Pradesh. He settled in Delhi where he opened an Orthopaedic and Physiotherapy Clinic in South Extn II. After the migration of Kashmiri Pandits from Kashmir, he has been very active in helping them free of charge in his clinic, by visiting their camp in South Extension Community Centre, whenever the need arises. He has kept his clinic free of charge on Mondays for the weaker sections and migrants of the community.

Kashmir Education, Culture and Science Society feels proud to confer the KECSSS Life Time Achievement Award -2010 on Dr. M.L. Dhar for his outstanding contribution in the field of Orthopaedics and Rehabilitation.

*Arun Shalia*  
General Secretary

*Prof. B. B. Dhar*  
President

*New Delhi, February 11, 2011*





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

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

**KECSS  
Special Award - 2010**

*On*

**Dr. Saligram Bhatt**

*for promoting Research and Academic activities of KECSS.*



Dr. S. Bhatt was born in Srinagar (Tulamulla) Kashmir on January 17, 1931. He had his early education in Srinagar and later in Delhi and Punjab and finally completed his B.Sc. (Hons.) from Punjab University while in Airforce Service.

Dr. S. Bhatt joined Airforce on March 5, 1951, subsequently after his tenure in Airforce, he joined Ministry of Civil Aviation, wherefrom he finally retired as Deputy Director General - on January 1, 1989. While in service, he completed his M.A. in political science and Ph.D. in International Law. During his last part of tenure, he went on an U.N. assignment as Advisor in Air Law to Africa, where he continued for 4 to 5 years even after retirement.

Subsequently, he joined as Honorary Professor in Jawahar Lal Nehru University in Space Law and worked for 8 to 9 years in that capacity.

Dr. S. Bhatt has a brilliant academic career having several books, monographs and papers to his credit. He has been lecturing, attending conferences/seminars in India and Abroad.

Today he is an outstanding scholar in Kashmir History, Philosophy, Literature, Arts and Languages and is considered a preserver of Kashmir Heritage.

Prof. S. Bhatt, a dedicated research worker, academician, an authority on cultural-history of Kashmir, has got many firsts to his credit.

Kashmir Education, Culture and Science Society feels proud to confer the KECSS Special Award, 2010 on Prof. Saligram Bhatt for his outstanding contribution for promoting Research and Academic Activities in general and in KECSS, in particular.

*Arun Shalia*  
*General Secretary*

*Prof. B.B. Dhar*  
*President*

*New Delhi, February 11, 2011*







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

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

**FELICITATE**

**Mr. Zafar Iqbal Khan Manhas**



*Mr. Zafar Iqbal Khan Manhas was born in a tiny village of Shopian in Kashmir in 1953. He did his MA in Urdu and Persian from Kashmir University.*

*Mr. Manhas is an erudite scholar, a versatile writer, par-excellence translator, trend-setter columnist, a born philanthropist, researcher, linguistic, humanist, a social activist and cultural exponent. He has been actively associated with the student union activities and social work. Coming from socially, economically, politically and educationally disadvantage backward area in an atmosphere of orthodoxy baring odds, trials and tribulations, he has helped in enriching lives of several individuals.*

*He started his career in Academy of Art, Culture and Languages at the lower rung and raised to the top most post of the Academy as Secretary by sheer dint of his hard work, dedication and devotion. He is an exponent of Pahari language and has translated works from other vernacular languages into Pahari language. Prominent amongst the translated works are 'Karwan-e-Madina' of Ali Mian, Pt. Nehru's Letters from a Father to his Daughter, Prof. P.N. Dhar's Indira Gandhi Emergency and Indian Democracy etc.*

*He has continued to work for bringing about cultural and communal cohesion through his writings in various papers, journals, magazines, seminars, conferences. He has the honour of being member of Programme Advisory Committee of Radio Kashmir, Doordarshan-Srinagar, Working Group on State Centre Relations, Advisory Committee of State Government Awards etc. He got his Best Book Award from the Academy in 1992. He represents a rare synthesis of values of peaceful co-existence and has been acting as a bridge between the two that be. He has been doing outstanding work as Secretary, Academy, towards promotion and development of art, culture and languages. He has started extensive cultural exchange programmes with different states under which hundreds of Artists from all corners of the state have visited other states, first time in their lives.*

*Kashmir Education, Culture and Science Society feels proud to Felicitate Mr. Zafar Iqbal Khan Manhas for his outstanding contributions and innovative Cultural Dialogue programme by doing pioneering work in massive Talent Hunt competitions in rural and border areas of the State.*

*Arun Shalia  
General Secretary*

*Prof. B.B. Dhar  
President*

*New Delhi, February 11, 2011*







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

Kashmir Education, Culture and Science Society  
is pleased to

**FELICITATE**

**Mr. Veer Munshi**



Mr. Veer Munshi, born in 1955 in Srinagar, Kashmir did his Bachelor of Arts from S.P. College, Srinagar and studied painting from M.S. University, Baroda.

Mr. Veer Munshi is an institution by himself and by now a well recognized top Artist of India and equally known abroad. His works include numerous contributions, to note a few we have a Solo Exhibition 2010 'Shrapnel' curated by Ranjit Hoskote organized by Foundation BeLG at Birla Academy at Kolkata, Encounter at Art Alive, India Habitat Center, New Delhi in 2006. His works have been exhibited at Tao Art Gallery, Mumbai in 2004, Jehangir Art Gallery in 2004, Gallery Espace, New Delhi in 2003, EC Galleria, Edinburgh, Scotland in 1997, Gallery, Burswood, Perth, Australia in 1996, United Nations, Geneva, Switzerland in 1996 etc.

He has held several Art Workshops/Cultural trips at various places. To name a few we have Art Workshop in South Africa in 2010, Cultural trip in Jordan (2009), China Art Fair (2008), Art Camp in Greece (2008), Cultural trip in Cambodia/Thailand (2008), International Art Camp at Jordan (2007), Cultural Trip to Turkey (2007), Art Camp in Kenya Masaimara (2007), Artist tour to Mexico (2007), Cultural trip to Morocco (2006), World Social Forum, Karachi, Pakistan (2006), Art Workshop at Cairo, Egypt (2006), International Artist Workshop at Florence, Italy (2005), All India Painters Camp, Goa (2005), International Artists workshop at Istanbul, Turkey (2005), All India Painters Camp at JW Marriot, Mumbai (2004), Army and Artist Workshop at Baramulla, Kashmir (2004), Art Installation at Siri Fort, New Delhi (1993) and many more.

Mr. Munshi has been actively involved in promoting his art and expertise and besides above has attended several events like 2010 Auto Design for Lakme Fashion organized by Kfiushi, NGO, 2009 ZIP Group show by Foundation BeLG at Religare Art Initiative, New Delhi, 2008 Indian Art Summit, New Delhi etc. Mr. Munshi has several awards to his credit like AIKS 2005, J&K State Award for Painting (2001) and a Documentary Film by K. Bikram Singh on Veer Munshi.

