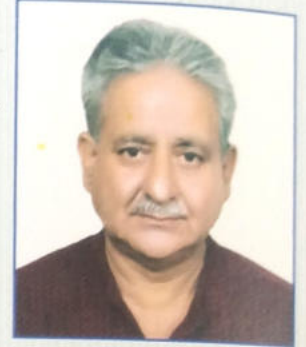




Of Questions and Answers...



As I gaze into the misty mornings of Delhi winters, my mind invariably wanders back into the times gone by. My ears are still ringing with the cackle and chaos of my family members which came inevitably with each of the festivals and traditions. Be it the elaborate fortnight long affair of 'herath', a quick and pert 'tehar-charvan' to the Sharika up in the hills and then subsequently consumed in glee by the rest of us. The traditional offering of 'Gadd-bathh' to the 'ghar-devta' and then inevitably to all "other devtas" in the household.

The rice pudding of 'tik-choram' and 'sahibanan-satam' still sweetens my mind and memories. And not to forget that every 'khechi-mavas' I am still hunting for that hat to be stolen from the 'yaksh', which is supposed to bring me wealth and good luck. Through all the festivals and traditions of Kashmir, the common thread of love, togetherness, simplicity and not to forget "food" runs galore. And then, the rumble of guns rings in and the mist moves from the mornings into my eyes.

22+ years and still yearning and struggling to keep that culture alive. Every community that has been displaced from its original motherland typically gives up its language first and food last, in the process of cultural survival or amalgamation as you may choose to call it. Be it the Parsis whose language today is more of an anglicized version of Gujarati or the Sindhis whose Kadi, Papad and business acumen are their only surviving remnants of the glorious past. True, the Kashmiri Pandit has survived a plethora of exoduses as we hear from our ancestors. We are believed to be the forefathers of all the Saraswat Brahmins across India. Don't be surprised if down south, on the borders of Maharashtra & Goa you run into women who still pierce their ears to wear the 'Dejhoor' but besides these few traces of tradition, have nothing in common with us. These are Kashmiris who have moved out ages ago in one of the several migrations and now perhaps have a trace of Kashmir only in their DNA mapping.

I am looking for ideas, answers and avenues on how to keep it all alive!

Does it need to start in each household?? Do we need to ramp up community level initiatives to keep it alive?? I do not wish to sermonize this by getting into a long list of do's and don'ts but it pains my mind as I see it all diluting in front of my eyes.

I only have an aspiration, of a simple Kashmiri man.... that as the winds of time blow I do not want my cultural roots fading into the oblivion. Can we do something to keep it all alive against the onslaught of time???

As I said before, I am asking no questions, I only seek answers...

And yes, the answer lies in KECSS, which continues to contribute a lot for the community members who have suffered displacement. KECSS has contributed by creating strong cultural institutions where the community members can preserve their identity. KECSS is a family that has come together for the purpose of cultural renaissance.

The basis of 'Shuhul Taaph' is embedded in purity of thought, peace, happiness, mutual brotherhood and a promise to keep the culture under the shade of the KECSS umbrella, protected from the harshness of times!

- Dr. Rajinder Tikoo
(Chief Editor)



Shuhul Taaph-IV

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

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

Website : kecss.org

e-mail : kecssglobal@yahoo.com

Website : kecss.org



GOVERNOR
JAMMU & KASHMIR



MESSAGE

The Kashmir Education, Culture and Science Society (KECSS), New Delhi, has been organizing varied activities with a view to preserving and promoting the art, culture, language and heritage of Kashmir. In this pursuit, this Society has, over the past years, organized three editions of composite presentations titled SHUHUL TAAPH – I, II and III.

I am happy to learn that a number of writers, artists, scientists, academicians and eminent personalities from several other fields would be participating in the projected Kashmir Cultural Festival, SHUHUL TAAPH – IV, which is being organized by the KECSS on 15th – 17th February, 2013, at New Delhi. I trust that the Souvenir being brought out by the Society on this occasion shall also contribute towards the preservation of the invaluable Kashmiri cultural heritage.

I compliment KECSS for organizing "SHUHUL TAAPH – IV", and wish the Society high success in its endeavour.

(N. N. Vohra)

5th January, 2013
Jammu.

डा. फारुक अब्दुल्ला
DR. FAROOQ ABDULLAH



No. M(NRE)/2013/ 37

मंत्री
नवीन और नवीकरणीय ऊर्जा
भारत सरकार
MINISTER
NEW AND RENEWABLE ENERGY
GOVERNMENT OF INDIA

January 16, 2013



MESSAGE

I am happy to learn that the Kashmir Education, Culture and Science Society (KECSS), New Delhi is organizing "SHUHUL TAAPH-IV" from February 15th to 17, 2013 at Lal Ded Centre, Pamposh Enclave, New Delhi.

I understand that the KECSS-founded in 1967 - works towards preserving and sustaining the Kashmiri language, tradition and heritage. I am also informed that in pursuit of these objectives, the society organizes academic, cultural and scientific seminars and discussions. These are all laudable efforts. The fourth edition of Shuhul Taaph being organized in 2013 is yet another step in this direction.

I compliment the KECSS for organizing this festival and wish them all success in their endeavour.

(Farooq Abdullah)

अजय माकन
Ajay Maken



D.O. No. 400 VIPM (HUPA)

आवास और शहरी गरीबी उपशमन मंत्री
भारत सरकार
निर्माण भवन, नई दिल्ली-110011

Minister of
Housing & Urban Poverty Alleviation
Government of India
Nirman Bhawan, New Delhi-110011

14th January, 2013

MESSAGE

I am extremely happy to know that The Kashmir Education, Culture and Science Society (Regd.) is organizing a "Shuhul Taaph"-IV from February, 15 to February, 17, 2013 at B-36, Pamposh Enclave, New Delhi.

On this occasion of the 4th three days Kashmir Cultural Festival, KECSS is also publishing a Souvenir. I complement you and all those who are involved in the excellent cause of enhancing academic and scientific discussions/deliberations pertaining to Kashmir.


(Ajay Maken)

Dr. Rajinder Tikoo,
Chief Editor/Co-Convener,
The Kashmir Education, Culture and Science Society,
Pamposh Enclave, New Delhi

SHEILA DIKSHIT
CHIEF MINISTER



GOVT. OF NATIONAL CAPITAL TERRITORY OF DELHI
DELHI SECRETARIAT, I.P. ESTATE
NEW DELHI-110113
PHONE : 23392020, 23392030
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D.O.NO.: 032/CM/102
Dated : 07-01-2013.



MESSAGE

It gives me immense pleasure to know that the Kashmir Education Culture & Science society (KECSS), New Delhi is organizing its Kashmir Culture Festival – "Shuhul Taaph-IV", from 15th to 17th February, 2013 at New Delhi. It gives me added pleasure to know that a Souvenir is also being brought out on this occasion.

I have been given to understand that the society has been striving hard to nurture culture and tradition of Kashmir by organizing different events and programmes. I do hope that Shuhul Taaph-IV will go a long way in cementing bonds of mutual trust.

My best wishes for the success of the Annual Function.

Sheila Dikshit
(SHEILA DIKSHIT)



MEMBER OF PARLIAMENT
RAJYA SABHA
(UPPER HOUSE OF PARLIAMENT)

Dr. Karan Singh



PRESIDENT
INDIAN COUNCIL FOR
CULTURAL RELATIONS
(ICCR)



MESSAGE

I am happy to know that The Kashmir Education, Culture and Science Society is organising, for the fourth time, a Kashmiri Festival known as 'Shuhul Taaph'. The word literally means 'cool sun shine' and by the time it starts, the winter should be gradually turning into spring.

Kashmiri culture represents a very special aspect in the broader context of Indian culture. The ICCR recently sponsored an international seminar on the great Acharya Abhinavgupta in the Banaras Hindu University, which I inaugurated. In the current context it is important that the trauma suffered in recent years by the entire Kashmiri Pandit Community should be healed as far as possible. I am glad that the Festival will include awards, exhibitions and a Kashmiri poetic symposium. On this occasion I send the office bearers of the Society, as well as the participants, my warm fraternal greetings and pray to Mata Kheer Bhawani and Lord Shiva to bless the event and the entire community.

KARAN SINGH
Jan. 1, 2013

JAGMOHAN

(Former Governor of J&K and
Former Union Minister of Communication,
Urban Development, Poverty Alleviation,
Tourism and Culture)

AB-9, Purana Quila Road,
New Delhi-110001

Tel 23073154, 23073250

Fax 47340303

E-mail kjagmohan@rediffmail.com



January 21, 2013

MESSAGE

I am glad to learn that the Kashmir Education, Culture and Science Society (KECSS), New Delhi, is organising its Kashmir Culture Festival *Shuhul Taaph-IV* from 15th February to 17th February, 2013 at New Delhi.

Kashmir's relationship with the rest of India is not limited to territory or geography. It is a relationship of mind and soul that has existed from time immemorial and found ample expression in common avenues of intellect and emotions, poetry and literature, philosophy and outlook. It is, indeed, commendable that, while continuing to strengthen this centuries-old relationship, KECSS is making earnest efforts to preserve the distinct personality of Kashmiri Pandit community and keeping alive its healthy social customs and cultural norms. I have no doubt, with the resolve it has shown, the community would soon overcome the current challenges to its identity.


(JAGMOHAN)



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

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

Website : kecss.org

e-mail : kecssglobal@yahoo.com

Prof. Bharat B. Dhar

President

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

Kashmir Education, Culture and Science Society (Regd), a well established global body, furthering the cause of Kashmiriat has by now become a well known institution nationally and internationally that has taken up itself the responsibility of awakening the spirit of Kashmiriat in our community.

The annual event of KECSS known as Shuhul Taaph has become an important feature in NCR to showcase the Kashmir Culture, Arts, Traditions, Music and alike. KECSS today is proud to present Shuhul Taaph-IV, as a continued effort in that direction.

KECSS Awards have also made a mark by now, and the recipients proudly display the same as one of their major achievements in their career.

These events have attracted lot of interest and attention from different parts of our country and also from abroad, particularly from UK and USA where large number of our people are settled. I take this opportunity to convey our friends and well wishers that in July 2012, I had been invited to London for speaking on the Role of KECSS in preserving KASHMIR CULTURE, HERITAGE and TRADITIONS. (The text of the speech has already been published in June, 2012 NEWSLETTER).

The support we have received from J&K Government, particularly from the J&K Academy of Arts, Culture and Languages, Central Government, the Ministry of Culture and Delhi Government deserves all the appreciation.

I am confident, KECSS will again make a very sincere effort to project the Shuhul Taaph-IV from 15-17 February, 2013 in a befitting manner, and keep the traditions alive.

I, on behalf of KECSS Executive, and myself invite you to enjoy the three days cultural extravaganza along with friends and family.


(Prof. B. B. Dhar)



Ph. 26418853

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

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

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Arun Shalia

Vice President

Kashmir Education, Culture and Science Society (Regd.)



SHUHUL TAAPH - IV Three Day Kashmiri Cultural Extravaganza

Kashmir Education, Culture & Science Society(KECSS) is organizing a three day mega event "SHUHUL TAAPH-IV", from 15th to 17th February, 2013 at B-36, Pamposh Enclave, New Delhi – 110 048 where KECSS Registered office is located.

Kashmir Education, Culture & Science Society (KECSS), was constituted and founded way back in 1967. The post independent period of the J&K State saw a continuous exodus of young educated people in search of better avenues and test their ability for better prospects. Though it was a welcome change but wittingly or unwittingly they got distanced from their Culture, Language, Art and Heritage. The main motive behind the constitution of KECSS was to preserve and sustain the roots of the valley. It provided a platform for liberal learning, citizenship development and broad holistic outlook. The members of the society were drawn from different walks of life – Academicians, authors, painters, artists, journalists and scientists, irrespective of cast, creed and religion. It also encouraged the research and in depth study of different fields of the valley. In 1983, the society was registered as Kashmir Education, Culture and Science Society(KECSS). As on today, KECSS is a global organization catering to the needs of Kashmiri Biradari in the field of Culture/language etc. KECSS has come a long way since its constitution. Today KECSS operates School/Library/Reading Room which has some oldest manuscripts/books/periodicals/Convention Hall/Club and a community centre known as LAL DED Centre which provides facilities to the community members. It will not be out of place to say that the three day mega event "SHUHUL TAAPH" – I, II, III, have been a big success and has drawn attention of the people living, not only in the country but abroad as well.

This time we have a larger canvas of "SHUHUL TAAPH-IV", and are making it multi dimensional which includes stage performance of young and budding artists, book releases, Kashmiri Mushaira, interactions and presenting awards. We are sure, with your blessings and good wishes "SHUHUL TAAPH-IV" will be more vibrant one and worth remembering .

(Arun Shalia)



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

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

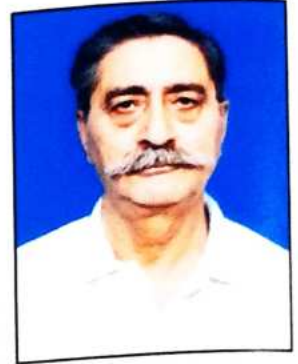
Website : kecss.org

e-mail : kecssglobal@yahoo.com

B L Pandita

Vice President

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

Kashmir Education, Culture and Science Society (KECSS), has contributed a lot for the preservation and sustenance of Kashmiri Art, Culture, Language & Heritage. WE, at KECSS, have done a lot of work in this direction which has helped to keep the people away from the valley, rooted to their original values. I wish to compliment the President, Executive Members of the KECSS, of which I am also a team member, for organizing "SHUHUL TAAPH" – IV, the event that has shown a grand success in the past. The work being done at KECSS to upkeep the traditions of Kashmir is a tribute to all those who have been a part of this august organization in the past.

I wish the event an immense success.

(B L Pandita)



Ph. 26418853

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

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

Website : kecss.org

e-mail : kecssglobal@yahoo.com

R K Koul

General Secretary

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

KECSS is not only an NGO but a movement to protect and promote rich Kashmiri Culture. It also recognizes those Kashmiris who excel in different walks of life. We have great stalwarts whose contribution to Kashmiri Society is immense. That is the reason, we attempted to organize a Kashmiri festival which will provide platform to all these people to interact and discuss issues of concern. With the active participation of Kashmiris from Kashmir and elsewhere in the country, the event "SHUHUL TAAPH" is known to every Kashmiri. This the fourth edition. I am sure that this will touch new heights of glory and prove a harbinger of hope for the new generation and a new dawn will break.

I wish the event a great success.

(R K Koul)



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

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

Website : kecss.org

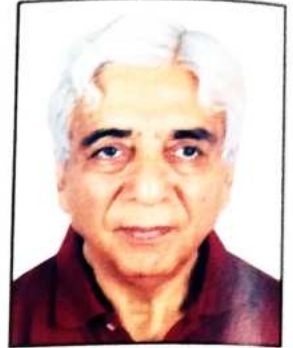
e-mail : kecssglobal@yahoo.com

Ph. 26418853

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

Member

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

It is extremely gratifying to note that the Kashmir Education, Culture and Science Society has started a number of cultural events spread evenly over the year. These events have a fitting finale in the "Shuhul Taaph" three-day cultural extravaganza which is held some time in February.

"Shuhul Taaph" is a Kashmiri phrase which describes the cool warmth of a typical winter's day in the Kashmir valley, when the sun has appeared in the sky after a long interval.

Culture is like that life-enhancing warmth which is so enthralling and enchanting. It is only such a live, vibrant phenomenon that can provide the body-heat which makes the atmosphere so pleasant and enjoyable.

I wish the organizers all success in their endeavours.

(M. K. Kaw)

20th January, 2013

Kashmiri Co-operative House Building Society

B-36, Pamposh Enclave, New Delhi

S K KAUL

President

Kashmiri Co-operative House Building Society.



MESSAGE

I am really happy that we are now going to be part of SHUHUL TAAPH-IV, celebrations.

I, on behalf of Kashmiri Co-operative House Building Society (KCHBS), and on my own behalf, wish the event a grand success.

The origin of this Spring Festival is variedly traced. What holds the field presently here is that Mughals realizing its extra ordinary potential to bring people together, nurtured it. This however does not explain why and how people of all religious faiths felt so inspired and encouraged to adopt and what is more, celebrate it as an important festival year after year.

This important event in the History of Kashmir, celebrated with joy and enthusiasm heralds the advent of Spring in Kashmir. If human beings could ever read meaning in the chirping of birds, multi coloured blossoms of flowers, gentle breeze, their hearts would sing in ecstasy and say in unison that Spring is here.

Social reformers, analysts and intellectuals over a period of time have broadly explained why this festival remained etched in Kashmir's history. First, because, it was founded on this common culture that prevailed in Kashmir. By now it is referred to simply as KASHMIRYAT. This seems to be the present belief as even now this event continues to be celebrated within and outside the state with same fervor after the turmoil of eighties of the last century which forced thousands to abandon families, their hearths and homes in search of security for themselves and their kith and kin, in other parts of the country. Simply put, the cultural divide so painstakingly engineered by some elements, inimical to our interests, did not materialize. The Kashmiris wherever they may be, are now working more zealously than ever before in strengthening the bonds that unites the Kashmiris. I am one of those who believes honestly and strongly, along with thousands of others, may they be Hindus, Muslims, Sikhs, Christians, etc. etc., we will over a period of time build an edifice which will epitomize the unity and fraternity of all Kashmiris.

Before I close, I would like to congratulate the KECSS Executive Committee led by Prof. B B Dhar, who have well established the Kashmir Cultural extravaganza - "SHUHUL TAAPH" which is now an annual feature.

sd/-

(S. K. Kaul)

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 delighted to receive your invitation to attend SHUHUL TAAPH-IV, being held from 15th to 17th February, 2013.

It is heartening to note that KECSS is emerging as one of the prime destinations for preserving of Kashmiri Culture, Language and Heritage. While many of our organisations including AIKS, are playing an active role in promoting and preserving our distinct culture, the manner in which KECSS has been exclusively focussing on our Heritage and Culture, is commendable.

My best wishes to Prof. B. B. Dhar and his team for the success of this prestigious event.

sd/-
(Moti Kaul)

Dr. Rajinder Tikoo
Hony. Chief Editor / Co convenor
The Kashmir Education, Culture and Science Society (Regd.)
B-36, Pamposh Enclave, New Delhi - 110048

ALL INDIA KASHMIRI SAMAJ (Regd.)

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A N Kaul Sahib

Editor-in-Chief

Printer & Publisher

AIKS, Naad



MESSAGE

I am delighted to know that Kashmir Education, Culture and Science Society (Regd) is organizing the 2013 edition of its flagship programme Shuhul Taaph-IV from February 15 to 17, 2013 at Lal Ded Centre. I take this opportunity to offer my heartiest congratulations to President Prof. B.B. Dhar and his dedicated team for their sincere efforts in making Shuhul Taaph an integral part of their multifarious activities' calendar and thereby enlivening the socio-cultural mosaic of the Kashmiri Community living in exile.

Showcasing of our rich cultural heritage, history, art, literature, customs and traditions, artefacts, music, dance, folklore and Kashmiri cuisine, gives Shuhul Taaph a festive character. With more and more young men, women and children of our community getting closely involved in the celebration of this mega event over the years, makes it truly meaningful. Using this occasion also to recognize the significant achievements of the icons of our community in their respective fields by conferring on them awards and honours is a great step forward by KECSS, and is looked forward to with great speculation and eagerness by one and all.

I wish the Shuhul Taaph-IV a very great success.

sd/-

(A. N. Kaul Sahib)

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

Dr. S. N. Kaul

Former Vice President

Kashmir Education, Culture and Science Society (Regd.)




MESSAGE

MAN DOES NOT LIVE BY BREAD ALONE

Human body needs food calories to keep it alive while human soul or intellect demands something more subtle to keep it going. Pursuit of knowledge, creative art, entertainment and achievement are some of the ingredients of this demand. KECSS has been doing admirable work towards fulfilling these demands of the Kashmiri soul by periodically presenting cultural seminars, research work and pure entertainment.

Culture by its nature, cannot be static. It has to change with changing times and circumstances. Kashmiri culture has strong roots and delivering into one's cultural roots is an exhilarating experience. But, at the same time we must welcome modern trends in art and culture as adopted by our younger generations. Shuhul Taaph assemblages have emerged as successful show pieces of this collective effort. Shuhul Taaph-IV this year will be another such extravaganza which participants and community members will enjoy and remember for all the times to come.

I wish Prof. B. B. Dhar and his dedicated team all success which they richly deserve.


(Dr. S. N. Kaul)

With best compliments from

KECSS Office Bearers



Prof. B. B. Dhar
(President)



Arun Shalia
(Vice President)



B. L. Pandita
(Vice President)

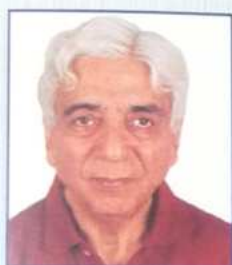


Ramesh Kumar Kaul
(General Secretary)



Dr. P. L. Nehru
(Treasurer)

KECSS Executive Members



M. K. Kaw



Dr. Rajinder Tikoo



Rita Raina



Surender Kher



Vijay Aima



Dr. Sunil Kaul



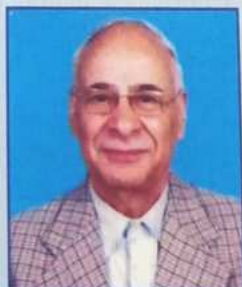
Ranjan Kalla



Moti Lal Pandit



Bhushan Lal Bazaz



M. K. Raina
(Co-opted)



S. N. Raina
(Co-opted)



Jai Kishori Pandit
(Co-opted)



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

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

KECSS Award - 2012

On

Prof. Predhiman Krishan Kaw



for his outstanding contributions in the field of Science and Technology

Prof. Predhiman Krishan Kaw, born in Srinagar on 15th January 1948 did his B.Sc. and M.Sc. from Agra University and Ph.D. from Indian Institute of Technology, Delhi. After a brilliant academic career, in which he completed his Ph.D. in two years when he was 18 years old and was declared as the only Ph.D. from IIT Delhi in 1966, he went to Princeton University Plasma Physics Laboratory in 1967. He returned to India in 1971 to join the Physical Research Laboratory, Ahmedabad.

