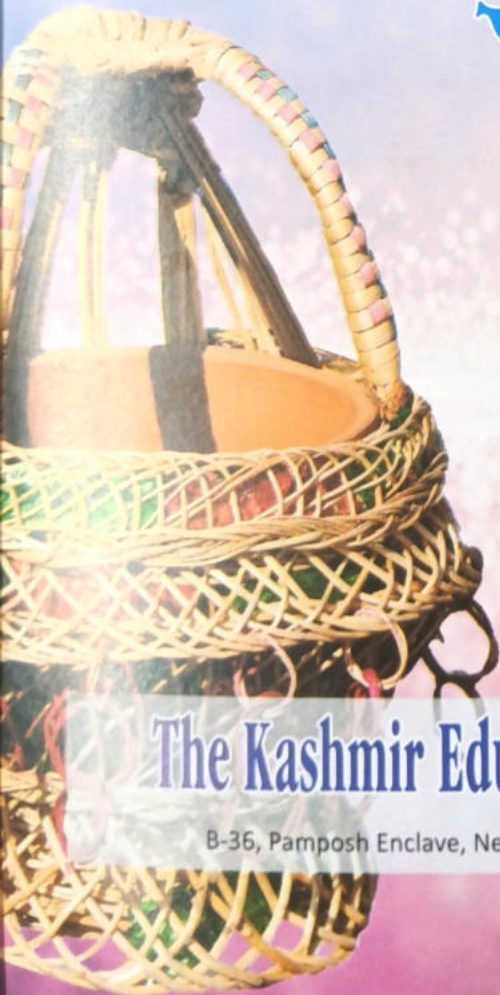




Shuhul Taaph - V

शुहुल ताफ

شہل تاپھ



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

RAJ BHAVAN
JAMMU-180001



MESSAGE

I am happy to learn that, in continuation of its past endeavours, the Kashmir Education, Culture and Science Society (KECSS) is shortly organizing "SHUHUL TAAPH"- V for promoting the preservation of Kashmiri language and culture and extension of its valued traditions.

As envisaged, SHUHUL TAAPH-IV shall provide a valuable opportunity for bringing together scientists, academicians, artists, thinkers, philosophers and others. The interactions and exchanges between such personalities would make a useful contribution towards promoting and sustaining Kashmiri culture and ethos.

I compliment Dr. Rajinder Tikoo, Hony Editor and Convenor of KECSS, for organising the forthcoming Kashmir Cultural Festival and wish him high success in this endeavour.

(N. N. Vohra)

21st December, 2013
Jammu

डा. फारुक अब्दुल्ला
DR. FAROOQ ABDULLAH



No. M(NRE)/2014/23

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

January ०१, 2014



MESSAGE

I am glad to know that the Kashmir Education, Culture and Science Society (KECSS), New Delhi is organizing "SHUHUL TAAPH-V" from February 21st to 23rd, 2014 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 last years' SHUHUL TAAPH was remarkable in its showcasing the vastness and breadth of Kashmiri culture and tradition. I hope that this year's festival too, like last year, promotes and supports Kashmiri heritage and language.

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


(Farooq Abdullah)



गुलाम नबी आज़ाद
GHULAM NABI AZAD



स्वास्थ्य एवं परिवार कल्याण मंत्री
भारत सरकार
निर्माण भवन, नई दिल्ली-110108
Minister for Health & Family Welfare
Government of India
Nirman Bhavan, New Delhi-110108



MESSAGE

Kashmiri art and culture is very rich and multi-faceted, having lived through centuries, with all its fascination and dynamism.

I am glad to know that KECSS is striving hard to preserve and sustain this beautiful tradition found in the lap of mighty Himalayas, for which it deserves all accolades.

Every year KECSS organizes a mega event, named “**Shuhul Taaph**” and so far its four editions have been successfully organized. I am happy to learn that KECSS is intending to organize its 5th edition soon.

I am sure the events and activities that form the part of this festival will help to promote mutual trust and strengthen the bonds of amity, love and peace.

I compliment KECSS and the organizers and wish them all success.

(Ghulam Nabi Azad)
Minister of Health & Family Welfare

AJAY MAKEN
MEMBER OF PARLIAMENT
(LOK SABHA)



D.O. No. IMP/R/2013



MESSAGE

I am extremely happy to know that The Kashmir Education, Culture and Science Society (Regd.) is organizing a "Shuhul Taaph"-V from February 21 to February 23, 2014 at B-36, Pamposh Enclave, New Delhi.

On this occasion of the 5th 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



MESSAGE

Culture is an abstract domain which is reified by practice, custom and engagement. Cultures are both static and dynamic: they can reach efflorescence or die.

Reifying cultures through practice and engagement then becomes important especially in a globalized world. In this sense, Kashmir Education, Culture and Science Society's efforts become important and pertinent. The society is doing its best to promote and engage in cultural activities that redound positively to Kashmiri society and culture.

I am glad to that the KECSS is organizing a cultural event called, Shuhul Taap-V in New Delhi on the 23rd of February, 2014.

I extend my good wishes to the organizers and participants of this event.


(Omar Abdullah)

ARVIND KEJRIWAL
CHIEF MINISTER



GOVT OF NATIONAL CAPITAL TERRITORY OF DELHI
DELHI SECRETARIAT, I.P. ESTATE, NEW DELHI-110002
PHONE : 23392020, 23392030

D.O. No. : 0501my19
Date : 05-02-14



MESSAGE

It gives me immense pleasure to learn that the Kashmir Education, Culture and Science Society (KECSS), New Delhi is organizing a Kashmir Cultural Festival 'Shuhul Taaph-V' from 21st to 23rd February, 2014 at New Delhi. It has also been informed that a souvenir is also being brought out.

Please accept my sincere & best wishes for success of the event and successful publication of the souvenir.

(ARVIND KEJRIWAL)

DR. KARAN SINGH

MEMBER OF PARLIAMENT

(RAJYA SABHA)

CHAIRMAN

Committee on Provision of Computer
Equipment to Members of Rajya Sabha



Office :

127, Parliament House Annex,
New Delhi-110001

Ph. : 2303-4254, 2379-4326

Fax : 2301-2009

E-mail : karansingh@sansad.nic.in



MESSAGE

I am happy to know the Kashmir Education, Culture and Science Society is organising several significant events in February as part of the Kashmir Cultural Festival.

Kashmir has a unique culture stretching back several thousand years and it is good that efforts are being made to honour that culture. In particular, Kashmir Shaivism has been the glory of the Indian philosophical tradition. On this occasion, I send the organisers as well as the participants in the various functions my warm fraternal greetings and good wishes for the new year.

(KARAN SINGH)

Residence : 3, Nyaya Marg, Chanakyapuri, New Delhi -110 021.

Tel. : 2611-1744, 2611-5291 Fax : 2687-3171 E-mail : karansingh@karansingh.com

Website : <http://rajyasabha.nic.in> <http://rajyasabha hindi.nic.in>

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 15, 2014

MESSAGE

While I was writing this message, the following few lines from a long forgotten poem flashed across my mind:

*Culture springs from the roots
And seeping through to all the shoots
To leaf and flower and bud
From cell to cell, like green blood,
Is released by rain showers
As fragrance from the wet flowers
To fill the air.*

Embedded deep as they are in the great philosophies of Kashmir Shaivism, and eclectic preachings of Lad Ded and Shikh Nuru'd-Din, the roots of the Kashmir, culture and very strong.

I have no doubt that history would record its appreciation for the positive role which the Kashmir Education, Culture and Science Society has been playing, notwithstanding the trials and tribulations which the Kashmiri Community is currently facing, in spreading fragrance from the flowers of Kashmiri Culture, not only to its members but also to the people all over the country. I send my warm good wishes for the success of the Shuhul Taaph-V mega event.

(Jagmohan)



जवाहरलाल नेहरू विश्वविद्यालय
JAWAHARLAL NEHRU UNIVERSITY
नई दिल्ली-११००६७
NEW DELHI-110067

प्रोफेसर सुधीर के. सोपोरी
कुलपति
Professor Sudhir K. Sopory
Vice-Chancellor



January 15, 2014

MESSAGE

Kashmir Education, Culture and Science Society was set up for the sole objective of preserving and sustaining the Kashmir Art, Culture, Language and Heritage. The society has contributed significantly by creating an enabling environment where community members can get together and deliberate on various issues, to preserve their identity and, more importantly, work collectively for the purpose of cultural renaissance.

It gives me great happiness and satisfaction that the society has also been constantly organizing academic and scientific seminars/discussions about the art and culture of Kashmir. One of their important activities has been the organization of exhibitions called "SHUHUL TAAPH", highlighting the art and craft of Kashmir along with staging a number of stage and musical performances. I am happy to know that "SHUHUL TAAPH"-V is being organized during February 21-23, 2014. This event like earlier ones will definitely have a major impact on the people in Kashmir and those living outside the State.

I compliment the KECSS for its efforts and wish the Society all success in all their initiatives to preserve the art and culture of Kashmir.


(SUDHIR K. SOPORY)



प्रसार भारती
PRASAR BHARATI

आवाज़ भारत की
Broadcasting Corporation of India



Jawhar Sircar
CEO, Prasar Bharti



MESSAGE

I am happy to learn that the Kashmir Education, Culture and Science Society has been successfully organizing "Shuhul Taaph" cultural festival for the past 4 years. I am also delighted to know that KECSS promotes vernacular talents in the field of art, literature and scientific researches.

It is also commendable that KECSS publishes a biannual newsletter focusing on its activities.

I am sure KECSS will go a long way.

sd/-

(Jawhar Sircar)

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



प्रसार भारती
PRASAR BHARATI
आवाज़ भारत की
Broadcasting Corporation of India



B. B. Pandit
Member, Finance
Prasar Bharti



MESSAGE

In the desolate landscape of uprootedness people look for a shadow of hope, a shade of the Eco-system they stand deprived of. Such a hope, such a shadow to people uprooted and cast away in the upheaval that has been wrought about in our beloved Kashmir has come in the form of Shuhul Taaph. This three day congregation of people culturally more inclined amongst the Kashmiri diaspora in and around Delhi, India's capital city, is not only a reaffirmation of our cultural roots but also its celebration just to remind us who we are and who we wish to remain. That this initiative has sustained and grown over the years despite limited resources of a numerically insignificant and economically not so prosperous community of people, is a tribute to the vision and perseverance of a small but determined group of community leaders as much as to the interest and faith demonstrated by the Kashmiri community in the capital region. Shuhul Taaph not only helps us regain our self esteem and confidence in adverse times but also showcases our culture, values and world view to other people amongst whom we live in security and peace. The festival has great potential to build bridges within the community and with other segments of society. I wish the event great success this year, next year and thereafter.”

sd/-

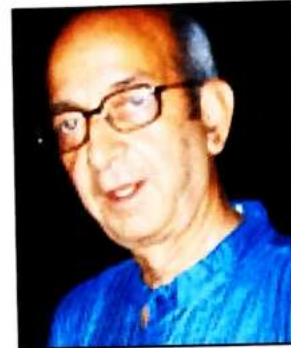
(B. B. Pandit)

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

Vijay Dhar

Chairman, DPS Srinagar (J&K)

Member - Shri Amarnathji Shrine Board



MESSAGE

SHUHUL TAAPH over the years has become a household name with all of us. The Culture, History and our story has been brought back and most important kept alive.

I wish organisers and the Annual Cultural Extravaganza a great success.

With all my good wishes.

sd/-

(Vijay Dhar)

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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E-mail : aikand@live.com

Website : www.aika.in

Moti Kaul

President

All India Kashmiri Samaj (Regd.)



MESSAGE

It is indeed heartening to note that SHUHUL TAAPH has today become a yearly event that the entire community especially from NCR, eagerly await. Organising a three day event is indeed commendable. At a time when our culture and values are getting threatened due to dispersal across the globe, such a cultural extravaganza gives us some hope and solace. While we must continue with such events across the country to retain the flavour of our culture, we have to accept the fact that eventually it can be nurtured & sustained only on the land that it belongs to.

I wish to compliment and congratulate Prof. B.B. Dhar and his team for consistently organising this large scale cultural event.

Best Wishes,

sd/-
(Moti Kaul)

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



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

Prof. Bharat B. Dhar

Ph.D. (McGill), Canada

President



MESSAGE

The annual Cultural and Awards Function of KECSS well-known by the name of "Shuhul Taaph" has become a watch ward for all of us and we are proud that our community is keenly looking forward to this event.

Though the broad format of the event does not change, but only its activities are enriched by all standards and gradual additions made. For example, this year an "Art Workshop" has been organized for the young budding artists under the overall leadership of Veer Munshi, a well know Kashmiri Artist of International fame. Simultaneously, to keep our promise, a special Award in the name of "Shibanji Raina" is being introduced which will go to the best Arts of the six days Art Workshop on its concluding day i.e. 23rd of February, 2014.

The upcoming cultural entertainment for the three evenings will also have a changed platform, thanks to our coordinators from Kashmir, Jammu, Delhi and Mumbai.

I feel confident KECSS this year will host SHUHUL TAAPH-V as a mega event which for years to come will be remembered and the community at large will enjoy it to their satisfaction.

Thank you all for your encouragement, good wishes.

(Prof. B. B. Dhar)

Kashmiri Co-operative House Building Society

B-36, Pamposh Enclave, New Delhi

S K KAUL

President

Kashmiri Co-operative House Building Society.



MESSAGE

Kudos to the President KECSS & the team for making “Shuhul Taaph” what it is today.

As we gear ourselves for kicking off “Shuhul Taaph” in its 5th season, one wonders & looks back at the Journey & evolution of this event into a “Kashmiri Cultural Extravaganza”. A platform where excellence is encouraged & recognised among Kashmiri community - from honouring contributions in the fields of art, literature, science & technology to providing a platform to “Biradari” members to showcase their talent in music, poetry, fine arts, Kashmiri dresses & Cuisines. This would have otherwise, gone unnoticed and unrecognised. This has further to come as a boon for revival and resurrection of Kashmiri culture and language on wane, particularly after the migration from valley.

I wish all the success to KECSS team, for making “Shuhul Taaph V”, a grand success and hope that it becomes the torch bearer of fostering cultural excellence in Kashmir Society.

sd/-

(S. K. Kaul)

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



Ph. 26418853

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

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

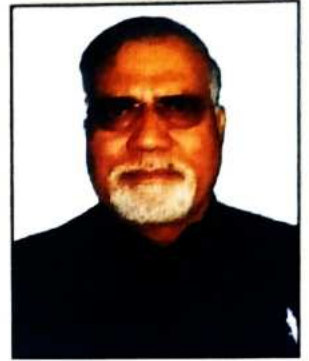
Website : kecss.org

e-mail : kecssglobal@yahoo.com

Arun Shalia

Vice President

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

I am indeed delighted that KECSS is organizing once again this year three days annual cultural extravaganza "Shuhul Taaph-V" in the month of Feb. 21-23, 2014 at its headquarters, B-36 Pamposh Enclave, New Delhi-48. Compelled by the circumstances beyond our control, we are now away from birth place. In order to remind ourselves of our origin, we endeavor to meet once again and celebrate our culture and civilization.

KECSS has been striving hard to nurture culture and tradition of Kashmir by organizing different events and programmes off and on.

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

I wish to extend my best wishes and warm regards to all those who involve in the celebrations to ensure the success of this prestigious event of KECSS and hope the Baradari members will not only enjoy it but will encourage young generation to be a part of it for years to come.

(Arun Shalia)



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

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

Website : kecss.org

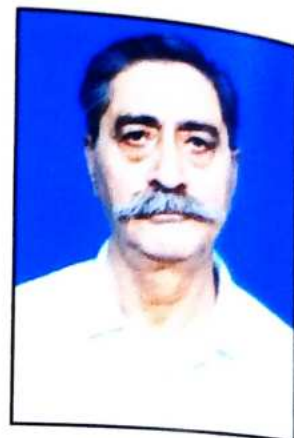
e-mail : kecssglobal@yahoo.com

Ph. 26418853

B L Pandita

Vice President

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

At KECSS the fervor runs high, the passion for Kashmir courses through our veins much like fluid fire. We consistently attempt to hone and uphold the values of our motherland which we have lost in turbulence.

Kashmiriyat will live through us and what we pass to our children and KECSS is that baby which is to be nurtured to enable Kashmir to survive away from its roots.

(B L Pandita)

**R K Koul****General Secretary**

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

It gives me immense pleasure to witness yet another edition of 'Shuhul Taaph' come to life again. 'Shuhul Taaph' to me is not just a mere three day event to commemorate Kashmir and its culture; it is a celebration of Kashmir coming to life much like the green shoots of spring coming to life from beneath the frost of harsh winters. And in this journey they are back in the gentle warmth of 'Shuhul Taaph' which peeks from behind the cedars, pines and the poplars.

KECSS is that warmth which keeps cultural roots intact with its subtle but sure attempts amidst the frost of times.

I am confident, that KECSS will again make a very sincere effort in performing the 'Shuhul Taaph' successfully.

(R K Koul)



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

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

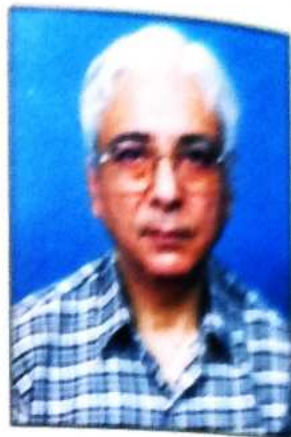
Website : kecss.org

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

Member

Kashmir Education, Culture and Science Society (Regd.)



MESSAGE

It is a matter of great happiness that the KECSS is once again celebrating its annual jamboree Shuhul Taaph. Shuhul Taaph is a poetic expression which conveys the soft warmth of the sunlight of Delhi in the month of February.