Kashmir Education, Culture and Science Society feels proud to Felicitate Mr. Veer Munshi for his outstanding contributions in the field of Arts and Culture in India and abroad.

Arun Shalia  
General Secretary

Prof. B.B. Dhar  
President

New Delhi, February 11, 2011





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

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

**FELICITATE**

**Mr. Abhay Rustum Sopori**



Mr. Abhay Rustum Sopori, a graduated in Management and Computers with Masters in Music, was born in Srinagar and inherited a profound sense of music from his fabled Sufiana Gharana of Kashmir, the exclusive traditional Santoor family with its roots spanning nine generations, over more than 250 years.

Abhay has composed music for 'Mahatma' a film by the Government of India on Mahatma Gandhi, presented at the 'United Nations' marking the first International Non-violence Day. He also served as the youngest Visiting Faculty at the University of Massachusetts (Amherst, USA) where he was invited to conduct classes on Indian Music.

Versatile is one word that describes Abay Rustum Sopori, for he is the youngest Santoor maestro, youngest classical musician to compose and conduct orchestras and fold ensembles, and has also been the youngest artist from the country to be awarded the prestigious Sangeet Natak Akademi Award - Ustad Bismillah Khan Yuva Puraskar 2006. He has also been honoured with the prestigious Glory of India Award 2010, Best Citizen of India Award 2010, Bharat Shiromani Award 2009, Ma Sharika Samman 2009, National Dogri Award 2008, Sangeet Bhushan Award 2007, Excellence Award 2007, Young India Award 2006, Juenjo Korean International Heritage Award 2005 and Kalwant Samman 2004, amongst others.

A gifted prodigious musician, Abhay continues to innovate and experiment with the Santoor further extending its dimension. In keeping with his lineage he has established the concept of 'Gayan-Vadan Baaf' in Indian classical system and introduced the 'Open String Concept' on the Santoor together with the 'Enhanced Sustain Technique'. He has also invented, designed and introduced a new 30-stringed instrument, 'Sur-Santoor'.

Abhay has carried forward the great legacy of his family in propagating and promoting the Indian culture globally.

Kashmir Education, Culture and Science Society feels proud to Felicitate Mr. Abhay Rustum Sopori for his outstanding contribution in the field of classical music in general and Santoor in particular.

*Arun Shalia*  
**General Secretary**

*Prof. B.B. Dhar*  
**President**

*New Delhi, February 11, 2011*





# FUTURE OUTLOOK

## ON KASHMIRI CULTURAL HERITAGE

- A.N. Kaul Sahib

Culture has been defined as "the total of inherited ideas, beliefs, values and knowledge, which constitute the shared basis of social action" and includes "the artistic and social pursuits, expression and tastes valued by a society or class and the enlightenment or refinement resulting from these pursuits". And, heritage is anything that has been transmitted from the past and handed down from generation to generation by customs and tradition.

Kashmiri Pandits as the original inhabitants of Kashmir with 5,000-year old history, are an amply rich community having inherited ideals and beliefs, socio-cultural traditions, religious scholarship and knowledge, spiritual attainments and mystic powers of their venerated saints and sages and their teachings. Our community has produced great scholars, highly revered poets and poetesses, artists and literary luminaries and whatever they have passed on to us through their teachings, writings and works of art, constitutes our cultural heritage.

The entire Kashmir Valley is dotted with holy and historic temples and shrines existing from times immemorial. They provided space to our community members to worship our gods and goddesses, according to their beliefs and traditions and also to undertake study and research in ancient scriptures, astrology and numerology. Maa Sharika at Hari Parbat, Tullamulla or Kheerbhawani, Zestha Bhagwati, Shankaracharya Temple, Jwala Bhagwati at Khrew, Uma Devi at Brari Angan, Bhadrakali at Handwara were these pious places, to name only a few.

We had several holy ashrams and abodes of our venerated saints at places like Ishaber near Nishat established by Ishwar Swaroop Swami Lakshman Joo; Bhagwan Gopinath Ji Ashram at Kharyar; Reshi Peer Sahib at Batyar; Ali Kadal; Loka Bhawan; Swami Nandlal Ji's ashram at Tikar; Swami Atmaram's ashram at Gosanigund near Vessu, Anantnag; Nagdandi at Achhabal; Mattan on way to Pahalgam; and Bejbehara's world famous Vijeshwar Jyotish Karyalaya. These were regularly visited by devotees to seek the blessings from their gurus and get inspiration and upliftment.

We revered the river Vitasta or Vyeth which has become an integral part of the religious and social customs and traditions of Kashmiri Pandits for centuries. Most of our morning ablutions, prayers and sandhya used to be performed on the banks of the Vitasta. Every ghat used to have a temple by its side and after a bath in the river, it was a must to go for prayers and puja to the temple, before beginning our daily chores. Parents would invariably take their children along with them every morning for bath and visit to the temple and that is how they would get initiated into performing the daily rituals.

All these pious places of worship had to be left behind when lakhs of our community members from Srinagar, Anantnag, Baramulla and distant villages had to run away for safety to Jammu and other parts of the country after the onset of militancy and terrorism. Many of the holy temples and shrines that we left behind were destroyed, desecrated or encroached upon.

It was obviously difficult for the community to remain cut off from these heritage sites and unable to bear the pangs of separation from their legacy, enterprising KPs, even while facing difficult times in exile in alien surroundings, took it upon themselves to replicate many of the temples and shrines left behind, to rekindle their faith. This resulted in the creation of an imposing Mata Kheer Bhawani temple at Bhawani Nagar, Jammu and very recently another one at Patparganj, IP Extension in Delhi. Both these temples draw huge crowds of devotees on festivals.

Thanks to respected Papaji's blessings, inspiring guidance, dedicated initiative and personal interventions, we have a beautiful Maa Sharika Temple with holy Sri Chakra on the highest peak of the Aravalli Hills range at Anangpur near Faridabad amidst most enchanting and picturesque surroundings. A few years back, a memorial dedicated to Lal Ded with a garden dotted with Lal Vaakhs inscribed on marble planks, was also inaugurated. This has become an important pilgrimage centre for KPs not only residing in Delhi and NCR but coming from all over India and abroad. Navreh is celebrated with great fervor and enthusiasm at Hari Parbat. Then we have built Ashrams dedicated to Bhagwan Gopinath Ji at Pamposh Enclave and Uttam Nagar and the one at Uuailwalla at Jammu. Likewise, we have the imposing Ishwar Swaroop Ashram at Delhi's Sarita Vihar and at Jammu. Reshi Peer temple at Jammu, Pushkara Swami Ashram at Najafgarh, Maa



Karunamayi's ashram near Alwar and Mauni Baba's ashram at Burari near Delhi. Hawans, Homas and Pujas are performed on the holy days of these revered saints and sages.