Prof. Kaw went back to Princeton University in 1975 as a staff member with the rank of full Professor.

Prof. Kaw is an internationally acclaimed plasma physicist who has made several outstanding contributions to the theory of nonlinear collective phenomena in plasmas, with special emphasis on application to inertially confined and magnetic fusion as well as to laboratory, space and astrophysical plasmas. He has also championed the cause of fusion research in India and is the founder Director of the Institute for Plasma Research, Gandhinagar.

Prof. Kaw's contributions have been widely recognized nationally and internationally. Apart from being a Fellow of all three Academies in India, he is a Fellow of American Physical Society. He is a recipient of the Padma Sri (1985), Bhatnagar Award (1986), IIT Distinguished Alumni Award (1992), INSA Albert Einstein Centenary Research Professorship (2007-12), The World Academy Physics Prize (2008) etc.

He Chaired the International Fusion Research Council of IAEA from 2000 to 2007 and as also Chair of the prestigious Science and Technology Advisory Committee (STAC) of ITER Council from 2007-09.

Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2012 to Prof. Predhiman K. Kaw for his outstanding contributions in the field of Science and Technology.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





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

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

KECSS Award - 2012

On

Prof. (Dr.) Shakti Bhan Khanna

for her outstanding contributions in the field of Medical Sciences



Prof. (Dr.) Shakti Bhan Khanna, born on September 17, 1943, did her MBBS (1959-1964) from Government Medical College, J.L.K. University, Srinagar, Kashmir and M.D. Obstetrics & Gynecology (1967-69) from Maulana Azad Medical College, Delhi University, New Delhi.

Prof. Khanna presently is Senior Consultant Obstetrician, Gynecologist and Gynae Oncosurgeon, Department of Obstetrics & Gynaecology, Indrapastha Apollo Hospitals, New Delhi. Prior to that she held various positions like Registrar, SMHS Hospital, Srinagar, Kashmir, Registrar (Obst & Gynae), Government Medical College, Kashmir, Assistant Professor, Government Medical College, Srinagar and Professor, Government Medical College, Srinagar.

Prof. Khanna is a life member of more than 10 Associations such as Association of Obstetricians & Gynaecologists of Srinagar, Kashmir, Association of Gynaecologists and Obstetrician of Delhi, Association of Diabetologists of India etc. Besides she is Member of Executive Committee of various associations. To name a few, Secretary for 10 years for Association of Obstetricians and Gynaecologists of Srinagar, Member Geriatric Gynecology Committee of Federation of Obstetricians and Gynecologists Society of India for the year 1999 etc.

She has to her credit several awards by National Societies such as WHO intra country fellowship (1982), Elected as Fellow of International Academy of Medical Sciences in the year 2008, Fellowship by Indian College of Maternity and Child health (2002) etc.

Prof. Khanna has rich teaching and research experience and guided more than twenty projects and several presentations in national and international conferences.

Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2012 to Prof. (Dr.) Shakti Bhan Khanna for her outstanding contributions in the field of Medical Sciences.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

KECSS Award - 2012

On

Dr. Shashi Shekhar Toshkhani

for his outstanding contributions in the field of Literature



Dr. Shashi Shekhar Toshkhani is a Freelance writer, researcher, poet and translator. He writes in both Hindi and English. His Doctoral thesis on linguistic and poetic peculiarities of the 15th century Kashmiri work *Banasurkatha* has an exclusive chapter on roots, evolution and affinities of Kashmiri language.

His present field of research and study includes Historical development and structural matrix of Kashmiri language, Intellectual and cultural traditions of Kashmir, Kashmir's links of Himalayan culture, Kashmiri art, philosophic thought and theology, political and cultural history of early and medieval Kashmir and Social structure and cultural identity of Kashmiri Pandits.

He has published a dozen books in both Hindi and English including the widely acclaimed *Kashmiri Sahitya ka Itihas* (History of Kashmiri Literature in Hindi) which won the MHRD Award, *Lal Ded: The Great Kashmiri Saint Poetess* (Ed. For KECSS), *Cultural Heritage of Kashmiri Pandits* (Co-edited with Prof. K. Warikoo), *Rites and Rituals of Kashmiri Brahmins* etc.

Dr. Toshkhani translated a number of literary works from Kashmiri into Hindi and English for the Sahitya Akademi, Bhartiya Jnan Pith, Jammu and Kashmir Cultural Academy, National Book Trust and Mahatma Gandhi International Hindi University among others. Also translated more than half a dozen books and a large number of papers, articles and tracts from English into Hindi and Hindi into English for leading publishing institutions.

He is the Editor of Kashmiri Section: *Masterpieces of Indian Literature* published by the National Book Trust. Dr. Toshkhani presently is the Editor of *Praznath*, a journal devoted to Kashmiri culture, arts and thought and Editor-in-Chief, *Malini*, a quarterly journal devoted to Kashmiri Shaivism, published by Ishwar Ashram Trust, Delhi.

He has to his credit more than 150 research papers on a wide range of topics related to language, literature, linguistic, culture, art, aesthetics, philosophy, religion, history, sociology etc. of Kashmir at national and international seminars.

He has produced two short films and one serial for Doordarshan, scripted more than two dozen TV serials, documentaries and video films on Kashmiri culture, art, history and literature telecast by Doordarshan and other channels, besides participating in a number of panel discussions on Kashmir. He has acted as expert on Kashmir for several television programs including the film 'Kashmir: the Land of Eternal Joy'. He has to his credit many dance dramas and plays and many Fellowships and Awards.

Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2012 to Dr. Shashi Shekhar Toshkhani for his outstanding contributions in the field of Literature.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





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
2012

On

Smt. Kishori Kaul



for her outstanding contributions in the field of Arts and Painting

The name Kishori Kaul is closely associated with the history of modern art in Kashmir, with its initiation, development and most characteristic achievements. Born in Srinagar in 1939, she has always acknowledged that the source of her work lies in the actual and metaphorical worlds of her childhood in the Valley.

Inspired by the story of her great grandfather, Shri Narayan Maratghar, who executed his own self-portrait while gazing into a mirror, the seeds of determination to become an artist herself were sown in her mind. She began more formal training under the tutelage of the eminent artist S.N. Bhat, who became her first guru. She did her Bachelor of Fine Arts degree from M.S. University, Baroda and Master of Fine Arts degree from Baroda University.

The earliest images of Smt. Kaul are related to the river Jhelum, or Vyeth (Vitasta) as we call it in Kashmir. As she continued her explorations, she began to realize that, in fact, Nature reveals itself through color, and therefore, colour the medium of painting par excellence is given the task of constructing the forms and generating light. Her inspiration for the use of color again sprung from memories of Kashmir.

Smt. Kishori Kaul has conducted several Solo Exhibitions and Group Exhibitions in different parts of India and abroad, like, Calcutta, Bombay, Delhi, London, Belgrade, Japan, Germany etc.

She has to her credit several awards including National Award by Lalit Kala Akademi, New Delhi, Sahitya Kala Parishad Award, New Delhi, Gujarat State Art Exhibition, Surat and many more.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2012 to Smt. Kishori Kaul for her outstanding contributions in the field of Arts and Painting.

R.K. Kaul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





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
2012**

On

Shri P.N. Kachru

for his outstanding contributions in the field of Arts and Painting

Shri P.N. Kachru, born in Srinagar, Kashmir, is a very senior artists and cultural activist from Kashmir. He completed his graduation and art diploma in 1944 and studies English Literature for two years at the Punjab University. Over the years, he has founded many societies related to art and culture in addition to writing on art, culture and environment, and reading papers at various conferences.

The veteran artist recently held his first solo exhibition after 1988, the year circumstances forced his exit from the home state to come and settle in the capital, at the India International Centre. Gentle and sensitive of disposition, Kachru's works reflect his own temperament.

Shri Kachru is Founder Member of various associations like the National Cultural Front, Progressive Artists Association, The National Cultural Congress, J&K State Cultural Congress etc.

Shri Kachru has several awards to his credit including the Best Painting Award of the year 1959 by Hyderabad Art Society, "The Veteran Artists" award 1988 by AIFACS, New Delhi etc.

Never having courted linearity in style or content, the artist conforms to his heterogeneity even this time.

Shri Kachru has several writings and articles such as "Stein's search for Codex Archetypus, Dal Lake – the dying heritage, Lal Ded and Kashmiri Chroniclers, Kashmir's Contribution of Pahari Art Movement etc.

Kachru's paintings gently twinkle on the art scenario like night-lights through the fog, visible only to sensitive and the discerning, a tender touch, as reclusive as their very nucleus, cradled within the vast Himalayas.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2012 to Shri P.N. Kachru for his outstanding contributions in the field of Arts and Painting.

*R.K. Koul
General Secretary*

*Prof. B.B. Dhar
President*

New Delhi, February 15, 2013





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
2012**

On

Prof. Omkar N. Koul

for his outstanding contributions in the field of Linguistics



Prof. Omkar N Koul was born in 1941 at village Bugam, district Kulgam, Kashmir. After obtaining his school education, he got his higher education at the University of Jammu & Kashmir, Srinagar, KM Institute of Hindi Studies and Linguistics, Agra University and at the University of Illinois, Urbana-Champaign, USA. His educational qualifications include MS in Literature, M.A. in Linguistics, and Ph.D.

Prof Koul has held various positions in Government of India. He was Director (1999-2000), Professor-cum-Deputy Director (1994-1999) of the Central Institute of Indian Languages, Mysore; Professor and Head of Faculty of Languages, LBS National Academy of Administration Mussoorie and many more.

His areas of interest include Linguistics, Language Education, Communication and Comparative Literature. He is a member of various Learned Societies and Boards. He was President of Linguistic Society of India (1997-1999). He has authored and edited more than 50 books and 150 papers, published in India and abroad. His publications include Indo-Aryan Linguistics (2011), Modern Hindi Grammar (2008), Kashmiri Newspaper Reader (2006), An Intensive Course in Kashmiri (1985) etc.

He has visited a large number of countries including USA, Canada, UK, France, Belgium, Russia, Australia etc. for participation in International Conferences and for delivering lectures.

He has served as consultant to the UNESCO in the areas of Language Policy of African countries and Endangered Languages. He is editor of South Asian Language Review and Vaakhi (a literary quarterly journal of Kashmiri published by the AIKS).

He has obtained various awards and fellowships which include Best Book awards on his two books written in Hindi by Government of India in 1975 and 2003; Fellowship by Government of Australia to study Administration of In-service Teacher Education in Australia, International Award for research publications by International Society for Art and Culture etc.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2012 to Prof. Omkar N. Koul for his outstanding contributions in the field of Linguistics.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





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
2012



On

Shri T.N. Dhar 'Kundan'

for his outstanding contributions in the field of Literature

Shri T.N. Dhar 'Kundan' is a poet and writer who writes under the pen name 'Kundan'. He is Honours graduate in Sanskrit and Hindi from Kashmir and ICWA from London.

He has worked in All India Radio, Indian Audit Department, Sanskrit University and Veda Vidya Pratishthan. He has so far published three books in Hindi, One in Kashmiri and more than a dozen in English on a variety of subjects, like Kashmir, Education, Philosophy, Spirituality and Sages of Kashmir.

He has authored the biography of Bhagavaan Gopinath ji and edited a book, under the caption 'Gospel of Bhagvaan ji'. His articles have appeared in various journals and he has participated in different seminars from time to time.

His poems have been included in the anthologies of The Sahitya Academy and the Academy of Art, Culture and Languages. He has represented Kashmiri language at the National hook up of the All India Radio. He has taken part in a number of Mushairas in different parts of the country.

He edited two prestigious Magazines published from Delhi and Bangalore from time to time and is currently the Consulting Editor of two journals published from Bangalore and Mumbai.

He is the recipient of three prestigious awards, Pt. Premnath Butt Memorial award for Amateur Journalism, Pt. Krishna Joo Razdan Memorial award for poetry and Sahitya Sadhak Manch award for his services to literature in Hindi and Urdu.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2012 to Shri T.N. Dhar 'Kundan' for his outstanding contributions in the field of Literature in general and preserving Kashmiri Language and Literature in particular.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





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
2012**

On

Sqn. Ldr. B.L. Sadhu (Retd.)



for his outstanding contributions for preserving Kashmiriat in India

Shri B.L. Sadhu retired as Squadron Leader from the Indian Air Force in 1985 and immediately thereafter took up a challenging job in the Price Sector with Hero Group of Industries and finally retired as General Manager, Ludhiana Chapter of Mumbai based Metro Exporters in the year 1999.

Right from his younger days, Shri Sadhu had an inherent instinct of serving the Community even when he was in the Forces, so much so that he was one of the pioneers of Kashmiri Sabha, Bangalore which was formed in 1960.

Shri Sadhu revived the Kashmiri Sabha, Chandigarh in 1974 – while becoming the General Secretary, a post he held successively for about 10 years. In the following year 1975 he gave a clarion call for construction of Kashmir Bhawan, made frantic efforts in raising funds in association with other zealous members of the Biradari and the dream of having a meeting place came true when the ground floor of the Bhawan was completed 10 years later in 1985. Today KSS Chandigarh is having a full fledged 3 storeyed building 'Kashmir Bhawan' where all social and cultural activities of the Biradari are held. Sundervani, the mouthpiece of Chandigarh Biradari is another project which Shri Sadhu brought to life twice. He remained a Trustee & Chairman of KSS Charitable Trust, Chandigarh for 6 years.

In 1985, he was also instrumental in reviving Kashmiri Sabha Ludhiana and remained its President for 4 years. Shri B.L. Sadhu is associated with All India Kashmiri Samaj for the last 25 years and held the post of Vice-President (Northern Range) in AIKS for 6 years.

Shri Sadhu has taken upon himself to help the poor and needy brethren of KP Community with a strong conviction that no underprivileged member of the community should die for want of funds in the event of Medical Emergency. To achieve this aim, a group of zealous members from the community formed Kashmiri Medical Emergency & Charitable Trust and elected Shri Sadhu as its Chairman.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2012 to Shri B.L. Sadhu for his outstanding contributions in preserving Kashmiriat in India.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013





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

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

**KECSS
Achievers Award-2012**

On

Shri Bharat Bhushan Pandit

for his outstanding achievement in the field of
Resource Management and Administration



Shri B. B. Pandit, an IAS Officer of 1977 Batch, is working as Deputy Comptroller and Auditor General in the Office of the Comptroller and Auditor General of India, New Delhi since 1st March 2012.

He studies Bio-sciences in Sri Pratap College, Srinagar and Business Administration in the University of Jammu. He is a graduate of Defence Services Staff College, Wellington. Awarded a Master degree by the University of Madras on Defence Science.

The current charge of Mr. Pandit is planning and supervision of audit and finalizing audit products of three Ministries (Railways, Defence, Communication and Information Technology); and Public Sector Undertakings and Autonomous Bodies under these Ministries. Over a career span of 35 years in and outside Indian Audit and Accounts Department (IAAD), Mr. Pandit has handled various aspects of public sector governance such as government accounting, budgeting, financial management, cash management including investment of funds and assessment of expenditure proposals, human resource management including capacity building and audit.

Shri Pandit held important and key positions within and outside IAAD which include Additional Deputy CAG Report States, Director General-Audit Methodology & Practices, Director General of Audit Defence Services, Financial Advisor, NDMC etc. He led very first audit team of UN Board of Auditors to audit and certify a US\$ 2.3 billion account of UN's Iraq Oil for Food Programme.

During his services as Director (Estimates Committee) of Parliament and Financial Advisor, NDMC has closely observed governance at the apex and cutting edge level and directly engaged with citizens, citizens groups, other interest groups, NGOs and gained balance perspective of their relevance and information needs.

Shri Pandit has undertaking short consultancy projects for ADB and the World Bank and has traveled widely in and outside the country.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Achievers Award-2012 to Shri Bharat Bhushan Pandit for his outstanding contributions in the field of Resource Management and Administration.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 15, 2013



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

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

**KECSS
Achievers Award-2012**

On

Shri Bharat Wakhlu



for his outstanding achievement in the field of Management and Leadership

Shri Bharat Wakhlu is the Resident Director for the Tata Group. He served as the President of Tata Incorporated, New York, managing the Group's presence in America, before his current assignment. Mr. Wakhlu's work within many of the Tata Group's diverse companies, spans over twenty-eight years.

He has considerable experience in the areas of Manufacturing, Total Quality, Supply Chain Management, Performance Improvement, Leadership Development, Ethics and Governance, Stakeholder and Community Relations, as well as Information Technology and E-commerce.

Shri Wakhlu has been active in emphasizing the role of Corporate organizations in working towards Sustainable Business, Poverty Alleviation, and Human Rights. He is a Member of the Tata Group's Steering Committees for Innovation and for sustainability, and as the General Secretary of the Foundation for Restoration of National Values. More recently, Shri Wakhlu served as the Chairman of the team, put together by the Government of India, to draft the National Voluntary Guidelines for the Social, Environmental and Economic Responsibilities of Business.

Shri Bharat Wakhlu had his education in India, France and US. He is the author of a best-selling book "Total Quality – Excellence through Organization-wide Transformation". He is the Editor (jointly with Dr. E. Sreedharan of Delhi Metro) of another best selling book "Restoring Values – Keys to Integrity, Ethical Behaviour and Good Governance" brought out by SAGE Publications. His first novel, Close Call in Kashmir was released by Penguin India, in December 2010.

A regular writer and speaker, he has addressed leaders at U.N., ICARE (Chile), the Woodrow Wilson Centre (USA), Asia Society and many more.

Mr. Wakhlu is a Member on the Boards of the Indian Institute of Corporate Affairs (India), the American Society for Quality Global (ASQ-USA), Fordham University, USA etc. He has contributed to the U.N. Global Compact's Committee for the 10th Principle (Anti-corruption and Bribery), and is fluent in six languages.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Achievers Award-2012 to Shri Bharat Wakhlu for his outstanding contributions in the field of Management and Leadership.

R.K. Koul

General Secretary

Prof. B.B. Dhar

President

New Delhi, February 15, 2013





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

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

**KECSS
Felicitation Award-2012**

On

Shri L. C. Kaul

*for his outstanding contributions in the field of
Education and Literature*



Pt. L.C. Kaul born in 1928 at Shalla Kadal, Srinagar, is a writer and social activist. After graduation from Punjab University, he joined Directorate of Education, Delhi in 1951. He did his B.Ed. and M.Ed. from University of Delhi.

During his 35 years of career, he served as Special Officer for Compulsory Education and as Education Officer in Municipal Corporation of Delhi.

He was closely associated with Bharat Scouts and Guides Association.

As a writer he has a unique distinction of having written more than 500 letters to the Editors of national dailies, on issues of national importance.

He has been in the service of community for few decades and in recognition of his services, he has been honoured with Yashaskar Samman (2006) by J K Vicharmach. Currently he is the Secretary of AIKS Trust.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri L. C. Kaul for his outstanding contributions in the field of Education and Literature.

*R.K. Kaul
General Secretary*

*Prof. B.B. Dhar
President*

New Delhi, February 15, 2013





Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS
Felicitation Award-2012**

On

Shri Maharaj Krishen Raina

*for his outstanding contributions in the field of
Kashmiri Language and Literature*



Born on 10th February, 1948 at Chhattabal, Srinagar, Kashmir, Maharaj Krishen Raina is a civil engineer by profession. Having worked in his professional capacity at Baramulla in J&K Flood Control Department, at Uri in Uri Hydel Project, at Kangan in Civil Investigation wing of Power Development Department, and finally on Upper Sindh Hydel Project – Phase-II at Kangan and Sumbhal, Shri Raina migrated to Jammu in February 1990 at the height of militancy in the valley. In 1995, he shifted along with his family to Mumbai for a peaceful living and for providing better education to his children. He is now settled in Vasai, a northern suburb of Mumbai.

Shri Raina had a natural tendency to write poetry from his childhood. He started writing on a regular basis only after his exodus from the valley in 1990. Koshur Samachar of New Delhi and Milchar of Mumbai provided him a platform to make his writings public. His write-ups are a regular feature of some KP journals like Koshur Samachar, Milchar, Aalav etc.

His first collection of short stories in Kashmiri 'tsok modur' containing 6 short stories was published in January 2004. 'Pentachord', comprising his 5 short stories in English was published in April 2005

Shri M K Raina is the Convenor of Project Zaan, a joint project of Kashmiri Pandits' Association and Lalla Ded Educational and Welfare Trust, Mumbai. His contribution to the cause of Kashmiri Literature and Kashmiri language is well known. He is the co-author of 'Basic Reader for Kashmiri Language' and the 'Information Digest' series published under the Project Zaan. He has been instrumental in development of software for Kashmiri language in Devanagari-Kashmiri and the Indo-Roman Scripts. He has already transformed the Bhajans and Leelas of Swami Krishen Joo Razdan and the 'Man Pamposh' of Bhawani Bhagyavaan Pandit into Standardised Devanagari-Kashmiri. Shri Raina has done a lot of work on transliteration of some invaluable Kashmiri literature including Gulrez and Gule-Bakavali into Devanagari-Kashmiri for benefit of the general KP masses.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri Maharaj Krishen Raina for his outstanding contributions in the field of Kashmiri Language and Literature.