Shuhul Taaph showcases the rich cultural heritage of Kashmir, in myriad fields like philosophy, literature, music, dance, painting, photography and so on. It provides the people of Delhi a window on the psyche and mind power of a chosen people.

I wish the organisers a resounding success in their laudable endeavour.

(M. K. Kaw)

20th January, 2014

Dr. S. N. Kaul

Former Vice President

Kashmir Education, Culture and Science Society (Regd.)

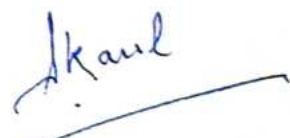


MESSAGE

A tree keeps its branches and its florescence in a healthy bloom by drawings sustenance from its roots. We may not be living in Kashmir presently but we continue to be Kashmiris and we are proud of our culture which is unique by any standards.

KECSS has been doing a commendable job in highlighting some of the important aspects of Art, Science and Culture and an annual 'Shuhul Taaph' is its scintillating showpiece. I Congratulate Prof. B B Dhar and his team for keeping it all lively and vibrant.

Wishing the show all success.


(Dr. S. N. 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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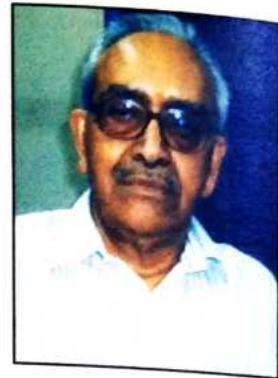
E-mail : aiksnd@live.com

Website : www.aiks.in

January 8, 2014

A N Kaul Sahib

Editor-in-Chief, Naad



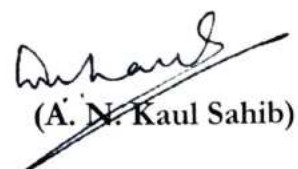
MESSAGE

It is indeed gratifying to know that the fifth edition of the most eagerly awaited Kashmiri social and cultural festival – SHUHUL TAAPH – will be organised by Kashmir Education, Culture and Science Society, from February 21-23, 2014, at Lal Ded Centre in Pamposh Enclave, the most appropriate setting for an event like this. Over the past five years, KECSS has been working sincerely and assiduously by experimenting with innovations in presenting the mosaic of Kashmiri socio-cultural heritage by displaying a variety of rare articles, artefacts and photographs, introducing younger artists and their superb paintings and presenting fantastic cultural and soul stirring musical events for the benefit of the Kashmiris living in exile, particularly the younger generation. It goes a long way in compensating to some extent our yearnings for what we had to leave behind in our motherland.

Shuhul Taaph also gives us an opportunity to know and interact with great men and women, young and old, when they are invited to accept honours and accolades from a grateful community, for their academic and professional excellence in disciplines like education, medicine, science and technology, art and literature.

Last but not the least, this 3-day event brings together hundreds of our community members in a festive atmosphere with typical Kashmiri cuisine and aromatic *Kahwa* and *sheer chai* providing an icing on the cake.

I wish *Shuhul Taaph* - V a grand success.


(A. N. Kaul Sahib)

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

Professor Emeritus

Rahman Rahi (Poet & Critic)

VICHAR NAG, NOWSHEHRA

Srinagar - 190011.

Jammu & Kashmir



MESSAGE

I believe the Kashmir Education, Culture & Science Society is busy attempting to achieve, inter alia, what may be described as the most needful thing for us, the present-day Kashmiris within and without the Valley of Kashmir: to realize the significance of our ages-old cherished concept of Kashmiriyat and to accomplish what it demands from each of us as knowledge and cultural citizens of the modern world.

The attempt is really commendable, and I pray for its diverse dimensional and fruitful continuity.

sd/-

Prof. Rahman Rahi

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

BHAGAVAN GOPINATHJI TRUST

Regd./Head Office : Pamposh Enclave, New Delhi-110 048 (India) Ph.: 011-26216368
Br. Office : Udaiwala Road, Bohri, Talab Tillo, Jammu - 180 002

Jaya Patwari

President

Bhagavaan Gopinathji Trust




MESSAGE

My hats off to the dedicated and enthusiastic team of the Kashmir Education, Culture and Science Society which is turning every stone for conservation and transmission of Kashmiri culture, that too under odd circumstances. Kashmiris have suffered a lot due to repeated mass exodus, but have survived because of their strong survival instincts and have rebuilt their lives. This has become possible by creating spiritual and cultural institutions, which in turn have gradually helped us to preserve our identity.

May Bhagwaan Ji shower his blessings on one and all.

On behalf of Bhagwaan Gopinath Ji trust I wish "Shuhul Taaph" a grand success.


(Jaya Patwari)

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

Ashrams : (1) Kharyar, Habakadal, Srinagar, Kashmir, (2) Udaiwala Road, Bohri, Talab Tillo, Jammu (3) Pamposh Enclave, (Opp. D-43), New Delhi



ISHWAR ASHRAM TRUST

(FOUNDED BY SHAIWACHARYA ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)



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Delhi : R-5, Pocket 'D', Sarita Vihar, New Delhi-110 076 ☎ 011-26958308
Mumbai : 2nd Floor, Sharda Sadan, Kashmiri Pandits Association, Kharghar, Navi Mumbai, Maharashtra

Website: www.ishwarashramtrust.com

E-mail: ishwarashramtrust@gmail.com

I K Raina

Trustee/Secretary

Ishwar Ashram Trust

MESSAGE

KECSS is a vibrant organization that has missioned to propagate Kashmiri culture among the entire community. The entire range and diversity of the Kashmiri culture gets represented in its events and its activities.

The dynamic Kashmiri Culture has also allowed emergence of philosophical thoughts which have shone not only in Kashmir but in the entire world. Kashmir Shaivism represents the pinnacle of such thoughts. The Philosophy of Kashmir Shaivism is ancient, fathomless and unique. Some of the Shaiva masters, besides beings saints of the highest order, were also great poets and artists.

Kashmir Shaivism, as taught by Shaivacharya Swami Lakshmanjoo Maharaj tells us that creation is actually the state of oneness, not duality, and all matter is nothing but consciousness. This understanding stands as a pillar of national pride for Kashmir and it can and will be one of the great gems that is handed down from generation to generation.

The Ishwar Ashram Trust keeps on organizing seminars and workshops on a regular basis. We recently organized one such seminar, on the topic of Kashmir Shaivism in association with KECSS on 30th November 2013. It was very well appreciated in the community as well as the media and we are thankful to KECSS for joining hands with us in this effort.

We are pleased to know that KECSS is organizing SHUHUL TAAPH- V to be held from February 21st to February 23rd 2014 at the society premises in New Delhi. We know that the entire community eagerly awaits this annual event where both accomplished and budding artists get a platform to showcase their talent. Efforts like these need to be lauded. Classical music and dance too blend well with the all-inclusive philosophy of Kashmir Shaivism. In fact these can be one of the means of increasing one's self awareness and thereby becoming one with the supreme consciousness. The Ishwar Ashram Trust wishes the event overwhelming success.

May the blessings of His Holiness Shaivacharya Swami Lakshmanjoo Maharaj shine on this event, the entire community and the entire world

Jai Gurudev!

(I. K. Raina)

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



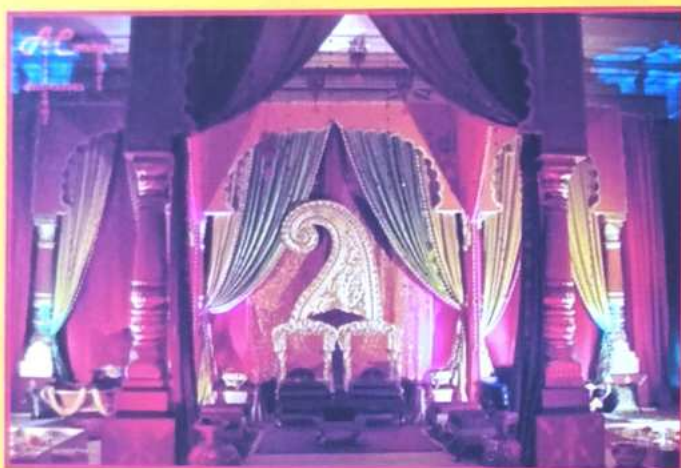
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Website : www.aristocratcaterers.com

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New Delhi-110019.

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



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Moti Lal Pandit



Bhushan Lal Bazaz



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(Co-opted)



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(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 - 2013**

On

Prof. Romesh K. Kaul



for his outstanding contributions in the field of Science and Technology.

Prof. Romesh K. Kaul, born on August 1, 1952 in Srinagar, Kashmir did his B.Sc. Honours (Physics), M.Sc. (Physics) and Ph.D. (Physics) from University of Delhi. Dr. Kaul is presently Professor in the Institute of Mathematical Sciences, Taramani, Chennai. He has held several important positions such as Senior Research Fellow, Assistant Professor, Associate Professor at the Center for Theoretical Studies, Indian Institute of Science, Bangalore, Scientific Associate, Theoretical Physics Division, CERN, Geneva, Switzerland, Alexander von Humboldt Fellow, Free University of Berlin, West Berlin, Germany, European Fellow of the Alexander von Humboldt Foundation, Institute of Theoretical Physics, University of Utrecht, Netherlands and many more.

Prof. Kaul has several Honours and Fellowships to his credit, to name a few, J. C. Bose National Fellow of the Department of Science and Technology, Government of India, Fellow of the Indian National Science Society, Fellow of the Indian Academy of Science, Bangalore etc. He is member of several Editorial Committees and member organizing Committee of several National and International Conferences. He has delivered more than 20 invited talks on various aspects of Physics. Prof. Kaul has seventy seven research papers to his credit.

Prof. Kaul has worked in a wide variety of areas of theoretical and mathematical physics such as Supersymmetry, Composite Fermion models, Topological field theories, vertex models and three-manifold invariants, quantum gravity and black holes etc. The most important work of Prof. Kaul is in the area of Supersymmetry, a new proposed boson-fermion symmetry of nature at the level of fundamental constituents of matter and forces experienced by them. This goes beyond the present day theories of particle physics as described by the Standard Model of High Energy Physics.

Kashmir Education, Culture and Science Society feels proud to present the distinguished KECCS Award-2013 to Prof. Romesh K. Kaul, for his outstanding contributions in the field of Science and Technology.

R.K. Kaul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014

Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**DISTINGUISHED
KECSS Award - 2013**

On

Dr. Surinder Bazaz



for his outstanding contributions in the field of Medical Sciences.

Dr. Surinder Bazaz, born on November 14, 1958 in Srinagar (J&K), did his schooling in Burn Hall School from KG to 10th Standard and passed Matriculation Exam in 1st Division. He did his 2 years college from SP College, Srinagar and MBBS, MS (General Surgery with CTVS as special subject) from SMS Medical College, Jaipur, Rajasthan, India. He did his M. Ch. (Cardiothoracic & Vascular Surgery) from Post Graduate Institute of Medical Education & Research, Chandigarh, India.

Dr. Bazaz is presently Director, Cardiac Surgery at Medanta – The Medicity, Sector-38, Gurgaon, where about 4500 Open Heart Surgeries are done in a year. He is involved in pre, intra and post operative surgical management of patients and has done various types of heart surgeries as an independent operator. He has held several positions like Registrar in Department of Cardiothoracic Surgery, SMS Medical College, Jaipur, Sr. Registrar in CTVS at Escorts Heart Institute & Research Centre, New Delhi, Visiting Fellow at the Department of Thoracic and Cardiovascular Surgery, Cardiothoracic Centre, University Hospital, Uppsala, Sweden etc. He was on Deputation to Durdans Heart Institute, Colombo, Sri Lanka where he headed the Department of Cardiac Surgery for one year. He was responsible for establishing that unit and did more than 300 open heart surgeries during that period. During this tenure he made a great name for himself and his country, not only because of his fine surgical skill but also for being a great humanitarian.

Dr. Bazaz has more than seven publications and presentations to his credit including Permanent Pacemaker implantation, Surgical complications and their management, prolonged support with intraaortic balloon pump for postinfarction ventricular septal rupture etc.

Dr. Bazaz has contributed tremendously to the society. The full force and implication of his desire to help the people of J&K came into force from 1999 when he became a Consultant at Escorts Heart Institute & Research Centre, New Delhi. Since then Jammu & Srinagar has seen him at regular intervals doing charity work. In Jammu Govt. Medical College, he played a vital role in starting the cardiac surgery programme in 2003. In Srinagar he organized free Cardiology camps in 2003 and 2004 which were held in Kashmir Nursing Home. This also included a live question & answer programme on Radio Kashmir between general public and him.

Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2013 to Dr. Surinder Bazaz, for his outstanding contributions in the field of Medical Sciences.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**DISTINGUISHED
KECSS Award - 2013**

On

Prof. Makhanlal Kokiloo

for his outstanding contributions in the field of Literature.



Prof. Makhanlal Kokiloo, born in Srinagar in 1941, is a retired Professor of Hindi and Sanskrit from J&K Government. He is a disciple of Shaivacharya Laxmanjoo of Srinagar, also deemed as Abhinav Gupta of 20th Century.

Having teaching experience of University Colleges in various Government Degree Colleges of the State for more than three decades, he was offered various assignments in many field at times. At the outset of militancy in Kashmir, he had to leave his birth place and shifted to New Delhi.

Kashmir Shaivism being the main field of his study, he translated into Hindi the first book of Swamiji Laxmanjoo. He published another book "Garbastorta" for the first time with critical notes and Hindi translation. The book was published by Ishwar Asram Trust. For propagation of Kashmir Shaivism he attended many national and international seminars. In the year 1997 he was invited by a group of international scholars to attend "Earth Festival" at Switzerland. In the year 2000 he was invited by a prestigious Trust of New Zealand to deliver lectures on various thoughts of Indian Philosophy with special reference to Kashmir Shaivism. In the year 2004 he was invited by Shin Shiva Trust of Europe to explain salient features of Kashmir Shaivism to 100 delegates of various parts of Europe along with textual teaching Shiv Sutra as this book is very important to know the fundamental values of Kashmir Shaivism.

Prof. Kokiloo edited, authored and translated various Shaiva texts. He had the distinction of teaching big number of foreigners at Gyana Prava, Varanasi.

He had been awarded Meritorious Certificate by Mysore University for giving a detailed discourse on Shri Vidhya in Kashmir Shaivism. He had been awarded by Gopinath Ashram Trust in Centenary Celebrations of the Saint of Land. He authored various texts of Gopinath Ashram including 'Sahastranamm of the Saint'.

Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2013 to Prof. Makhanlal Kokiloo for his outstanding contributions in the field of Literature.

R.K. Koul

General Secretary

Prof. B.B. Dhar

President

New Delhi, February 21, 2014





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- 2013

On

Shri K. Khosa

for his outstanding contributions in the field of Arts and Painting.

Shri K. Khosa has been working as a professional painter since 1962. He has held more than twelve solo exhibitions of his paintings at Delhi, Kolkata and Mumbai mostly organized by galleries like Artoday, Art Trust and Gallery7. Having used ink, oils and acrylics, he has participated in major national and international shows in India, bringing him the "National Award" in 1981 and "President of India's Silver Plaque" in 1974.

His paintings have been auctioned by Osian's auction house in India from time to time and many other charity organizations including Help Age India. To trace his growth as an artist, his paintings can be found in the significant collections of the National Gallery of Modern Art, Lalit Kala Academy, Sahitya Kala Parishad of Delhi, International Airport Authority of India and numerous private collections in India, America, Canada, Dubai, Hong Kong, Singapore and Europe.

Shri Khosa's artistic enquiry has impelled him to collaborate with his contemporaries in poetry, literature and theatre. Such concerns also brought him the Department of Culture's Senior Fellowship (1979-82) for "Integrating the visual language of art and content and coordinating it as a whole". His paintings along with his concerns have been extensively published throughout the country including the paintings reproduced by the International Design Journal (No. 42) Seoul, Korea. "Temenos 13", an international review journal devoted to the "Arts of the Imagination" from London, published an extensive interview of Shri Khosa, along with the reproduction of his paintings.

His latest art exhibition on "Mind and Mountains" held at Visual Arts Gallery, India Habitat Centre, New Delhi from January 3 to 10, 2013 was highly appreciated and acclaimed by one and all. It was indeed a treat in recent years by him.

Shri Khosa has been trying to transform the thoughts and wisdom of the ancient Indian texts like Upanishads into the modern visual language of art.

A 28 minutes documentary on the life and work of Shri K. Khosa was released by National Channel of Doordarshan including Prasar Bharti and DD World in the year 2003-2004.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2013 to Shri K. Khosa for his outstanding contributions in the field of Arts and Paintings.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



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- 2013

On

Shri Keshav Malik

for his outstanding contributions in the field of Art and Art Criticism.

Shri Keshav Malik, Graduating from Amar Singh College, Srinagar, subsequently held Cultural Scholarships in Florence and Paris, as also attended lectures at Columbia University, New York. He has been the Editor of Thought, Indian Literature, CO-Editor of Art and Poetry. He was the Art Critic consecutively of The Hindustan Times and The Times of India, New Delhi, from early sixties to 2001.

His published works include several monographs and catalogues on Indian artists, as well as 19 volumes of verse in English, the last of which titled Time Neither Is, Nor Passes was published in 2013. Shri Malik was the co-founder and the first President of the Poetry Society of India, and is the present President of Poetry Club (India), New Delhi.

He has travelled widely in India and abroad over the decades curating art exhibitions as also lecturing on Indian art and literature. Shri Malik was elected Fellow of the Lalit Kala Akademi in 2005. He received the Kala Ratan Award from the All India Fine Arts and Crafts Society in 1995. He was conferred the Padma Shri in 1991.