While in the beginning when people of my generation came to Delhi in search of livelihood, we felt the need for having a community centre of our own and after collecting small amounts of donations, managed to build Kashmir Bhavan in Lajpat Nagar. Since large number of KPs have now settled in Gurgaon, Faridabad, Rohini, Noida, Ghaziabad and other places, new Bhavans and cultural centres are being set up for preservation of our culture and heritage. Faridabad has already got a marvellous Sharika Bhavan in Sector 17, again due to the vision and efforts of late Papaji. It is heartening to see the zeal and dedication of KMWA Noida which is working assiduously to come up with an imposing socio-cultural centre to be known as Kashyap Rishi Bhavan in Sector 34.

Lal Ded Centre at Pamposh Enclave is going to be a great socio-cultural centre for our community in the near future. For this, we must work together to make it a centre of excellence in KP cultural heritage, study and research. While we have to continue efforts at various levels to ensure proper maintenance and renovation of our heritage sites in Kashmir Valley, the temples and shrines and socio-cultural centers that have been created outside the Valley in the last two decades, also constitute our precious heritage. These too need to be looked after and properly maintained not only for ourselves but for our progeny. They must be enlightened more and more about these heritage places so that they can relate with them. I recall Papaji once sharing one of his cherished dreams with me. He wanted to put up imposing statues of many important saints and scholars in the area where the Lalleshwari memorial garden at Hari Parbat is. The personages he had in mind are Arnimaal, Parmanand, Krishna Joo Razdan, Master Zinda Kaul, Dina Nath Nadim and others who had carved a niche in the annals of our great cultural heritage. Can we think of fulfilling his dream?

### Preservation and promotion of Kashmiri Language

It is a matter of great anxiety and concern that Kashmiri, our sweet mother tongue, which gives us our real identity as Kashmiris, is now on the ventilator and dying a slow death because of our own apathy, indifference and false notions. We, you and me, are squarely

responsible for its gradual decline. It is beyond one's comprehension as to why and how we felt that our mother tongue had no longer any use to us or to our children. If other regional and linguistic communities took care to ensure that their respective languages flourish and their children remained proficient in their mother tongue while learning English and Hindi, what happened to us? Bengalis had also migrated to northern parts of India centuries ago but they ensured that their children continue to take interest in Bengali, speak it at home, take part in dramas, dance and art. So did Tamilians, Kannadigas, Gujaratis, Marathis, Malayalees, Telugus and others. And, all of them speak excellent Hindi and English, like most of us.

Someone has aptly observed that anyone forgetting his mother-tongue hurls an insult on his own mother. We have not only given it up in our homes insofar as our children are concerned but even our adults have given up its use.

It is a misnomer that Kashmiri has no script or literature. If that were so, how come that Lal Ded gave to us immortal gems of poetry in the form of Vaakhs or Arnimaal sang those lyrics which became gems of poetry. And, that great poetry from the legendary Master Zinda Kaul, popularly known as Masterjee! How come that we have original writings and translations of Ramayana (seven versions) including Prakash Ram Kurigami's classic Kashmiri Ramayan, Bhagvadgita by Pt. Krishen Joo Dhar, Late Sarwanand Koul Premi and Mana Bhat of Anantnag. Lal Vaakhs were originally written in Sharda script which was used during the Muslim period. Who can overlook the Bhakti poetry of Parmanand and Pt. Krishna Joo Razdan. There is a huge collection of books written by Pran Kishore, Dina Nath Nadim, Moti Lal Saqi, Som Nath Zutshi, Hari Kishen Koul and very recently, Dr. Rattan Lal Shant, which won the coveted Sahitya Akademi Awards. A couple of years back, Prof. Chaman Lal Sapru produced the 400-page Kashmiri translation of Sri Ramakrishna Parmahansa's Gospel in Kashmiri in Devnagri script. Many of our stalwarts, who wrote excellent Kashmiri poetry and fiction, like late Bansi Nirdosh, Chaman Lal Chaman and Makhan Lal Bekas missed the Sahitya Akademi Awards for reasons known to the authorities. Even our revered S. N. Bhatt 'Haleem' and Arjan Dev Majboor who have made phenomenal contribution to Kashmiri language for the last several decades, are yet to be recognized by the Sahitya Akademi.

Koshur Samachar, Vaakh, Sunder Vaani, Kheer Bhawani times and other magazines and publications published from Delhi, Jammu, Chandigarh, Kolkata and Mumbai publish prose and poetry in Kashmiri in Devnagri script from old established writers and give lot of space to younger generation writers and poets, particularly after 1990 exodus. How many of us do read them and give our reactions and comments. We have come across excellent poetry from young writers who could not express





themselves earlier in the Nastaliq script. In fact, it is only the older generation writers who were familiar with Urdu, who write Kashmiri in the Nastaliq. Because recognitions from the State Govt. come only for writings in that script.

It is easy for us to read Kashmiri in Devnagri script, which has now been perfected after a good deal of research by our intellectuals and linguist experts. Shri M. K. Kaw, when he was Education Secretary in the GOI, had almost succeeded in getting recognition for Devnagri as the alternate script for Kashmiri and a Directorate had also started functioning under Dr. Roop Krishan Bhat at KECSS premises itself.

But, after the change of Govt. at the centre in 2004 the first thing that was done by the UPA Govt. was to scrap the project because Muslim writers in the Valley did not want this to be done. If this had been allowed to continue, many of our young writers, poets, novelists and short story writers would have been able to compete for recognitions.

It has to be acknowledged that KPs whose population is in lakhs now and who have spread in different parts of the country can read and write Kashmiri only in Devnagri and thus need encouragement and patronage.

In this context, it is heartening to know that All India Kashmiri Samaj has already announced the institution of annual Master Zinda Kaul Award for original literary works written in Devnagri script to encourage those writers, young and old, who are familiar with this script only. Lalita Kaul Sahib Memorial Award, now in existence for the last six years, is yet another initiative which recognizes the talents of teenage Kashmiri boys and girls who excel in speaking and conversing in Kashmiri language.

### Here are a few suggestions for consideration in this regard:

- Encourage Kashmiri speaking and conversation from your homes, right from today tell children how important it is for keeping alive the community's identity.
- All KP associations should take upon themselves to conduct Kashmiri teaching classes in their premises and organize speaking contests and competitions for children. They can later be able to participate at national level.
- Kashmiri should be taught as an optional language in KP institutions like Vishwa Bharati, HESK Schools and also in Pamposh School and other such institutions that may be established hereafter.