R.K. Koul

General Secretary

Prof. B.B. Dhar

President

New Delhi, February 15, 2013





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

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

KECSS Award of Honour

On

Dr. S. N. Kaul

(Medical consultant of repute & Former Professor of Medicine, Kashmir)

for healthcare & well-being of the community



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

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

KECSS Award of Honour

On

Sh. R. K. Matoo

(Editor - Spade-a-Spade & Former Editor, Indian Express)

for promotion & preservation of Kashmiriat in South India



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

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

KECSS Award of Honour

On

Dr. S. N. Ganju

(Kashmir Bhawan, Luton, UK)

for preservation of true Kashmiriat in UK





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

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

KECSS Award of Honour

On

Sh. Chaman Lal Gadoo

(Freelance Writer, New Delhi)

for preservation of Kashmiri Heritage



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

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

KECSS Contemporary Artists Award

On

Sh. Shabir Hussain Santosh

for contributions in Visual Arts



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

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

KECSS Contemporary Artists Award

On

Sh. Neeraj Bakshi

for contributions in Visual Arts



Activity Report of "SHUHUL TAAPH"-III



Delhiites literally tasted Kashmir at Shuhul Taaph, a three day Kashmiri festival which was recently organized on February, 24-26, 2012, by the Kashmir Education, Culture and Science Society, KECSS, in New Delhi.

KECSS has been hosting this festival at its Lala Ded Centre, in Pamposh Enclave, New Delhi, for the last three years now. The President of KECSS, Professor B B Dhar, says "Away from the home we see our children losing touch with their native culture. They are forgetting their mother tongue and that is why we decided to hold this festival, so that our new generation gets a first hand experience of the richness of our traditions".

A number of beautiful cultural programs marked the three day celebrations. The first day was declared open by a senior official from the Ministry of Culture Government of

India, Ms. Arvind Manjit Singh, Joint Secretary, in the absence of - Kumari Selja Minister of Culture, Government of India who could not come because of some last minute urgency at home. The programme commenced with a full Rabab recital by musician Hameed Ustad. This was followed by solo singing sessions by vocalist Sushma Kalia and Lovely Raina. Dancer Swati Wangnoo, presented an excellent Kathak recital and the day closed with a special folk performance by artist Rashid Barki and troop from Jammu and Kashmir Academy of Art, Culture and Languages, who had come specially from Srinagar.

Earlier President Professor B B Dhar, welcomed the guests and gave a brief background of KECSS and its prime objectives. The organization, he explained, is a non political global body catering to the growing needs of Cultural and traditional shortcomings of our culture. "SHUHUL

APH -III", the third in the series, the event was well received in NCR, India and abroad. The event had participants from UK, USA, Mumbai, Baroda, Jammu and Kashmir, Varanasi and other parts of India.

The highlight of the first day was the KECSS Awards function and following were honoured with coveted KECSS Awards for the year 2011, for their achievements in various walks of life. To name a few, we had Dr. M K Bhan (Science and Technology), Dr. Sameer Kaul (Medical Sciences), Dr. Rattan Lal Shant (Literature), Pandit Bhajan Lal (Classical Music), Pt. Shamboo Nath Sopori (Music Arts), Prof. Susheela Bhan (Education and Social Sciences), Dr. G N Qazi (Education and Research), Dr. Vimal Wakhlu (Telecommunication & IT), Shri M K Kaul (Indian Theater), Dr. Raj Kaul Mehra (Brain Research), Shri Ashutosh Saproo (Media and Communication), Shri. Moti Lal Kaul "Naaz" (Literature), Dr. Rajinder Tikku, (Art & Sculpture), Dr. Pankaj Bhan (Literature) and a special award for Shri Janki Nath Bhan.

The second day of the festival was inaugurated by the Hon'ble Governor H.E. Shri. N N Vohra, who also opened the Art Gallery featuring Kashmiri Artists and the Heritage Houses of Kashmir by Veer Munshi at the same venue. The Guest of Honour was Sh. Vimal Wakhlu, CMD, TCIL. The Hon'ble Governor thanked KECSS for inviting him on this occasion and appreciated the efforts made by the artists to exhibit their works which he very keenly took pains to see. The whole Governor assured that he will try to help the KECSS to grow in all dimensions.

This was followed by a poetic symposium which had the participation of Kashmiri poets like Vijay Saqi, Bashir Zargar, and other well known names. Next was a short Kashmiri story session which was led by the linguists Dr. R K Bhatt and Mohinuddin Rishi. In the morning session, there was also a group discussion on "Tagore in Kashmir" which explored the poet's writings on Kashmir. Professor Anand Kaul, from BHU and Mr. Ravinder Ravi were the key speakers who gave excellent presentations followed by lively participation from the audience.

On the third and last day, we had the President, Indian Council for Cultural relations (ICCR), Dr. Karan Singh, as the chief guest. He initiated the discussion on "Swami Vivekananda and Kashmir", which was very competently taken forth by Professor C L Sapru, an authority on the subject. He gave a vivid insight of Swami Vivekananda's visits to Kashmir in 1897 and 1898. Dr. Karan Singh in his presidential address explained the stay of Swami Vivekananda and his deep interest in Kashmir supported by examples. Earlier Dr. Singh was welcomed by Professor B B Kaul, Dr. S N Kaul, Mr. Arun Shalia and others.

The guest of Honour for this session was Mr. Bharat

Wakhloo, Resident Director TATA Services Limited, on whose book, "Close Call on Kashmir" there was an interactive discussion between Mr. M. K. Kaul, former Secretary, MHRD, with the author Mr. Wakhloo. Such an event was the first of its kind in any "Shuhul TAAPH" festival and was a grand success, thus encouraging the organizers to have similar discussion sessions in the future as well.

Late in the afternoon, there was another group discussion on " Bhakti Literature", specially designed to highlight the community stalwarts who have significantly contributed to the development of Culture, Literature, Art and Craft in earlier years. This session had a couple of good papers by Dr. Romesh Raina, Dr. M K Pandit, and quite a few other experts. The group discussion was co-ordinated by Shri B N Betab, who himself enjoys a prominent place in the present day culture and literary firmament.

The evening was rich in contents and quality of Kashmiri Culture, Art and Exhibition. The participants came from all over NCR and several other parts of the country like UK and USA. To name a few, we had with us Shri Moti Kaul, President All India Kashmiri Samaj, Mr. A N Kaul Sahib, Editor-in-Chief NAAD, Mr. Rakesh Kaul, KSD, President, Mr. R K Bhan, President KSS Faridabad, Dr. Vijay Dhar, from UK, Mrs. Ranjana Rangroo, from USA and Mr Sadhu from Jammu. And a score of artists from J&K and NCR were prominent by their presentation of their Art. One Anjali Kaul, put up a typical Kashmiri but showing a traditional old house with all the accompanying opportunities for viewers.

Several well wishers of KECSS, were also felicitated by the organization which included artistes, musicians and above all the community members, to name a few, Mr. Rakesh Kaul, Dr. L N Dhar, Mr. Puran Patwari, Secretary AIKS, Dr. Romesh Raina, General Secretary AIKS, Mr. Vijay Saqi, Mr. B N Betab, Mr. Sunil Shakhdar, Mr. S N Raina, Mr. Surinder Kher, Mr. Hira Lal Wangnoo, Mrs. Rita Kaul, Mrs. Rattan Kaul and Mr. J K Mirza.

Dr. Gulabani, Director, of Pamposh Public School, and the Administrator Ms. Elizebeth Thomas were also felicitated on the occasion for their support and co-operation.

The festival also featured a few shops displaying the arts and crafts of Kashmir and Kashmiri Foods.

Says the Convener of "SHUHUL TAAPH", Mr. Vijay Saqi, "Culture is a strong binder of hearts. Through such festivals we hope to keep Kashmir alive in our community, in Delhi".

One of the major attractions at the festival was the Kashmiri cuisine that was enjoyed by visiting Kashmiris as well as non Kashmiris on all the three days.

SHUHUL TAAPH - III (Day I Highlights)



SHUHUL TAAPH - III (Day II Highlights)



SHUHUL TAAPH - III (Day III Highlights)





SEMINAR

on the Contribution of Prof. JAYA LAL KAUL and his work for the progress of Multi Cultural Heritage

A seminar on "The Contribution of Prof. JAYA LAL KAUL and his work for the progress of Multi Cultural Heritage" was organized by Kashmir Education, Culture and Science Society (KECSS), on Sunday, 11th November, 2012, at LAL DED Centre, B-36, Pamposh Enclave, New Delhi -110 048.

The Chief Guest of the seminar was Shri B B Pandit, Deputy Comptroller and Auditor General of India. Shri Bharat Wakhlu, Resident Director, TATA Services, New Delhi, eminent Corporate honcho, was the Guest of Honour.

The function started with the presentation of bouquets to the Chief Guest, Guest of Honour and Chairpersons of the Technical Sessions, Dr. Susheela Bhan and Prof. Chaman Lal Sapru. This was followed by the lighting of lamp.

Prof. B B Dhar, President of Kashmir Education, Culture and Science Society (KECSS) while welcoming the audience said that this is an intellectual gathering. Although, Prof. Kaul had an English background, it was his burning passion to promote Kashmiri Culture to the non speaking Kashmiris. His work on saint poetess LAL DED is considered a remarkable contribution even today. His book "KASHMIRI LYRICS" was the first attempt to introduce Kashmiri poetry to the non Kashmiri readers. He created the awareness about Kashmiri ethos and Kashmiri literary traditions in and outside the state.

Prof. Dhar, introduced, the Chief guest, the Guest of Honour and the speakers of the Seminar to the audience.

Shri B B Pandit, in his address praised the KECSS for holding such Seminars for recalling the wonderful work that have been conducted by eminent people. In fact he told the audience that he got introduced to Kashmiri by the translation of LAL VAKHS by Prof. Kaul, published by the Sahitya Academy. Prof. Kaul, was a bridge between English and Kashmiri.

Prof. Chaman Lal Sapru, an eminent author congratulated the KECSS for holding such Seminars. He

suggested to the KECSS that such Seminars should be held for other eminent authors and intellectuals of yesteryears. He spoke of his closeness to Prof. Kaul and conveyed to the audience, very few people know that Prof. Kaul was one of the architects who wrote the manifesto of "NAYA KASHMIR".

Prof. Dr. Susheela Bhan, told the audience that there are few people who have left indelible mark on the History and Prof. Jaya Lal Kaul was one of them. Such eminent people should be our role models. A crusade has to be launched to revive our old heritage. She reminded the

audience that our ancestors were able to achieve because they believed in Excellence. Unfortunately we have now become mediocre. Citing an example from her personal experience she said that outsiders knew more about our Literature and heritage than we know. Prof. Kaul, she said was very much concerned that our young people should adjust themselves with the time. LAL DED, Prof. Bhan said, was a revolutionary who



revolted against her in-laws and Brahmanism and was one of the architects of Sufism.

Shri Bharat Wakhlu, as Guest of Honour, released the October 2012, issue of KECSS NEWS LETTER and congratulated the KECSS for honouring those people who have contributed substantially to the promotion of Kashmiri Art, Culture, Language and Heritage. He stressed for the need of excellence and this can be attained if we keep the levels high. We should strive hard to make the community more healthy by preserving our traditions.

The Chief Guest and the Guests of Honour, Prof. Dr. Susheela Bhan and Prof. Chaman Lal Sapru were presented mementos on behalf of the KECSS by Shri Arun Sharma, Vice President. Shri. R K Kaul, General Secretary of KECSS, presented Vote of thanks.

TECHNICAL SESSION

The Technical Session was chaired by Prof. Dr. Susheela Bhan. Dr. S S Toshkhani was the first speaker of



the session. Paying glowing tributes to the magnificent work done by Prof. Jaya Lal Kaul, he told the audience that he compiled the manuscripts of eminent poets. He gave the correct perspective of LAL DED in his book "LAL DED". It can very well be said that he was the first anthologist of Kashmiri poetry.

Shri. M K Tikoo, the eminent journalist, spoke about his "encounters" with the late literary giant. Prof. Kaul, brought the Modern trends in Kashmiri poetry. Prof. Kaul, he, recalled was a real human being.

Dr. Romesh Raina, General Secretary AIKS, conveyed to the audience that KECSS was the CULTURAL Face of Kashmir. Dr. Raina said that Prof. Kaul laid the Literary foundation in Kashmir. He prepared the anthology of Kashmiri poetry. His contribution to Kashmiri will be remembered for all times to come. He stressed that we should preserve the Social identity and give up negative approach to life.

Shri Vijay Saqi, eminent Kashmiri poet and broadcaster, lauded the work done by late Prof. Jaya Lal Kaul who was instrumental in introducing Kashmiri literature to the outside world. His translation and compilation of LAL DED VAKHS remains outstanding even though some people have a different view point.

Prof. Jai Kishori Pandit, recalled the different facets of Prof. Kaul's personality. His thought provoking lectures were a treat and he can really be called as the immortal teacher.

Shri. C L Kaul, author, in his thought provoking Paper highlighted the work done by Late Prof. Kaul, in introducing Kashmiri Lyrics to the non Kashmiri readers. His work on LAL DED and Ghalib speak volumes about his literary contribution.

Prof. Saligram Bhatt, Convener of the Seminar, dealt with the personal and intellectual aspects of Prof. Kaul. He conveyed to the audience that work done by Prof. Kaul, in promoting Kashmiri Culture and language to the non Kashmiris was commendable and will be remembered for a long time to come.

(Prof. Saligram Bhatt, Convener could not attend the seminar, because of indisposed health, his Paper was read to the audience)

Shri S N Pandita, author, commended the work done

and the contribution of Prof. Jaya Lal Kaul, in the promotion of Kashmiri lyrics to the outside world and his work on LAL DED. Shri Pandita dealt with other facets of Prof. Kaul's personality.

(Shri. S. N. Pandita could not attend the seminar due to indisposed health. His Paper was read to the audience).

OPEN SESSION

The post lunch session was open session in which members from the audience participated. The session was chaired by Prof. B B Dhar.

Shri Rajinder Premi, Social Activist, congratulated KECSS for conducting seminars pertaining to Kashmir and its culture and heritage. He lamented that we have strayed from the Kashmiri. Such forums should encourage the Mother tongue. He stressed on the need that we should strive for the Nagri Lipi, for writing Kashmiri.

Shri M K Machama, Social Activist, while congratulating KECSS for holding such seminars, suggested that such seminars should be held quite often. He said that the focus of these seminars should be on young generation, who are our future. Speaking in Kashmiri should be encouraged. Attention should also be given to start some other vital services on the lines of Medical Institutes.

Prof. B B Dhar, Chairperson of the session, intervened at this stage. He conveyed to the audience that there is dearth of workers. We at KECSS are open to good suggestions, but at the same time we suggest to the people to work on its implementation till the end. We at KECSS are prepared to give technical and secretarial support.

Shri Ramesh Manvati, political activist, congratulated the KECSS for holding such seminars. Revival of Kashmiri language should be our top priority and serious attention should be given to it.

Shri Sunil Shakhdar, former President, Kashmir Samiti, Delhi and a political activist, congratulated KECSS for organising such functions.

Others who spoke in the open session included Shri. Hira Lal Wangnoo, Social Activist, Dr. Sunil Kaul, Executive Member, KECSS, and Shri Pandita, a Supreme court lawyer.

The function was anchored by Shri Shiban Raina.





Vaakh, Vachun & Vanvun

MUSICAL EXTRAVAGANZA

A musical extravaganza - Vaakh, Vachun & Vanvun was organized by the youth wing of KECSS, on December 23rd, 2012, Sunday, at LAL DED Centre, B-36, Pamposh Enclave, New Delhi. The main purpose of the musical extravaganza was to provide a platform to the young budding artists in their pursuit to showcase their talent. The musical evening was attended by a large number of connoisseurs of music, especially the youngsters, from Delhi and NCR regions. The President of KECSS, Prof. B B Dhar, was the Chief Guest.

The musical evening started with the lighting of traditional lamp by Prof. B B Dhar, Dr. S N Kaul, Sh. M K Kaw, Sh. P K Raina and other Executive members of the KECSS accompanied by symphony played by budding artists. The mood of the evening was set by the recitation of LALL VAKHS and other numbers by the renowned artist Ms. Lovely Raina. Her lilting and melodious voice left the audience spell bound, who continued to ask for more. She was followed by another eminent artist Sh. Rohit Dass.

The next session of the programme witnessed the



performance of young budding artists. Kumari Parul (Vankoor) Raina, played solo guitar and Rock Band performance by Master Kaustubh Sapru and party was received by the audience with thunderous applause. This session of the programme was judged by eminent singer Sh. Dhananjya Kaul and eminent music director, Sh. Krishan Ji Langoo. Ms Parul was adjudged as the winner. In the last session Mrs. Swati Wangnoo, performed the Kathak Dance and Mithlesh Wanchoo played the violin. Both the performances were very well accepted by the audience.

Sh. Krishan Langoo, well known artist, complimented the KECSS for organizing such programmes. The budding

artists need exposure and the KECSS is providing the platform. He thanked Prof. B B Dhar and his team for encouraging the young artists.

Prof. B B Dhar, President KECSS, distributed the prizes. Speaking on the occasion, Prof. Dhar wished the young artists great success and assured them that KECSS will always provide them the desired platform. He urged them to work hard to achieve the best.

Dr. Sunil Kaul thanked the audience for attending the programme and encouraging the budding artists. The programme was conducted and co-ordinated by Ms. Rita Raina Sapru and Dr. Sunil Kaul.

The programme concluded with vote of thanks by Dr. Rajinder Tikoo, Executive Member, KECSS

KECSS Library

A Treasure

The Library started by KECSS in Pamposh Enclave is now named as Shri. Prem Nath Kaw Memorial Library. Situated in the LAL DED CENTRE, Pamposh Enclave the Library is intended to be a global repository of human values where the values are carried out transcending the barriers of belief, caste, and communities. It was so thoughtful of our elders who were wise and experienced to establish the Library in a small room adjacent to the school building. In its initial stage wise scholars of the community donated very valuable books from their own private libraries for the benefit of eager and interested scholars. Basically a library is an essential part of a modern society and it plays an important role in the community. It should be regarded as a social force which can greatly influence the society being served bringing social awareness and fostering creative leisure activities. It can also lead to formation of reading habits at an early age.

PNK Memorial Library serves the community and is open to public without any distinctions. It cannot be claimed that the Library is well equipped. Besides books on various subjects we have a well built section of fascinating books on Kashmir written by Indian and foreign authors including Kashmiri authors. These are written in English, Hindi, Urdu and Kashmiri. Mostly these books describe the political, cultural and literary aspects of Kashmir. Some of these books are out of print. It is strongly advocated by

scholars and wise people to build the library as a research oriented so that scholars interested in Kashmir History are benefitted in the real sense. I feel tempted to say that very recently a young student from Kolkatta came to the library and wanted some literature of the displacement of Kashmiri Pandits as she was writing a thesis on the topic. It gives me great pleasure to say that she was very much satisfied with the material we provided her. At present there are about more than five hundred books on Kashmir. In all there are more than six thousand and seven hundred books.

Besides we get some magazines dealing with Kashmir and its problems. We get NAAD, KOSHUR SAMACHAR, MIRAS, SPADE KASHMIR, KOSHUR GAZZETTE, KASHMIR INSIGHT, INDIA TODAY, regularly. Daily Newspapers like TIMES OF INDIA, DAILY EXCELSIOR, DAILY KASHMIR TIMES are also regularly ordered for those who crave to get daily news about Kashmir.

It is the thinking and desire of thinkers that Library should broaden our mind to accommodate more and more new ideas and thoughts.



Mrs. Jaikishori Pandita
Convener - Library





Shradanjali & Homage to Pt. Shibban Ji Raina

(Joint homage to Pt. S.J.Raina by KECSS, AIKS, KSD & KPCA)

A condolence meeting to pay respect and homage to Late Pt. SHIBAN JI RAINA, Executive Member and Hony. Chief Editor KECSS NEWSLETTER, was held at the premises of KECSS, on December, 22, 2012. The meeting was jointly organized by Kashmir Education Culture & Science Society (KECSS), All India Kashmiri Samaj (AIKS), Kashmiri Samiti Delhi (KSD) and Koshur Milchar. The meeting was attended by a large number of friends, well wishers and community members. The Presidents of KECSS, KSS Faridabad, KSD, Koshur Milchar, General Secretary AIKS along with



their executive members were among those who attended the meeting. The family members of Late Pt. Raina headed by Sh. Pran Nath Raina, elder brother, son, Shvaitanshu, daughter-in-law, Mrs. Puja, daughter, Deepshalini, and grand daughters Jingle and Joy joined the meeting. The meeting started with the recitation of Shalokas from Gita Ji and Shanti Path. It was followed by floral tributes by Prof. B B Dhar, Sh. Rakesh Kaul, Sh. R. K Bhan, Dr. Romesh Raina, Shri. A N Kaul Sahib, Sh. C L Gadoo, Col Tej Tikoo and Sh. Arun Shalia. A two minutes silence was observed as a mark of respect to late Pt. Shibban Raina.





Pt. Shiban Ji Raina

(23rd October, 1945 - 19th December, 2012)

HOMAGE

"Shibanji" - The light of Shuhul Taaph



Shiban Raina or Shiban Ji as we called him dearly, has left for his heavenly abode and in its wake leaves us an inspiring legacy to follow.

He rolled into himself an excellent academician, a thorough professional and a complete community man. If we choose to enlist his achievements, the list will indeed be long. However some of his stellar achievements cannot go unmentioned.

Mr. Raina was a brilliant student throughout with several Gold and Silver medals to his credit. Shiban Ji had his education at Banaras Hindu University where he was actively involved in both social and academic activities. In his professional life he was very well known in the country and enjoyed the confidence of MOEF, Government of India.