Shri Keshav Malik has been on the jury for several art and poetry including the national exhibitions of the Lalit Kala Akademi, All India Fine Arts and Crafts Society, Art Academies of several states and other organizations. He published several articles on art, literature and culture in dailies, art, cultural and literary journals. He worked as a Personal Assistant to Pandit Jawaharlal Nehru, the late Prime Minister of India. He contributed articles and book reviews for "People" a magazine founded by the freedom fighter, Lala Lajpat Rai.

The following is a quote on him by an artist friend "widely travelled, but in his tender years and youth raised in the famous Vale, his inmost being has surely been moulded by the meandering streams, weeping willows and the kind giving earth of Kashmir. Thus comes this poet's lover of the arts as of his deep humanizing thoughts without a doubt. It is Kashmir's age old culture which has bestowed on him his sensitivity of spirit".

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2013 to Shri Keshav Malik for his outstanding contributions as a Poet and in the field of Art & Art Criticism.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



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- 2013**

On

Dr. Vinod Raina

for his outstanding contributions in the field of Medical Science.

Dr. Vinod Raina, MD, MRCP, FRCP, is presently the Head of Department and Director of Medical Oncology and Hematology, Fortis Memorial Research Institute, Gurgaon.

Dr. Raina held several prestigious positions such as Head of the Department and Professor of Medical Oncology, ICMH, All India Institute of Medical Sciences, MD (Medicine) All India Institute of Medical Sciences, New Delhi, Senior Residency Medicine, AIIMS (1978-1980), Clinical Research Fellow Medical Oncology, Glasgow (1986-1989). Dr. Raina has Short Fellowship in various fields of Oncology, UK, USA and Canada totaling about 4 months. He held the position of Head Oncology Department, Royal Hospital, Muscat, Oman (2001-2004).

He is running DM course (three year fellowship in Medical Oncology and Hematology) for the last 14 years, have trained about 60 DM students and these students are holding important positions in India and abroad. He has performed approximately 200 high dose chemotherapy and peripheral blood stem cell transplant for various cancers in India since 1994, including 70 allogeneic transplants. He is DM examiner to various universities in India. He headed Delhi Cancer Register at AIIMS for five years (2005-2010).

Dr. Raina has considerable research experience and is Principal Investigator of approximately 50 projects in AIIMS. He has received research funding from many, Oxford University, NCI, USA, DWT, ICMR and many Pharmaceutical companies. He has to his credit over 170 publications in peer reviewed journals. He is a expert member of many committees like ICMR, DWT and Ministry of Health and is the recipient of many awards and orations. He is the Co-Founder of INDOX network, a collaborative network of Oxford University and many cancer centers in India.

In short, he is a very well qualified and experienced academic medical Oncologist & Hematologist trained in India and abroad. Dr. Raina has special interest in breast cancer, lymphomas, lung cancer and transplants.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2013 to Dr. Vinod Raina for his outstanding contributions in the field of Medical Sciences.



R.K. Koul

General Secretary



Prof. B.B. Dhar

President

New Delhi, February 21, 2014





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- 2013**

On

Dr. H. K. Kaul



for his outstanding achievement in the field of Library and Information Science.

Dr. H.K. Kaul, born on December 21, 1941 in Srinagar, Kashmir, is a Library and Information Specialist, author, poet, bibliographer and institution builder. He did his M. Lib Sc. from Bombay University and Ph.D from University of Pune.

He has been the Chairman of several committees of the Ministry of Communication and Information Technology, Ministry of Culture and DRDO. He is the Member, National Mission on Libraries, Ministry of Culture, Government of India (2012) and Chairman of its Working Group on National Virtual Library, Modernisation and Networking of Libraries (2012). Dr. Kaul has been member of the Working Group on Libraries of the National Knowledge Commission, Indian National Commission for UNESCO, and the member of major national committees such as High Powered Committee on the Government of India Libraries, Ministry of Culture and many more.

Dr. Kaul is the Founder Member of DELNET, Founder Secretary-General of the Poetry Society (India) and worked as Chief Librarian of India International Centre, New Delhi. He served the Centre for 40 years. He is known internationally as an expert in Library Networking. DELNET, of which he is the Founder Director has become the major Library Network in South Asia. It networks more than 2,100 libraries; gives access to 103 lakh records of books, articles, journals, etc. The establishment of the National Convention on Library and Information Networking (NACLIN) by Dr. Kaul in 1998 has become an institution in itself. Thousands of Library and Information Science experts have benefitted from these national conventions.

Dr. Kaul's first book came out in 1972 and since then he has authored and edited 55 books, besides research papers and over 100 articles, in the field of library networking, bibliographical studies, history, poetry and publishing. His books on Library Science and networking include Library Networks: An Indian Experience; Library Resources sharing and Networks; Library and Information Networking (12 vols) and National Library Services.

He has several Awards to his credit including Professor D. N. Marshall Felicitation Prize, University of Bombay (1992), International Visitor Fellowship, U.S. Information Agency (1985) and many more.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2013 to Dr. H.K. Kaul for his outstanding contributions in the field of Library and Information Science.

R.K. Kaul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



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- 2013**



On

Dr. Surinder K. Tikoo

*for his outstanding achievement
 in the field of Agriculture and Horticulture.*

Dr. Surinder K. Tikoo did his M.Sc.. Botany with Cytogenetics as major in 1968 from J&K University, Srinagar and Ph.D. in Botany in 1982 from Bangalore University. He is currently Partner cum Director Research Breeding & Development, Tierra Seed Science, Hyderabad.

Dr. Tikoo has over 44 years experience as a successful vegetable breeder, Research & Development Manager in Public and Private Sector. He has been a research guide for Ph.D & M.Sc. students besides member of several Committees in Public and Private Sector. During his tenure with Pioneer, besides managing India vegetables research, he developed several tomato hybrids in the 90's including the first commercially successful bacterial wilt resistant hybrid (Hyb 7711) in India in 1995 which is still commercial. At Syngenta, he was General Manager Research, India (1998-2000) and Vice President & Head, Vegetable Research, Asia Pacific (2001-2007). He developed and executed the Asia Pacific Research Strategy for Syngenta that led to establishment of 11 research stations in Asia. He was also Global Research Leader for Peppers in Syngenta from 2004-2008. He was Global Research Head at Advanta (September 2008-May 2013). Dr. Tikoo developed the Tomato Cultivar Sel 22 (Arka Vikas) Released by CVRC in 1987, a benchmark for wide adaptability and yield in OP tomatoes in India.

Dr. Tikoo has to his credit several recognitions including Regional Best Awards at Syngenta's Annual 'What is your Story Contests' for contributions made in Innovations in Tomato & Okra Breeding 2003 and many more.

Dr. Tikoo has published over 40 research papers in vegetable crops including 'Vegetable Crops-Key Issues & Way Forward', 'Studies on Genetic Resistance to Bacterial wilt & Root Knot Nematodes in Tomato', 'Breeding tomatoes for processing in India; present status and future prospects' etc.

Kashmir Education, Culture and Science Society feels proud to present the 'KECSS Life Time Achievement Award-2013' to Dr. Surinder K. Tikoo for his outstanding contributions in the field of Agriculture and Horticulture.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



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-2013

On

Pt. Gautam Kaul (IPS Retd.)

for his outstanding achievement
in the field of Public Services and Community Services.



Pt. Gautam Kaul, born in 1941, holds Master of Arts (History of the Western World). Pt. Kaul held various important positions like Member, Public Grievance Commission (2001-2006), Director General, Indo Tibetan Border Police (1998-2001), Addl. Director General, C.R.P.C. (1997-1998), IGP and DIG, CISF (1989-1997), Addl. Commissioner of Police, Delhi Police (1985-1987), Astt. Director and Dy. Director, B.P.R.D (1979-1985), Police Chief, Chandigarh, U.T. (1975-1979). He handled three communal riots in Delhi. Planned anti terrorist campaigns in Kashmir Valley resulting in neutralizing 24 foreign terrorists. He introduced the wearing of safety helmets by two wheel drivers in India. He is the father of Crime Reporting in TV news in India and the first major Breaking News was the Nagarwala Bank Case in 1970.

He was a member of the Film Preview Committee for IFFI 1971 and Member Film Exemption Committee, Delhi Govt. (1971-75). He was Member for Feature Films, National Film Awards, 1984. Pt. Kaul was the Working Chairman, Standing Committee for Preview of Films for IFFI and others, Ministry of Information and Broadcasting, Government of India (2009-2011)

Pt. Kaul has several Awards to his credit, to name a few are, Samar Sewa Medal for Indo Park War 1966, Police Medal for Meritorious Service (1981), Asiad Jyoti for excellence in game management in Asian Games-1982, Swarn Kamal in 1992 for Best Film Journalist Award, National Film Festival, Order of the Star of Italian Solidarity (Govt. of Italy) 2004 in Fine Arts etc.

He is the author of "Cinema and the Indian Freedom Struggle" 1998 reprinted in 1999. It is recommended reading for film students at FTII, Pune. Shyam Benegal has listed this book as one of the best five books on Indian Cinema after Independence. He designed first postage stamp in India on the theme of Police (1987)

Pt. Kaul has visited various countries like Thailand, USSR, UK, Germany, Japan and many more.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award -2013 to Pt. Gautam Kaul for his outstanding contributions in the field of Public Services and Community Services.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014

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-2013**

On

Dr. Ashok Bhan (IPS Retd.)

for his outstanding contributions in the field of Public Service.



Dr. Ashok Bhan, born on April 1, 1950, had a brilliant academic record completing his Masters in Botany with first class first rank in 1970 and Ph D in Botany from Kurukshetra University in 1974. He served for a brief period as Lecturer in Kurukshetra University after working as a CSIR post-doctoral Fellow at Regional Research Laboratory, Jammu for about a year. He published 15 research papers in his field of research before he was selected for Indian Forest Service and later Indian Police Service.

Dr. Ashok Bhan joined Indian Police Service in 1976 and was allotted to J&K cadre. Dr Bhan held important positions in State Government including that of the Commissioner of Vigilance, Director General of Police Intelligence and Director General of Prisons. He headed Intelligence, Security, Armed Police, Police Academy, and Wireless Organizations of Jammu and Kashmir Police. Dr. Bhan headed Territorial Police as Inspector General of Police Kashmir Zone, Deputy Inspector General of Police Jammu Range, District Superintendent of Police of Rajouri and Anantnag districts.

Dr. Bhan during his service career acquired expertise in Anti-Corruption, Anti-Terrorist operations, Intelligence, Security of VIPs and Vital Installations, Recruitment and Training. He has lectured widely on subjects related to these specializations. He drafted J&K Vigilance Manual, J&K Intelligence Manual and SSG Manual for the security of Chief Minister and was member of Expert Committee on Police Re-organization constituted by Government of J&K (1995).

His decorations include Police Medal for Gallantry, Wound Medal and Presidents Police Medal for Distinguish Service. For extraordinary achievements as a Police Officer and for spearheading the anti-corruption drive as Commissioner of Vigilance the State Government conferred on him the Chief Minister's Gold Medal for Honesty, Integrity and Meritorious Public Service in the year 2007.

He served the Intelligence Bureau (1982-86) and attended prestigious training courses in the United Kingdom (1987) and United States of America (2007). He retired from Government Services on March 31, 2010 and served a term as a Member of the National Security Advisory Board (2010-2012). He is currently Member of Shri Mata Vaishno Devi Shrine Board; Member of the J&K State Audit Advisory Board; Chairman of the J&K Regional Branch of IIPA and Member of the Executive Council of IIPA New Delhi; and Distinguished Fellow Institute of Peace and Conflict Studies, New Delhi.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award -2013 to Dr. Ashok Bhan for his outstanding contributions in the field of Public Service.

R.K. Koul

General Secretary

Prof. B.B. Dhar

President

New Delhi, February 21, 2014



Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Award
for Community Services**

On

Shri Jatinder Kaw



for his outstanding contributions in the field of Community Services.

Shri Jatinder Kaw, born on 26th May, 1959 in a middle class KP family at Chandpora, Habba Kadal, Srinagar, did his initial schooling from Vinayak Middle School, Ganpatyar and completed matriculation from DAV. H.S. Jawahar Nagar, Pre-University from Amar Singh College, before joining three years diploma course in Civil Engineering.

Right from childhood he had lot of interest in social, cultural and religious activities concerning the community. During 1967 Parmeshwari agitation, though he was a school going kid, but he actively participated in collecting rice, sugar, wheat flour, pulses and fire wood from door to door and transporting stuff on hand driven carts to Shavala Mandir for those community people who were on Satyagrah.

At the age of 12 he joined famous dramatic club, Rungmunch Dramatic Club, Kral Khud, Habba Kaddal and had chance to meet famous stage actors, Shri Pran Kishore, Smt. Brij Kishori, Shri Soom Nath Sadhu and many more.

Post migration in 1990, he shifted to Noida and got actively involved in community activities. He is an active member of Kashmiri Migrants Welfare Association, Noida and since last seven years, he is the General Secretary serving the Association and the Community. Construction of Kashayap Rishi Bhawan that has come up at Noida was part of his involvement and tried his best to garner support for the same. In 2009, he got involved with AIKS, and working with Sh. Moti Kaul, Dr. Ramesh Raina and Shri A.N. Kaul Sahib added new experience.

In the year 2008 he got actively involved with medical emergency cases faced by the community members and joined hands with like minded persons on net and started whatever little bit they could do. He has now established a Trust under the name of "KMECT - Kashmiri Medical Emergency and Charitable Trust" to serve the community in a much effective way.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Award for Community Services-2013 to Shri Jatinder Kaw for his outstanding contributions in the field of Community Services.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



Kashmir Education, Culture and Science Society (Regd.)

New Delhi

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

**KECSS Award
for Community Services**

On

Shri Puran Patwari

for his outstanding contributions in the field of Community Services.



Born to a Pandita (Patwari) family of Raj Ghat, Baramulla, Kashmir, in the year 1962, Shri Puran Patwari did his schooling and Graduation from Baramulla. He did his post-graduation in Physics from Muzaffarnagar, U.P. under Meerut University in the year 1983. In the same year, after qualifying Staff Selection Commission, joined as Investigator in Government of India's Ministry of Statistics and Programme Implementation. Presently he is in the same Ministry as Class one Gazetted Officer and is presently posted in New Delhi.

In Kashmir, he was associated with RSS and worked for community welfare under the guidance of community stalwarts like Pandit Hira Lal Chatta, Pandit Motilal Malla etc. After migration, he shifted along with his family to Faridabad where he worked at grass root level for Panun Kashmir. He was elected to the Kashmiri Sewak Samaj Faridabad Executive in the year 1993, where he got an opportunity to work under the guidance of one of the most able and magnificent leaders of the community, Late Pandit J.N. Kaul (Papa Ji) and was later nominated as its General Secretary. It was during these years that KSS Faridabad completed the important projects like Sharika Bhawan, construction of Three Group Housing Societies, Maintenance of Hari Parbhat Anangpur, providing technical education to the needy students of the community in collaboration with S.O.S. and AIKS. It was during this period that KSS Faridabad started organizing different programmes like mushiars, lectures, dances and skits by prominent poets/artists of our community.

It was during his tenure that Kashmiri Pandits residing in Faridabad got Migration Certificates issued by Deputy Commissioner, Faridabad, due to his selfless and tireless efforts.

He also worked as General Secretary of Hari Parbhat Prabhandak Committee, Anangpur, Faridabad for six years, which organizes Navreh every year. He was nominated as Secretary General of AIKS in the year 2009 and is still holding this important position and is widely known for his informative mails and communiqués all over the world.

Kashmir Education, Culture and Science Society feels proud to present the KECSS Award for Community Services-2013 to Shri Puran Patwari for his outstanding contributions in the field of Community Services.

R.K. Koul
General Secretary

Prof. B.B. Phari
President

New Delhi, February 21, 2014



Kashmir Education, Culture and Science Society (Regd.)

New Delhi

Kashmir Education, Culture and Science Society
is pleased to

Felicitate

Shri Makhan Lal Sadhu



for his outstanding contributions in the field of Dramatics.

Shri Makhan Lal Sadhu, born in 1937 in Rainawari, Srinagar, started acting as Child artist in 1951. He is an approved Grade "A" artist of Radio and Doordarshan. He started acting on stage in 1954- and has performed on stage in many Plays.

Shri Sadhu was awarded Best Actor of stage for his famous plays, AKANANDUN, TALASH, TAQDEER SAZ and BE CHUS CHOOR. He has acted in around 200 Radio plays and features. He is a famous actor of repute for Doordarshan Kendra, Srinagar and has acted in more than 150 T.V. productions. His famous TV Serials are SHABRANG, ZAAL, HABBA KHATOON, SODH TE BODH, DOOCH, besides many more productions.

He has also acted in a Feature Film "KASHMIRA" produced by Children Welfare Society, Mumbai in 1981-82. He has also written Short Plays and features for Stage and Radio.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri Makhan Lal Sadhu for his outstanding contributions in the field of Dramatics.

*R.K. Koul
General Secretary*

*Prof. B.B. Dhar
President*

New Delhi, February 21, 2014





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

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

Felicitate

Shri Shadi Lal Koul



for his outstanding contributions in the field of Dramatics.

Inspired by the acceleration of Theatre Movement in Kashmir, Shri Shadi Lal Koul, joined as an actor in his own founded group of Actors under "Kalidass Theatre" in 1973.

He produced and acted in more than forty plays, popular among which are Guributh, Machama, Trate Buzun, Cactus, Be Wane Pous, Local Taxes Extra, Manjil Nikka etc.

Shri Koul joined Television in 1974 and created a place for himself through histrionics in a popular genre of production like, Humour and Satire and earned public applause and appreciation.

He became a house hold name in Kashmir through his appearance in Daily/Weekly popular serials like, Shabrang, House Boat, Adamzaad, Amar, Be Chhadat Ne, Gasash Inas Tam and a dozen more.