### Role of the KECSS

KECSS has an important role to play in preserving our heritage and promotion of our language, arts and

literature. Some suggestions are given hereunder for consideration:

a) We have an impressive library already which needs to be further expanded. It must become a repository library for books, publications and magazines published by Kashmiri authors/associations on all subjects in all major languages, particularly in Kashmiri. In due course, a Kashmiri study circle and research centre can come up as part of the library.

We have to make a request to all the authors to invariably send a copy of their books to KECSS Library free of cost. A committee of experts can be set up to keep track of books published by Kashmiri writers and we must immediately make request for copies.

b) We must keep track of classic books and publications of eminent authors like Brij Narain Chakbast, Rattan Nath Dhar Sarshar, Brijmohan Dattatri Kaifi, Anand Narain Mulla and Gulzar Dehlavi which are now out of print and arrange to reprint them. Other works like Sir Tej Bahadur Sapru's Bahar-e-Gulshan-e-Kashmir (1926) illustrated volumes about KP writers of the British period; Mahamahopadhyaya Dr. Laxmidhar Kalla's Kashmir, the Birthplace of Kalidasa The Origin of Aryans, can also be considered. Dr. B. N. Sharga, a living legend of Kashmiri Pandit history, can be approached for help in this regard.

### Theatre and Music

We must enliven Nadim by staging his famed operas like Heemal Nagrai, Neki Badi, Vyeth and Bombur Yembarzal if one line of Bombro Bombro could make audiences/viewers all over India ecstatic, the entire opera could equally do the same.

We are fortunate to have with us stalwarts like Pran Kishore, Moti Lal Kemmu, Dr. S. S. Toshkhani, C. L. Sapru, T. N. Dhar Kundan, M. K. Raina, Vijay Saqi, Ashok Pandit and others to advise us and help us in staging these and other operas and plays.

Likewise, efforts need to be continued to enliven the interest of our younger generation in Kashmiri music by organizing musical concerts at frequent intervals. We have amongst us eminent artistes and singers like Rajendar Kachru, Kailash Mehra Sadhu, Vijay Malla, Krishen Ji Langoo, Dhananjay Kaul, Deepali Wattal, Lovely Raina, Daleep Langoo and many other up and coming talents who will be happy to present programmes. CDs and audio cassettes must be played at homes and in car stereos to generate greater interest in Kashmiri language and music.

These are just some random thoughts that came to my mind at short notice and I felt like sharing with the readers.

[The writer is the Editor-in-Chief of Naad]



# A Letter from

## Dr. S. Bhatt



February 3, 2011

Dear Prof. B.B. Dhar,

As former Vice-President and Research Co-ordinator, it gives me much pleasure to mention a few words regarding KECSS - an academic and research institution established since 1982 and associated with many eminent scholars. It is mostly promoted by scholars from Kashmir. In recent period, and due to forced migrations of Kashmiri Pandits, KECSS became a centre to recall the glorious academic and cultural heritage of Kashmir in general and Kashmiri Pandits in particular.

National Seminars and Books have been Published by KECSS from time to time. In an extraordinary manner, KECSS organised during period 2001-2010 several national seminars then chaired by Mr. M.K. Kaw, former Secretary Education GOI and by Padamshri J.N. Kaul and other eminent persons of the Biradri. A brief reference to the proceedings of these seminars is necessary as they dealt with contemporary issues of Kashmiri society, the multi-cultural heritage, harmony with nature, and global peace. Above all, these books are a reference set of documents that are of international interest for multi-culturalism so dear to Kashmiri, and peace in the world that is needed to live happily and march for human progress and higher knowledge and enlightenment.

The first seminar was held on 12 March 2000 on the subject of "Kashmiri Pandits Looking to the Future". The Proceedings have been published in 2001 by APH Publishing Corporation New Delhi. This publisher has published all the books on nine proceedings. For the younger generation, it will be nice to get a set of books from the publisher at half rates to all Kashmiris at cost of about three thousand rupees. The seminar on future of Kashmir made a courageous attempt to inspire Kashmiri Pandits to stand up for their survival. Almost all of them have been thrown out of their homes and hearths in Kashmir by militants and deprived of their cultural and spiritual centres of thousands of years in Kashmir Valley. KPs have taken-up places in all parts of India and the world at large for their survival. An old Kashmiri saying is recalled how much Kashmiris loved to stay in Kashmir only: *Chari chu kandthari peth aaram*. A sparrow likes to rest on a branch of a tree with thorns. Many KPs have died in some parts of world dreaming of sometime in future when they will live again in their homes.

The second seminar was held on 12 November 2000 on the subject of "Remembering Lal Ded in Modern Times". The book on Proceedings has been published by APH. There was a review in Dawn newspaper of Karachi in great praise of seminar and confirming the view that Lal Ded was a KP who revived Kashmiri culture and language. Lal Ded has said for all Kashmiris: *Asi As, Asi Che, Asi Asav*. Kashmiri have a strong love for multi-culturalism. Lal Ded revived Kashmiriyat. She is an apostle of common spiritualism of humankind that all people in the world are trying to promote. The seminar reinforced Kashmiris present in the seminar that Lal Ded is with Kashmiris to help rediscover interfaith harmony and love among all and hope for progress. The Kashmiri Samiti in New Delhi held a seminar and produced a profound thoughtful book in 1972 on Lal Ded. Swami Lakhman Joo, and other scholars of yesteryears have produced scholarship on Lal Ded being an all-time great saint-poetess. Prof. J.L. Kaul a great Kashmiri scholar and poet wrote a nice book on Lal Ded and her sayings *Wazaks*. Prof. Akhtar Mohiuddin a nationalist and thinker was guided by Lal Ded writings.

I said in the beginning that I will just mention about the titles of seminars held by KECSS. However, the history and scholarship of Kashmiri is deep and extensive. Kashmir has produced great saints and sages much loved in current period. They produced love for humankind. Prof. Arnold Toynbee, the great British historian has all great praise for saints and sages of India as they create a global society of peace and harmony. This eminent gathering of KECSS seminar in February 2011 should surely revive peace and common brotherhood in Kashmir and in all parts of world where there is strife and people are looking with great expectation for love and non-violence. Let me refer to other academic and productive titles of seminars held as follows; Seminar on Kashmiri Literature, Language and Culture; seminar on "Science and synthesis, and Kashmiri Heritage" presented by Prof. Sudhir Sopory presently Vice-Chancellor, Jawaharlal Nehru University, New Delhi; "Role of Kashmiri Women in Modern Society"; "Kashmiri Saints and Sages and Social Harmony"; and "Kashmir Ecology and Environment Protection: New Concerns and Strategies" presented by present writer Prof. Saligram Bhatt.