He served as :

- Executive Committee Member of KECSS
- Hon'y Chief Editor, KECSS NEWSLETTER
- Chairman, 5 EES, an NGO
- President, KSS, Faridabad
- Sr. Vice President, Jai Prakash Associates
- Director General- National Council for Cement and Building Materials (NCB) till retirement

He also had immense community service to his credit.

He has been a :

- Co-convenor of Indian Youth Federation
- Life Member of Kashmiri Pandit Sabha
- Founder Donor, AIKS Trust

Through all these years, he provided direction and harmony to "SHUHUL TAAPH", edition after edition, with the same zeal and consistency. As we go on to publish another edition today, in mind and spirit we remember him and wish to express, that he will be deeply missed.

May his soul rest in peace and may the legacy of the work he so diligently pursued continue undeterred in its journey.

- Dr. Rajinder Tikoo, Hon'y Chief Editor

Sh. Arun Shalia, Vice President KECSS, while paying tributes to Late Pt. Raina, told the audience that he had been associated with KECSS for the last 15 years. He was an asset and contributed in the growth of KECSS. His close association with the KECSS NEWSLETTER gave the magazine its present shape.

Dr. Romesh Raina, General Secretary, AIKS, said that Late. Pt. Raina was a multifaceted personality - activist, writer, poet, scientist, successful administrator. Because of his endearing personality he was associated with all the community organizations of Delhi and NCR. With his magnetic and infectious smile he had the capacity to adjust with everybody. Dr. Raina suggested that an award in memory of Pt. Raina should be created by KECSS.

Dr. Raina, read the message of Sh. Moti Kaul, President AIKS.

Prof. B B Dhar, President KECSS, in an emotionally charged voice said that it is very difficult to believe that Pt. Raina, has left us. He informed the audience that his

association with late Pt. Raina dated back to 1970, when we returned from Canada and joined Banaras Hindu University. A student at that time, he was the first person we met in the campus. With the passage of time it became family relation. Even as a student he had a feeling for the community and took active part in the Kashmiri Community organization. Recalling his association with KECSS, Prof Dhar said that Pt. Raina was one the brains behind the organization of our mega event "SHUHUL TAAPH". He gave the KECSS NEWSLETTER the present shape, what it is today.

Sh. R K Bhan, President KSS Faridabad, told the audience that it is unbelievable, he is no more. He was a source of inspiration and a great help in times of difficulty and gave sincere and honest advice.

Sh. Rakesh Kaul, President, KSD, Delhi, recalled that he always gave guidance whenever asked with a smiling face. He supported the suggestion of Dr. Romesh Raina, to have an award in the name of Pt. Raina.



Pt. Shibani Ji Raina

(23rd October, 1945 - 19th December, 2012)

HOMAGE

Sh. A N Kaul Sahib, Editor-in-Chief, "NAAD", recalled the multifaceted personality of Pt. Raina - writer, satirist, humourist, scientist. He said that he had the quality of striking immediate rapport with the audience. His write up on "SAFFRON INK" in the recent KECSS NEWSLETTER was an eye opener.

principle and he lived and died for the cause of community. He was extremely passionate about Kashmir. He informed the audience that he intends to write Biography of his father, and requested them to send him in writing whatever they know about Pt. Raina, at the mail shvaitanshu@yahoo.com.

My generation plus/minus of 10 years is carrying a load of culture on its weak and over burdened shoulders with a slender hope of handing it over to nearest takers, in the same package we received it from our elders - unrefined, most of the time understandably meaningless - a mechanically repetitive ritual - but sweet as 'chilli dumaloo or chok wangun' to be gulped, even if the nose is running!

My dear Gen Next, please take it - there is no choice for leaving it. However we shall not bind, tie, nail or tape the package shut. Just open it, reshuffle and readjust the items, throw out what you don't need or like, add new thoughts, approaches, idioms and contents, conclusions and expectations, just unburden us and yourself from unwieldy rituals, practices and dogmas. ---- I would like to call you KP-II, the new KP - the new hope we would like to salute. -Shiban Raina

Sh. C L Gadoo, Past President KSD, Delhi and an eminent author, told the audience that he had seen Pt. Raina as a growing child because he lived in our neighborhood in the valley. While in Delhi he had some of us involved in the entrepreneurship. It is difficult to think that he is no more.

Col. (Retd.) Tej K Tikoo, President Kashmiri Sabha, Noida, told the audience that passing away of Pt. Raina was an irreparable loss to the community. The community needs the likes of more Shibani Ji's. We have to involve youth as a replacement for him. He was a source of inspiration to all the community organizations where he worked.

Sh. M L Malla, President Koshur Milchar, said beside being a multifaceted personality, he was humble and humane.

Sh. Hira Lal Wangnoo, Social Activist & former General Secretary of AIKS, said that at the time of migration he was instrumental in rehabilitating our young men. Pt. Raina was the embodiment of sincerity.

Sh. S K Kher, Executive member KECSS recalled his long association with Pt. Raina.

Sh. Kundan Kashmiri, Social activist, while paying tributes to Pt. Raina reminded the audience that death has to be respected and accepted. Death is the greatest blessing of God.

Ms. Alka Lahori, Journalist and Editor of "NAAD" said that she had long family relation with Pt. Raina. He was a good human being.

Sh. I K Kilam, recalled his association as a college batch mate of Pt. Raina when they were studying in Amar Singh College, Srinagar.

Sh. Shvaitanshu Raina, son of Pt. Raina, who lives in USA, thanked the audience for their homage and tributes to his father. He was deeply moved by their sentiments. Talking about his father he said that Pt. Raina was a man of

Ms. Deepshalini, daughter of Pt. Raina, Artist by profession, said that her father was a dreamer and she will try to give shape to his dreams so that there is some realization of his imagination.

Prof. B B Dhar, President KECSS, in his concluding speech thanked the audience for having come to pay homage and respect to Pt. Raina. This is unity because everybody is here. He informed the audience that he had taken note of the suggestion for creating award in the name of Pt. Raina. He also assured that executive committee will give a serious thought to it and create a befitting event that would remember him for years to come and would keep his literary talent alive. In the meantime, however, Prof. Dhar has informed that KECSS will organize half a day Seminar on Pt. Raina during mega event "SHUHUL TAAPH"-IV, being held from February, 15th to 17th, 2013.

Shri R K Kaul, General Secretary, KECSS, recalled his association with Pt. Raina and thanked the audience for having taken time off from their busy schedule to pay homage and respect to Pt. S J Raina.

Before the conclusion, all the audience lined up to pay floral tributes and respect to Pt. Raina.

They included Prof. M L Pandit, Mrs. Jaikishori Pandit, Dr. Rajinder Tickoo, Dr. Sunil Kaul, Sh. Ranjan Kalla, Sh. Bushan Bazaz, Sh. S N Raina, Sh. B L Pandita, Dr. Karihaloo and several of his close relations.

At the end of the meeting Ms. Deep Shalini, presented KECSS President, Prof. B B Dhar, a portrait of her father, which she had made overnight. This lifelong gift to the KECSS was well received with reverence by the community members present.

The meeting was ably conducted and co-ordinated by Sh. Arun Shalia and Sh. Surrinder Kher. Dr. Romesh Raina, anchored the meeting.

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- JRD Tata

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SADA (A Plea)

صدا

صنعتِ شنب بہ مشیتِ گوشت، نہ تاج چھ نہ عفا
وہ چھ بہ زلو بہ دیاں چھ کشفِ رہنمائی صدا

کشفِ رہنمائی ناو ہیکہ کاشتر زبانی بہتر وابستہ پیشیں اکیں آگاہ
تہ تیول تیلہ ناؤن وائیں پہلوس کن طون پھرتہ - مطلب ہم واریاہ واریاہ بہتہ پین یاد
ہم سچھ گجر زچہ سیمین گمان تہ بہ حد و ٹکرین حالات ہندی شکار سچھ پندہ ماجہ
کشپر ہنز قدیم سو کچھ بچ کوچہ تراوشن تہ کشپر شہر مختلف نا آرموچہ علاقہ تہ طرقات
ہنز تابہ کرایہ و ہنز تراوشن پیٹہ مجبور گئے - وچھاں وچھاں گرو اکہ بوڈا آلیہ، تہ اسہ توکلی
کہیں گرن - دیہانہ چھ اکہ ثقافتی زہریر پیوان، تہ اسہ چھینہ کہیں گرن تگان -
ٹاکار پانچ موت کاشتر زبانی تہ ادبی اکہ بارہ ددار، تہ اسی نہ چھ پزیر پانچ شتہ سنان تہ
نہ کاہنہ چار سوچان - مکتی کاشتر شاعر، ادیب، محقق، افسانہ نگار، ڈراما نویس تہ ڈراما
گندن وائی، ناول نگار تہ ترجمہ کار، کاشتر گیون وائر ٹوانسج تہ کاشتر موسیقی ترتیب
دینہ وائر ساز نواز، کاشتر زبانی ہندی تہ کاشتر ادبی کاہنہ قردان بزرگ تہ جوان، کاشتر
ڈاکہ بچہ دیہ تہ ماجہ پھنڈین سوڈر سنین سپن مشر فونہ تہ وزان آسن کاشتر زلو ہندی
اچھو تہ معنی ساوی شہد، ایٹھا سو پالو مت تہ جذبہ رچھیتی وئی تہ فکر انگیز کھتہ تہ
قدیم کاشترین ورن تہ واکھن ہندی متوثر ناگ - کاہنہ ویدوان ہم سنکرتس تہ
کاشترین بیک وقت ثریہ دتہ کشپر ہند دوہ دیہی بوبوش تہ تخلیقی باوختہ مالدار بناوچ
کوشش کران اسی - رشتہ کاہنہ پیٹہ برابر نرنکوس تام یس موکل اسرار آمیز تہ
عقیدتی ادب کاشتر لو بہو تخلیق کورمت چھ شہ پیران پیران تہ مولہ وان مولہ وان ہر گاہ
مے پوس کاہنہ ملمان گر پلیمہس ادب پسندس اوتامختہ کنہ ورن کاہنہ لفظی یا معنوی
دیختہ یوان آسن سو دیختہ اوس کاہنہ پروفیسر پیشپ، کاہنہ بدیختہ ناخہ کلا، کاہنہ مونی لال ساقی
کاہنہ سومتختہ پنڈت دور کران - ہم تارکھ ٹڈلی نگر، تہ مسافہ ہسانی زانگاریہ تہ ادبی
مولانکھ ورن باپختہ گئے مشکل پاد - کچھہ تجب چھین ہر گاہ کاشتریش وار مشر رورن وائر
اسی ملمان لوکھ کاشترین بٹن ہندی دسی پھانچھن واجہہ ہسانی رنگینہ تہ تخلیقی طرح تراور
غشہ رسیہ رسیہ تھتہ آچھ دورو پچھہ پانچ اسی پختہ کاہنہ پندین عظیم سنکرت مفکر تہ
قلمکار ہم قوم تہ ہم وطن نیشہ دوریتی چھ - بہ ممکنہ نابکار فاریا تہ بہنہ اکہ ویکھتہ
چلیج تہ ساتھ ڈلتہ وائن نامکن بہنہ

خبر یہ یاد دوتراں مہ ماہنم وں شجھتہ
بری مندر مہ منتر کشتہ ، ریشی علم نہ بجا

کاشتر زبان موہ نہ وید ، اگرچہ امیں مارنگی رنگہ رنگہ سامانہ کرکہ - طرح
طرحہ سپر شوہ ، تہ وید نہ چھ سکدان - یس شخص کاشتر زانی ہنر راجہ راٹ تہ شرقہ
بایختہ کلاہہ محوس اقام کرنہ وراے ٹھری "کشپریتہ ، کشپریتہ" لغہ وں رور نہ چھ
یاتہ داپہ چور تہ نہ تہ زانختہ مانتہ کاشتر قوس شالی تارکہ ملوان - کاشتر خلافت چھ
تہ حلقہ زانختہ مانتہ دشمنت وراواں یمن نہ کاشتر ہنر منفرد پیرنختہ پسند چھ -
مگر افسوس چھ ہنر اتہ شتر اثر منتر چھ نیم کم شوہور کیو دیہن ہند کاشتر تہ شریک
سکدان ہم کاشتر قومکہ کلہم مستقبلہ ہنرہ لائق رویتہ ہوہن منتر کینہہ نیانی
بسانی قلعہ بناونس لگی ہو چھ یا جشمہ فاشن ہندی شکار سکدان چھ

کاشتر زبان چھ وید زید ، تہ ہرگاہ اسی عاشق ہندی پانچ پیڑہ ہرو
تہ ٹکر دان ہندی پانچ جکھو یہ مہر نہ سہل سہل - یہ قدم کاش تہ انوری توڑہ پیتہ
ٹپٹہ زبان رور نہ تہ زھر نہ بایختہ تہ اتہ شور شور درہر تہ وہراو دینہ خاطر کر پیتہ مین
آمنہ دھرمین دوران نہ صرف واریاہو کاشتر قلمکارو تہ ڈانستوارو پھرفی الین کام
ملکہ کینترو مقامی کیو مرکزی مرکز ، نیم سرکاری ادارو تہ غار سرکاری تنظیمو تہ - ہمو
کر بدلہ وین حالات ہندی تقاضہ پور کران کران تہ نوی نوی چلیج اشراں اشراں کاشتر
زبان ہنر نہ فقط عملی لکھاری ناپختہ بلکہ دیکھ کینہہ اسم کارنامہ انجام یہ زبان مولائی
کیو مکی کیو تخلیق سوہن پیتہ واقعی اکہ معتبر تہ محنہ سوو باوڈو سپید بناواں ہلوں -
اتہ منہ منتر چھنا یہ کتہ دل ڈبجہ تھاوی واجیو بلکہ ہیمتہ ہراواں واجیو کتہ
کشپر نہ ہر روزن مانی کاشتر چھ از کل رشتہ ہیکہ پیتہ ہنرہ ماجہ ریو ہنر نہ پانچ آتہ
پاے کلا بھان تہ کاشتر ادب شوقہ سان سکہ وان !

لکھنؤ

(9 جنوری 2013ء)

(English rendering by Sh. B.N.Betab)

Hash Nasb ti meshith goye, ne taj choye ne aasa
Vone chey ye zev te dapan chey kashyap rishis de sada.

(You even have forgotten your lineage and possess neither a diadem nor a walking stick. Now you are left with this speech and it commands you to appeal to Kashyap rishi)

Kashyap Rishi's name can draw ones attention to an altogether different heart breaking and depressing aspect,

associated with Kashmiri language. I mean numerous Kashmiri Bhattas would come to mind, who fell a prey to blurred reasons, notions and extremely complicated circumstances and were forced to move out of mother Kashmir's soothing lap to suffer in scorching heat in different unfamiliar areas and directions. A big tragedy struck in a jiffy and we felt helpless. We realize a cultural vacuum but are unable to act.

Sanskrit Scholars in Kashmir in the Late 1800s



Obviously the Kashmiri language and literature received a big jolt, and we neither sincerely ponder over that nor try to find a way out.

Countless Kashmiri poets, literatures, research scholars, short story writers, dramatists, novel writers, translators, Kashmiri vocalists, Kashmiri musicians, uncountable young and old appreciators of Kashmiri literature, incalculable great women, grannies and mothers, whose sea-deep bosoms shall still be crafting words - chaste and meaningful, sayings - nourished by feelings and cradled by emotions, talks - that compel to ponder, clean springs of ancient kashmiri Vakhs and vachans, numberless learned persons who endeavored to enrich the day to day communicative and creative kashmiri language, by simultaneously exploring Sanskrit and Kashmiri. For a lover of literature like me, who is brought up in a Muslim family, whenever there was difficulty in understanding a word or some meaning, while reading and appreciating the valuable, mystic and devotional literature produced by Kashmiri Bhattas right from Shatikantha down up to Zinda Kaul, that difficulty would be solved by some professor Pushap, some Badri Nath Kalla, some Som Nath Pandit. Those stars have gone out of sight and for our linguistic appreciation and literary analysis, difficulties have crept in. It may not be surprising if we Kashmiri Muslims, living in Kashmir, the abode of Rishi's, disaffect from linguistic colourfulness and creative dimensions watered and harnessed by Kashmiri Bhattas, in the same manner in which we today stand alienated from compatriot and fellow Sanskrit scholars of

great stature. This possible calamity will become a challenge that may be difficult to face when time slips away.

*Khahar ye yade votur tan me ma ninam vone tarcheth
Siryi mandir ne curk chit, rech alam ne baja*

(I apprehend that they may now snatch away my memory, Neither the Sun temple is safe nor the Rishi's standard is secure)

The Kashmiri language has not dyed as yet. Though, all methods were employed to kill this. Conspiracies were hatched from all quarters. And they still continue. Any person who raises the shallow slogan of Kashmiriyat, without taking any concrete step to preserve and promoting the Kashmiri language, he is either a harmy or is deliberately misleading the Kashmiri society. Those quarters are deliberately playing animosity against the 'Kashmiri Qaum' who do not have a liking for the peculiar identity of Kashmiris. The sadness is that in this acrimony, those intelligent and unintelligent Kashmiris also join who are making some linguistic castles in the air or have fallen prey to unproductive fashions, while having no concern for the future of Kashmiri society as a whole.

Kashmiri language is still vibrant and if we love this like lovers and strive for this with dedication, this shall not die so easily.

To conserve, augment and strengthen this ancient language that is filled with inner strength, a commendable job has been done during the past eight decades, by not only some Kashmiri writers and intellectuals, but by some central as well as local governmental and non-governmental organizations.

Rising to the need of the changing times and facing newer challenges, they proved not only the practical volubility of the language but also accomplished some significant tasks as well, while making this language a real tool of trustworthy and meaningful communication at the informative and creative levels.

In this context, it is satisfying to note that Kashmiris living outside Kashmir today strive with emotional bonding to protect and preserve the mother tongue and contribute to Kashmiri literature with Zeal.

(Prof. Rehman Rabi is a renowned Kashmiri poet, translator and a critic.)

Lal Vaakh

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

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



Science and Spirituality

The Growing Interface

Introduction

A common belief that science and spirituality are not in unison with each other is not true. Results of science can be observed and demonstrated and so can be of spirituality. Spiritual experience can be clearly seen in the conduct and behavioral pattern of spiritual persons. A spiritual person is pure at heart, give warmth to those who come in his contact, is a well wisher of all and attract others with his caring conduct. He believes in humanism, a philosophy which recognizes the dignity of man by virtue of his being Divine at the core and which establishes oneness, unity in diversity and interconnectedness. A spiritual person is ever willing to help others as he has a never ending desire to uplift others having himself reached a high state of consciousness. He has a commitment to make the world a better place to live. He is recognized by the level of comfort, peace and love which he spreads all around. He is capable of enlightening the ignorant and strengthens the weak. Spirituality is an inwardly affair whereas science pertains to investigation of the outer world. Both science and spirituality seek the truth, one internally and the other externally.

In Bhagavad Gita Lord Krishna states that true knowledge is the knowledge of both Field and Knower of field which means Knowledge of both matter and spirit or science and spirituality. What it means is that by being spiritual we need not discard the world and being world we should not neglect the spirit. While scientific knowledge brings about worldly prosperity, spiritual knowledge accounts for your inner growth. There is a general tendency that when we lean towards spirituality, we disregard the world and science. This is not to be adhered too. Scientific knowledge has contributed immensely in the outer world and has dispelled darkness of mind. Scientific knowledge prepares one for higher spiritual wisdom. Science and spirituality are to be considered as two wheels of a cart, where both are necessary for its smooth movement. Therefore spiritual wisdom is not discontinuous from scientific knowledge.

Science tells us how to do a thing but it does not tell you whether to do it or not. Spirituality tells us always and every time to discriminate between right and wrong and follow the right. Spirituality tells us how to put scientific knowledge for the good of humanity. While spirituality is based on morality science is amoral in character. Science

prolongs life thru its medical discoveries, while on the other hand spirituality make you dive deep into our inner self to live the prolonged life with a sense of purpose for the good of one and all. Science liberates us from the tyranny of environment but it cannot liberate from the hold of our inborn nature on us. Napoleon realized the utter usefulness of spirit when he said that "Spirit will conquer the sword". Science is the work of last 350-400 years whereas spirituality dates back as far as the Vedas.

What is Spirituality?

Only a person who is spiritual in true sense can apply spirituality at place of work. Therefore it is essential for a man to understand spirituality and be spiritual in totality.

Spirituality is the backbone of Indian philosophy and culture. It aims at living the life at the highest level of consciousness involving maximum awareness. It must be always remembered that the foundation of spirituality is morality. One has to become ethical first before becoming spiritual. And there are no shortcuts for becoming spiritual as it requires constant practice of moral values till these are infused into our blood. Spirituality aims at recognizing the divine principal in a man and growing with it to bring about harmony and freedom. In its deepest sense Spirituality is also a science. In the Gita, Lord Krishna states that of all the sciences I am the science of Self. More than 2500 years ago Greek philosopher Plato had said that the best science is the science of the Self. Another western Saint Augustine also echoed this when he said that the goal of man is to achieve complete union with God which is referred in Indian philosophy as Moksh or liberation from the cycle of birth and death. Our Upanishad says that there are two kinds of knowledge, the lower Knowledge or Apara Vidya and the higher Knowledge or Para Vidya. Lower knowledge is described as the knowledge of Vedas, Grammar, etymology and astronomy etc. While the higher knowledge is that knowledge by which one clearly knows the changeless Reality or Bhramand or Supreme Self. The Upanishad also states that higher knowledge includes the lower knowledge as 100 includes 50. It does not mean that a person who has higher knowledge could manufacture TV's or Cars at once. It only means that the higher Knowledge will enable a person to take part in worldly activities skillfully.