He continues to work with his Senior Actors even now in Theatre and Television Productions. He has earned Awards/appreciations for his Tasruf (Best Actor), Manjil Nikka (Best Actor), Dastaar (Best Actor) Laash Ghar (Best Play), Dulari Bai, (Best Play) and Yi Zanam Su Zanam (Best Play) and a few more.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri Shadi Lal Koul for his outstanding contributions in the field of Dramatics.

*R.K. Koul
General Secretary*

*Prof. B.B. Dhar
President*

New Delhi, February 21, 2014



Kashmir Education, Culture and Science Society (Regd.)

New Delhi

Kashmir Education, Culture and Science Society
is pleased to

Felicitate



Ms. Sunita Raina Pandit

for her outstanding contributions in the field of Poetry.

Ms. Sunita Raina Pandit, born on April 25, 1967 at Dialgham, Anantnag (Kashmir), did her B.A. from Kashmir University, P.G. Diploma in Education and Diploma Education in Planning, Management and Administration.

She has to her credit several books, to name a few are, Chinar Ke Aansoo (Hindi Poetry Collection-1998), Rihij Yaad (Kashmiri Ghazal Collection-2001), Saunsal (Ghazal Collection-2003), Pot Zooni Vathith (Ghazal Collection-2004), Mansar Tsunum (Ghazal Collection-2006), Light & Shares-2013 (English Translation of Kashmiri Ghazal by Prof. Arvind Gigoon), Shuri Lye (Contribution to a book on Child Literature by CIIL) etc.

Ms. Sunita Raina Pandit is a recipient of Vishwa Samvad Kendra Award, Pt. Krishnan Joo Razdan Saraswati Puraskar and Vitasta Award, Nagrad Adbi Sangam Jammu (J&K)

Kashmir Education, Culture and Science Society feels proud to Felicitate Ms. Sunita Raina Pandit for her outstanding contributions in the field of Poetry.

R.K. Koul
General Secretary

Prof. B.B. Dhar
President

New Delhi, February 21, 2014



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. Prithvi Nath Shakdher

for well-being of the community and KECSS in particular.



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

Col. Janki Nath Raina (Retd.)

for well-being of the community and KECSS in particular.



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Shuhul Taaph - V

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Editorial...

- Dr Rajinder Tikoo



ख्यनु ख्यन करान कुन नो वातख ।

न ख्यनु गछख अहंकोरी ।

सोमुय ख्यह मालि सोमुय रोज़ख ।

सोमुय ख्यनु मुचरनय बरन्यन तौरी ।।

By pandering to your appetites, you get nowhere;

By penance and fasting, you get conceit.

Be moderate in food and drink and live a moderate life,

The gates of Heaven will surely be thrown open wide for you.

As the Lal- vakh keeps resounding in my ears, I am compelled to fathom the ever increasing importance and necessity of moderation in every aspect, be it material, spiritual or temporal life.

Mind you, moderation does not in any way signify mediocrity; it instead is the excellence of that fine balance which is the fountainhead of this universe.

It is this moderation which could help us hold our own stead as the ravages of time and geo-politics battered our community time and again. It helped us rise from our ashes much like the mythical Phoenix. Our resurrection as a community after several waves of exodus from the valley can only be attributed to the fact that we had moderation and moderate living ingrained very deeply into us through our cultural conditioning.

"Soumi seeth mutsaranay barnyan tari ". Lal-Ded talk of the doors of enlightenment being thrown open to us if we took to the path of moderation. But, I am given to believe that it throws open doors in all facets of life. From a sadhak to a student; it encompasses the entire spectrum.

Ravana was born out of the fine balance of "bal" and "buddhi". The finest example of the immense knowledge of rishis and the strength of the rakshasas and yet having been the best of both worlds he fell to the extent that he came to be a symbolic representation of everything evil. And he fell prey to the extremity of penance; he fell to the arrogance that there could be no greater Shiv upasak than him.

As aptly said by a seer "Har Kamaley, Rah Zawal "; which means there will always be a tempest to restore balance. The revolution of moderation will always arise to overthrow extremity since balance in nature and in life is achieved only through moderation.

Are you that student who wants to wade through his education? Or are you that professional who wants to excel in your career and not lose track of your personal life? Are you that retired man in the autumn of your life who is pondering on the life gone by and is unsure of the days to come?

Are you that sadhak who is seeking enlightenment? Are you a worried mother who seeks the future of her children?

Are you that anxious youngster who is aspiring to buy your next car or set foot into your first home?

I am sure you are atleast any one of these and let me tell you that your answer lies in moderation.

Moderation in thought and actions brings with it the grace of contentment at the current stage and yet provides the fuel for enthusiasm and ambition to get to the next stage in life much like the duck which seems to be effortlessly gliding on water but below the surface keeps pedalling vigorously.

Try it today; take any situation in your life, any crossroad that you are standing on and apply it to your life and you shall find that the answers to the most knotty problems lie in the art of moderate living and like Lal-ded says " The doors will be thrown wide open "!!!!

I am tempted to say that we at KECSS are the archaeologists of our culture but with a small but significant difference. We are continually digging into the treasure troves of our cultural and social heritage but we do not wish to place our artifacts in a museum of history behind closed glass doors but instead wish to place the gems of our culture in each of your homes, minds and souls.

As we bring forth another edition of 'Shuhul Taaph' to life, we have some 'fundamental questions' of Dr. Jagmohan rubbing shoulders with the demystification of 'Kota Rani'. We have the 'Karmic Balance Sheet' help us look inside so that we can 'seek and find' the meaning of life . We have tried to string all the pearls together to not just make it an interesting read but also a thought provoking one!!



Activity Report of "SHUHUL TAAPH"-IV



First Day (15th February, 2013)

The function began in the afternoon with the arrival of Chief Guest Dr. Farooq Abdullah Hon'ble Union Minister for New & Renewable Energy. He was received by the President of KECSS Prof. B B Dhar, who introduced him to the Executive team members. The Chief Guest Dr. Farooq Abdullah, the President KECSS and Members of executive committee were again warmly received by Shri Ramesh Kitchloo, who is running the "KECSS Samavar Club" in the premises and offered a welcome drink Kehwa to whole of the team. The Chief guest Dr. Farooq Abdullah appreciated the efforts made by Shri Ramesh Kitchloo in running the restaurant in Kashmiri cuisine. The Chief Guest along with Mr. Veer Munshi, an artist of world fame, formally opened the Painting Gallery by cutting the ribbon. He went around the Art Gallery and viewed the paintings of old veterans as well as of the budding artists. He made enquires which were ably replied by the veteran painters.

The Chief Guest went around the Photo Gallery. The photographs on display showed the old Srinagar city with some Photographs of the famous temples and shrines. Some of the photographs dated back to more than 100 years. The old utensils and items of daily use were also on display. The audience received the Chief Guest by giving standing ovation. Prof. B B Dhar introduced the Chief Guest to Guest of Honour Dr. Opinder Dhar, Vice-Chancellor, J K Lakshmipath University, Jaipur and to the audience.

Prof. B B Dhar gave welcome address and spoke about the activities of KECSS.

The Chief Guest, the Guest of Honour, President of KECSS and Hon'ble Chief Editor Dr. Rajinder Tikoo released the special edition of "SHUHUL TAPPH-IV"

The Chief Guest Dr. Farooq Abdullah presented the awards.

- **KECSS AWARDS 2012** : Prof. P K KAW - Science &

Technology, Prof. (Dr. SHAKTI BHAN KHANNA) - Medical Sciences, Dr. SHASHI SHEKHAR TOSHKANI - Literature, Shri BHARAT BHUSHAN PANDIT - Research Management & Administration, Shri BHARAT WAKHLU - Management & Leadership.

• **KECSS LIFETIME AWARDS** : Smt. KISHORI KAUL - Art & Painting, Shri P N KACHRU - Art & Painting, Prof. OMKAR N KAUL - Linguistics, Shri T. N. Dhar "Kundan" - Literature, Sqn. Ldr. B L SADHU (retd.) - Preservation of Kashmiriyat.

• **KECSS FELICITATION AWARDS 2012**
Shri L C KAUL - Education & Literature, Shri MAHARAJ KRISHEN RAINA - Kashmiri Language & Literature.

• **KECSS AWARD OF HONOUR**
Dr. S N KAUL - Health care & well being of the Community, Shri R K MATOO - Preservation of Kashmiriyat in South India, Dr. S N GANJU - Preservation of true Kashmiriyat in UK, Sh. CHAMAN LAL GADDOO - Promotion of Kashmiri Heritage.

• **KECSS CONTEMPORARY ARTISTS AWARD**
Shri SHABIR HUSAAIN SANTOSH - Contribution in Visual Arts, Shri NEERAJ BAKSHI - Contribution in Visual Arts.

The award function was followed by release of books by Chief Guest. The books released were "RAMAYANA IN KASHMIRI" by Shri SARVWANAND KAUL "Premi" & ARJUN DEV MAJBOOR.

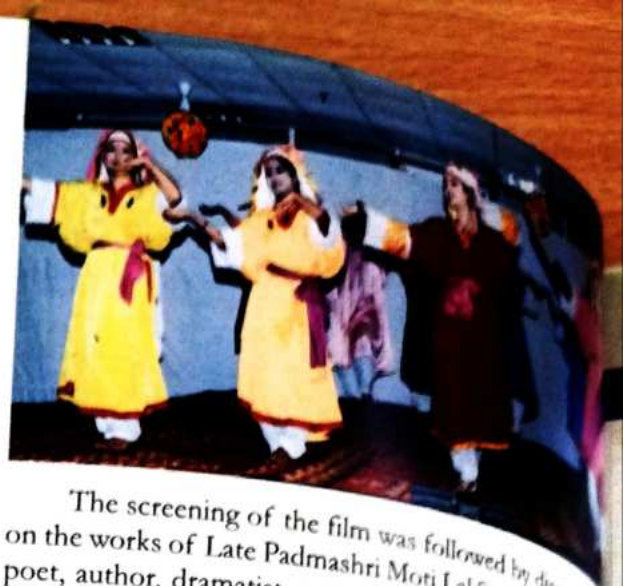
Dr. Farooq Abdullah congratulated and lauded the efforts of KECSS for the Preservation & Promotion of Kashmiri Culture, Arts, Language and Heritage.

Dr. Opinder Dhar, the Guest of Honor congratulated the KECSS in the efforts to preserve & sustain the Kashmiri Art, Culture, Language & Heritage.

In the evening the noted singers Shri Rohit Dass, Shri Gautam Sanjay Raina and Shri Daleep Langoo entertained the audience with their melodious and scintillating songs. Also presentation of folk dances by the young artists from the state was highly appreciated by knowledgeable audience.

Second Day (16th February, 2013)

The Second Day of "Shuhul Taaph-IV" began with the screening of the film directed and produced by Shri Rajesh Jalla. The film depicts the story of a family whose sole bread earner has donned the cap of militancy leaving his young wife and three small children to feed for themselves.



The screening of the film was followed by discussion on the works of Late Padmashri Moti Lal Saqi, the eminent poet, author, dramatist, researcher and authority on the Culture of the valley. The session was chaired by eminent linguist Prof. Omkar N Kaul.

Those who took part in the interaction include Shri T. N. Dhar "Kundan", Prof. Hari Krishen, Shri Rajender Premi, Shri Ravinder Ravi, Shri Vijay Saqi, Shri Moti Lal Nazz.

The audience witnessed the cultural programme presented by the young artist from the State. The young artist with their golden voices and accompanying music made the evening heady.

The audience were all praise for music director Shri Krishen Langoo.

Third Day (17th February, 2013)

The third and final day of the Mega Cultural Event began with an introspection on Pt Shiban Ji Raina, who was the Former Director General, Cement Research, Govt. of India and was a very active social worker. He was the executive member of the KECSS for a number of years and Chief Editor of the NEWS LETTER published by KECSS.

The post lunch session was in reality an intellectual interaction between the retired senior bureaucrat and author Shri M K Kaw (IAS Retd.) and Sh. Bharat Wakhlui, a corporate. Shri M K Kaw read excerpts from his recently published book "BUREAU CRAZY GETS CRAZIER". The interaction became quite interesting when audience asked Sh Kaw some personal question beside pertaining to the book. Shri Kaw was at ease while answering some personal question. The audience enjoyed every minute of the interaction. The audience witnessed the cultural programme presentation by group of artists from Delhi, NCR, Jammu and Srinagar. The star attraction was the presentation of the ballet by the young artist under the direction of noted stage artist Shri Kishen Langoo.

The Culture programme was followed by the felicitation of artist and presentation of mementoes to the office bearers & Executive members of the KECSS who had rendered their valuable help and time in making the Shuhul Tapph-IV a grand Success. In the end Dr. R K Tikoo, convener of Shuhul Taaph concluded the three day event by delivering the vote of thanks.

SHUHUL TAAPH - IV (Day One Highlights)









SHUHUL TAAPH - IV (Day Two Highlights)





SHUHUL TAAPH - IV (Day Three Highlights)







अँस्य छि स्वनु शीनु मान्य्य वटान आमृत्य

अँस्य छि स्वनु शीनु मान्य्य वटान आमृत्य ।
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥
 अँस्य छि ल्वलि ललवान हिशरा कुनिरा,
 वरतावान अँस्य स्थजराह पजराह ।
 बस छि लोलाह बाँगरावान आमृत्य ॥
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥०॥
 चवत्यून प्यठ छि शीनु म्वहनिव्य थावान,
 च्वाव तय शौकु शीनु जंग अँस्य छि करान ।
 स्वनु शीन पशव प्यठ वालान आमृत्य ॥
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥०॥
 शीनु मर्गन मंज अँस्य छि आमृत्य नवान,
 खरु ज्ञावान सिकेटिंग छिना अँस्य करान ।
 सौलान्यून व्वलुव्वलु करान छि आमृत्य ॥
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥०॥
 बाँय बन्दतिस असि द्दहँदिश लय बँर,
 पनुन्यून तु परद्यन अन्दुवन्दु प्रय बँर ।
 अथुवास श्रवजरस सुत्य करान आमृत्य ॥
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥०॥
 स्वनु शीन अंजलुक मीरास सोनुय,
 पाँचादरन नागरादन यि लोनुय ।
 दयि पढ़ अँस्य मनि मंज रहान आमृत्य ॥
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥०॥
 शीन मानि वटनस मंज अँस्य माँहिर,
 असि हुलुगुलोनि यिय टाकारु ज़ाहिर ।
 शंकर सुन्द प्रसाद मानान छि आमृत्य ॥
 पतुवथ शुहुल ताफ ह्वावान आमृत्य ॥०॥
 अँस्य छि स्वनु शीनु मान्य्य वटान आमृत्य ॥०॥

” اسی چھ سو نہ شینہ مانٹے وٹان آمتر “ پی۔ این کول سپائل

اسی چھ سو نہ شینہ مانٹے وٹان آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 اسی چھ لولہ وٹان پشرا کبڑا
 بسن چھ لولہ باگردان آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 شروٹیں پیچھ سسہ موہنوی تھاوان
 چاوتے شوقہ شینہ تنگ اسی چھ کران
 سو نہ شینہ کشتو سٹھ وٹان آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 شینہ ٹرکن منتر اسی چھ آمتر نثران
 چھ تران وان سیکٹنگ چھنا اسی کران
 سالاٹن وولہ وولہ کران آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 بایے تیلہ بسن اسیہ دوہ پلٹ لے پتہ
 شینہ تہ پتہ دین اٹھ وٹھ پتہ پتہ
 اٹھواس شینہ ترس سنی کران آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 سو نہ شینہ اٹھ لک میراث سوٹے
 پاننرا دین ناگردان پہ لونے
 دیہ پتہ اسی منہ منتر چھان آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 شینہ مانہ وٹھ لسن منتر اسی مانہ
 اسیہ چھ لکھون بی ٹا کارٹا ہر
 منکر سندر ساد مانان چھ آمتر
 پتہ وٹھ شہل تاچھ چھاوان آمتر
 اسی چھ سو نہ شینہ مانٹے وٹان آمتر



A SOUNDLESS SYMPHONY

(DEDICATED TO ANAND VARDHANA)

مچھنیو روٽس صدا
(نور آنند وردھن)

رحمان راہی

يا سحرِ نپولہ تپتہ زبرِ کون
يا شامِ شفقہ زھوہ وھل سر
کم خواب ! رازِ ہوشِ ہمدم
کم شوق ! پارِ واپہ پھیر
آفاقہ و دھتہ بجے چھرک نخل
ورنل تصویرِ سہنہ جھڑ
برجوش ناگ لاشوہ و رگ
باہوش من صحنہ شوق
آسراي شہد بہ سوڈر سرگم
فناکاری چھہ بہ مہنہ پرور
آسن بہ ذوقہ زور زور
نامن بہ مچھنر عرقہ ادھر
گچہ کور بہ کھنر و قس آو
دہ چھو بہ پیر میر و نون ابر
آزلہ اوپر پھل کھہ ہوی پھی
دیشھ پلن رلاں ورن شر
آنکھن شرن بہ غونچہ پھیران
سرکون قدم جاباں لشکر
نورکھ ز رلف گے اویراں
ڈیوٹکھ بدست آو گوہر
بورکھ حسن مرنہج غوٹاوس
ہوٹکھ عشق بکھن مقرر
جایاہ ز سریر زون تازکھ
حلاں ز آستان ز مندر !