With kind regards to all,

Prof. Saligram Bhatt

Former Honorary Professor of International Law, Space Law, JNU New Delhi;  
United Nations Adviser on Civil Aviation Law and Policy to Govts. of Botswana, Lesotho, Somalia.



# RELEVANCE OF KASHMIR SHAIVISM TO THE MODERN WORLD

- M K Kaw

## Essence of Kashmir Shaivism

Kashmir has had a preponderant influence on Indian and world thought. Here we will try to explain what the essence of Kashmir Shaivism is and what its relevance is to the modern world.

Kashmir Shaivism is a key to the mystery of existence. It acquaints us with the knowledge of the supreme secret of life. Once this knowledge is revealed, it becomes the touchstone of all our thoughts and actions and helps us to live a happy, balanced, purposive and serviceable life.

The fundamental point that distinguishes Kashmir Shaivism from all other Hindu doctrines is that this universe is a manifestation of Pure Consciousness. Pure Consciousness is real and manifests the universe as a kind of reflection of itself. Thus the universe is as real as Pure Consciousness itself.

This theory is to be contrasted with the various Vedantic doctrines that hold the field as mainstream Hinduism. The best known is the Advaita Vedanta enunciated by Adiguru Shankaracharya. Shankara claimed that Brahman was the only reality and the universe was mithya. It was a creation of Maya, the power of the Brahman to delude us into a mistaken belief that the universe was real. Thus in the darkness, one was apt to believe that a piece of rope lying on the path was a serpent. Once we brought a candle, the truth was revealed that it was indeed a rope.

Shankara is known to have conquered the whole of India with his theory of Maya. When he reached Kashmir, he was worsted in an interaction with the local ladies. They deliberately flouted the rules of hospitality and starved Shankara for a few days. When he was attempting to cross a stream, he

felt unable to proceed and fell down in a fit of physical weakness. When the ladies taunted him about the weakness, he had to concede that there was no energy in his legs. "But you say that Shakti or energy is Maya and Consciousness alone is real. What is this energy that you seem to be lacking?"

Although Shankara conceded defeat and composed Saundariya Lahiri as an ode to the Goddess, he did not change his fundamental doctrine of the world being an illusion. Thus millions of Hindus continued to be soaked in the philosophy of Maya in their daily lives.

The second major contribution of Kashmir Shaivism is its belief that moksha is not to be found by renunciation of the world. Moksha is a revolution in our worldview and mindset, rather than the giving up of the world. Moksha is the development of true understanding of who you are. So Moksha is not a process. It is just a change of perspective.

## Corollaries of these insights

These two basic insights have momentous corollaries. If the world is real, we have to live in it, not out of it. If you say that the world is Maya or an illusion, then we cannot live in it. Living in the world would mean living a life of illusion. So the logical thing to do is to opt out of a householder's life and become a sanyasi. This is what the Buddha had done earlier. He had concluded that the world was a vale of sorrow and the best thing was to become a bhikshu. Shankara, in his anxiety to reinvigorate Hinduism, adopted Buddha's thesis and installed the sanyasi as the best person in society.

This contradicted the logic of the Upanishads, which were all taught by householder saints, not sanyasis. The result of these philosophies was a greatly weakened India, where the finest flower of youth started treating life to be just an illusion and opted out of it. If beggars and mendicants lead a society, you cannot build a strong nation.

The history of medieval India stands witness to the havoc caused by our not taking the route suggested by the Upanishads and Kashmir Shaivism. We succumbed to the onslaughts of any and every invader, without offering the kind of resistance we did to Alexander.

## The Indian Renaissance

The Indian renaissance came when Sri Ramakrishna, who was deeply influenced by Kashmir Shaivism, gave a totally new interpretation of Shankara's aphorism. When



devotees asked him about the reality of the universe, he unequivocally declared that the universe was real. God himself has become all this. When God is real, how can His creation be unreal? What Shankara meant by *mithya* was not that it was unreal, in the sense of its being imaginary. He meant that it was temporary, ephemeral and changeable.

Ramakrishna's interpretation was spread far and wide by Swami Vivekananda. He went to the extent of saying that Indian youth should take to playing of football, to build their physical power, before they started dabbling in spiritual pursuits.

Sri Aurobindo's entire edifice of integral yoga is built on the central thesis of Kashmir Shaivism that creation is the involution of the divine into matter and now there is the ascent of the divine from matter to Pure Consciousness.

It was an amalgam of all these influences that converted Gandhi's non-violence into a weapon of the strong, instead of the apology for weak sufferance that it had historically become. Most historians now concede that India got freedom due to other factors also, like the Second World War, the activities of the revolutionaries, the INA and the mutiny by the naval ratings. In all this, the hidden hand of Kashmir Shaivism, which gave a positive activist slant to Hinduism, cannot be ignored.

### Relevance to the modern world

When we look at the modern world, we find that there is disharmony and dissonance among individuals and nations. Traditional religions have become rigid, exclusionist and fundamentalist in approach. Everyone thinks that his religion is the best and that it is his bounden duty to convert everyone else to their point of view. In this atmosphere of conflict, Kashmir Shaivism comes as a whiff of fresh air. It does not make an exclusive claim to truth nor does it wish to convert anyone. It believes that knowledge itself is a kind of bondage. What it values above everything else is spiritual experience leading to a new perspective on life. Once you attain to that new perspective, you realize that God himself has become all this. Only God exists. We are all temporary forms of God. Therefore, the question of one person hating another does not and cannot arise.

To the modern youth obsessed with physical pleasures and a sense of the utter purposelessness of a single span of life, Kashmir Shaivism has to offer an alternative scenario that imbues life with a definite purpose. It grants an individual an infinite succession of lives. Each life is like a step in a long journey. The purpose of man is to rise from the purely physical to the stage where the vital centers are also developed, then to the emotional level where aesthetics get full play, to the intellectual level of science and philosophy and finally to the spiritual level where the divine elements in man find full expression. The journey of each individual soul is from humanity to divinity, with all kinds of experiences provided along the journey to make it pleasant and blissful.

### Congruence with modern science

The beauty of this philosophy is that modern science is finding full support for its fundamental propositions. Ian Stevenson has established the veracity of reincarnation memories, Raymond Moody's study of those having a Near Death Experience gives full credence to the survival of soul after death, and Brian Weiss has subjected hundreds of subjects to past life regression therapy with astonishing results. David Bohm has established the thesis that you cannot explain the Implicate Order without reference to consciousness. Modern quantum physics is unable to explain the phenomenon of non-locality without postulating a communication travelling instantaneously from one separated electron to another.