Spirituality tells us that the main end of life is not

pursuit of material happiness but it is a discovery of our divine nature. Spirituality asks us to look inward to know ourselves first which would give us complete understanding of the world around us.

Spirituality at the Work place:

What does Spirituality at the work place mean? It means that we should perform all action with a Spiritual outlook considering work as a means of self illumination. It means performing our work for the work sake and not for our own sake. Spirituality at the work place is performance of all duties with Love as love becomes an energizing agent when applied with the work at the workplace. When we consider a work as duty we do not need any incentive because duty idea is a great incentive itself besides being a discomfort reliever. Another by product of spirituality at work place is that we remain loyal to the work, whatever type of the job we have in our hands. With a spiritual outlook man sees all others without any exception as his own self as God resides equally in all. With this attitude we work selflessly as working for others is as good as working for own self. This is the application of the principal of sameness or oneness at the work place. When you see sameness in all you perceive others as part of your own self and get beyond the idea of differentiation. When you see otherness in others you are highlighting the difference between you and others which is non spiritual. The wonderful idea of sameness is beautifully highlighted in the Gita where God says that I am same to all. Applying

spirituality at work place is a potent tool for bringing about welfare of the society as we replace self interest with social interest. Selfishness is our biggest impurity which prevents us to live beyond our own self. Swami Vivekananda calls selflessness as life and selfishness as death.

Bhagavad Gita further proclaims that spirituality is efficiency in action. We are quite familiar with the word efficiency. We want to see efficiency in others who work for us. We want to see efficiency in teacher who teaches our child, we expect to see efficiency in Doctor's who treat our diseases. While we expect others to be efficient we tend to overlook our own efficiency while dealing with others. Efficiency is a great word. When we work efficiently we can bring about a change for the good, around us. By efficient work we enrich human life. By efficient work we remove many ailments from the society like corruption, violence, crime, backwardness and poverty.

The other factor which counts towards our efficiency is the motive behind the work which has to be extremely committed while we are at work. Today our society is morally unrefined because we are not functioning from the spiritual level of our personality. This results in work for self sake and not for work sake. This trend has to be reversed.

Shri Sathya Sai Baba talks about five basic human values which are truth, non-violence, righteousness, love and peace. When we transform our life on these principles, we develop a spiritual attitude in the work we undertake and this attitude changes our aptitude for the good of all.

SHUHUL TAAPH **A platform to Promote Culture**

- Vijay Saqi [Mahanoori]

Culture is the sum total of human attainment. It covers all walks of life including achievements in science and technology. Preservation of culture for posterity is a common refrain, particularly of political class. But practically nothing is being done at the government level except lip service. It is due to initiative of some NGO's that the language and the culture is still alive.

Kashmir Education Culture and Science Society is in the fore front in this campaign. Its Annual Festival, Shuhul Taaph, which aims to provide a common platform to all Kashmiris has grown in style and stature. The fourth festival of Shuhul Taaph is yet another major step to promote and preserve this rich treasure. The fact of the matter is that culture is identity and people have to make serious attempts to preserve it. For this, they must come forward and contribute their bit. From trend setting Kashmiri poet D. N. Nadim to the present day all Kashmir and Kashmiri lovers have stressed on preserving this identity. This assumes importance at a time when a section of people are displaced from their roots since last 22 years. Not only that there is a deliberate attempt by vested interests to distort it. This has to be defeated decisively by all shades of opinion.

Eminent poet and writer Moti Lal Saqi records, "Culture is a river in flow and any attempt to disrupt it will have dangerous consequences". Noted Kashmiri thinker and poet Prof. M H Zaffer while explaining the importance of preservation of culture writes, "Not only do we need to learn to co-exist, but we need to be one with nature as a whole. It is very essential to have a connect with the glorious past." The only way to have a peep into this rich treasure is to understand the philosophy of great Kashmiris from Lal Ded. Prof. Zafar who heads Kashmir Studies Department adds, "Mysticism transcends all dualities. That is why all Kashmiris have to come out of the realms of ignorance and darkness and attain the knowledge of light oneness that is beyond language". The objective of the Shuhul Taaph is this. Let all of us join hands to achieve the objective. Come and join the campaign launched by KECSS.





TULIP

Sheldrake's feather in Kashmir's Beauty

The poet has truly said:

"SUBHA DAR BAGHA NISHAT O
SHAM DAR BAGHA NASEEM
SHALIMAR O LAL-ZAR O SARI-I
KASHMIR AST U BAS"

Morning at Nishat Bagh and evening at Naseem Bagh-Shalimar and Tulip terraces/fields.

These are the places of excursion in Kashmir and none else.

Flaming scarlet, pink, yellow, orange, white, blue lotus like blossoms of tulips have indeed outclassed every thing thereby purloining the march in glamorous glory of the garden valley, in general and bounteous crescent of the Dal Lake in particular.

A Thousand years old ancient relic of Reshi era – the Tulip, a bell shaped flower which had almost all vanished in the mists of antiquity with the vagaries of time till recent past, that pierced the veil of time in its glorified bid of resurrection with the inauguration of Tulip garden by Mrs. Sonia Gandhi.

A dream indeed visualized, conceptualized, crystallized and realized by Mr. Ghulam Nabi Azad, former Chief Minister of J & K State and now Union Health Minister. For that matter it has been Sheldrake's

feather in his turban as well. Thus did come into existence Indira Gandhi Tulip Garden, located in the picturesque foot hills of Zabervan around Chasmi Shahi (also known as Chashmi Sahibi after spiritual saint Roop Bhawani meditated here for some time).

Nehru Botanical garden laid skillfully by Prof. K.N. Koul, is quite nearby. Opposite to Tulip garden is soft translucent shimmering expanse of water body – the famous Dal Lake flanked by locations rather precincts, purlicious area of Shankaracharya, Goddess Hari, the presiding deity at Hari Parbat, Hazratbal shrine, Guftanga (built by Sandhimati) besides Oberoi Hari Palace, Karan Palace, Nishat-Shalimar, Pari Mahal and many viewpoints around the stretch of Boulevard. Of late, the additional grandeur of Hotel Taj-Vivanta has also an elegance and splendor befitting the area.

It is held that in nature, the spirit of garden paradise hides in the combine of countryside landscapes, élat flowers, lush green grass, lusciously laden fruit orchards, tree clusters, groves, valley





Chashmi Sahibi Temple, spiritual saint Roop Bhawani meditated here for some time.



of glens dales and vales, mountainous ridges, gushing springs, streams, brooks, glittering waters, rivulets and cascading water falls not to speak of velvety green grass beneath grapevines twining all along – reminding cordon culture.

The area exposed to bright sunshine also remains overseen from time to time by sailing clouds, drizzle, spring and summer downpours besides white snow cover in winters. The above scenario goes in the company of golden dust sunset, verdant splendor around Mahadev peak and other adjoining zigzag craggy massifs that make the area wear a semblance of fairy land. Nature always seems to have a comprehensive plan and the same is manifested here. The poets have often intriguingly been fascinated from time to time to spin several yarns beckoned by the nature and flower gardens in particular, who beautifully imagine and then effusively compose poetic literacy galore in the famous song cycles hummed in lilting tones often followed by singing in melodiously lulling mellifluous and dulcet voices and tones.

Mrs. Sonia Gandhi in her inaugural address while tracing the history of Tulip had suggested to get reminded as to how primeval ancestors might have read their own



moods in nature. She termed Tulip to be as an economic bonanza which on travel and landing abroad fetched a house for every spike of it sold by the growers. In fact area around

Dal Lake has been inviting the attention of lovers of nature and ardent aesthetic aesthetes. Sh. Jag Mohan, former Governor of J & K state had termed this very area to be preserved as human nest.

We have known that Parversen II, the founder of Srinagar city had built a villa on the edge of Dal Lake, calling it 'Shalimar' – abode of love in Sanskrit.

This was used by the selfsame King for taking rest on his to and fro visits to his Guru – saint Sukram Swami (69-22 BC) near Harwan.

Mughal Kings/Governors having had alike taste, went on adoring the area further, which is historical itself.

The Tulips here with swirling dalliance far excel the Japanese Ikebane.

Kashmir in general and this area in particular has rightly merited the following ever green couplet.

**"AGGAR FIRDOUS BAR RUE ZAMIN AST
HAMIN ASTO HAMIN ASTO HAMIN ASTO"**

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- Upender Ambardar



HOME

A Repository of Emotional Recalls

Home is a place where one enjoys the happiness and pleasures of the heaven as the word home is synonymous with the earthly paradise. Further, home epitomizes the comforting shelter, love and affection, social warmth, abundant care and contentment. The home also connotes the socio-religious ethnicity and cultural ethos of a family, which is the primary social unit of a community. The home also signifies the unifying message of hope, the traditional social values, time-tested attitudes, ancient wisdom, varying beliefs, meaningful taboos and socially acceptable norms, which ultimately determine the excellence and quality of the family life. All these virtues have a strong bearing on the physical, mental, psychological and spiritual well-being of the inmates of the house.

Truly speaking, our homes back in Kashmir had all these attributes as they had unique indigenous character, unrivalled ethnic disposition and native fragrance.

Moreover, our homes in Kashmir were nestled in the most tempting picturesque surroundings and abundant natural charm, miles away from the routine fever, fret and worry of the day-to-day life. It not only conferred a wonderful feeling of our well being but also lent a sort of mythic resonance of our lives.

To put it aptly, ours were not ordinary homes but time honored heritage homes, which signified the fulfillment of our earthly needs and desires. Back home in Kashmir, our houses not only had a physical location but also a collective historical identification, representing a glorious link with more than five thousand years of our historical presence in our own native land.

It is an admitted fact that our homes apart from being our prized possessions were also living eye witnesses to our historical authority, meaningful presence and king size regal lives in our motherland.

These priceless attributes of our homes always sailed us through numerous twists and turns of the tumultuous times, day to day dips and rough and tumble of life. It is a depressing lament that life has never been enjoyable since we lost our dear homes as a result of ethnic cleansing and frightening upheaval. Presently in displacement, we off and on reminiscence about our lost homes and conjure up blissful memories of the golden days spent there. These very recreated images and recaptured memories comfort

and balm the bruised hearts in our present-day exile. Evidently to lessen the pain of separation, we frequently invoke the divine for those sunny and cheerful days to pay us a second visit again.

However, whenever in pensive and sullen mood, we seek refuge in the famous Shakespearean line:

**"The fault, dear Brutus is not in our stars,
but in ourselves that we are underlings."**

The home related nostalgia also reminds us about the 'Thokur Kuth', the indispensable part of our homes, where the elders would engage themselves in the daily pooja and meditative rituals with unfailing regularity. The fond memories are incomplete without the grand mom, who attired in the ethnic wear of 'Pheran' and headgear was a picture perfect of womanhood. Besides being an excellent home-maker and whistle blower in all home matters, everything remained under her eagle eyed surveillance. Our homes also make us to recall the family dinners, shared meals and appetizing lip smacking gourmet delights.

The joint and extended families, which throbbed with mirth and cheer all the time, are now a part of our blissful past. The pleasant aroma of all time favourites, 'the mughal chai' and the salty 'sheer chai', which all the house-inmates would leisurely sip with the traditional Kashmiri bakery delights are also an integral component of our imperishable recalls.

Today living in displacement, our home associated memories, recollections and reminiscences not only seem larger than life but also head and shoulders above everything else. Even after a lapse of more than two decades, we are still at a loss to understand as to why we lost our homes and permanent home addresses for we were also sons of the soil of our motherland.

As a depressing outcomes, the heartwarming home related words and adages like, 'there is no place like home', 'east or west home is the best', 'love begins at home', 'home sweet home', 'home is where the heart lies', I need a home to be at home in this world, homeness, homely atmosphere, homely food and return of the homing pigeons have all lost their relevance and become alien to our minds.

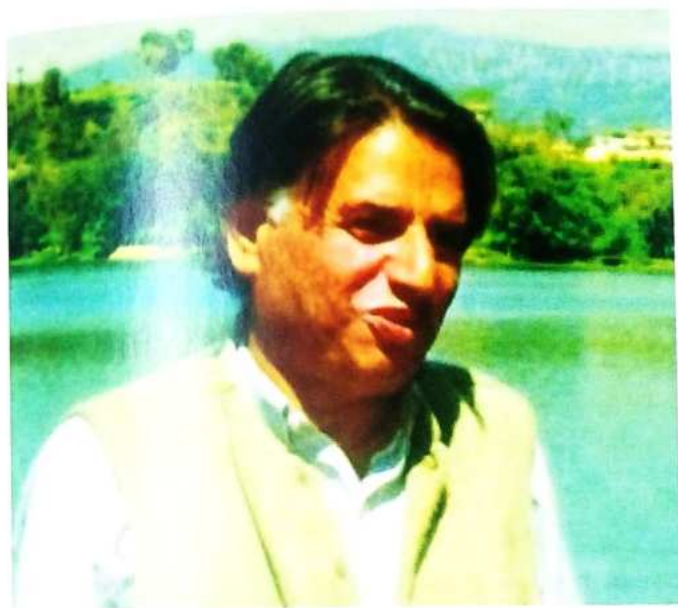
Lastly, the leisurely and unhurried pace of life of our earlier times also comes like a flashback, which is in sharp

.....contd. on page 54



SAQI

Life and Works



The smile on Moti Lal Saqi's face conveyed it all. The fateful night on 20th and 21st May 1999, when life finally ebbed out of his body, a smile was still on his face. An image, telescoping the irony of suffering.

The best do not live, to see their success. In his time, Saqi was pushed into an abyss of isolation and separation. Forced to stay away from his soil, that cool breeze, the shade of Chinar, the living imprints of changing seasons, his friends, living or dead, memories of those good old days, whatever, he believed that he had been wronged.

Saqi, the man was a typical Kashmiri – in habits, mannerism and pattern. A chain smoker, 40-60 Charms cigarettes a day, never dress conscious, he was simple in his opinions, honest and always forthright.

From a robust healthy young man braving the circumstances and personal struggle in impoverishment, Saqi struggled hard to pick up the beads and resettle a new land. He spent his later days well off and with enough time for his first love, writing. However, age was catching up with him and in his last 14 years he became a blood pressure patient and a chronic diabetic. But he was always driven by a force beyond himself – reading, making notes, the pen and writing pad at hand, unconscious of time passing by him. He would write all through night. Village folks would always refer to his lantern being put off as a sign of the break of dawn.

In the final innings of his life, his Kashmir was nothing more than a dream of a romantic wandering along with the joyous Mother Nature.

Never did his beliefs fall by the way side. He just could not believe that the current of history had drowned his convictions. His Kashmir, its land and people, were always the pivotal symbols of the mystic, greatly influenced, but never collared into any religious divide. His politics was based on the region of Kashmir as a separate entity within – no castes, no sects, and no religion. That it ultimately became so, shattered him. "We can never be communal", he would say, "It has been imported."

To him, the current turmoil was a communal disease. Someway or the other, he saw the creation of a separate Kashmir on the lines of religion a folly and an adventure motivated by alien designs.

I was amazed at what Saqi had stood for when a sea of humanity poured in to express shock and disbelief. The Saqi, they knew was not just a poet, researcher, historian or writer. He was a Kashmiri – as he wanted to be and that he was till his end. I can never forget the smile he wore on his face even in death. Beyond the unfulfilled wish, a wanting to sleep eternally in the lap of his native village Mahanoor and to be cremated under a chinar tree as he always wished. He had played his part and succeeded too. And I understood the reason for his eternal smile. It was an irony in itself, but for me, I had failed to gather that under the current of turmoil was a sea of emotions. Saqi symbolised all human beings who can stand up for love and honestly reflect the best possible within. Indeed, Saqi was such a man. He was a lover of the soul of the Kashmiri fiber and in his death he was accorded a tribute that had seemed to evade him in his lifetime.

From bitterness in the early 1990's after being forced to leave his land, it gave way to an understanding of why he was branded different from 60 lakh fellow Kashmiris who also braved the wave of turmoil. He always felt one amongst them all.

Well read in history, culture and politics of thousands of years of Kashmir and its society, Saqi did not see Kashmir merely in the context of the last 50 years.

He never propagated anything short of a complete return of all migrants to their original homes and never feared for their safety, assimilation and reunion to their origins.

He was never a man of controversies. He was a believer. To him the role of Sheikh Abdullah, concept of self-determination, Bakhshi Ghulam Mohammad, Sadiq, the shadow of Nehru, the bruises of the central politics, rise and failure of Dr. Farooq Abdullah, the Jangmohan syndrome and a host of issues, events and influences were tall claims that never really integrated Kashmir with the rest of India.

Born on September 5, 1936, in a rented house at Badiyar, Srinagar, Saqi had difficult childhood. Saqi lost his father, Madhusudan Razdan, a sergeant in police, when he was around two years old, pushing his mother, Matkuji to hard times. It became acute when all her near ones, for one reason or the other, left her in the lurch. Compelled to leave the city, she had to go to her village, Mahanoor. Every season, she used to get food grains from her ancestral land. There were times too when the family suffered pangs of poverty. Sometimes the family could not even afford to light the kitchen fire in the evening. Saqi's uncle, Ishwar Razdan, proved an occasional succor. Many a time he would pay Saqi's school fees, which in those days used to be an anna, i.e. 16th part of a rupee. But even this meager fee he paid without any one coming to know of it, as his wife would object to it.

Most of his life, Saqi remained morose over the fact that he could not experience his father's love. He often used to say that his childhood was far from happy.

He did not get swayed by fashionable trends in poetry and grew mystic. He also turned into a 'nirakarvadi'. This became the focus of his poetry with a stress of 'Know thyself'. The simplicity of his poetic style is unique. He scaled many peaks of Kashmir poetry; but he did not receive the appreciation at home that he deserved though in far-away areas his literary words were accorded proper recognition.

He could also foresee the future. Five years before the Kashmiris' turmoil began, he wrote in 1984, in his poem "Mandore" (Mansion) that the destruction of Kashmiri traditions has begun in an organised manner. He hinted that in a not-too-distant future the tradition would be put to further strain. In "Dag" he recounts the 5000 years of the history of Kashmir and the religious co-existence in the region. He is skeptical about the future and said that although he considers the whole of India as his country, outside Kashmir he would feel homeless.

Moti Lal Saqi is towering personality in the evolution, research and compilation of the Rishi cult and Sufi poets of Kashmir. In compiling and preparing exhaustive notes on "Kulyatue-Sheikh-ul-Alam". (complete poetry of Nunda Rishi) he studied all the important Rishi Namas (works of rishis). Although some people are not happy with the idea of his interpretation of Rishi cult for obvious reasons, Saqi established that Sheikh-ul-Alam, the founder of Rishi order in Kashmir, was a genuine representative of Kashmiryat. Though Sheikh was a Muslim by faith, he was a vegetarian and during the last years of his life he gave up even eating

fresh vegetables. He would have only those vegetables that had lived their full life and had fallen on the ground. He gave up family life and lived in caves and jungle.

Dr. Amar Malmohi opines the multi-dimensional personality of Motilal Saqi bears no comparison in the literary and cultural history of Kashmir so far as his multi-shaded contribution is concerned. However, by conviction and choice he was basically a poet. He had burning sensibilities as a poet and had an objective viewpoint of history and research. The other disciplines were thrust upon him due to poverty, official requirements and certain ethical compulsions. Though these were thrust upon him, he contributed his best in all the shades of literature. His intensive studies, hard work and sense of respect for his individuality paved the way for materialising his dreams. But when he found that a portion of his burning research did not suit others, he was hurt.

His poetry has been translated in eighteen languages including English, French and German. Noted literary critics including Prof. Shiv Prakash, the then Editor, Indian Literature, Keshav Malik apart from most of the Kashmiri literary critics have hailed his contribution to the world of literature and some of them described him as a translating poet. Saqi has 50 books and compilations to his credit in prose and poetry and his autobiography (published after his death) became very popular in Kashmir. It is being translated in Hindi and English. His unpublished works include translation of Kalhana's Rajtarangani, Sacrifice by Tagore apart from his poetry and some essays throwing light on important facets of Kashmiri culture. Among his compilations are Sufi poetry and complete works of Nund Rishi (Sheikh-ul-Alam) and folk songs of Kashmir.

Finally the lantern of Mahanoor passed away, never again to light the next night, far away from his soil, the village that had glowed in his eyes for 62 years. And the torch of his vision stands firmly in its place for the scrutiny of coming generations.

The man was a legend, who deserved better than what life gave him.

.....contd. from page 52

contrast to the present day tearing hurry and hastened mode of life, which has now become a part of our fate in our adopted homes in unfamiliar landscapes.

It is no denying fact that the sweet memories associated with the home are an integral part of our fate in our adopted homes in unfamiliar landscapes.

It is no denying the fact that the sweet memories associated with the home are an integral part of our community and collective memory of our lives.

To relieve the sorrow of displacement, time and again we seek shelter in the memorable words of J.H. Payne:

**"Amid pleasures and palaces though we may roam,
be it ever so humble; there is no place like home."**

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Kashmir Education, Culture and Science Society

A Brief History

Members of the KP community felt that the tortured community must be helped and guided to rise, stand on their own as creative proud human beings, to regain self confidence, esteem and struggle for honourable living. Among various steps and programmes presented by K P Associations in Delhi and other places where the displaced K.P Families, found temporary shelter, one such proposal was to form an Education Society, with the object of -

(a) giving our Kashmiri Boys and girls, a sound and liberal education, so as to train them in citizenship and develop in them a broad and healthy outlook.

(b) to preserve the best in educational and cultural heritage of the Kashmiri community and encourage its enrichment as an integral part of Indian community and other objects such as co-operate with other societies and institutions with similar objects as that of the education society.