*

واو ! بوکھن پیری کھر
سوڈس چھ کرکھ بہ سہج پاگر
*
کل نغمہ بلبلن سنوڈر
دوداری پھر ددر رنگہ سر
تارکھ مندل پھیلے ز سرس تل
آشواہ سپر گے منوہر
گلی ! باغہ بڑی اڑتہ زہر کھیکھ
نزل شو شلکھتہ ، وٹن پور کھپ مر
اکھ واد گھنر زوگھن پھر
شہن سنہ سیمہ خضر
پہوش چیشھ : درجہ دہر
بلونت سپنہ : واد مچھ بر
شہنامہ اچھر اچھر مرن
نوریز ورتہ ورتہ کھنڈر زھر
کھنکھ عمل بہ بوندہ برنج
سنیا سکے بہ نار منظر
برم نفس دلچ جاکھتہ
اخبار سرگھنہ باشہر
آوار نیب پھیر پوت کل
اندیشہ سرور چھ سوچہ دھنر

*

مارچ سہ زونہ ڈب ، نہ سازت
چھندی کیاہ کلان زون سمندر !
سم نہاری نغمہ ز قس چھوڈر گھتہ
شعاب نظر شوٹ انہر

دلوانہ سووندہ خاب ڈ پیرٹھ
 مشور لو تہ بالکل دینن ور
 ویکلیو شپہ سوو ہر موک
 دود داو مالہ ژونگ بر سر
 سو سو کلائی وٹہ کر تھ وخی
 رتہ وون سہ مکلزارن اندر
 ژر تھنے دویم دن دوجے رنج
 رہیہ جتھ کوڑم مے رقص آذر
 مچوں متہو دمالہ رنج رنج
 زمزمی وٹہ ناکہ منتر
 سرشار سرفروش ماداں
 ہم ہم ہوووم کوچہ باز

باسور زار سور پیرتھ
 باسور وفلہ فخر پیرتھ

*

نالہ موہمن نظر رنج
 بادام وار باد صرصر
 کچ ہیں آچن سہ جیشہ ماتم
 بدسمہ کنف سہ عا وھو وڈر
 ناساز تریتہ تہ لولہ کتھ ژوے
 بدباس دل تہ کاڈ ندر
 کیٹی کور قوہور نیامی پوش
 کاوڑ سنڈاسہ سمہ گہ کوثر
 یوجج کل تہ کوہ موجج
 ریش وون بنیو و مشراکہ باز

*

وچہ بھانڈ بھانڈ سپنہ کوئی
 وچہ بھنہ بھنہ لاٹھ بے سر

مے سر وٹھاپہ مسون شخصہ
 بخت تاپہ کراپہ گل پٹن پر
 ہئے گامہ گامہ حکم نادر
 ہئے مشہر شہر کار پٹن
 وڈلر دوس نظر اسپر گنبد
 دم پچہ دشاہہ داغ در بر
 مے دوتھ ز کڑن کڑن بڑا دلو
 گر داپہ گہر گہر سمندر
 پوت نوٹہ آچرن اماوس
 موت بولناو کس قلندر !

*

دوپہم وڈل ترے کوٹہ ششی کل
 دوپہم صدق شکستہ گوہر
 دوپہم اندر گٹکھ چھ نائن
 دوپہم نیپری رضا مکلدر
 دوپہم مے بوز ابوز آلو
 دوپہم کوہن مٹر بر
 دوپہم وڑے تہ شنی ہنس مٹھو
 دوپہم تہ بوسرک شناور
 دوپہم ترے چھ گگنی بڑاں ٹون
 دوپہم مے تل پدلو تلی اجدر
 دوپہم زبان پشتر ہواوس
 دوپہم نرن مے منیرنا ور
 دوپہم چکھ تہ واکھ امریتھ
 دوپہم شترکیں تہ موج کوثر
 دوپہم متیا! پیاس مٹھم
 دوپہم مٹری! نلکے نرن کر

*

سونہو بلے کچھو پینھی سفید کوثر
 سہرے راجائن دوزخ لہجائو
 ہمو تھپانچ اگر فتنہ خوں ہو
 یہ یار تہہ ریل موکل ہوا ہو
 پیر پھو تہ یار دہر لہر فلک جو
 وچھو تہ بے رنگ علم ہر سو
 تھتہ سکندر متیہ ہلاکو
 نہ تار بدھون نہ طوطہ واگو
 زلگتہ تہ جنگل
 رستم تہ کوکو
 تھم تھم تھم
 تھن تھنا ہو

نثری نثری آنکھ مڑی ہوا تھی !
 دوزخ دوزخ پھوڑی صدا پھولی !



کیٹھ لفظ تہ محبت :

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 تھوڑون : راتہ کیت ہشائے مڈر تھ شادی یائو ؛ اردو ، ہندی : رت جگا
 پھیشی مڈر : پوٹہ پھتر
 وچھو تھار : محاسب بکد پڈر وچھو وانک
 پھپاس : تھیشہ مڈر

(Translated from the Kashmiri by Shafi Shauq)

Alert, O wind! Lest your breathings should get fuddled;
The ocean is surging, and restive is the steed.



The blossom warbling bulbul has fallen ill,
The cedar-growing valley has its lakes bloodful and ablaze,
Galaxies got drowned in abyss,
Cypresses are washed away by tears.
O Lala! Venom you will consume on the garden-gate,
Shiva and Shakti have fled the abode of Kashyappa.



A guest has pillaged the guest-chamber,
Black daggers are thrust into lit candles.
Lotus-eyes: windows covered with sort;
Brave breasts; wind shattered doors.
Our Shahnama; a lament every word,
A thornful tray is each page of our Gulraze.
The dawan is ushered in by bursts of bullets,
And eventide glows with raging flames.
Distressed is the tale of the heart,
The newspaper; discomforting haste.
The stirred reminiscences
wandering through uncertain intimations,
Immersed in premonitions are the wings of reflection.



Oh! Where is that moon-lit balcony of yester night.
And those music festivals!

The ocean tides, caressing the isles,
the golden sail-boat dancing on exhilarating waves!
Hearty Gazes on tranquil firmament.
in early hours, the saffron-bloom of Zabarwan,
at eventide, the joyful Wullar under the red of the sun.
Oh! What dreams in the holy swan's company,
Keen desires like the eagle's beating wings!
Free imagination with the whole space open,
Lightening-like conceits with rainbowish posteriors.
Spring of the unconscious bubbling forcefully,
the conscious mind pure as the holy inspiration.
Mystic breathing sounding oceanic melodies,
artistic warmth nursing nascent meanings.
Possession like brightness around the candle-stand of taste,
deprivation as the perfume of sweating toil.

Plastered the walls and called for the flower-seller,
inhaled smoke and memorized the fairies' songs.
The unshackled strip of cloud over the silent mountains
Satiating the boulders' yearning to soar.
Bushes of the compound sprouting their buds,
Steps on paths: enthusiastic scouts.
They realized that tresses flowed down in grace,
They raised their eyes and found the jewel.
They heard beauty voicing a warm welcome,
They displayed it is! The sun, the moon and the stars,
All wondering if it is a shrine or a temple!



The mad one, having had his spring-tide dreams,
Grew wilder and broke apart his fetters.
The snow-clad Harmukh melted
and a lamp is lit amidst the storm,
The iris stood up with a tulip's turn.
That jubilant vigil through the night in graveyards.
Unasked my soul told me: the festival is inaugurated,
I guzzled the flame and danced on Aazarian dance.
The mad jumpers unfurled their mystic banners,
Reciting Naga mantras and repeating genetic prayers.
Grounds swarming with gay abandon
of the ready-to-die valiants,
And lanes and streets humming with throngs.
It appeared the Maina bird lifted the hill in her beak,
It seemed the flowerful vale will
just now rise up from below the water.



All of a sudden, some evil eye jinxed the atmosphere,
A hurricane raged through the florescent almond orchard.
To ill-sighted eyes the gala festival seemed a mourning event,
To evil-hearing ears the prayers sounded like curses uttered.
For a foul wit expression of affection: an intrigue;
For an ill-feeling mind, a fish becomes a gull.
The worm ate into the tiny flower's bosom,
Pigeons of paradise pecking at the foul pit.
Gog's urge and Magog's hill,
The Vale of Rishis become a market of daggers.



Look at this breast-beating at every threshold,
Look at the headless corpses at every door.
Under the shades of this cypress a narcissus is swooped away,

The scorching sun tearing tiny buds into pieces.
 In every village commands of Nadir operating,
 In every town, the doings of Hitler.
 Vision imprisoned in rentless dome,
 Stifling spaces and scars in the bosom,
 Loud is the wail: blackish, black is has swollen!
 The ocean is engulfed by a vertex.
 Under the last-hours' moon, this prolonged gloom;
 Which sage will make the mad bird warble!



She said, "why doesn't your inner eye open?"
 I said, "the pearl in the oyster is broken."
 She said, "The dark within is to be enflamed";
 I said, "the atmosphere without is murky."
 She said, I heard the unheard call";
 I said, "open the doors of the hills."
 She said, "Hear me resounding in the Vacuum".
 I said, "I am a swimmer in the earthly ocean."
 She said, "your thoughts flutter along the skies.";
 I said, "under my feet are lurking dragons".
 She said, "Entrust your tongue to the wind";
 I said, "can't these crooked arms of mine be straightened:"
 She said, "Drink, if you want the nectar of the Vakh";
 I said, "the Shrunk too has the water of Kausar".

She said, "O you crazy man!
 You have made me burn with thirst";
 I said, "O, you crazy woman! Strip yourself and dance naked.



White pigeons winging over hyacinth-colour hills,
 Under verdant shades glitter reddish glow-worms.
 She, an inclosed fragrance of the nether-world,
 I a free guest of air over pine-tops.
 As a wave of mercury shall we reach the skies,
 And like a colourless flag undulate in every direction.
 Furious are the Alexanders and frantic the Holakoos;
 However, neither is the myna distrustful,
 nor does the parrot revile.
 The world: the jungle;
 Birth and cooing.
 Tatam Tatam Thai
 Tanan Tanahoo



Keep on dancing, you frameless waft of wind!
 You too continue resounding,
 the soundless symphony is in bloom for you!

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.

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A FUNDAMENTAL QUESTION THAT EVERY INDIAN SHOULD BE ASKING HIMSELF OR HERSELF ON THE REPUBLIC DAY

What is our vision of India and what is Kashmir's Place in that vision? This is the fundamental question that every Indian, genuinely concerned about the future of the country, should be asking himself or herself, but which practically no one is asking. Therein lies the tragedy of India. The Republic that came into being on January 26, 1950, has shown little aptitude or willingness to define clearly its true vision and its true destiny and to pledge itself to the realization of that vision and that destiny.

The great question that should have been asked by us was one of our civilisational and cultural identity and its rejuvenation and regeneration so as to enable us to provide an inspirational and ideological base for building a strong and well-knit India with fundamental values and a design and life-style of its own. But we ignored this great question and acted like a blind man with a lantern in his hand, assuming that the outer light was a substitute for the inner one. No wonder, we now find ourselves in a snake put – a pit of frightening darkness and dimension, a pit that has exposed us to grave dangers not only in Kashmir but also in other parts of the country.

The fundamental challenge that confronts us today is how to extricate ourselves from this snake-put and come out of the atmosphere of chaos and confusion and move into one of stability and orderliness with lights of true vision and motivation of true destiny guiding us.

What, we must ask ourselves in all earnestness, is India? Is it a mere collection of states and territories or something more than that? Is it a new political reality only or also an expression of a common heritage and history, a common culture, a common set of values that have nursed and nurtured the same way of life for ages in diverse circumstances and in different regions.

The answer to these questions is clear. The new Republic is a new constitutional entity. But it is not merely that. It is also a historical and cultural continuity – a continuity that is unique, a continuity that mocks at the ravages of time and has remained unperturbed by the scars

and stains left by the upheaval and uproars of history. And all parts of the country, including Kashmir, are a part of this continuity.

Few in our country – practically none amongst the ruling elites who have dominated the political scene in the post-Independence period, relies that Kashmir's relationship with the rest of India is based not merely on the Instrument of Accession and Articles 1 and 370 of the Constitution of India; it is rooted in far more potent and enduring forces whom neither the turbulence and tornadoes of the past nor the negativism and nihilism of the present-day politics can really destroy. 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. Every green pasture that you walk around in Kashmir, every silvery peak that you watch from pleasurable distance, every stream that sings its song by your side, every enchanting lake that you come across now and then and every little town and city that you visit, has some signpost or the other of this deep and abiding relationship. Kalhana was not off the mark when he observed in Rajtarangani that there was hardly any place in Kashmir that was not a tirtha. And, Vincent Smith rightly pointed out that ancient India had nothing more worthy of its early civilization than the grand ruins of Kashmir.

To understand in depth Kashmir's relationship with the rest of India, it is necessary to address ourselves to a few basic questions.

What were the forces that brought into existence, about 4,000 years ago, a quiet little temple on what is now known as the Sankaracharya Hill? What made the great Kashmiri King Lalitaditya (721-761) to build the glorious temple in honour of Surya, the Sun God, at Martanda, and Avanti Verman (855-883) to construct equally splendid temples at Avantipura? What inner urges did these constructions symbolise? What philosophy, what temper of mind, did they represent? Were these inner urges, these tempers of mind, not products of the same cultural forces

that prevailed in other parts of India?

How is it that for thousands of years, the learned Brahmins of South India have been, on getting up from bed, folded their hands, looked northward and prayed: Namaste; Saradadevi; Kashmira Mandala Vasini (I salute the Goddess of Sarada who resides in Kashmir). Why is it that even now parents tell their children to seek the blessings of this Goddess of Learning who has her abode in North Kashmir in the Valley of Kishanganga?

What made Sankara, when he wanted to rejuvenate the spirit of India, to travel from a small hut of Kaladi in Kerala all the way to the distant hills in Kashmir? And what made him stay there for quite some time and compose his famous poem, Soundarya Lahari, propounding his philosophy of Shakti and Shiva? Why is it that Abihaya Gupta, the great savant of Kashmir Shaivism, is also called 'Sankaracharya of Kashmir', and how is it that he draws his philosophic thought from the same cultural spring as that of Sankara?

What were the forces that attracted Swann Vivekananda from Calcutta to Kanyakumari and then to Kashmir? What made him, standing before the holy Cave of Amarnath, experience one of the highest stages of spiritual ecstasy? Why was he so captivated by the sight in the Cave that for days, to use the words of Sister Nivedita, he could speak of nothing else but the image of Shiva and proclaim that he had never been so greatly inspired as then?

What do the various landmarks on the route from Pahalgam to the Cave of Amarnath-Chandanwari, Pishu Ghati; Seshnag, Panchtarni stand for? Are they not some of the most important symbols of Indian culture and beliefs?

How is it that Kashmir had always, innate attraction for Indian saints and sages, poets and philosophers, and provided them with perennial inspiration? What, in moments of poetic intensity, made Kalidasa see the 'laughter of Shiva' in the Himalayas and Subramania Bharati think of Kashmir as the Crown of Mother India?

The answer to all these questions is one and only one: Kashmir, for thousands of years, has been a part of the Indian vision—a silent and serene, yet solid and strong part; an integral and inseparable part.

Even when Islam came to Kashmir, it did not alter the ethos of the common folk. Most of the Islamic teachings were just grafted on Vedantic beliefs and thoughts. The central message of Kashmir's patron saint and founder of the Rishi Order, Sheikh Nuruddin Noorani was:

There is one God,

But with a hundred names.

There is not a single blade of grass,

Which does not worship Him.

Sheikh Nooruddin himself was deeply influenced by

Lal Ded who "saw Shiva and Shakti sealed in one" and whose outlook was permeated with some of the finest components of Indian thought and tradition.

Both Sheikh Nooruddin and Lal Ded were endowed "with vision which increases the power of speech and with inspired speech that makes vision penetrating". It was their inspired speech and their penetrating vision, coupled with earthy sense and rub of life, that kept the Kashmiri ethos within the overall cultural main stream of India even after a very large part of the Valley's population had been brought under the fold of Islam. The followers of the Rishi Order abhorred killing. Like the Jains, they were careful not to cause harm even to insects. Sheikh Nooruddin went to the extent refusing to walk on grass lest it should be damaged. Poet Mohammad Iqbal, who was a Kashmiri by descent, also noted in one of his Persian couplets, the habit of Kashmiri Muslims to carve out 'moortis' even from the stones of graves.

The list of the living symbols and signposts of Kashmir's relationship with the rest of India is long and virtually unending. But for our policymakers, whether they sit in North Block or South Block or Shastri Bhavan, it does not exist. No mention of it is ever made either inside or outside the country. No child is taught a word about it. No pressman writes a line on the subject. All that is spoken of or written about, almost ad nauseam, is the special relationship, the need to continue and strengthen, Article 370, and of giving more and more autonomy — 'anything short of Azadi' — promoting thereby separatist psyche and according a tacit approval to the 'two nations' or 'three nations' theory.

The Indian decision-makers went astray at every turning point of Kashmir's contemporary history as they had neither any clear idea about the true vision of India nor of Kashmir's place in that vision. They had no fundamental ideological or inspirational base from which a coherent, consistent and constructive pattern of thoughts and deeds could emerge. Their approach was spurious, superficial and personality-oriented, giving no attention to the forces that shaped the mindscape. Consequently, they have brought Kashmir and the rest of India to the brink of spiritual and cultural divorce. They have created an atmosphere in which we have virtually "nothing to look backward with pride and nothing to look forward with hope".

There is only one way to salvage the position. And that lies in the emergence of new political, social and cultural forces that could discover the true vision of India and outline its true destiny and assign Kashmir its rightful place in that vision and that destiny.

(The author is former Governor of J&K and former Union Minister.)



KASHMIR SHAIVISM AND THE INDIAN RENAISSANCE

There are those who think of Kashmir Shaivism as an esoteric philosophy, intelligible only to Sanskrit scholars, and incapable of making any direct impact on the way we live our daily lives.

Nothing can be farther from the truth. In Sankara's Vedanta, Brahman alone was real, the world was mithya. Mithya was translated as "unreal", "illusory" and "non-existent".