### Conclusion

Kashmir Shaivism has thus a major role to play in the promotion of a global society based on science, modern values, equity, amity, brotherhood and peace. It is the duty of every Indian to get acquainted with its basic beliefs, so that he can be a good exponent of the same, wherever he may happen to settle down. The dispersal of our Diaspora across continents is a major event in the history of humanity. We should be aware of our divine mission and be fully equipped for it.

*The author is Former Education Secretary of Govt. of India and Former President of All India Kashmiri Samaj*

## Spade A Spade

A MONTHLY NATIONAL NEWS MAGAZINE

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Management and editorial team of the Spade A Spade extends its gratitude to its readers for their overwhelming response. Also wishes 'Shuhul Taaph' a grand success.

- Vijay Saqi



# Cultural Capital

## Loss, Conversion and Prosperity

Ashok Kaul

I

The year 1990 was an epochal shift in the history of Kashmir. First time, it experienced armed militancy, where in locals; substantial young generation also participated against Indian state. Its ramifications were displacement of four thousand hundred Kashmiri Pandits from their homes. And within, insurgency riddled Kashmir society with huge loss of life, destruction and ruin of common fabric of the society. It was significant in a sense that first time the uprising fractured nativity since that eventful 14th century, when Islam entered in the valley not by conquest but through court stratagem.

Despite conversion of the chunk of the society in the 14th century, the common cultural assemblage was formed by the structuration of Trika Philosophy by Lal Ded on societal life world that governed by Buddhism and Kashmiri Saivism and from the new found Islamic mysticism. Her following was common Kashmiri and she as a general leader as well as agency for transformation. The loss of this assemblage was commonly experienced with the invasion of great Akbar, when native king died in dishonourment and Kashmir mourned the common tragedy through the life world experiences of Habba Khatoon. Once then nativity was demeaned. The loss was exhibited through Ladishah, folklores, and lyrics and through native songs. Both Kashmiri Hindus and Muslims shared this sense of nativity and humiliation of their culture through subsequent invasions of Pathans, Sikhs and Dogras; until National Movement produced dialects in Quit Kashmir movement in the second quarter of the twentieth century. The Quit Kashmir Movement again was fought for nativity and its consequences were the nativity remained intact. The developments since post independent India in Kashmir underwent strategic churning that not only led to fracture of its nativity but also disempowerment of Pandits by myslifying the life world of Kashmiri society. Referent was searched beyond borders and instead of being inward transformation on market lines, it was forced to be caged in its mindset on primordial basis so it suited the Cold War polemics internationally and allowed the fragile nationalism of neighboring country to remain safe from further fragmentation. Kashmir became a willful theater to the agenda of nation building and state formation programme of India and

Pakistan. The result was the Kashmiri people, who were once the custodians of a rich cultural heritage, are now displaced in the changing face of the world.

The advent of new century has witnessed a haunting of the world through disorientation and revolution in economic, social, political and process of globalization. In the new global ideologies, the nation as a political entity has also provided conceptual space for a new multicultural world where a new paradigm is in the process of negotiating its way. The 'compression of time and space' leading to the structuration of communities and nations in a moment in history that we have seen as fragmented groups and complex entities. It is clarity to the present day human condition that can not apply the Hindu and Islamic world view. Modern history of Kashmir is a story of loss but it is an opportunity to rise to a new level of capital that is not primordial but based on merit on a soil that is filled with memories. Bauman, "The separation of economic space from the exemption of the firm from the region, is one of the second, resulting in the disorientation of an effective agency, against such a backdrop in the distribution of social power." It is a story where survival is a key to moving forward, by discovering the cultural capital that will generate sustainable wealth and progress. We need to re-frame issues into effective collective action, possible to draw lessons from the past and with our passing judgments as it is the only way to deal with the notion of progress. The question is under question. It is where we have to stand being a community that never has found a permanent accommodation, whenever necessary, with the distances that the distances have been. The epistemological substance of Kashmiri history has shaped our world view and the world is coming together with us knowing that it has been a common substance. We have witnessed the loss of a culture and remained victims of the happy ending of the world.



sold their ornaments to give education to their children, so that they could compete in the challenging times. We succeeded in it. Instead of trading a primordial path, we opted out for market progressive orientation. It is less customary, more collective in essences. It is praxis of life world that does not hold the Advaita and Modhyikha Buddhism answer that world of duality is illusion, while Kashmiri Saivism regards ignorance as incomplete knowledge. It is life giving philosophy, where object of faith does not become knowledge but only by confirmation; merely 'good with out pleasantness' is not practical. Our yogis and saints have experimented on the revelations (knowledge) and established that duality exists without dualism (Tantric tradition). Abhinav Gupta's voluminous work needs a revisiting. It is indeed inductive methodology to arrive at the enhancing life chances qualitatively of individual and collectively. Since, it is experimentative and argumentative, it is always open for reformation and correction in the life world practices as well. The 'Kriya and Karam' doctrine is so substantial that the entire thesis of communicative theory of Habermas regarding 'communicative rationality and instrumental rationality' would look like a footnote holding candles for that genius of ninth century, Abhinav Gupta. Indeed in a consumerist world, where tradition stands only for marketing commodity, there is every possibility we would lose its essence. Hence, it becomes imperative to have learning centre on Kashmiri Saivism, where persons identified are empowered rather than admitted by market rationale. The market delusion snatches the sense of appreciation, for it is competitive, when it comes to individual identification. Despite the dilution of life world practices after the rule of non-native in the valley since 16<sup>th</sup> century, customarily we were in the *shivshakti* realm of assemblage but that was an evolved parallel stream, which only was recognized when functional to the ruler.

### III

Actors have always remained important in our tradition that has enabling capacity to transform the structures, may it be Lal Ded, Shri Bhatt, Nund Reshi or contemporary saints.

Every house till last displacement, had a 'small room in the front side of a house usually in the middle story of three story building, known as 'Hainkuth'. It generally would be a repertoire of our culture, where books of our ancestors were kept for exploration. Its knowledge was granted coming from one generation to another generation shaping our life world, essentially. It would be also worship solitude. The eldest or the head of the family at least would spend some time in his worship. I asked late Bal ji Pandit why this catastrophe of displacement has fallen on us. His reply was that we forget our *lingam* in the *Hainkuth*. They have dried up. They should have been poured water daily without fail, a *kriya* in Saivism. We kept

them either in stone or glass or marble without caring pouring water on them. 'It also dries up your existence'. It might be a matter of faith, but it has a message that we understand, had come from a saying that still reverberates in our ears, substantially, if not completely recorded in 'Bahari Gulshan Kashmiri' published in 1931-1934.