It is necessary and interesting to note the names (given below) of the first EXECUTIVE COMMITTEE who laid the foundation of the Education Society which adopted originally the nomenclature "The Kashmiri Education Society (Regd.), Delhi which was registered by the Registrar of Societies, Delhi, on Eighteenth day of February, One thousand Nine Hundred Sixty Seven (1967).

EXECUTIVE COMMITTEE

1. Dr. G N KauI
2. Sh. P N Bhat
3. Sh. L C Kaul
4. Sh. K N Jalla
5. Sh. D P Bhan
6. Sh. M N Madan
7. Sh. J L Kachru
8. Sh. Roop K Mirza
9. Sh. Jagdish Mattoo
10. Sh. R N Kaul

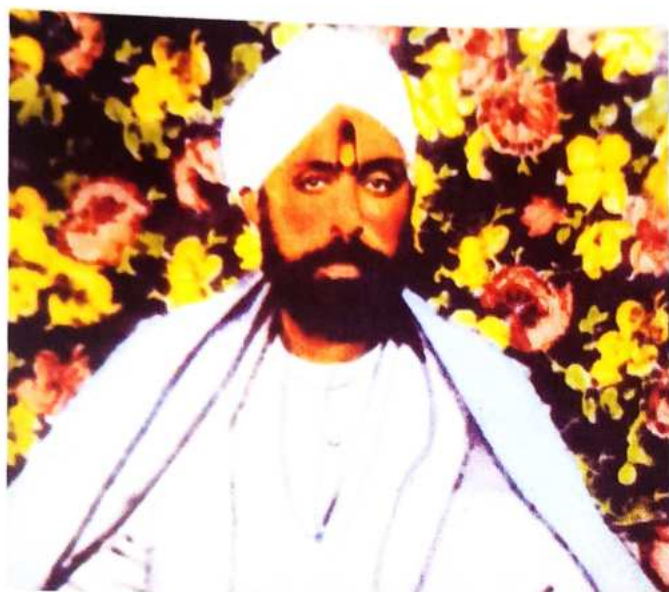
With the passage of time, it was experienced that there was scope for the Education Society to make it vibrant, broad based and comprehensive, so as its aims and objectives were concerned. Accordingly the constitution of education society was revived and the Society's nomenclature was altered to KASHMIR EDUCATION, CULTURE & SCIENCE SOCIETY (Regd.), Delhi. Whereas earlier the primary purpose was restricted to preserve and sustain Kashmiri Art, Culture and Heritage, the KECSS included many new areas of programmes and activities like organizing Academic and Scientific seminars/ discussions/ deliberations pertaining to Kashmir interalia inviting budding artists from the J&K State to give stage musical performance, highlight exhibition of Art and craft and felicitate those persons who excelled in their respective spheres as writers, poets, artists, educationist, actors, singers, etc. The amended constitution of education society with the new nomenclature was registered on March, 16, 1983, by the Registrar of Societies, Delhi. Noteworthy event among other programmes was "SHUHUL TAAPH", I, II, III, organized during the previous years and "SHUHUL TAAPH-IV" scheduled to take place on February 15, 2013 to February 17, 2013, at the premises LAL DED COMMUNITY CENTRE, B-36, Pamposh Enclave, New Delhi -110048.

Kashmiri Pandits have been highly enterprising – intellectually and industrially. The present trauma is a passing phase. It is bound to be over sooner or later. As an integral part of India communal harmony and camaraderie that prevailed among Kashmiris in the valley is bound to be restored. Despite the tiny Kashmiri Hindu community in the valley, having been uprooted from their homes and hearths by the forced exodus, there is scope for optimism in future. The minority community has faith in the vision of the country enshrined in the constitution of Indian republic consistent with the aims and objectives of KECSS. Kashmiris believe Kashmir is our homeland.

Kashmiri Pandits have a stake in terms of common Cultural heritage of Lalleshwari and Nund Rishi. It is imperative that all Kashmiris work together to achieve the values of KASHMIRIAT bequeathed to us by the saints and Rishis of Kashmir.



Krishna Joo Razdan and the Word The Vak



Krishna Joo Razdan, as we know him, is the saint poet, or the Bhakti (devotional) poet of 19th century Kashmir, who like his senior, Sant Parmananda devoted his life to the pursuit of God realization and created splendid devotional poetry in the process.

Like many saint poets of his times and the times before him, Krishna Joo Razdan considers himself a DASA (a servant) of the Lord. In this process of adoration of the Lord, he de-classifies Shaivism and Vishnavism. This is because for him the Shiva and Vishnu are not two deities of reverences but the two facets of God's illumination.

For Krishna Joo Razdan, though, both the Shiva and the Krishna are the chosen deities. Like the traditional thought of Vedas he believes in them as his personal deities.

Yetah te jananti

yeh eva vishnu, Sa eva shiva

Yae eva shiva sa eva Vishnu

{The wise know that Vishnu is that who is Shiva and Shiva is that who Vishnu is.}

The aspirants of the blissful knowledge of the ultimate truth, who like Lord Buddha rattle the rafters of limited knowledge, do not differentiate between Shiva, Keshava and Zinva, as mother Lalleshwari puts it.

Exponents of Kashmir Shivism say that the Lord Shiva, the absolute, expresses itself through four hierarchical manifestational stages of Vak(Vac). And

Krishna's purest and the holiest expression of existence are the holiest words of jnan (The knowledge) the Bhagavad-Gita Ji.

Thus when the poet Razdan speaks of that absoluteness, he adulates the transcendent word, the word that in terms of Trika philosophy is Vak. It is this Vak that ultimately culminates in the gross Vaikhari stage. And in the words of Sh. Moti Lal Pandit, the transcendent and the absolute as Word represent the absolute unity.

And in that gross stage of Vaikhari, the tongue and the lips are used. It is about this use of the tongue and the lips (Vak), that the Lord Krishna declares in the holy Srimad Bhagvat Geeta ji that:

**Anudvega-karam vakyam satyam priyahitam ca yat
Svadyaya abhyasanam caiva vangmayam tapa ucyate.**

{One can observe austerity of speech by using such words that are truthful, pleasing, beneficial and do not irritate others.}

Acharya Abhinavagupta while commenting upon this state, in the holy Bhagavad-Gita ji, says that the truthful speech is that speech which is sweet at the movement when it is uttered and which is beneficial at the latter the stage.

Priyam ca tat kale, Hitam che Kalantare.

And Lord Krishna says:

Vakyem satyam priya hitam ca

With this background, Vak for Krishna Joo Razdan is not only the speech with all its meaning, as referred to above, but for him, Vak is also the Guru; the teacher. Vak is the ocean of knowledge, the guide and the torch bearer.

Pane chakh vaeni maej Bhavani

Bramh jnaney veed sagar

Sat gur chekh vath haav vedayae

Maha mayaye Jai Jai Kar

{You are the speech (Vak) oh Mother Bhavani, you are the ocean of knowledge, you are the guide, I adore you.}

Mahatma Krishna Joo Razdan obliterates all the mallas (Impurities) by adulating the word (Vak) that existed in the beginning (rather that made the universe to begin). The word is the Shabda Brahman OM. Bhartrhari identifies this Shabda-Brahman, the absolute word with the stage of seeing (Pashyanti).

Since the word is the creator, so it is the throb or the creative force, so a female, the Shakti.

And when we take the Lord as male the Purusha, then HE is Gayatri. The mantra that says

Tatpurusaya vidmahe

Mahatma Krishna Joo Razdan calls Him Shabdh Gaytri as well as Param Shakti. This in the absolute terms of Trika Shaivism is absolute. The Shiva and the Shakti, an expression of Ardh Naresvara.

**Om shabdh gaytri chekh parm shakti
Simhasene kar mokhti saene
Baye band bub moj tshe chekh saeni
Parm padvi che chaine zainea**

We all know that Krishna Joo Razdan in his lyrical expressiveness and the poetic pursuit of spiritual bliss also masters the craft of expressive communicability that he exhibits while expressing his own inner voyage.

Use of words such as Vani, Jnan, Shabdh Brahman and Vak are such expression thorough which he addresses the ultimate truth, The Shambhoo. And in this process I find him in ecstasy or the state of blissfulness when he sings to draw the attention of the lord.

**Sam ved gaveyo premai te saza
Roztum te boztum aavazai
Maray lolene talh Shambhoo
Salh voleh trigazat palh Shambhoo.**

*{With devotion and melody I shall sing the Samaveda
Oh Shambhoo, stay and listen to my yelling
I shall dance with adoration to please you
Come, I invite you oh Shambhoo.}*

If we take Samaveda, the knowledge of melody, in its colloquial expression, Krishna Joo Razdan seems to be aware of the significance of the 'word' and the 'melody'.

**Shivnath sanpun braashba savarey
Peerith vane log nardas kun
Samavedek van shrooke varh varay
Narud vot setaray heath.**

*{Having visualized lord Shiva riding on the Braashba
He exalted Narada to sing the shlokas of Samaveda
Narada obeyed him with his sitar}*

The word in Krishna Joo Razdan's poetry is both sweet and beneficial. Borrowing the terminology of the Vedanti's, his every word has a subtle body and a gross body. When his words manifest in meaning the gross body denotes the lyrical syntax and the subtle body denotes the Lord.

And when he adores his lord, he surpasses all his predecessors.

**Sone shene butrath barnay aaye
Jai jai baghvat mayaye
Sariney gahnek tamana draye
Shankaran kaecahlaenkaran trave
Day gaz sonek khaet boomikaye
Jai jai baghvat mayaye.**

*{The earth has been bestowed with the snow of gold
Every ones desire to wear the ornaments is fulfilled
Lord Shiva has showered so much snow
It is two and a half meter of snow,
(What a wonder)
For this we hail the God's will.}*

*(Sh. Brij Nath Betab is a renowned
Kashmiri poet and broadcaster)*

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Why shall I learn Kashmiri???

Most of us can deliver a long lecture on the emotional and rationale utility of Kashmir language for, we all are no less champions of cultural - heritage, legacy, ancestry etc etc as a means of strength in an individual and 'know for certain' that language is part of all this, but our enthusiasm fails to get relayed from one generation to another generation especially when we are out from the ancestral place. Language becomes the first causality with most of us.

Though there are certain groups of people who more strongly advocate that one should learn kashmiri language. They are mainly those:

1. Who have soul strong cultural bonding with kashmiri language (being kashmiri)
2. Who believe kashmiri language truly enriches emotional and rationale qualities of a person (literature etc)
3. Who love kashmiri language as they do to their beloveds (spirituality - shaivism and Sufism)
4. Who earn their livelihood based on kashmiri language directly or indirectly.

While working for kashmiri language we must address one of the above criteria and attempt to quantify the same in whatever the little possible manner. The people advocating Kashmir language learning shall attempt to give quantitative presentation, lest it should be verbosity and jugglery of words without any concrete tangible thing emerging out of the exercise. Our youth is sensitive to tangibility. It is the duty of the elders to present to our youth the means and measures which touches their sensitivity. We have to reach to their level of sensitivity and not give stale sermons and advisories. The need to learn kashmiri language needs to be related to utility. This utility shall pronounce itself early for registration. Once Braj B Kachru, one of the prominent linguists of world commented about the future of kashmiri language, he without mincing words told that languages die. He was very candid in telling that a person will learn a computer language as a matter of preference than any other language because computer language holds a bigger prospect and promise in the world. Therefore what I mean to say is that for enhancing learning of kashmiri language it needs to hold some prospect and promise for the learner which shall fit any of the criteria as mentioned in the preceding paragraph.

Who shall learn kashmiri language, when shall one learn the language and how shall one learn kashmiri language? Talking plainly, the reply is that everybody shall learn kashmiri language. Language is an experience and learning kashmiri language gives additional experience. But to be specific within the socio-cultural ambit, I feel it is more important for the elders to learn kashmiri language than the children need to do it. Do not rile please! Wait - I will explain my point. In the area where I live, I have been observing that the children of Bengali families, Kerala families, Tamil families are learning their languages through an "enforced natural like process" while the children of kashmiri families have no inkling for kashmiri language. The lacking for the urge of kashmiri language is not with the children, it is with the elders who know the language and cannot relay / teach it to the children. The elders (first generation migrants) while living in Kashmir have learnt kashmiri language in a natural process in the place of their ancestral habitation without making any effort. And when the children are out from the atmosphere of natural learning of language their elders need to make an effort for creating the atmosphere at home and in the social circles for relaying of the kashmiri language to children. I know a kashmiri family living in Mumbai, they strictly speak in kashmiri language at home and responded to their children only when the children communicate in kashmiri language. The whole of the family speaks fluent kashmiri language. But this is easy said than done. I leave the point here for you to have your take on this modus-operands.

I have used the expression "reinforced natural like process". The families whose children speak their mother tongues fluently as referred above do so because of the exercise done in this regard by their elders. There have attractive tools in their respective languages readily available with which the elders are well versed and the elders as a matter of habit ensure that their children get acquainted with their mother tongue through communicative process which is reinforced from the day one with the help of the tools of the language visible in the home as a domestic utility article. The best way of learning language is through the method of communication, but learning of the language with the help of the tools / instruments is also vibrant. We have mostly learnt English with the help of the tools of English language. It is therefore mandatory that appropriate tools of kashmiri language are developed not

merely in research papers and web sites, but in the ways and means that the tools are visible and readily available at the grassroots level of functioning of the society. And the elders by developing a relationship with these tools shall get well versed with them so as to enable them to develop inkling in the young minds of their children for the kashmiri language before the kids go to school - I emphasize the statement "before the kids go to school." The exposure to the children to kashmiri language must be before their going to school. For this purpose the elders who are the decision makers for the children from the time of their birth must expose and give experience of kashmiri language to their children so that they develop a sense for kashmiri language – the language that elders listen, speak, watch, read, write as a part in their day to day routine of life as a familiar habit at the home. This will automatically get embedded in the subconscious minds of the developing children that they need to learn kashmiri language. Therefore it is the elders – the grandfathers, grandmothers, fathers, mothers, brothers, sisters, uncles, aunts, friends, acquaintances etc to learn the kashmiri language for direct as well as indirect usage for transmission of the sentiment of the language from generation to generation. The whole objective is that the sounds of kashmiri language must get registered in the minds of young children. I have no hesitation to put it on record that kashmiri language has a limited scope till vibrant grassroots level acceptable tools of language are readily available just at hand to update the elders, and to let it flow to youngsters through them. The learning of the kashmiri language with most of the elders is not system oriented - as systematic as the learning of other languages like English, Urdu, Hindi etc. The leaning of the kashmiri language with the elders needs to be made systematic so that it flows down both by communicative method of learning and instrumental method of learning.

It is to the credit of the language specialists that the vibrant instruments / tools of kashmiri language are already developed. But the problem is that the tools and their usage is limited to seminars halls, literary gatherings, academic classrooms, research forms etc etc. It is my opinion that the job of the language specialists needs to be adopted for appropriately producing grassroots acceptable, socially relevant, pleasing and attractive tools by social

organizations, social institutions, proficient individuals to concretize the work of the specialists in a manner so that it reaches the house hold of each family and fits in the needs of the family / individual in apt form.

Some time back I had to write a paper on tools of kashmiri language my efforts to get one copy of the primer failed. Prof. O N Kaul one of the eminent linguistic scholars who works for kashmiri language had been kind enough to gift me one earlier, It is a meticulously made book on kashmiri as a linguistic subject. Quite some work is available on the sites too. But a simple genuine quality primer of kashmiri language is not available. There is a gap that needs to be filled.

I have the privilege of having written some popular primers of English language based on the world famous illustrations of Tom Arma and also write children's books for publishers for quite some time. Here I would like to share my understanding of a basic reader – a primer. A primer is the basic instrument of language learning which has well defined characteristics which can be understood by studying the famous brands of children's books. The sole objective of the first part of the primer is

1. To introduce a learner to a sound
2. Then introduce the learner to a drawing
3. And then to introduce the learner to the name of the drawing, if it is a requirement

The procedure required for developing a kashmiri language primer

The primers are to be developed under the guidance of the language specialists but people in the field of product development etc. shall be involved in the process of producing a vibrant kashmiri primer. A joint effort needs to be done with faith, trust and spirit so that the primer reaches from the chambers of the linguistic specialists to the kitchen, drawing room, bed room, lobby and the verandah of the homes. Let us begin with the first part of the primer and proceed to produce a series of utility. This for certain will set in a process for acceptably popularizing kashmiri language.

(Arvind Shah is Professional Resource in Social Development Sector and Children's Writer)

Lal Vaakh

Shiv chuy thali thali rozaan
Mav zaan Hyound ta Mussalmaan
Trukhay chukh ta pananuy paan parzaan
Ada chay Saahibas zanni zaan

Siva abides in all that is, everywhere;
Then do not discriminate between
a Hindu or a Mussalman.
If thou art wise, know thyself;
That is true knowledge of the Lord.



- Prof. C. L. Sapru



Glimpses of Kashmir Tour of Swami Vivekananda

It was in the year 1898, while touring different parts of India after his visit to the west, Swami Ji, with some of his disciples drove by a tonga to Baramulla from Rawalpindi. From there the party made their way to Srinagar by boats arriving here on June, 22. Swami Ji had fascination of Lord Shiva during his childhood, and as he grew older his love for Shiva deepened, and now, being in the Himalayas, the abode of the monks and yogis, the thought of Him was uppermost in his mind. To his disciples he would speak of the Pauranic conception of the oneness of Shiva and His consort Uma.

At Baramulla, as the party entered further into Kashmir, the Swami's mind was filled with the legends with which the Kashmiris have peopled the cathedral rocks, the many ruins and the winding passes. From a scenic point of view alone, the journey was fascinating. The Swami tried to identify himself with the habits of people. In Kashmir one sees him drinking Kashmiri tea from a Samavar of the people. On his way to Srinagar, when the boats were moored near a village, the Swami took his companions out for a long walk across the fields and turned into a neighbouring farm yard. In that farm yard, an old Muslim lady who was spinning wool, warmly welcomed Swami Ji and his party.

DEEP INTEREST IN THE ANTIQUITY

The entire time spent in the doongas on the river Vitasta (Jhelum) in and around Srinagar (from June, 21 to July, 25), was an unparalleled educational opportunity for the Swamis companions. Many excursions were made and many were the discussions in which the Swami became so interested that he would sometimes forget all thought of food. The topics were extremely varied.

In Kashmir desire for solitude swept over him and he would break away from the little company to roam about alone, returning late, radiant from his contact with the source of all knowledge.

Among the small excursions made in Srinagar was the one to the temple of Shankaracharya.

Beholding beautiful and the extensive scenery of the place,

the Swami exclaimed "Look what genius the Hindu shows in placing his temples. He always chooses a grand scenic effect. See the Shankaracharya Temple commanding the whole of Kashmir. The rock of Hari Parbat rises red out of blue water, like a lion couched out, crowned. And the temple of Martand has the valley at its feet".

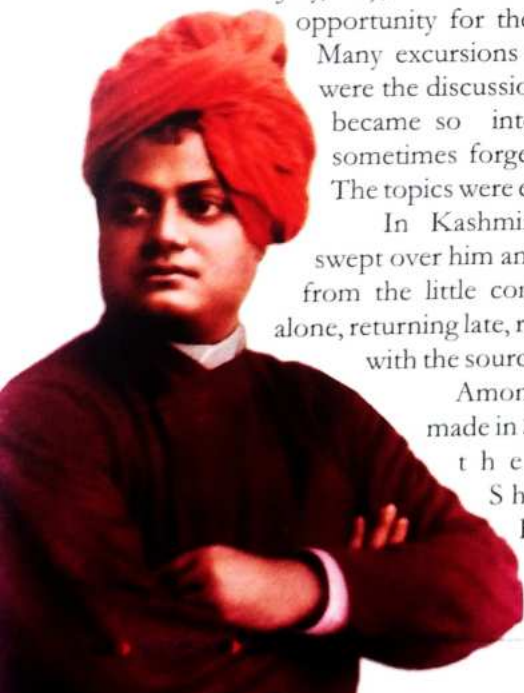


Kashmir, 1897 : Standing L-R 1) Narayandas (F/o Swami Laxman Joo) 5) Pt. Anand Kaul Bamzai 10) Peston Ji
Sitting on chairs, left to right: Swamis Sadananda, Vivekananda, Niranjanananda, and Dhirananda.
Seated extreme right Prof. Nityananda Shastri

The 4th, July, was approaching. This is the anniversary of the American declaration of Independence. He prepared his famous poem "To the Fourth of July" and read about at early breakfast before his American disciples. It was passionate utterance of his own longing for the Final Freedom in the infinite. Time proved it to have been penned in a prophetic vein, for four years later on that very day after completing his mission he entered into the Final Freedom.

Desires for quiet and peace grew more and more upon Swami Ji and without revealing his plans on July 10, penniless and alone he made preparations by way of Sonamarg, to famous shrine of Shri Amarnath Ji. Swami Ji had to return on 15th, because the route was impassable because of the summer heat which had melted some of the glaciers.

On 13th of July, Swami Ji and his companions started for Anantnag. In the way at Pandrehtan the Swami explained to his disciples the peculiarities of the Indian archeology. "To the Swami", writes Sister Nivedita, "The place was delightfully suggestive "and she adds " It was direct memorial of Buddhism, representing one of the four





On a Danga in Kashmir, 1898.
Left to right: Josephine, MacLeod, Vivekananda,
Mrs. Ole Bull, and Sister Nivedita.

religious periods into which he had already divided the History of Kashmir : (1) Tree and snake worship, from which dated all the names of the springs ending in Nag such as Verinag and so on (2) Buddhism (3) Hinduism, in Sun worship (4) Islam". "Sculpture" he told us, "was the characteristic art of Buddhism and the Sun medallion, or lotus, one of its commonest ornaments. The figures with the serpents etc. referred to Pre-Buddhism".