But when Sri Ramakrishna was quizzed on this critical point, his answer was categorical. Mithya did not mean "non-existent", "unreal" or "illusory". When Brahman had become all this, how could the world be "unreal"?

"Mithya" meant that the world was "temporary", "ephemeral" and "changeable".

God was the soul of the world. The world was the body of God.

Sri Ramakrishna absorbed the teachings of Kashmir Shaivism through his association with the sadhus who travelled from Bengal to Kashmir. The corollary of this reinterpretation was that the sanyasi was no longer the ideal of the youth. Sewa became the watchword. So when the Ramakrishna Mission was launched, Vivekananda took pains to emphasize the primacy of service to humanity over mere liberation of the individual soul.

With the advent of Sri Ramakrishna and Swami Vivekananda, Indian renaissance can be said to have arrived.



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KOTA RANI

THE FORGOTTEN DAUGHTER OF VITASTA

Because of recurrent foreign invasions and their efforts to change the demography, Kashmir most of the times has remained in the news for wrong reasons. The attraction for these invaders was its scenic beauty. During the long course of Kashmir History they played havoc with its social fabric by creating large scale destruction and mayhem, traumatizing the valley brutally in the process. The process of brutality reached its extreme during later years, especially in Afghan rule. At the beginning of the 14th century after the death of Avantivarman, complete purification set in the Valley which rapidly spread to the farthest corners of the kingdom, though Dida Rani who has carved out a special place in the history of Kashmir because of her skilful, courageous and successful rule, did try to stem the rot. Even though she was an outstanding ruler of her times, Hindu rule was touching its Nadir. Chronic internal dissensions were gradually raising their ugly head with central authority too weak to assert itself. Kota Rani's appearance on the scene is widely seen as a savior at this stage.

History, it appears, has remained unkind to her, as her contribution has largely gone unnoticed, especially to second generation Kashmiris having little contact with their ancestry. The focus of this paper is about her frequent marriages which have been a subject of intense speculation. In fact such big compromises in her personal life seem to have been dictated by the force of circumstances prevailing at that time and the decisions of remarriage must have been guided by the larger interests of the state. However, it needs a proper understanding and careful analysis but in my own humble way I shall try to present her on the basis of little knowledge acquired through various sources.

Kota Rani – Who?

She has been described as the last Hindu ruler of Kashmir who had to face deceit and intrigue most of the times during her rule. There has reportedly been a consistent effort by her opponents to capture and seize the state but she and her loyal ministers acted as an obstruction and prevented Muslim takeover to a large extent during her tenure. She did partly succeed in her mission of not allowing the kingdom to slip away. It assumes significance to know the circumstances under which she came into prominence and played her role almost to perfection.

A foreign invader from Tartar, better known to the history as Dalcha, is reported to have brought large scale death and destruction to the people of Kashmir in 1319. He indulged in large scale loot, arson, massacres sending shivers down the spine of the people as barbarism unleashed by him was never seen by people before. It surprised and baffled the people greatly. Sahadeva, king of Kashmir at the time, got too frightened and left the Valley out of fear leaving behind the people at the whims and fancies of ferocious Dalcha. Terror stricken people, on hearing about the disappearance of their king, fled to safe havens reducing the Valley to a ghost city.

King Sahadeva's disappearance created a power vacuum in the kingdom which made it a hunting ground for other people to stake their claim for the throne. At this stage, three claimants appear on the scene. One a scheming and clever Shahmeer who was appointed as some official in the palace by king Sahadeva himself, by dint of his hard work and intellect both within and outside palace. But for tactical reasons he is reported to have withdrawn from the race thinking probably his time was yet to come and leaving the field open for another man.

Second, Rinchan Shah, a prince from Ladakh who had been granted political asylum along with his followers by king Sahadeva. He too had proved his credentials by helping the king to retrieve the situation from external aggression which had earned him considerable respect. This made him fairly popular there. Third, Ramchandra the Prime Minister and commander in chief of the armed forces, who too was in hiding at the time of aggression by Dalcha. The power struggle hastened when the news of Dalcha's death along with his army in a snow storm spread, Rinchan Shah clearly emerges as a man with mission. He along with his faithful followers outsmarts Ramchandra by getting him killed and capturing rest of his followers which include Kota Rani also.

There are various schools of thought about her lineage as to who she was. Some authorities believe that she was the queen of King Sahadeva who had taken refuge in the fort to avoid Dalcha's fury and some strongly believe that she was Ramchandra's daughter. It has a wider acceptability. But one thing on which everybody is almost in agreement is that she must have been very young and beautiful.

Marriage as an Act of Diplomacy

Weakened by continuous misrule and torn by internal crisis, Kashmir lay at the crossroads. To begin with, it is important to make a mention of King Harsha who ruled Kashmir in early 1100 A.D. Some of his controversial decisions played havoc and probably shaped the destiny of Kashmir. He is reported to have re-organized his army on the basis of caste reservations and the impact of this short sighted policy proved very costly in later years. As per Kalhana, the army was divided in groups of 100 soldiers, each group kept under the command of a Muslim officer. This was done to prevent revolt and ensure its loyalty to the King. Muslims gradually started organizing themselves as a force only to emerge as an important distinct group. After Harsha they used their war fighting capabilities and defense qualities as an instrument to increase their influence in army. It is their very strength which helped many rulers to retain power on tottering thrones. Because of one wrong step an atmosphere of conflict and confrontation developed between professional and Muslim soldiers. New policy of liberalization came into existence to stop it but it resulted in the cracks in co-existence, traditional unity started crumbling and poison of religious conversion started spreading.

The roots of Hinduism were getting severed from its civilization with the inflow of foreign religious preachers, with large scale politico-social upheavals threatening the basic civilizational structure of the Valley. The need to keep the soul of Hinduism alive assumed significance; Kota Rani's subsequent decisions reflect her burning desire and intentions clearly. She begins with Hinduising the minds of foreign rulers by using marriage as an act of diplomacy and this is very clearly revealed in her follow up actions like:

1. Her marriage with Rinchan Shah, killer of her father Ram Chander.
2. She continues to be known in the history as Kota Rani till end though her husband Rinchan Shah converts to Islam and is known as Sadar-uddin.
3. She does not allow her son Haider, born out of marriage from Rinchan Shah, to become king after the death of Rinchan Shah.
4. Instead, she marries again to Udyandeva, brother of Sahadeva only to retain the kingdom of Hindus.
5. Her preference of Bhikhshan Bhatta as Prime Minister over Shahmeer.

From all these accounts one deduces the prevention of basic society of Kashmir from erosion and prevalence of Hindu character of the society as the driving force behind her compromises in her personal life. Marrying the murderer of Ram Chandra for example is something extraordinary and denial of throne to her son Haider is equally very bold, courageous and a diplomatic step. All the important steps taken by her convey that she wanted to control the total administrative structure of the state with the sole objective of maintaining the indigenous Hindu faith of the state and prevent Muslim ruling class from emergence by diluting the patronage to it and denying it the important support structures for sustenance. Even scheming Shahmeer's ascendance to power by eliminating Bhikhshan Bhat the PM by deceit is seen as his desperate act to seize the power. To ensure the success of this programme, he even enlisted the support of Lavanya, a powerful minister who prevented Kota Rani from reprisal, necessary for weakening the political control of Kota Rani from within.

Even while convinced about her being trapped by Shahmeer's troops inside the fort and knowing that her end was near, yet she was preparing battle strategies to thwart the conspiracy and decided to play a diplomatic card by offering herself in marriage to Shahmeer. Her subsequent suicide after releasing that inevitable can't be stopped, was aimed to prevent Shahmeer a diplomatic victory of catching her alive.

With her death, history witnessed the end of an era. In her lived a very courageous and a diplomat par excellence of her times. She weathered every storm with poise and emerged stronger after every event. But misfortune never allowed her a peaceful life, it haunted her at every step. She had to fight anarchic conditions prevailing in the state at that time when foreign invasions and intrigues were a common feature. At every stage she succeeded in reassuring the people about her capabilities as a ruler. She has secured a place of prominence for herself in the history of Kashmir. I conclude with Jona Raja's saying about her "As the canal nourishes cultivated fields with water, so did the queen nourish the people by bestowing much wealth on them. She was to the kingdom what the moon is to the blue lotus and to the enemy she was what that luminary is to the white lotus".

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?)



SEEK AND YOU SHALL FIND!

"Of the lights I am the radiant sun and among the stars I am the moon.

Of the priests, know me to be the chief, Brahaspati; Of generals I am Kartikeya, and of bodies of water I am the ocean.

Of vibrations I am the 'Om' and of immovable things I am the Himalayas.

Of all trees I am the banyan tree; of weapons I am the thunderbolt; among cows I am surabhi.

Of many hooded nagas I am Ananta; among dispensers of law I am Yama, the lord of death.

Among beasts I am the lion and among birds I am garuda; Of purifiers I am wind, of fishes I am the shark, and of rivers I am the mighty Ganges.

Among logicians I am the conclusive truth; among women I am fame, speech, intelligence, memory and patience.

Of seasons I am the spring; I am also the gambling of cheats; among all means of lawlessness I am punishment.

Furthermore, O Paartha, I am the generating seed of all existence; and every being moving or unmoving is the manifestation of 'Me'.

As Lord Krishna embarked on his final journey he earmarked in nature things and elements that would come to represent him and in times his physical form was missed his loved ones would find solace in these creations of nature including their own selves.

As I see religious channels teeming with crowds wanting to get darshan at a holy place I am tempted to stop them and shake them from their stupor and seek the divine around them and inside them. The desperation on faces of a devotee to get a sneak peek at the idol in a garbagriha leaves me a tad disappointed and them a lot more vulnerable to the merchants of religion.

Kashmiri traditions and spirituality are embedded at every stage to seek the divinity in the world and nature around us. In all our traditions and spiritual centres this is a value that has been upheld from time immemorial. There is very limited focus on idol worship and instead a very clear focus on worshipping natural creations of divine or "kudrath" as we very aptly choose to call it.

If you deep dive, this "kudrath" is all around us. It is no surprise then that the most temple shrines in Kashmir are a worship and obeisance that is paid to nature.

Be it the divine changing colours of the spring of Kheer bhavani, or the azure waters of Zeethyar or the crystal clear spring of Devibal whose stillness touches your soul or the silence of the submerged spring in the Ganderbhal lake. Or even the climb upto the Sharika at Chakarishwar where you are faced with the Shakti rising in rocks reinforces one fact that each atom of nature is reverberating with divinity only if we choose to look around us and inside us.

At each of these places the emphasis is always on worshipping the natural source. No doubt, for masses the idols did come up at a lateral stage but the real "garba-griha" is only the womb of nature in all its divinity 'the hiranyagarbha'.

It is this divine representation of nature that our ancestors chose to carry into their homes in the form of a 'sanivaer' which is just a pair of miniature pails holding water to the outside eye but in our culture is the very foundation of the divine in our homes. The 'sanivaer' which is the representation of shakti-the energy of the universe which gives birth to 'prana' or the life force. And what can be a better representation of the same other than water since it is the very reason for existence of life on this planet. Each time we look for a probable presence of life on another planet; the first exploration is a search for the extent to which water is probable on that planet. So every morning when we offer the first cooked meal to the 'sanivaer'; it is to this universal energy and element that we pay our obeisance to.

Among all the traditions associated with celebrating our festivals is the common thread of worshipping nature and only its creations. Be it the sacred occasion of 'pann', where it begins with paying respect and importance to the little girl in the neighborhood who weaves the thread or the 'pann' which makes the entire ritual sacred. One of the most sacred items in the 'gadha' in addition to water and roth is the 'dhraman kanij' which is picked with care from the garden and worshipped with love and amid the oft repeated tales of the 'bib garhaz maej'. In the month long celebration of 'Herath' it celebrates family life; the ascetic Shiva being woven into the threads of domesticity and the representation is yet again in the form of four pails filled with water and walnuts; with water being the life force or shakti and walnuts representing the four Vedas the treatise

of life. The assortment of worship also includes offerings for fellow beings in the form of 'Reshi-dulij'. It is no surprise that be it the 'gaddh batha', "khechi mavas" the offering is first made to the fellow living beings than anyone else. The yaksh which we offer the khichdi to in all reverence has emerged from offering food to the "The Yeti" which are mountain beings who lived in the tough mountain terrains with severe winters and limited access to food. The 'garh devta' would be the neighbourhood living animals and birds. At the cost of demystifying the stories that have surrounded these festivals they only point to the divine in everything around us and hence compels us through these traditions to recognize this and respect it.

Isn't Navratra then the celebration of creation represented with the green shoots of barley bursting to life? Isn't's Dashavatar the representation of evolution of species and in its tales tells us to revere all beings from Matsya (fish),

to Kurma (tortoise) to Varaha (boar) to Narsimha (the half human half lion), to Vamana, (dwarf/early man), and then finally the higher stages of humanity to Parashurama (Kalas), to Rama (the 12kalas); to Krishna (the 16 kalas); to Buddha (the enlightened one) and to Kalki (the pinnacle of human intelligence which we are yet to arrive at and the devourer of time)?

Isn't "sonth thaal" then the due reverence to all the bounties that nature offers?

The signs all around us, why then like the musk deer do we go helter skelter in our search for the divine when it lies right around us and within us. All we need to do is seek within and we shall find answers to our questions, aspirations, prayers, problems and desires!!!!

(Shivani is a telecom professional and writes in her spare time.
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Shuhul
Taaph-V

- Jagan Nath Dhar



SPEECH EASY ACTION DIFFICULT

A Kashmiri's character has been well defined in a beautiful piece of poetry which is:

Slow in action, a Kashmiri is quick in speech.

In manipulation he is an expert person.

When he attains power he pounds his table,

While pulling a cart he sings Gulrez.

Interpretation

A Kashmiri would like to talk more and work less. In the act of manipulation he is far ahead of the other scheming sects of the world. Place some authority in his hand and he will make a show off of his power. He will forget his mother tongue Kashmiri, but when he has to undertake the hard work of pulling a cart he will remember it and will start singing Gulrez, one of the first poetic compositions published in the Kashmiri language.

The characteristic of a Kashmiri's desire to avoid as much work as it be possible was portrayed by Allama Iqbal in his verse:

That is:

*I could not become a champion of action,
but I did become of speech.*

Kashmiri fable

There is an old Kashmiri fable that delineates this characteristic. According to it when it is snowing in the valley, it creates a joyful atmosphere if people fry kidney beans add to these powdered red chillies and spices, sit near a window, go on eating these when these are warm and the scene of the falling snow flakes gives a lot of pleasure.

But there is a condition to this arrangement. The house, where this preparation is made, should be someone else's. If the house is yours, the preparation of the product will require so much effort that all the concomitant pleasure will disappear.

What the Kashmiri poets and the fable say is applicable universally. Such ideas have been expressed in other climes too. In English they say: No brain and hand went together. That is because the brain moves fast; and our body parts cannot keep pace with that.

On the subject, I consulted a well-known psychologist. He explained that the desire of not working is a natural one. When we undertake work we go a little beyond nature.

(The writer has been working as a journalist in Pakistan, Delhi, Srinagar and Washington)



NUDGING WOMANKIND



Shifali, 30 yr old ambitious and talented creative head of a leading media communication corporate kept postponing her appointment with the family physician since she had to keep traveling for client presentations. The nodule in her left breast that she had accidentally discovered while taking a bath was something that could always be attended to later. What finally forced her to a physician was the yellow tinge in her eyes that her colleague pointed out. After a few tests by the end of the day, the whole world had crumbled in front of her moist eyes, the cancer in her breast had traveled to her liver, she was told politely but matter of factly. It rendered her numb in mind and body, unable to think and make her decisions. Not only would she have to go through a prolonged course of chemotherapy, her chances were open to discovery and time only would tell. A la fait accompli a young productive life was cut short. After 4 agonizing months, when her cancer failed to get tamed and terminated in cardiac arrest. When will women comprehend and take necessary action to ward off their worst enemy – breast cancer. It certainly kills them more often than anyone or anything else. Globally more than 5 lakh women succumb to this new age Jack the Ripper every year and Indian women can hardly pretend it is happening to someone else i.e. their western counterpart. Urban and rural India writes off more than 39000 women every year to Breast Cancer within the 35-60 yrs age group. Agreed that United States, Belgium, Canada, Denmark and the United Kingdom lead the incidence charts that we fare better than China is no consolation. This is unacceptable since we are showing a steep upward trend whereas the incidence of Breast Cancer in the west is declining. Not only that our patients are a decade younger than theirs considering that 61% of our patients in India fall within 35-60 yrs of age. Our cancers are more aggressive, and discovered in advanced stages. Which is why 56% of our women have large sized, Grade III cancers and 42% have already spread to the armpit before they present to any physician.