In 1723, one Jai Ram Bhan excelled in the art of administration with high quality proficiency in Persian language impressed Emperor Muhammad Shah (1719-1749). At his court in the presence of other advisors, the emperor addressed with dignity Jai Ram Bhan as 'Khuajah Jai Ram Bhan'. Mr Bhan immediately requested the king that it can not be a title of Hindu, instead of it, he should be addressed as 'Pandit'. The emperor duly obliged and since then Kashmiri Hindu acquired this title after the second half of 18<sup>th</sup> century. In one of his classic display of wisdom in the court, Pandit Bhan had attributed it to the pouring of water regularly on *lingam* seated in his house, taken from his home from the valley. The 'pandit affix' continuously is tagged since then but the tradition of pouring water to *lingam* has come with ruptures.

This is the culture of reading our classical books of knowledge. It would hardly matter whether one is an ordinary employee or an officer, irrespective of class, rank, profession and title; it was our generational capital that would make us ahead of times.

The world order envisaged by the religion was rejected by the Enlightenment project and the advent of new century has come up with the critique to the Enlightenment Project taming philosophies and nativity with genealogies as complimentary components of human sustenance. There is a need to revisit and rediscover the potential of our nativity that has cultural capital conversion beyond the boundaries of religion and nation-state envisaged by the Modern Project. One of the fallacies of the history is that it has always been judged from the angle of contemporaneity. Nehru Abdullah, possibly Iqbal have been blamed of our present destiny. There is no doubt that displacement has been the colossal tragedy of a community, therefore the wreath of the affected must not be taken unkindly. Nevertheless, the history has capacity to throw surprises. Who knows the progeny of three natives become the heroes of humanity. Had there not been Nehru Abdullah, we would have mingled long back in the realm of uncertainty. It did not take much time for Sawat Valley to lose that cultural capital of Buddhist legacy, once the structural core of the society was changed. There is absolutely no question about it that the two Brahmins have brought Kashmir to India. One whose grand father (Raj Kaul) migrated to the plains in search of security and gain, the other who's grandfather (Raghav Kaul) got converted to new religion, again for security and living. The first was Jawaharlal lal Nehru, who changed the destiny of the nation with his lasting belief in the Enlightenment Project and faith in accommodating



representative democracy with secular nationalism. The other was Sheikh Abdullah, who found his roots in native nationalism fused with the confessional religion. Their triumphs, achievements, failures and limitations and then contradictions caused by the history ever since their grand fathers have taken refuge to the new realms became the social history of Kashmir. One was eager to retain that pure cultural and its rich heritage in the nation building process of new India, which possibly he could. And the other trying to construct some thing different to what already existed at epistemic level by mystifying nativity with faith that made the nativity and its discourse not in tune with reasoned fruition and augmentation. Their felling apart was not their choice, it was a design carved by the Cold War bipolarity, where they had little roles to play. The third arm to the triangle has been the classical poetry of Iqbal, who may have different representations in history, but his philosophy is akin to Kashmiri Saivism that needs to be seen in real perspective. The main "Islamist objection to Allama Iqbal is that he sought to break the vicious cycle of taqlid and tried to liberate the religion from centuries old intellectual stag" that is what his native genius was, quite influenced by his grandmother moulded by Sapru lineage, his last desire was to have a common plank with Nehru and Abdullah, for Iqbal believed that Kashmir was a land of purity. It was his nativity that his preferences were for Nehru and not Jinnah with regard to Kashmir. He described Nehru as a real 'patriot and Jinnah a politician'. He wrote for Nehru:

'Tez been puktah kar va sakht koosh

Az nigah 'shoun far'hangh un'derh kharush,

Asil shou'n az khakh damangir ma aast

Mat'lah akh'taran Kashmir maa aast!

'His super human, I believe is that native Kashmiri, perhaps the so called Pandit Kashmiri, who is ready to go on the lines of 'uokab'.

'Jis ka amal ha ba garaz-us kijaza kuch uor ha  
hoor o khayeem se guzar, bado jam se guzar.'

Again: 'dar dair niyaze manddar kaba nimaze mand  
Zunar vandesshamun-tasibhi vandestamun'

'Dar boodon boodo dashat-andesha gumanna shad  
Az isq huvedashud -ie nukta hassastemun'

Iqbal believed that Kashmir was a land of purity and it has given birth to many pure souls who have been pioneers of Kashmiri culture and heritage.

Dakhtare Kai Barhamne Lalai Rukhai Saman Barai  
Chashem Baroyai Aaw Kasha Baz-Bakheshtan Nigar

It was no coincidental, he sent message to Nehru for meeting before his death, where two natives openly admired each other and talked much about Kashmir and its future. He died and after the advent of 60s of previous century, the military feudal nexus of Pakistan easily projected him the ideologue of Pakistan to counter the Jinnah legacy in a period of history that was more mystified than being transparent.

#### IV

It is no big deal that our intermingling with other communities and displacement wide spread is something, we should fear much. Cultural convertibility theory and gene pool perspective would tell us that the basic core does not alter, unless evolution zed by two thousand years. It might get diluted, but there is every chance in evolutionary process, it finds universal parameters to bring best of its core legacy. It is what nature and nativity is all about in the era of globalized world. We have every reason to be optimistic in the multi-cultural and multi-polar new world order. No wonder history might throw another surprise, pleasant for us.

(Prof. Ashok Kaul is professor of Sociology  
at Banaras Hindu University)



## SHUHUL TAAPH - II

is a window to witness  
the culture of our  
Motherland Kashmir  
to which we proudly belong.

Vijay Sagi - Convenor





# Anubhav Learning Centre

## Learning with love.....

- Dr. Neena Gulabani



At Pamposh Anubhav, our mission is to offer value creating education - an education which is not directed to meet selfish interests but is contributory. The purpose of value creating education is the true happiness of children and enabling them to live happy lives as members of society. This is easier said than done. However, we

are practicing our philosophy to the fullest.

We are working to promote humanistic education which includes :-

- the peaceful ways adopted to settle children in the new environment
- the options given to children to explore their interests, strengths and inherent potential
- the opportunities to foster friendships and build bonds
- the enabling environment to articulate and express love freely.
- cultural and spiritual growth as an integral part of our curriculum.
- the opportunity to love and appreciate nature

We nurture young hearts in a way that they are capable of loving, accepting and respecting every living being. We are striving to develop compassionate human beings. It all begins by first establishing loving bonds with our children and their parents. Once they experience genuine love from the teachers and care givers, they share and extend the same to their fellow children and immediate environment. Love and appreciation for nature is also very strongly instilled in our children through nature walks, adding to the green cover, observing and caring for birds and insects, and playing with the mother earth. We make the best of the open space available to the school.

Children are our precious treasure. For us, each one of them is irreplaceable. Our endeavour, at Pamposh Anubhav's Pre school and Day Care, is to foster capable individuals; individuals of character who are raised to be the humanistic leaders creating a glorious future. We provide an enabling environment to our little ones whereby we can explore each child's inherent potential. We do not expect children to do well in every sphere. We extend a platform to each and every child to bring out their best, to strengthen their strengths and weaken their weaknesses. We make every effort to engrave in our children a passionate fighting spirit of "I CAN DO" and nothing is impossible.