The party next day visited the ruins of Awantipura and on twenty second reached Annantnag after visiting the temple of Bijbehara in the way. The Swami took long walks in the morning with one or more of his pupils, across the fields and along the banks of the Vitasta (Jehlum). "And his talks during these walks", writes a disciple of Swami Ji, "were as exhilarating as the mountain breeze that blew upon them, and as sole enthralling as the blossom on fruit trees all about".

GRANTED THE GRACE OF AMARNATH

The entire party visited the world famous ruins of MARTAND temple on 23rd and on 25th they journeyed on to Achhabal. It was at this very place that Swami Ji announced to his companions his intention of going to Sri Amarnath Ji, in company with thousands of pilgrims then enroute for the shrine. On his way to Amarnath, Swami Ji's influence on the hundreds of monks was tremendous though at first he encountered a strong opposition from the more orthodox of them because of the presence of foreign disciples.

Hundreds of monks and yatis used to attend the discourses of Swami Ji, throughout the journey. Many of them could not understand his broad liberal views on religious subjects.

On August, 2, the day of Darshana, Swami Ji bathed in Amar Ganga, covered his body with ashes and his face aflame with a supreme devotion to Siva, he entered the shrine naked except for a loin cloth and kneeling in adoration, he bowed low before the Lord — A great mystical experience came to him of which he never spoke, beyond saying that Siva himself had appeared before him and that he had been granted the grace of Amarnath, the Lord of Immortality. It was a strange experience for Swami Ji. Never had he visited such religious place with such spiritual exaltation. To his European disciples he said afterwards — "The image was the Lord himself, it was all worship there. I never have been to anything so beautiful and inspiring".

MAHARAJA OFFERS LAND FOR MONASTERY

On August, 8, with his companions he returned Srinagar, where he remained upto the end of September. During this period Swami Ji, remained for days, in strictest solitude.

Swami Ji was treated with great consideration by the Maharaja during his stay in Srinagar. Swami Ji was asked by the Maharaja to choose a tract of land for the establishment of a monastery and a Sanskrit College. A beautiful spot on the river side which was used by the Europeans as the camping ground was chosen by the Swami Ji. It gave a shock to Swami Ji, when about the middle of September, he was informed officially, that since the Resident had twice vetoed the choice, he could not establish a monastery and a Sanskrit College in Srinagar. Had not Resident been an obstacle in this scheme of Swami Ji, there would have been one of the main centres of Rama Krishna Math and Mission in Srinagar at present.

AT THE FEET OF DIVINE MOTHER

After the pilgrimage of Amarnath Ji, Swami Ji's devotion concentrated itself on the mother. He worshipped for a few days, the daughter of his boatman as Uma. Once he told his disciples during these days — "Wherever I turned I was conscious of the presence of the Mother, as if she were a person in the room". He wrote his famous poem "KALI THE MOTHER", during these days.

On September, 30th, Swami Ji abruptly went to Kshir Bhawani and instructed his companions not to follow him. He remained there for seven days all alone and spent most of his time there in meditation before Goddess Maha Ragniya. He worshipped Mother and offered Kshir made from one maund of milk, rice and almonds daily and told his beads like humblest pilgrim.

One day he was pondering over the bad condition of the temple of Kshir Bhawani and thought of constructing a magnificent temple in the spring. To this the Mother of the universe replied : "What is that to you? Do you protect Me? Or do I protect you". Since this event Swami Ji was of the opinion that everything was in the hands of Divine Mother".

On 12th, October, Swami left along with his party, this beautiful land of ours for plains.

(Prof. C. L. Sapru is a well known Hindi Scholar and President, Hindi Kashmiri Sangam)



Kashmir, 1898. Left to right: Josephine, MacLeod,
Vivekananda, and Sister Nivedita.



THE HUMANISTIC EDUCATION

Pamposh Public School, under the management of Kashmir Education Culture and Science Society, entered into a collaboration with Anubhav Learning Centre to extend quality education to children by professional and competent team. The journey of togetherness initiated six years ago. Today, the institution stands as a living model of successful collaboration. The centre offers preschool education and day care services for children from 3 months onwards. The strength of the institution is its team, its philosophy of extending humanistic education thereby adding value to each life, adequate open spaces with ample green cover and an ever evolving curriculum. Pamposh literally means lotus, the most sacred flower. Anubhav has given children the true experience of Pamposh by touching their lives with the deepest essence and value of lotus; the only flower that blooms and seeds simultaneously. It has a great implication in life. What we sow we reap. This is the most fundamental value being inculcated at Pamposh Anubhav.

Love and appreciation for nature helps children become compassionate individuals. Sharing and caring in all forms is highly encouraged. Annually, we organise collection drive on behalf of Gunj, an NGO. Spiritual and physical workout are given a lot of importance. Reciting of Gayatri mantra, visiting places of worship (temple, church, gurudwara etc) and Yoga are integral parts of our curriculum. Cultural awareness, accepting and respecting different cultures is an important learning at Pamposh Anubhav. All regional, national and international festivals are celebrated in their true spirit. To name a few – Pongal, Onam, Baisakhi, Mahashivratri, Puja, diwali, Xmas, Halloween. Experiential learning and learning by doing is the focus. For all major concepts like transport, helpers, animals, fruits and vegetables, outings are organised to help children understand better and enable retention. These include visits to police station, florist, police station, fire station, hospital, grocery store, fruit and vegetable vendor, atta chakki, post office, tailor, cobbler, construction site (to see mason, plumber, electrician in action).

Love and appreciation for books is deeply encouraged. The stories revolve around the concept and also focus is on moral based stories. Values of appreciation, gratitude, and forgiveness are deeply inculcated in children. The value of

no wastage is impressed upon, may it be their meals, paper, water, electricity, just any resource.

Inclusive Education is very close to Anubhav's heart and we have been emphasizing this for the last three years. Problems facing our little ones vary from a simple speech delay to a more complex one like autism. With a 'special educator' on board and our Team members who have been trained and sensitized to the needs of these differently able children, we have been able to bring about major improvements in these children. Many of them have graduated to the 'big school' and are coping very well with their curriculum.

Being a wholesome facility, our Day Care meets almost every need of the child- physical, social, cognitive, creative, communication, etc. Day Care compensates for the lack of



siblings at home. While comfortable and hygienic environment is ensured, the day care is a platform for children to imbibe a lot of life values. At Pamposh Anubhav, children grow up to be smiling, joyful, compassionate, loving, courageous and responsible human beings ready to face life's complexities and become truly capable leaders of the 21st century.

Dr. Neena Gulabani

Director - Pamposh Public School

(In collaboration with Anubhav Learning Centre)

Under KECSS Management



What's in a NAME?

What's in a name?? This was perhaps a casual rhetoric coined by Shakespeare in the "stiff —British — upper lip" Elizabethan era.

But if you put this rhetoric to a Kashmiri, chances are you will hear "while there's not much in a name, there's a whole lot in THE SURNAME" ... the 'zaath'.

The 'zaath', which you pride yourself with and proudly respond to when asked that innocent sounding but very profound question... "Thohi kya chiv vanaan"? And this question while sounding naive is essentially scouting to classify your origins.

Talking of origins traditionally, the surnames have emerged by virtue of the vocation one undertook in the ancient societies. But we must credit ourselves with immense ingenuity that everything and anything under the sun could contribute to being a surname in Kashmir.

To begin with, the vegetables rule the roost; be it the cool 'Mujoos', the fresh 'Haakhs' or the rotund 'Wangnoos', I wonder what a combination of 'Mujoos' and 'Haakhs' would result in? The animals and birds are not to be left behind with the awe-struck 'Hangloos', the wise 'Kaws' and not to forget the rodent 'Gagroos'.

I can never forget the roar of laughter me and my brother broke into as children when our parents introduced us to Mrs. & Mr. 'Mandal'. Our childhood manners were gone with the wind with a disastrous laughter over a redundant posterior converted to a surname.

As I dig deeper into this I wonder, did the 'Wugras' always mess up their rice? Were the 'Wakhloos' perpetually pounding? And if 'Wakhloos', why no 'Kajiwats'? Were the

'Trakrus' really tough, crisp or astute? Were the 'Khars' always slogging? And did they finally tire of their surnames that they anglicized them to 'Ogra' & 'Kher'?

Every outsider I am certain got branded as a 'Parim' and hence the 'Parimoos'. And yes, the ones who cannot be overlooked are the quintessential 'Kauls'. I mean every nook and corner has to have them. A Kashmiri neighbourhood is incomplete without its set of 'Kauls'.

We all have heard the anecdote of how a family got named and renamed from a 'Tul' to a 'Mond', to a 'Khoda', to a 'Sekhider' and finally 'Teng' by virtue of a tree and its changing topography in its backyard.

Even Pandit Nehru's family was not spared. Like most Kashmiris, they began as 'Kauls' and transformed to being 'Nehrus' because they lived close to a 'Neher'.

I once proclaimed very abundantly to my parents that had my surname ended as "OO" (like Tikoo, Handoo etc.) I would promptly marry to get rid of it. At least women have that option, while men have no escape on this one.

I must thank some smart ancestor of mine who worked as a treasurer perhaps and transformed us from the 'Kaul' to 'Khazanchi' but I deeply regret that he left the treasure trove empty with only a surname to inherit.

So while there's not much in a name, there is such a lot of creativity and history behind a Kashmiri surname!!!

Disclaimer: This article is written in healthy humour and good faith and is not aimed at belittling any particular family or clan.

(Shivani has been a telecom professional for over a decade and writes in her spare time.)

"What's in a name?
That which we call a rose.

By any other name
would smell as sweet."

- William Shakespeare



नंगी इमारत का बलात्कार

पंडित श्यामलाल ने अपने चारों बच्चों का विवाह कश्मीर में धूमधाम से किया था। लेकिन पांचवीं बच्ची श्यामा के ससुराल वाले जम्मू में ही रह रहे थे। वे कश्मीर आकर शादी करने को तैयार न थे। श्यामलाल ने बड़ी मिन्नतों की पर उनकी भी मजबूरी थी। उनकी बेटी की भी शादी थी। उसका ससुराल जम्मू में ही था।

थक हार कर श्यामलाल अपने परिवार के साथ जम्मू आ गया। हालाँकि श्यामा के ससुराल वालों ने मकान, हलवाई, बारातघर सब का इंतजाम कर दिया था। फिर भी नई जगह जाकर शादी करना आसान न था। एक तो सर्दी का मौसम, दूसरा हर चीज का बन्दोबस्त करना था।

शादी के दिन में पूरा एक महीना बाकी था। लेकिन श्यामलाल और उसकी पत्नी जय किशोरी को लगता वक्त बहुत कम है और तैयारियाँ बहुत करनी हैं।

आखिरकार विवाह का दिन भी आ गया। श्यामा की शादी ठीक ठाक ढंग से हो गई। शादी के बाद 'फिरसाल' (पदफेरा) 'शिशुर' आदि अनेक रस्में भी साथ साथ थीं। सभी रस्मों को निभाते हुए कब एक महीना बीत गया, पता ही न चला। लगभग पिछले एक महीने से रोज ही रेडियो, टी.वी. पर कश्मीर के बिगड़ते हालातों को देखकर श्यामलाल का पूरा परिवार परेशान था कि आखिर वापस कैसे जाएँ?

26 जनवरी के बाद तो रोज ही हजारों की तादाद में कश्मीरी हिन्दू परिवार कश्मीर से पलायन कर रहे थे। हर वक्त कर्फ्यू कभी एक घंटे की ढील होती थी तो कभी सुबह 5 से 7 बजे तक ढील देते। ज्यादातर परिवार सुबह की ढील में ही अपने जरूरत की चीजों को खरीदते थे। अवसर की तलाश में कुछ परिवार थोड़े कपड़े-लत्ते, नगदी लेकर जन्म भाग निकलते। खास कर जिन घरों में जवान बेटियाँ और छोटे बच्चे थे वह तो बनिहाल पार करने तक हजारों पाठ पढ़ते। कभी शिव का पाल पढ़ते तो कभी माँ दुर्गा की स्तुति करते।

जम्मू में उधमपुर, मुड़ी, दोमाना कई जगहों पर शरणार्थी कैम्प बनाए गए थे। जहाँ सरकार की ओर से 'टेन्ट' मुहैया कराए गए थे। राशन की व्यवस्था भी सरकार करवा रही थी। कुछ जरूरी चीजें जैसे बाल्टी, साबुन, कम्बल, चादर आदि भी कुछ नेता लोग दान पुण्य करते इन कैम्पों में बाँट रहे थे। टी.वी. स्क्रीन पर दिखने के लिए और अखबार में बड़ी खबरें छपने की होड़ में कई दलों के नेता आए और इन शरणार्थियों पर अपना प्यार दर्शाया, कई परिवार महल जैसे बड़े मकान को छोड़कर टेंटों में रह रहे थे।

श्यामलाल भी इन टेंटों में जाकर अपने चिर परिचित लोगों को ढूँढ़ता लेकिन इतनी हैसियत न थी कि किराए के मकान में उनकी आने का निमन्त्रण देता या अपने साथ ले जाता। श्यामलाल को स्वयं

मकान का किराया देना भारी पड़ा रहा था। कई बार वह जयकिशोरी से शिकायत करता। क्यों न हम भी टैंट में चले जाएँ?

वह झूट कर पति से कहती। अभी लड़की की शादी की है वह क्या सोचेंगे?

कई एक रिश्तेदारों तथा मोहल्ले के ही कुछ परिवारों को देखकर श्यामलाल की हिम्मत भी टूटने लगी। कभी कभी उसे यकीन न होता कि इन दो महीनों में ही जन्नत कश्मीर नरक बन जाएगा। दिन-रात टी.वी. पर खबरें देखते और अखबार पूरा चाँटते हालाँकि इनमें भी पूरी खबर नहीं देते थे। पूरी रात दोनों पति पत्नी करवटें बदलते। अचानक रात को एक बजे दरवाजे पर घंटी बजी।

श्यामलाल घबराकर दरवाजे की ओर भागा, जयकिशोरी भी पीछे-पीछे भागी। 'रुको-रुको'।

"खिड़की से देखो तो जरा कौन है?"

तभी बड़ी बेटी प्राना की आवाज आई।

"पापा खोलो मैं हूँ?" प्राना और उसके परिवार को देखकर श्यामलाल और पूरा परिवार भौचक्का रह गया। अभी बीस दिन पहले ही कश्मीर वापस गई थी।

चाय वगैरह पीकर प्राना ने रो रोकर कश्मीर का हाल सुनाया कि हर रोज रात को नौ बजे के बाद मस्जिद में टेपरिकार्डर के द्वारा सुनाया जाता—

"हम क्या चाहें आजादी

आजादी भाई आजादी"

नारों में ही वह कहते, "कि कश्मीरी हिन्दू औरतों को साथ रखेंगे। ये नारे जब शुरू होते तो ऐसा लगता हजारों की संख्या में लोग चारों ओर से हमला करने आ रहे हों। सुबह तक इन नारों की पूँजती आवाजों को सुनकर हर परिवार भयभीत अधमरा सा हो जाता। इसीलिए जब गर्वनर जगमोहन ने भी हिन्दुओं को घाटी छोड़ने का इशारा किया उसके बाद तो सभी हिन्दू परिवार सिर्फ भागने की कोशिश करने लगे।"

प्राना बेटी की बातों को पूरा परिवार सुनता रहा। तीन तीन दिन तक भी कर्फ्यू लगा रहता। खाने के लाले पड़ गए।

श्यामलाल ने परेशान होकर बेटी से पूछा, "क्या सरकार कुछ नहीं कर रही थी?"

"पापा! हालात इतनी तेजी से बिगड़ रहे थे। शायद गर्वनर जगमोहन भी निश्चय नहीं कर पा रहे थे कि क्या करूँ?"

जब कभी दिन में कर्फ्यू में ढील होती थी तो लाखों की तादाद में जुलूस निकलते। इतने मुस्लिम तो कश्मीर में हैं ही नहीं पर जुलूस के समय रातों रात कहाँ से लोग आ जाते थे। कोई नहीं जानता। इन आए हुए लोगों की शक्ल सूरत और तौर तरीका भी भिन्न था। जो हिन्दू-मुस्लिम वर्षों से एक साथ सुख दुख के साथी थे। पड़ोसी थे। आज वहीं मुस्लिम भाई आँख चुरा कर निकल जाता। बात करने या मिलने से भी कतराता।

पिछले एक महीने में जो जो हिन्दू परिवार जम्मू चले आए हैं। मौका पाते ही उस घर को सब अपने अपने ढंग से लूटते। यहाँ तक कि पुलिस वाले भी उस घर से टेप, ट्रांजिस्टर कुछ कीमती छोटा सामान उठाने में नहीं शर्माते।

"माँ, सामान तो सामान मकान पर लगी टीन की चादरें निकालने से भी बाज न आते। कई भरे पूरे घरों को नंगी इमारत बनाकर कई बार कई लोगों ने बलात्कार किया। सब खामोश रहकर अपना काम करते हैं, कोई किसी से कुछ नहीं कहता। देखकर भी सब अनदेखा करते बल्कि ये सोचते मेरे मतलब की कौन सी चीज है।"

ना कोई शिकायत करता ना किसी को कोई पकड़वाता, ना ही प्रशासन का कोई डर था। बल्कि जिन घरों को कई लोगों तथा कई बार बलात्कार करके जर्जर बना दिया था। उन मकानों को आग लगाकर राख का ढेर बना देते।

कुछ गाड़ियाँ, शक्ती, सगन, दूध की मदद करने के लिए सरकार ने भेजी पर वह भी खास इलाकों में खास लोगों में बँट जाता। आम लोग तो खाने के लिए तरस गए।

तभी जयकिशोरी ने बेटी से पूछा, "तब ऐसे हालात थे तो बहन जिगरी को भी साथ लाती, पता नहीं वह कैसी होगी।"

"माँ, मैं तुम्हें क्या बताऊँ कि कोई किसी को पूछने की स्थिति में न था। सब अपना परिवार बचा कर निकलना चाहते थे। कब कहीं बम फट जाए या गोलियाँ चलें, इस डर से सभी अधमरे रहते, फोन की तारें सब कटी हुई थीं। फिर जिगरी के इलाके में जाना तो सरेआम मौत को दावत देनी थी, मेरे ही परिवार में मेरा देवर चार दिन पहले परिवार लेकर आया है, मेरी ननद भी आ चुकी है, किसी ने हमें खबर ना की, मैं चिन्ता न करो। जिगरी भी मौका लगते ही निकल आएगी।"

श्यामलाल और जयकिशोरी यह हाल सुनकर और भी बैचैन हो गए। क्योंकि साथ लाया पैसा भी समाप्त हो चला था। गर्म कपड़े भी न थे। फिर किराए के मकान में कब तक रह सकते थे?

श्यामलाल बड़ी बेचौनी से सुबह का इन्तजार करने लगा। 6 बजते ही उसने अपने पड़ोसी रमजान मलिक को फोन मिलाया। फोन की तारें कटी हुई थीं। तब डायरी में देखकर मोबाइल मिलाया।

"हेलो, सलाम वाले कुम"

"रमजान ये क्या हो रहा है?"

"श्यामलाल तुम तो बस घबरा जाते हो चिन्ता मत करो।"

थोड़े दिन का बुखार है उतर जाएगा। नहीं रमजान प्राना बेटी आज ही आई है, उसने जो सुनाया, मैं तो परेशान हूँ, देखो रमजान जो किस्मत में होगा देखेंगे।

"तुम भाभी को लेकर ताला लगाकर यहाँ हमारे पास आ जाओ।"

फिर बच्चों के पास दिल्ली चल जाना। अच्छा हुआ जो छह महीने पहले ही बच्चे दिल्ली चले गए।

"श्यामलाल तुम चिन्ता मत करो।"

रमजान की बात सुनकर श्यामलाल की बेचैनी कुछ कम हुई।

कुछ दिन बाद जयकिशोरी ने श्यामलाल से कहा "कि बड़ी बहू शीन की माँ तथा छोटी बहू ननसी की माँ तथा बड़ा भाई कश्मीर सामान लेने जा रहे हैं। मैं भी इनके साथ चली जाऊँ। मैं भी घर से सामान ले आऊँगी हालात ठीक होने पर वापस चले जाएंगे।

श्यामलाल कुछ निश्चय न कर सका। "हाँ" कहे या 'ना'। लेकिन साथ में दो समझिनें ओर छोटी बहू का भाई भी जा रहा था। थोड़ी दिल को तसल्ली थी।

एक दिन सबेरे सुबह वह टाटा सूमो में चारों कश्मीर के लिए रवाना हुए। श्यामलाल हर घण्टे में फोन करके हालचाल पूछता। शाम को छह बजे कश्मीर पहुँचे। तीनों परिवारों का घर एक ही मोहल्ले में आसपास था।

कश्मीर में हर जगह पुलिस आर्मी, घूम रही थी। जगह-जगह पर पुलिस चौकियाँ बनी हुई थी। अपने वतन का ऐसा हाल देखकर जयकिशोरी की आँखें भर आई। यकीन ही नहीं होता कि "क्या यह वही कश्मीर है जहाँ की फिजा में केसर और सेब की खुशबू होती थी जहाँ चिनार के पत्तों की ठंडी हवाएं मुँद में भी जान फूँक देती थीं। पर आज तो माहौल ही कुछ अलग है। चारों ओर मौत सा सन्नाटा। बीच बीच में दनदनाती गोलियों की आवाजें और फिजा में भी बारूद की बदबू थी।

सभी ने डरते डरते घरों में प्रवेश किया क्योंकि सुबह तीन बजे सबको वापस निकलना था। यही निश्चय हुआ था रात भर जितना सामान बाँध सको, बाँध के तैयार रखो। सुबह कर्फ्यू खुलते ही ट्रक में सामान भरके ले जाएंगे।

जयकिशोरी जूँ ही घर के आँगन में घुसी बरामदे में बैठकर जी भर के रोई। कभी ख्याल में भी नहीं सोचा था कि एक महीने बेटी की शादी करने जम्मू जाएंगे और फिर वापस नहीं आ पाएंगे।

जैसे जैसे टूटी-फूटी टाँगों से घर का ताला खोला। घर की हालत देखकर उसे धक्का लगा। जिस घर को सजा संवरा, पर्दों से ढँका बन्द करके गई थी, वही घर अन्दर से नंगी इमारत रह गया है।

कुछ समय यूँ ही बीत गया कि आखिर क्या ले जाऊँ? अच्छे कपड़े, शौल, कम्बल, कालीन यहाँ तक कि पर्दे भी घर के अन्दर से गायब थे।

रसोईघर में गई तो वहाँ भी चौंके के बर्तन, डिनरसेट, काँसे के बर्तन सब गायब थे। सिर्फ चीनी मिट्टी के कुछ बर्तन पड़े थे। एक कोने में अखरोट के छिलके पड़े थे। अखरोट की पूरी बोरी गायब थी। जयकिशोरी ने श्यामा को शिवरात्रि पर भेजने के लिए पहले से ही सीजन में खरीद रखे थे। पर रसोईघर में सिर्फ कूड़े का ढेर और बर्तन स्टैंड लटका दिखाई दे रहा था। शायद सामान ले जाने वाले स्टैंड निकाल न पाए।

श्यामलाल बार बार फोन करता पर सिग्नल न मिलने के कारण कोई बात न हो सकी। श्यामलाल रात भर यूँ ही जागता रहा। कभी खुद पर गुस्सा आता क्यों मैंने उसे भेजा?