'Know your enemy' is a logical first step for the just

initiated survivor. Genetics and lifestyle cancer is a very often quoted second name for this disease nowadays. 15% of breast cancers are hereditary and run in the family, in terms of increased risk for women who have one or more than one first degree maternal (mother, sister, daughter or aunt) relative having encountered this disease. Young ladies in this category can avail of BRCA1, BRCA2 gene testing to further elucidate their risk of actually suffering from this disease. A sample of blood dispatched to a laboratory equipped with FISH technology will predict or negate with 85% accuracy the subsequent development of breast cancer. Apart from this the 'Cancer family syndrome' is a loose association of breast, ovarian, uterine, stomach and pancreatic cancer in a cluster of distantly related families. Before anyone throws up their arms in helplessness, 85% of breast cancer arises sporadically perhaps because of factors well within human control. Hardly anyone these days would be prescribed radiation therapy in the chest area when they were children to suffer from breast cancer later in life only exception is children suffering from indolent lymphatic system cancers. It should not come as a surprise that community practices and individual lifestyles are potent yet malleable factors. Undoubtedly intracommunity or ethnic group attitudes to marriage, childbirth, inbreeding, must be held responsible for the highest breast cancer attack rates in Parsis followed by Sindhis, Christians and Moslems in that order. Late childbirth after the age of 35 yrs, intracommunity wedlock usually between the cousins amplifies the genetic risk many fold. Perhaps this our version of the same story that leads to high rates of breast cancer in Ashknazi Jews in United States of America. Changing lifestyles have brought in their wake a situation where young ladies begin menstruating averagely at 12 yrs rather than 14 yrs, plan marriage not before 30 yrs and usually do not contemplate pregnancy before 30 – 35 yrs. Uninhibited sexuality and aggressive lifestyles in metropolitan cities persist under the umbrella of long term oral contraceptive usage and unsupervised Hormone replacement therapy. Usage of estrogen alone oral

contraceptive pills continuously for more than 4 years and estrogen alone hormone replacement therapy for more than 10 years are scientifically proven offenders. Normally annual checkups comprising Pap smear testing and Mammograms are a must so that development of a cancer from induced pre cancerous states can be inhibited in time by terminating hormonal medicine forthwith. Little reason why the bad female hormones namely estrone and 8-estradiol should not kick off carcinogenesis given enough time and a conducive environment. Obesity, apart from being a disease in itself predisposes women to breast and uterine cancer so does alcohol when consumed in excess of 3 to 7 drinks a week.

Tell tale signs are many like changes in the size or shape of breast, nipple discharge or even the nagging fear associated with the discovery of a lump in the breast. Irony yet true that despite these being signs of relative advancement, women folk sit on it further for inane reasons like embarrassment, indifference or fear of the ominous. Why else would more than 50% of the women report advance stages when treatment options offer dismal outlook. Does womankind have an option of continuous indifference to their own threatened extinction? Even when they learn that early detection straight away offers them an 80% chance of outright victory? At what cost? A simple three pronged strategy comprising of a monthly Breast Self Examination, Clinical examination every 3 yrs and mammography every year. Breast Self Examination is an opportunity for the woman to get to know her body and become psychologically comfortable with it.

Young ladies after they turn 20 need to feel their breasts and the respective armpits for not more than 20 minutes once every month, preferably a week after their periods in the privacy of their bedrooms or bathrooms. Women who have attained menopause can practice it on the same day every month. It goes without saying any subtle changes deserve immediate reporting to a health provider. Every woman above the age of 35 must submit herself to a breast examination by a doctor or a trained nurse/practitioner once every three years. If one happens to be at higher than normal risk by dint of factors elucidating earlier, this practice needs to be conducted annually. The third cardinal life saver is a special type of x-ray of the breast called mammography which is known to discover a lump 2 yrs before it is felt. Since mammography can detect 94% of breast cancer in older women, it is currently advocated for use once a year above 35 yrs of age. A word of caution! Subtle architectural distortions below the age of 35 yrs can play hide and seek with this modality. Breast ultrasound is the investigation of choice in this setting, if one is not to go wrong.

A little knowledge this is not and some time soon in future appropriate response is anticipated in the form of declining trends of breast cancer incidence and mortality in India.

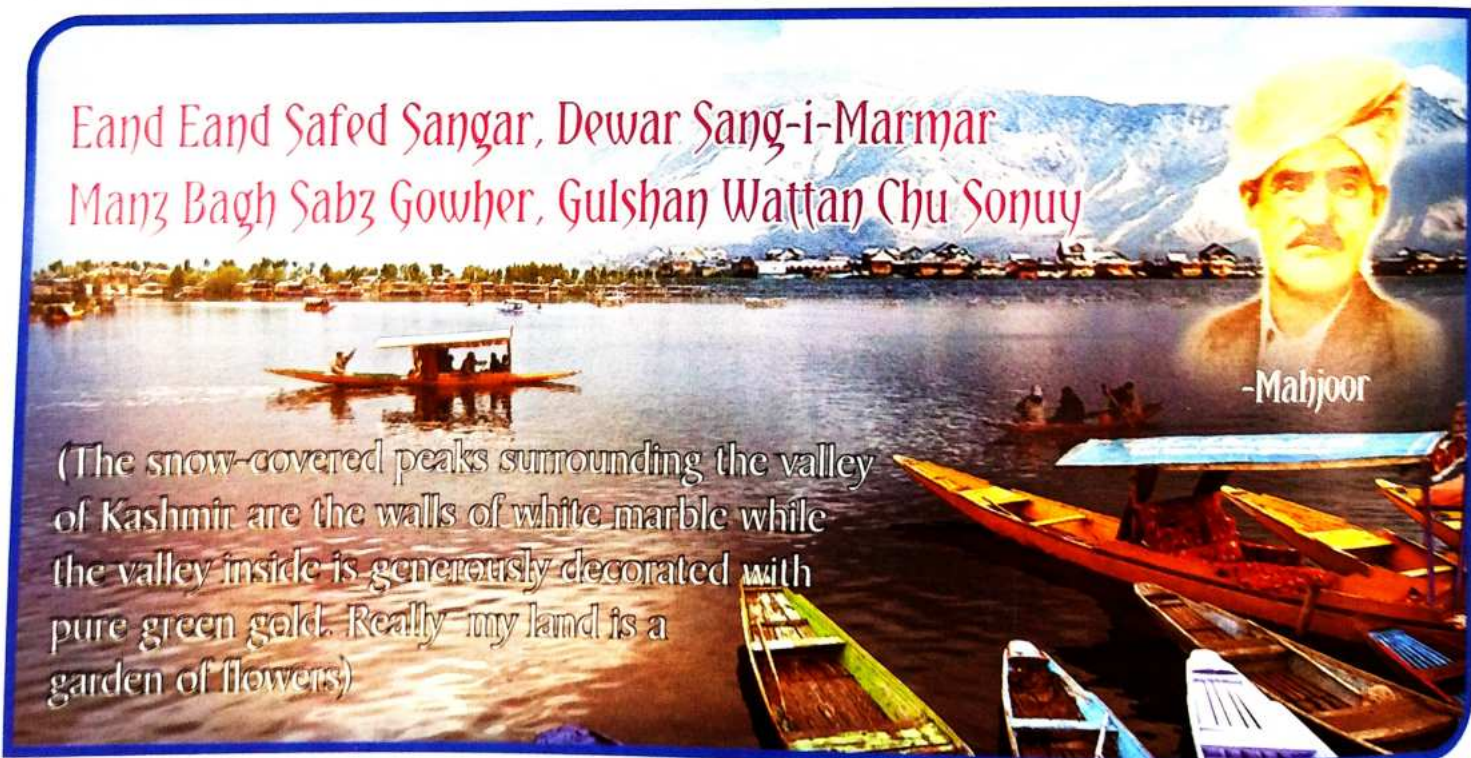
All statistics are courtesy LARC Lyons, WHO, 2002 (international agency for research in cancer)

(Author is President, 'Breast Cancer Patients Benefit Foundation')

Eand Eand Safed Sangar, Dewar Sang-i-Marmar Manz Bagh Sabz Gowher, Gulshan Wattan Chu Sonuy

(The snow-covered peaks surrounding the valley of Kashmir are the walls of white marble while the valley inside is generously decorated with pure green gold. Really my land is a garden of flowers)

-Mahjoor





KASHMIR

THE CRADLE OF CULTURES



Kashmir is undergoing an unprecedented turmoil for more than two decades now. It is time that we should be sitting back and reflecting on the rich and unique culture of Kashmir, the land of our birth. T.S.Eliot has defined culture as 'the way of life of a particular people living together in one place; that which makes life worth living; that which makes it a society it includes Arts, Manners, Religion and Ideas.' After the mid twentieth century culture has come to mean the affirmation of a specific identity national, ethnic, regional rather than the transcendence of it. All these definitions make culture overlap civilization. In order to differentiate between the two, we can safely say that culture is the way we think and civilization the way we live. The former has a definite and telling effect on the latter and the two together give us our distinct identity. In effect culture of a society manifests itself in the shape of its civilization.

If there is a single terminology that sums up the entire gamut of our culture as Kashmiris, it is the name '*Rjesbi Vaer*' given to our land. '*Rjesbi Vaer*' literally means a garden of sages. This land has produced an innumerable number of saints and savants, sages and Sufis, who have always stood for the durable principles of truth, freedom, wisdom, humility, simplicity, compassion, contemplation, worship and the like. The common Kashmiri has adopted these qualities and infused them in his thinking and actions. If I borrow the idiom of Mary Pat Fisher I would say that the map of our Kashmir couldn't be colour-coded as to its Hindu, Muslim, Buddhist identity; each of its parts is marbled with the colours and textures of the whole. We have had Buddhist view of life and cosmos thrive in this land for many many years in the past. We have had a distinct non-dualistic ideology called the '*Trika*' Philosophy shape the metaphysical thinking of this land. We have had the

Vedic rituals of the Sanatana Dharma as the basis of our very existence. There used to be an admixture of '*Shakta*' and '*Tantra*' in our way of worshipping and then, with the advent of Islam in fourteenth century we witnessed the Sufi order in this land. All these in course of time got merged and produced a blend of cultures, which is humanistic, pious and pure, yet very simple and straightforward. It has taught us to turn from the fragmentary to the 'total', from the superficial to the profound, and from the mundane material to the spiritual. Religion has never been an obstacle to this unique cultural blend.

Professor Timothy Miller, a specialist in new religious movements, has rightly observed that, 'Human culture is always evolving and reinventing its own past and present.' We call our way of life 'Sanatana Dharma' or the Eternal Law of Do's and Don'ts of life. Our belief is that God, Universe and the Vedas are eternal and co-existent. Strict adherence to the prescribed norms ensures cosmic harmony, order in the society and the welfare of mankind. Due to this belief Hindus, the original inhabitants of this land, were neither interested in recording their history nor inclined to force their way of thinking on any one. The basic ideology has been twofold. One, '*Ekam Sat Viprah bahudbhavadanti*' the Truth is one and the learned describe it in many different ways' and the second, '*Aano bhadra kratavo yantu vishvatah*' let noble and beneficial thoughts come to us from all sides of the world'. This eternal way of life, this age-old culture of ours is said to be five millennia old on the basis of the '*Saptarishi Samvat*' adopted by us from time immemorial. Ours is perhaps the only almanac in the country, that gives this '*Samvat*' and the running year is 5089.

The only recorded History in India, the '*Raja Tarangini*' has been written by a Kashmirian, Kalhana. Yet ironically we do not have any record of our cultural heritage and historical events of the prior period and, therefore, we are unable to paint an authentic picture of the life and faith of our ancestors who lived in this pious land. As in the rest of the country, we have to draw upon legends, fables and other types of literature, verbal or written, in order to visualize the picture of our ancient heritage. It is very significant that in the Indian tradition the two great epics, '*Ramayana*' and '*Mahabharata*' along with the '*Puranas*' form the corpus of our history, from which we have to figure out what our past has been like. Kashmir also has its own '*Purana*' called the '*Nilamat Purana*', which throws some light on our heritage. This '*Purana*' vouches for the fact that after the water was drained from the vast area of Sati Sar, sages were invited to settle in the valley and do their penance in the calm and peaceful environment of this sacred valley surrounded by the Western Himalayan ranges. The aborigines, Nagas, Pishachas, Shvapakas etc. were assimilated and became

extinct as tribes in course of time. During this period the rituals and the injunctions of the Vedas only were followed. The inhabitants today in effect are, therefore, the progeny of the sages who settled here for penance and eventual emancipation with a sprinkling of immigrant population.

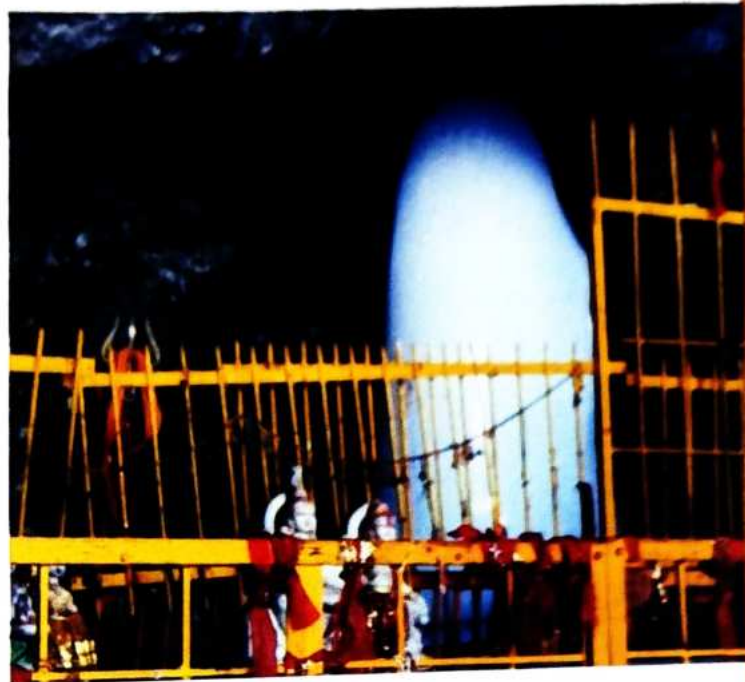
The fact that an important congregation of Buddhists was held in Kashmir, during the reign of the King Kanishka, shows that this ideology had found favour with the peace loving citizens of Kashmir in course of time. It is from here that the ideology travelled as far as Japan via Tibet and China. In Kashmir, however, a strong non-dualistic philosophy, called Kashmir Shaiva Darshan, drove out this ideology but not before it had left an indelible mark on our culture. There are a number of places, which are named after the '*Bauddha Viharas*' and are called in local language as '*Yar*'. In Srinagar itself we have a locality named as '*Bodager*' a corruption from '*Buddha Giri*' or the Buddha's hillock. These together with the non-violent passivity of Kashmiris and their life style imbued with the tenets of Buddhism stand testimony to the fact that this ideology had sway on our thinking for a long time. It was the effect of this philosophy that spirituality and divinity was manifest in the life style of the common man. Although Sikander butshikan, who ruled from 1389 to 1413, destroyed many Hindu holy places and temples yet the ruins of temples at many places including that of Martand Temple stand testimony to the Sun worship also being prevalent here. There is a hill feature named as '*Aeta gaej*' a corrupt form of Sanskrit '*Aaditya Guha*' meaning the cave of the Sun. This corroborates the fact further.

Towards the end of the thirteenth century and the beginning of the fourteenth century Islam came to Kashmir. On the one hand the invaders came to conquer and rule the land and on the other hand this place attracted the Muslim Sufis also. They had been victims of persecution in their countries of origin. These Sufis believed in '*Khalwa*' or spiritual retreat and propagated going from the outer exoteric to the inner esoteric. This way of thinking coincided with the prevailing tradition of seeking to refine deeper realization of the Divine within one's consciousness rather than engaging in critical theological discussions. Thus came into existence a synthesized cultural framework that we proudly call '*The Rishi Cult*'. Glimpses of this blended culture could be seen in the day-to-day life of an ordinary Kashmiri. There are innumerable holy places and shrines where both Hindus and Muslims would go to offer prayers. Hindus and Muslims revered Lal Ded and Peer Pandit Padshah, and other Hindu sages equally. Both the communities likewise held Nunda Rishi, Bata Mol Sahib, Dastagir Sahib and other Muslim saints in high esteem. Muslim boatmen would not consume meat and

prohibited items like onion and garlic when they had to ferry pilgrims to the holy shrine of Rajna Bhawani at Tula Mula.

To sum up we can safely say that the origin of the cultural stream of Kashmir is Vedic. It has absorbed the influences from Buddhism. It has been shaped by the Trika philosophy of Kashmir Shaivism and it has drawn from the Muslim Sufism and in turn influenced it deeply. The enormous literature that has been produced by the sages and savants of this land portrays a picture of 'Jnana' or Knowledge dressed in 'Bhakti' or Devotion. The message has all along been one of humanism, simple living, high thinking, altruism, contentment, purity and piety. As regards the festivals and the rituals, these are primarily religious in character and therefore, different in different religious groups. But there are some commonalities. Distribution of 'Tahar', the cooked yellow rice on festive occasions is common between Hindus and Muslims. Nightlong singing of hymns in praise of the Divine is another common feature. The annual 'Urs' or commemorative days of various saints are also celebrated jointly by all the ethnic groups with due reverence. The Hindus of the valley are called Kashmiri Pandits or 'Bhattas' meaning in Sanskrit the learned and honoured people. The important festival that has become their identity is the celebration of Shiva Ratri in the month of February. Unlike elsewhere in the country, here the festivities are fortnight-long and this festival has the same importance for us as the Ganesh Puja has for Maharashtrians and the Durga Puja has for the Bengalis.

When religions travel to new pastures they adopt many new things both ideologically and in order to gain acceptance among the local inhabitants. The Muslim Sufis of Kashmir could not also remain unaffected by the influence of the local tradition of theology, ideology and philosophy, which was powerful enough to be resisted. Even though they continued to hold the Prophet and the holy Qura'n in high esteem, they absorbed the major tenets of the Hindu philosophy in their own spiritual practices and prescriptions. This became a very strong cementing factor between the Hindus and the Muslims. The lead had come from Lal Ded. Sufi poets have trodden on the same path and have earned respect, reverence and love from both the communities. Muslim singers sing Bhajans and hymns in praise of Hindu deities. Every classical singer sings the *Vakhs* of Lal Ded in the beginning before starting the Raga proper. The great names among Sufi poets like Shams Faqir, Shah Gafoor, Nyama Sa'b, Asad Parray, Ahad Zargar and host of others, have composed poems expounding 'Advaita' or non-dualism, in a truly Hindu tradition. The Hindu poets like Paramananda, Prakash Ram, Krishna Razdan, Master Ji



and others have excelled in devotional poems.