We offer an enriching holistic education system in which cognitive, physical and spiritual workouts are equally emphasized. Age based concepts, yoga, athletics, cultural celebrations, and meaningful outings provide a wholesome stimulus. We do basic Pranayam everyday and a new asana is introduced every month. The idea is to introduce them to a healthy life style. Love and respect for books is very strongly inculcated.

It is very important to keep children in touch with our cultural roots. While we nurture kids' individuality, it is equally important to develop them into global citizens. India being such a diverse country, children need to know and appreciate other cultures. With this objective in mind, we have introduced "cultural connect". Each month a particular state is chosen as per the festival of the month. We focus on the dress, food, language and important places of the state using video clips and role play. All the festivals are celebrated with vigor to inculcate an understanding and respect for all religions.

Even our Annual Concerts are value based. The theme of the concerts is well thought of; it must leave a message .... Preparation for the concert is in itself a great learning experience for the children. It is an opportunity to explore and tap the potential of children, build their confidence, imbibe in them a team spirit, enable them to co ordinate and follow directions.

We place confidence in our children, we trust them, allow them to make mistakes, help them learn from their mistakes, warmly embrace their shortcomings, shower genuine warmth and sincere unconditional love. The outcome of our efforts is smiling, loving, vibrant, confident and courageous children. All this has been possible with the support of an able team who works tirelessly and joyfully sharing the commitment to execute the school philosophy with all their intent.

Our school was among the 50 schools of Delhi NCR to receive National Award for Excellence in Education, conferred by The Global Open University, Nagaland as part of identifying schools with excellent management practices adopted with a view to introducing value based education amongst the students.

Dr. Neena Gulabani

Director - Pamposh Public School

(In collaboration with Anubhav Learning Centre)

Under KECSS Management





## KECSS LIBRARY - A GLIMPSE

Like all public libraries KECSS library is basically a collection of books, kept and arranged in a spacious hall now located in the Lal Ded Centre. It was established by prudent Kashmiri Pandit scholars living in the vicinity of Pamposh Enclave and South Delhi. Initially the library was located in a small hall adjacent to the Pamposh Public School which has been rendering service to the community and educating their children and others with devotion. Since the number of books and the demand of readers increased in course of time the management shifted the library to the hall of newly constructed building of Lal Ded Centre. KECSS was able to procure more and more books and lots of good and valuable books were donated by the generous and well-meaning scholars for the benefit of the public. Today the collection stands between 8000 to 9000 books in various walks of life.

The new library has a large number of good and rare books on various subjects. We have, for instance, a good collection of books on Kashmiri Literature, History, Geography, Art, Topography, English Literature, Hindi and Urdu Literature, Library Science and religion. Of late, we have been able to acquire good Encyclopedias, dictionaries and very interesting biographies. Also the library is having a good collection of Children's books (books on wild life, stories,

novels etc.). The aim of the Management is to attract as many children to the portals of the library as possible and may open a children's corner in the library.

The Management of KECSS is keen to provide facilities for research work to those who are interested in the History of ancient Kashmir, its literature, culture, scholarship and various aspects so that our children and future generation is not bereft of the greatness of our home-land.

We earnestly appeal to the public and interested people to please donate and help the library with books, pictures and all relevant materials which can benefit the scholars and readers who would like to make use of the library, Museum and Art Gallery attached to the library.

The Management has now extended membership to those who are genuinely interested in Kashmiri culture, and ancient history. The readership has always appreciated the collection of some rare books of our library.

*(Prof. Jai Kishori Pandit is  
Convenor of KECSS Library)*



*Prof. Jai Kishori Pandit*



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# On your 93rd Birthday, Mother

(From "Dialogues between Mother and Son")

- K L Chowdhury

Jammu, 4-12-2010

Today is mother's 93rd birthday;  
and grandpa's words resound loud and clear  
as never before.

"What is there to celebrate,  
or to be so happy about," he would ask,  
"when it is time to ponder and cogitate  
that one more year of life has gone,  
that we are one more year nearer the end."

We reasoned it out with grandpa  
that it was time to rejoice  
that the year gone was well spent  
and it was a day to wish and pray  
that the year ahead would be better.  
But, he would laugh his phlegmatic laugh  
(he suffered from chronic smoker's cough)  
and say, that he was not sure  
if the year past was wasted or well spent  
nor what was in store for the future.

Grandpa was not a spoilsport;  
he was not a skeptic,  
but a sage and seer,  
who had seen life very close,  
and always believed  
that one day was like the other.

Now I realize  
that one day is like the other for mother,  
laid up in bed for the third year,  
wasting away from one day to another,  
unaware if it is day or night,  
if it is summer or winter,  
or if it is her birthday today,  
the fourth of December.

When wished her a happy birthday  
in the morning,  
she looked at me quizzically;  
when I posted on her forehead  
the traditional saffron mark  
she furrowed her brow in protest,

and when I tied the neirband  
around her slender wrist,  
her cold claw-like hand  
waved tremulously in the icy air.

There was but one birthday greeting  
for her this year,  
probably because she is already forgotten,  
or those who would wish her  
are no hypocrites,  
for they may have finally come to realize  
the truth in grandpa's statement.

Mother could go on like this  
from one year into another,  
oblivious of herself, of the world,  
more lifeless than alive.  
She may even get into the list of centurions,  
when people who have forgotten her  
may pour in with their felicitations  
and eulogize her  
for her grit to stay alive,  
and me for looking after her.  
I do not know if that would be  
a cold comfort  
or a curse.

Mother is the eldest of nine siblings,  
a favorite daughter, and a revered elder.  
She was the dutiful wife of an eminent lawyer  
and a proud mother of six children,  
and, a celebrity in her own right.  
She could recite the Ramayana,  
and sing in her lovely voice  
all the Lalla Vakh's from memory,  
but old age, disease and death  
do not respect status, station or pedigree;  
they humble all equally.

And now, when her 93rd birthday is here  
I do not know whether to celebrate  
or, as grandpa would say,  
go some place and cogitate.



**Karnail Singh**

**M. : 9313100567  
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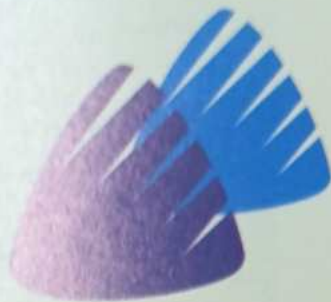
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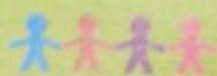
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*A Glimpse....*





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