जयकिशोरी ने कुछ पुराने कपड़े, बिस्तर व पड़े बर्तन बोरे में डाले और बाहर दरवाजे के पास रख दिया।

सुबह पाँच बजे बहु के भई पुश्करनाथ ने दस्तक दी सामने ही जयकिशोरी थी। उसके चेहरे की हालत देखकर वह भी चौंक गया। "जल्दी सामान निकालो।"

जय किशोरी ने बोहरे की तरफ इशारा किया। "बस एक बोहरा।"

पुश्करनाथ हैरान था कि क्या इस एक बोहरे के लिए वह जान जोखिम में डाल कर आई तभी उसे ख्याल आया शायद माता जी समेट न पाई हो। वह घर के अन्दर गया तो घर की हालत और इमारत की नंगी दीवारों को देखकर उसके होश उड़ गए।

किसी तरह से उसने खुद को सम्भाला और उस एक बोरे को ट्रक पर रखा। अब अपने मकान के आगे ट्रक खड़ा कर सामान भरने लगा।

"अम्माजी" जल्दी ताला बन्द करके आइए।

पुश्करनाथ यह कहकर आगे बढ़ गया।

जयकिशोरी टूटे कदमों से बाहर आई और बाहर बनी चौकी के पुलिस वालों से पूछने लगी—"क्या हमारे मकान में कोई आया था।" वह फूट फूट कर रोने लगी, "बेटा भरा पूरा मकान था। बेटी की शादी करने जम्मू गए थे पर आज मकान अन्दर से बिल्कुल खाली है।" पुलिस वाले ने अम्मा जी को किसी तरह चुप कराया और कहा, "अम्मा जी बस आप अपनी जान, बचाओ, सामान की फिक्र मत करो, इन खाली मकानों का बलात्कार कई बार हुआ है। कभी पुलिस की दनदनाती गोलियों से, कभी आतंकवादी इन्हीं घरों में छिपकर निशाना साधते और तो और अम्मा जी कभी उग्रवादी जिस्मानी भूख शान्त करने के लिए किसी की भी बेटी, बहु को उठाकर अपनी भूख शान्त करते। कुछ लालची लोग इसी मोहल्लों के अड़ोसी पड़ोसी भी मौका पाते ही सामान उठाने में देर नहीं करते।"

"अम्मा जी आपका दर्द हम समझते हैं। पर हम भी मजबूर हैं। आप कल आई थीं सामान लेने, अच्छा किया जितना मिल गया उसी में सन्न करें। जाए जल्दी से निकल जाइए।"

जयकिशोरी लड़खड़ाते कदमों से चलती हुई रमजान मलिक के घर में गई, क्योंकि जाते वक्त घर की एक चाबी का गुच्छा उन्हें ही देखभाल के लिए देकर गई थी। दरवाजा खटखटाने पर किसी अजनबी ने दरवाजा खोला, उसे देखकर जयकिशोरी ने पूछा, "रमजान कहाँ है।" उस खूँखार अजनबी ने कहा "वह सब चले गये हैं।"

अचानक जयकिशोरी की नजर कम्बल पर पड़ी जो उसने पिछले साल ली थी। आस पास नजर दौड़ाने पर कई चीजें दिखीं। सब मिट्टी से लोटपोट और बदबू से भरी सड़ी हुई थी, कुछ सोए हुए औरत की आवाज सुनकर उठ गए। "अरे आज बिस्तर में यहाँ वहाँ टेंड में क्या कर रही है जयकिशोरी गुरसे से तमतमा उठी— "कौन हो तुम लोग।" एक खूँखार उग्रवादी भी गुरसे से बोला—कौन हो तुम, क्या चाहिए? कुछ खबर लाई हो। जय किशोरी भी हडबडा गई, रोते हुए कहा— "सब तो ले आए हो मेरे मकान से अब मकान की दीवारों में डंटे हैं वह भी ले आना।" रोते रोते वह बाहर आ गई। उस आतंकवादी को जाने क्या सूझा, उसने दनादन तीन गोलियाँ पीठ में दाग दीं। गोलियों की आवाज सुनकर पुलिस वाले भी सतर्क हो गए। अम्मा जी को खून से लथपथ देखकर वह भी मोर्चा लेकर उस मकान पर गोलियाँ दागने लगे। शोर और गोलियों की आवाज सुनकर पुश्करनाथ दौड़ा दौड़ा आया, अम्मा जी को ऐसी हालत में देखकर वह भी सकपका गया, उसे गोद में उठाकर ट्रक में लिटाया। सभी को ट्रक में बैठा के वह अंधाधुंध भागे।

काजीगुंड पहुँचकर मेडिकल कैम्प में दिखाया। प्राइमरी मेडिकल चिकित्सा करके वह जल्दी से जल्दी जम्मू पहुँचना चाहते थे, बहुत सारा खून निकलने के कारण जयकिशोरी की हालत भी बिगड़ती जा रही थी। सब भूखे प्यासे उसकी तीमारदारी में लगे रहे। अनेक मनौतियाँ माँगी। आखिर समझन थी, शाम चार बजे जम्मू पहुँचे। श्यामलाल घर के बाहर ही खड़ा बेसब्री से टहल रहा था, फोन न मिलने के कारण वह सुबह से ही परेशान था। अजीब सी शंकाएँ मन में हो रही थीं। शीन और बसंती बहु ने कई बार चाय, खाने आदि के लिए पूछा पर उसका किसी चीज में दिल नहीं लग रहा था। पापा की ऐसी हालत देखकर सभी परेशान थे। तभी ट्रक को घर के सामने रुका देखकर वह ट्रक की तरफ दौड़ा।

पुश्करनाथ ने गोदी में अम्मा जी को उतारकर फौरन अस्पताल पहुँचाया। पूरे घर में तहलका मच गया, किसी को भी समझ नहीं आ रहा था कि अम्मा जी को क्या हुआ?

श्यामलाल बेहोश होकर सड़क पर ही गिर पड़ा। ट्रक से सामान उतरवाकर सब अस्पताल की ओर भागे।

डॉक्टरों की जद्दोजहद और कोशिश थी, एक ओर खून भरा जा रहा था दूसरी ओर जयकिशोरी का हार्ट सिंक कर रहा था। श्यामलाल पागलों की तरह डॉक्टरों से मिन्नतें कर रहा था— उसे बचा लो। सभी बच्चे बिलख बिलख कर माँ को देखकर रो रहे थे। सभी अपने आपको गुनाहगार महसूस कर रहे थे, कि काश हमने माँ को भेजा ही ना होता। दोनों बहुएँ भी अन्दर से घुटन महसूस कर रही थी कि काश हमने ही माँ को रोका होता। उल्टा लम्बी सी लिस्ट दे दी थी। 'माँ वो शाल, वो बनियान, वह साड़ी भी लाना।'

सुबह तक डॉक्टर अपनी कोशिश करते रहे। बच्चों को तसल्ली देने के लिए जयकिशोरी ने धीरे-धीरे आंखें खोली, पति श्यामलाल को देखते ही उसकी आँख से आँसू बह निकले, टूटी फूटी आवाज में कहने लगी— बरसों से बनाया घर सब उजड़ गया। बच्चों को लेकर कहीं दूर चले जाओ, इन्हें कश्मीर नहीं भेजना।... 'वहाँ सिर्फ ईंटें रह गयी हैं।'... जिस रमजान को मैंने उम्र भर भाई माना उसके बेटों को डेढ़ साल तक दूध पिलाया.... उस भाई ने बच्चे, बिजनेस तो पहले ही दिल्ली शिफ्ट किये थे खुद भी चले गए हैं.... मुझे बहन कहता था.... किस पर विश्वास करूँ। मेरा तो घर, वतन, रिश्ता सब लुट गया.... कहते कहते जयकिशोरी की आँखों से बहते आँसू थम गए। लड़खड़ाती जुबान भी गई। अब वह सिर्फ लाश का ढेर बनके रह गई थी श्यामलाल और बच्चे लिपट लिपट के रो रहे थे, पर माँ तो हमेशा के लिए सो गई थी।

(लेखिका कश्मीर सन्देश पत्रिका की सम्पादिका हैं)



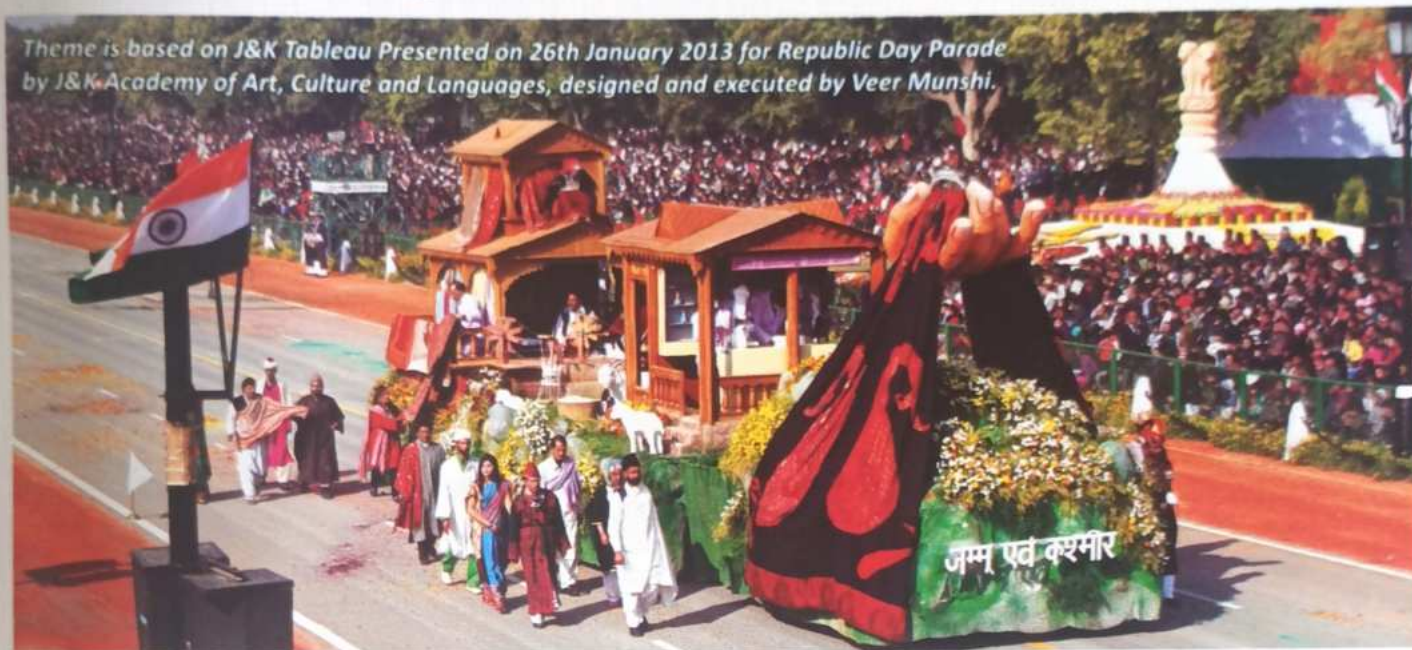
- Veer Munshi



PASHMINA

(Linking tradition with technology)

Theme is based on J&K Tableau Presented on 26th January 2013 for Republic Day Parade by J&K Academy of Art, Culture and Languages, designed and executed by Veer Munshi.



Pashmina goat is reared in the highland pastures of Ladakh in Jammu and Kashmir at an altitudes of over 4000 meters by nomads known as Changpas. The shearing and de-haring processes are done in the households of Ladakh and Kashmir. A modern de-haring plant has recently been set up at Leh.

Pashmina wool is then purchased by traders from Kashmir where it is further spun into yarn by women on spinning wheels. Using this yarn, exquisite shawls and other textile products are woven by the artisans on handlooms throughout Kashmir and in places in Ladakh and Jammu. The woven fabric is further donned with exquisite embroidery by the artisans.

The story of Pashmina connects different regions of the State. It has also been part of the international trade and heritage. Recently Scientists of Sheri-i-Kashmir University of Agricultural Sciences and Technology (SKUAST), Kashmir have successfully cloned the first Pashmina Goat of the world (named Noori) which has created exciting opportunities that combine tradition and technology.

The tableau depicts the cloned goat and Pashmina making processes.

Artist's Note

To me tableau practice started way back in 1997 when militancy hit the art and cultural practice in the valley. It was difficult moment for local artists to participate in any of National festivals, so was challenging to be part of Republic Day parade in capital city. By the help of Govt. Cultural Academy and personal passion to project Kashmir in its true colours have led me to design the tableaux of J&K with various themes depicting rich cultural heritage of J&K in craft, music, folk, theater, art, architecture, places, shrines and varied components of all walks of life. Besides the design, our aim was to bring artists of all kind, from different places, especially from far flung areas to camp for a month and to build interaction with the people of different cultures from other parts of the country, in capital city, as it becomes a mini India during the parade in January under the vast infrastructure of Minster of Defence. Participation of artists for so many years became invisible part of the peace process in J&K. The artist were exposed to bigger and different dimensions of our nation and carried the message of brother hood. - Veer Munshi



Shuhul Taaph Paintings and Sculptures

The State of Jammu and Kashmir has a unique blend of variegated cultural ethos cherished by the people for ages. Numerous civilizations have impacted the culture of the state and left indelible impression. The state is famed for its art and architecture, languages and dialects, customs and costumes, fairs and festivals, literature, crafts, music etc. Like music and theater, visual art practitioners have played a significant role in building the modern and contemporary art movement in J&K. It gives sense of great pleasure to see the works of S. N. Bhat, Trilok Koul, G. R. Santosh, Suraj Tikoo, Mohan Raina, Nisar Aziz, Bansi Parimoo, P. N. Kachroo, M. Sadiq and others as the first generation of artist to practice modern art – in fact they were the contemporaries to progressive group which led great art movement in India. It was a time when Kashmir experienced renaissance in art and culture – may it be radio, stage, theater, music, poetry, literature or art. It was a blend of many creative streams of that era, as intellectual property was respected hugely. It influenced the other generation of artists in early 60s who remained most enthusiastic art practitioners.

Among the significant contributors were artist like :

- Bushan Koul • Gayoor Hussan • Kishori Koul • A. R. John • Vijay Gupta • V. R. Khajuria
- N. D. Jamwal • A. K. Raina • Gokul Dembi • Shibani Kaw • Rajender Patwari • M. K. Bhat
- Bhuvnesh Raina • K. Khosa • T. S. Batra • M. A. Mehboob

Most of them got trained in Baroda and thus inherited the richness of expression from N. S. Bendre, K. G. Subramaniam and Shanku Choudary. Having great academic skills, some of these artist took the additional responsibility of setting two art institutions in Srinagar and Jammu under Cultural Academy. They not only practiced art but taught end number of students who turned to be the future contemporary artists like Vijay Saraf, Rajinder Tikku, Shaika Muhi, Vijay Koul, Shora Bashir, Shuja Sultan, Ashok Mehra, Nasreen Shazadi, Aftab Ahmed, Bushan Kesar, Shabir Mirza, Suman Gupta, Shafi Chaman, Masood Hussain, Mir Imtiyaz, Shabir Mirza, Harshvardan, Neeraj Bakshi, Ravinder Jamwal, Ashutosh Sapru, Showkat Katjoo, Naushaad and others joined the brigade. There are other artists who are actively involved in art practice around other places including Delhi like Shabir Santosh, Deepshalini Raina, Ankush Safaya, Geeta Dass, Raja Jaikishen, Poonam Zutshi, Inder Salim, Tanveer, Nasreen, Amit Salakia, Jyoti Singh, Prashast Kachroo and others.

I acknowledge deeply the significant role of KECSS, J&K Cultural Academy and our artist colleagues to make this show possible.



Kishori Koul



Neeraj Bakshi



Aftab Ahmed



Geeta Das



Deepshalini Raina



Shama



K Khosa



Vijay Koul



Chushool Mahaldar



Ankush Safaya



Shabir Santosh



Bhuvnesh Raina



M. K. Bhat



Ashutosh Saproo



P N Kachroo



Rajinder Tikoo



Mir Imtiyaz

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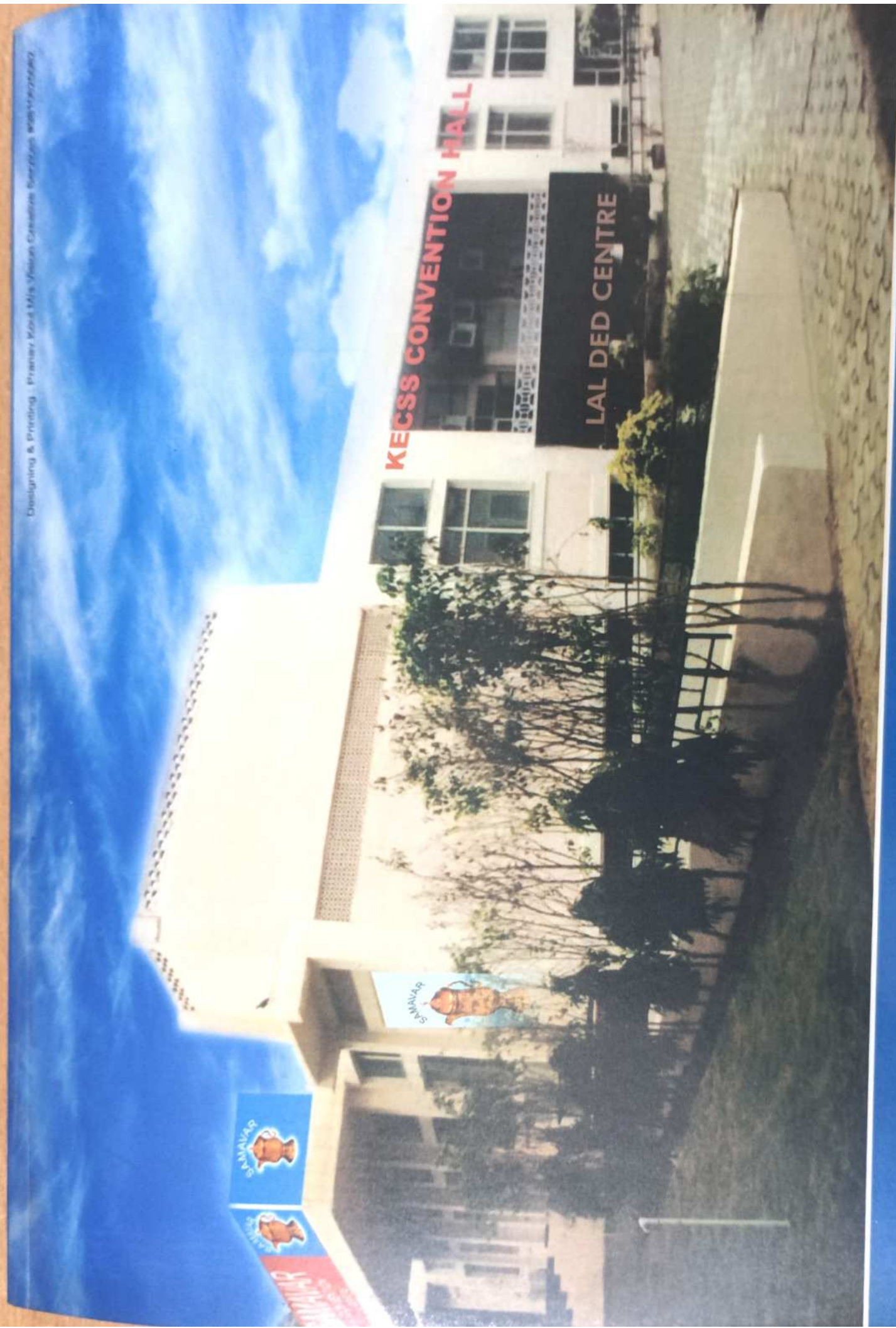
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