Post 1990 period has been a period of turmoil, which brought shame to the composite culture of the valley. Religious extremism and fundamentalism overran the tolerant 'Rishi' cult that had kept the two communities together till then. The Hindus had to run for their life and honour. They were hounded out and forced to migrate to Jammu, Delhi and other parts of the country to escape the wrath of the foreign provoked and controlled militancy. One has only to hope that good sense will prevail and the culture of mutual respect and harmony, brotherhood and acceptance of diverse faiths will once again thrive in this lovely 'Garden of Sages'. The valley that is known by the name of Kashmir has been referred to in the history, literature, memoirs and scriptures by so many other names too, Kashyapmar, Kashparera, Pradhyumna-peetha, Sharada-peetha and Sati Sar etc. It has had so many epithets, Aden of the East, 'Bhu-swarga', Paradise on Earth and so on. Just as every mountain peak of Kashmir is a place of pilgrimage, every spring is sacred and every cave is a shrine, every household of this holy land has produced a saint. Every village of this pious valley can boast of a sage of eminence. These saints and sages have perpetuated a tradition of peace and piety, truth and divinity that is fondly called the 'Rishi parampara' or the tradition of sainthood. We all owe it to our motherland to bring back this glory to our land, where flowers of all hues will flourish and enchanting fragrance will spread in every nook and corner. Let there be peace and let people of diverse faiths live here with dignity and honour. When that happens, I as a true Kashmiri, shall distribute 'Tahar' and 'Tsochi' to all my friends and relatives.



DEFINITIONS OF YOGA IN GITA

When you invoke God in your actions then you even do not claim the doership of actions. The action loses its power to bind you and your action become efficient means for liberation.



If one truly wants to understand what is YOGA there is no other book other than Bhagavad Gita which can give a comprehensive meaning of the word yoga. Bhagavad Gita as a scripture is Brahnavidya and to realize it, Gita teaches Yogashastra. The yoga of Gita is a practical discipline for realization of God or Brahnavidya, the philosophical wisdom. Each of the eighteen chapters of Gita are titled as Yoga chapters with the subject and at the end of each chapter definition of Bhagavad Gita as science of the Absolute and the method to realize it through practice of yoga is given.

Yoga is a very popular word in India and the West but not many are aware that the origin of Yoga is India. We commonly hear these days that 'I am doing yoga' which involves certain body Asana and Pranayam. Some of them openly declare that after doing yoga, they have got rid of certain body pains and they feel better. So far so good. But the aim of yoga is not to relieve people of their physical pain. It is to join the individual soul or Atma inside the body with the Supreme self of which the soul or Atma is a part. Yoga is a spiritual discipline to link one's divine Self to Supreme. We all are divine at the core and the aim of yoga is to free the embodied soul from its involvement with matter or body, mind and intellect so that the individual soul regains the three characteristics of Brahman which are SAT (Truth), CHIT (Knowledge and pure consciousness) and ANAND (Bliss which is never ending). Bhagavad Gita mainly gives four methods through which we can have a

permanent realization of divinity within. These are Karma yoga, Gyan yoga, Dhyan yoga and Bhakti yoga which suit different temperament of people who are of extrovert or active, introvert, contemplative and emotional types. All these types of yoga are deeply interconnected and Gita recommends synthesis of all types of yoga to attain divinity even though one type of yoga may be the start point of a spiritual aspirant. Other definitions of yoga are given in subsequent paragraphs. Yoga is to realize oneness with others as God is present in all as unmanifested form.

Buddhi yoga or the yoga of wisdom or Karma yoga or the part of selfless action which emphasizes on the performance of action from a higher level of consciousness dedicated to God without any attachment and without bothering about the results of action. In this type of action a little effort results in purification of mind and saves one from the great fear of being caught in the cycle of birth and death.

Yoga as evenness of mind (Samatvam) Here yoga is defined as evenness of mind or perfect serenity and inner poise of mind remaining unconcerned if the result of action is favorable towards us.

Yoga as skill in action (Yogah karmasu kausalam) when you invoke God in your actions then you even do not claim the doership of actions. The action loses its power to bind you and your action become efficient means for liberation. For this one has to be endowed with wisdom. There may be other skillful workers but since they do not

invoke God or Yoga, their skillful work does not contribute towards their liberation from the cycle of birth and death. Bhagavad Gita asks us to work without making the fruit of actions as our motive because we are not the author of results of actions. This is explained in chapter 18 of Gita where one cause of action out of five causes is not under control. This is called Daivam, fate or destiny. Yoga gives efficiency in the completion of work in addition to character efficiency inwardly.

Lord Krishna states in chapter 4 of Gita that He taught this yoga (which He is teaching Arjuna) to Sungod first and now He is teaching the same secret to Arjuna, since it has been lost because of long lapse of time. Lord Krishna further states in ch 5 that without Karma yoga it is difficult to attain Gyan or Knowledge as action is easier and more natural to us. Yoga also leads one to see with an equal eye (Samadarishna) and equality. Yoga leads one to see with an equal eye a Brahmin, a cow, an elephant, a dog and an outcaste. Karma yoga leads one to wisdom which enables one to have equal eye and a sense of equality.

Chapter 6 of Bhagavad Gita though devoted to the part of meditation is very important from the part of view of definitions of yoga as used in the Gita. Lord Krishna states that yoga is not for him who eats too much or too little. Yoga is attained by him who is moderate in all his activities, like sleeping, walking, eating or that who leads a regulated life and does not go to any extreme. Buddha called this moderation in action as the middle path while Greek philosopher Aristotle described this as Golden mean. By leading a moderate life, yoga becomes the destroyer of all sorrows. Yoga is also described as state in which by practice of meditation the mind becomes still and by seeing the Self (Soul) by the self, man rejoices in the Self. Yoga is supreme delight which is perceived by purified intellect and which is beyond the grasp of senses and established wherein one no longer swerves from Truth. Having obtained yoga man considers no gain as superior to yoga and having established wherein man is not shaken by the heaviest sorrow. Yoga is also called a state which is free from the contact of pain. A yogi gets supreme bliss where mind is utterly quiet and whose passions are at rest and who has become one with Divine. The Gita call him the highest of all yogis who looks at the joys and sorrows of others as his own. This is the feeling of oneness with others. This is in conformity with Isha Upnishad which says that he who sees all thins in his self and his self in all beings he never suffers. When he sees all creatures within his true Self, the jealousy and hatred for other disappears and he can only Love.

The beauty of Gita is that it praises all yogas and none is considered superior than the other. Meditation is praised when Lord Krishna tells Arjuna to become a yogi (6/46). Devotee is praised in verse 22 of chapter 8 where Lord Krishna states Supreme Purusha in whom all beings abide and by whom all this is pervaded is attainable by unswerving

devotion. Knowledge is praised in verse 18 of chapter 7 where Lord states that he holds a janani as his very self. Action is praised in verse 19 of chapter 3 where Lord states that by doing his duty without attachment man attains to Supreme. In a number of verses of the Gita knowledge, devotion and action are combined to enable a devotee to come to God. An example of this is found in verse 65 of chapter 18. Some of the commentators of Gita feel that there is a tilt of Bhagaved Gita towards devotion. In my opinion it may not be so because knowledge and devotion are interlinked to that extent that a devotee is a janani and a janani has complete devotion towards God. This could be found in verse 16 of chapter 7 where Lord Krishna said that among the four types of men who worship Him, one out of them is a man of wisdom. In verse 10 of chapter 13 where qualities of man of wisdom are given, one of the qualities is unswerving devotion to Lord. The more you know about God, the more you love God. The more you love God, more knowledge about God you will have. Devotion being as easier path than knowledge, is often quoted in the Gita. When Lord Krishna shows his cosmic form to Arjuna He states that by single minded devotion to him, His cosmic form can be seen. It should be clearly understood that all forms of yoga given in the Gita when clearly understood and practiced they end in wisdom which is enlightenment, perfection or attainment of Brahm Vidya. Again a deep inter connection between work and devotion is shown in verse 46 of chapter 18 wherein it is stated that man attains highest perfection by worshipping God through performance of his natural duties. It is emphasized here that it is the intention of God that man should perform his natural duties which is equivalent to worship of God. Elsewhere it is also stated that one who is perfect in Karma yoga obtains wisdom through purity of mind.

Lastly we come to the last verse of Bhagavad Gita (18/78) which is also referred as Gita in one verse. It is stated here that wherever there is Krishna, the Yogeshvarah or lord of yoga and where there is Arjuna the man of action there shall surely be prosperity, victory, welfare and unfailing righteousness. Yogeshvarah or the lord of yoga is already inside us ((I am seated in the hearts of all verse 14 of chapter 15). What is required is that we all have to become Arjuna, the selfless man of action and a true devotee of Supreme. A sincere disciple of Lord Krishna with a questioning mind to clear his doubts, he shall have all the found qualities in life as stated above. Such is the great power of yoga which can not be found anywhere except in Bhagavad Gita.

Yoga is not be practiced mechanically but it should be done so with zeal and joy. Buddhiyoga as given above is that intellect which is suffused by Atma inside us. It has great importance since it is the faculty of reasoning, logic, analysis, discernment and judgment. Buddhi or intellect should control our mind, senses and feelings for self evolution.





EMINENT KASHMIRI PANDITS PANDIT SHAM LAL SHAKDHER Co-Architect of Indian Parliamentary System

[An exhaustive research paper on Shri M. N. Kaul, the first Secretary of Lok Sabha, was contributed by me to a commemorative volume brought out by the Lok Sabha Secretariat after his death. That paper, in a slightly modified and abridged form, was later presented at the highly successful KECSS Seminar on "Contribution of Kashmiri Scholars to National and Global Society" in December, 2006 and was later incorporated as a chapter in a book published by KECSS. Since both Shri Kaul and Shri Shakhder together had a brilliant career in Parliament and were complementary to each other in rebuilding and re-fashioning the great institution, the need for a similar write-up on a luminary like Shri Shakhder has been haunting me for quite some time. I have made a modest attempt in this brief paper to record some of my impressions about this man, his qualities of head and heart, his immense scholarship and his wide experience as an ideal officer of the Indian Parliament. - ANKS]

Around the formative years of the first Parliament of India under the new Constitution, it was a coincidence that two Kashmiri Pandit stalwarts dominated the scene in the imposing Parliament House at New Delhi. Pandit M. N. Kaul, Bar-at-Law, who had earlier been the Secretary of the Central Legislative Assembly during 1943-1947, Constituent Assembly (Legislative) from 1947-49 and then the Provisional Parliament from 1949-52 and had gathered enormous experience in parliamentary procedure and practice, was appointed as the first Secretary of the House of People (later rechristened as Lok Sabha, at his instance). The other was Pandit Sham Lal Shakhder who joined the Secretariat as Deputy Secretary in 1950, became Joint Secretary a few years later and rose to be the Secretary of Lok Sabha in 1964 after the retirement of Shri M. N. Kaul, his mentor and guide, who having recognised his administrative potential and talents, had groomed him as his second in command.

A fresh graduate from Kashmir University, I was among the few lucky KP young men to be selected as an employee in the Lok Sabha Secretariat in early 1952 when the first General Elections to Lok Sabha were held and the new Parliament was inaugurated. Those were really momentous and exciting times. Soon the staff got involved in an entirely new environment and fascinating work culture under the dynamic leadership and direction of Shri M. N. Kaul and Shri S. L. Shakhder, both of whom commanded impressive and awe-inspiring personalities, solely devoted to the noble mission of building the Indian Parliament into an ennobling institution of parliamentary democracy.

Both of them were fortunate, in those early years, to enjoy the full confidence and patronage of Shri G. V. Mavalankar, the First Speaker of Lok Sabha, an eminent scholar and an experienced parliamentarian. He depended entirely on the constant aid and advice of these two officers to lay solid foundations of a parliamentary structure suiting the Indian ethos.



Shri Shakhder proved to be an invaluable asset to Speaker Mavalankar and Shri M. N. Kaul in jealously guarding the concept of independence of the Legislature Secretariat from the Executive control, which in pre-independence times had been secured through the determined efforts of the legendary President of the then Central Legislative Assembly, Shri Vithalbhai Patel, who convinced the British colonial authorities and made them agree to the creation of an independent secretariat for the then Central Legislature under the authority of the Speaker, then known as President. This historic event took place on January 10, 1929. This concept was reinforced and cemented for the Lok Sabha Secretariat after independence

by Speaker G. V. Mavalankar under the new Constitution. January 10 every year is observed as a holiday in the Lok Sabha Secretariat even to this day and officers and staff, along with their families, come together to commemorate the historic day with sports activities and cultural programmes. Lok Sabha Secretariat has its own Recruitment and Conduct of Service Rules governing the officers and staff who, by virtue of their onerous duties during the sessions of the House and the Committees, enjoy an edge in their salary structure and allowances in comparison to their counterparts in the Executive branch.

During his long association with Shri M. N. Kaul in Parliament, Shri Shakti, who came actually from the Senior Accounts Service (SAS), remained devoted to him and faithfully absorbed the knowledge and experience about Constitutional Law and working of the Parliamentary system in India and abroad in a real Guru-Shishya tradition and eventually turned out to be an ideal successor to his Guru. Over the years, he himself became an acknowledged authority on Parliamentary Procedure and Practice and Constitutional Law. Shri Shakti, together with Shri Kaul, played an important role in moulding and reshaping the Rules of Procedure and Conduct of Business in Lok Sabha, and compilation of conventions and precedents which have stood the test of time. The depth of his knowledge and wide experience in parliamentary procedure and practice are symbolized in the monumental treatise, "Practice and Procedure in Indian Parliament" co-authored by him with Shri M. N. Kaul. This treatise, more popularly known as Kaul & Shakti, is a reservoir of their accumulated wisdom and knowledge and considered as an authoritative text on Parliamentary Practice and Procedure. It is reliably consulted and quoted not only in Parliament and State Legislatures in India, Commonwealth Parliaments and foreign Legislatures as well. Shri Shakti also has, to his credit, various other informative and educative publications, viz., Report on the Budgetary Systems of Various Parliaments; Process of Legislation; Inter-Parliamentary Relations; Budget in Parliament; Comptroller and Auditor General in India and U.K. A Comparison; Administrative Accountability to Parliament; the Commonwealth Parliaments; The Constitution and Parliament in India; and several others. When he was appointed as a Rapporteur by the Inter-Parliamentary Union, he had brought out an analytical report on the system of Parliamentary Committees obtaining in member-countries of the Inter-Parliamentary Union, which was highly acclaimed.

He also made enormous contribution to the introduction of changes in parliamentary procedures and Rules for the efficient functioning of all Parliamentary Committees and would take keen personal interest in guiding the preparation of all committee reports, particularly those of the Financial Committees, which

would keep the governments of the day on their toes. All Members of Parliament old and new looked to him as a friend, philosopher and guide and frequently consulted him on intricate procedural matters.

After his election as the President of the Association of Secretaries General of the Parliaments of the World, a very prestigious position, he was re-designated by the Speaker and elevated as the Secretary-General of Lok Sabha on 13th November, 1973. This position was recognized as equivalent to the Cabinet Secretary in Govt. of India and was later given to the Secretary-General of the Rajya Sabha as well to maintain parity between the two Houses. Shri Shakti, during his career in Parliament, had numerous opportunities to undertake extensive travels abroad to attend international Parliamentary Conferences and goodwill delegations and thereby gained extensive knowledge by observing the working of Parliaments in different countries and having intimate interactions with senior officials of various Parliaments. A man of amiable disposition with a perpetual smile on his face, he was a familiar figure in international parliamentary circles. He would invariably convene meetings with his own officers and staff at various levels on his return and share his experiences with them and exhort them to make copious notes of important points and examine whatever could be usefully absorbed and adapted in our own system.

During his systematic and multi-dimensional exercise to build his Secretariat into an ideal institution in the service of the Speaker and the Lok Sabha, he expected all the officials working therein at various levels to attain the highest standards of efficiency, discipline, commitment and dedication. It was his belief that the good work done by Parliament results in the overall happiness and satisfaction of the people, in the quickening of the initiatives of the nation and in raising the standards of life generally and, therefore, much depended upon a parliamentary official as to how well and to what extent he assists in such endeavour. To achieve this objective, he introduced extensive and intensive in-service training programmes for officers and staff of various ranks, their evaluation through written tests and interviews, periodic assessments and performance audit, with merit being recognized for career advancement. Besides, officers and staff who were interested in joining part-time degree and diploma courses in Law and other humanities in universities and colleges were facilitated to do so and, on completion, were considered for higher responsibilities and promotions. Encouraged with the success of these endeavours, Shri Shakti set up a full fledged Bureau of Parliamentary Studies and Training within the Secretariat to organize, apart from in-service training to staff, well-designed long term and short term regular orientation and training programmes for IAS, IPS, IRS and other Central Services officers, and officers and staff of State Legislatures, in all aspects of the functioning of the Parliament, which have been well received.

When simultaneous interpretation service was introduced in Parliament, he did not favour recruiting people from outside but encouraged in-service personnel well qualified in English, Hindi and other languages to get trained in this new discipline and compete in rigorous tests. The result was a fully trained team of officers manning this challenging service with high degree of efficiency, with higher pay scales.

In order to consistently hone his skills and sharpen his faculties, Shri Shaktidhar expected an ideal parliamentary official to undertake a regular study of books and journals, conduct research and assimilate facts on various subjects and present an approach that would be regarded as the most objective in character. He always felt that unlike a civil servant in the Government, a parliamentary official had a more honourable position in society insofar as in the discharge of his service to Parliament, which involved direct dealings and interactions with Members of Parliament, irrespective of their party affiliations, he was directly serving the country and the nation.

Shri Shaktidhar was himself a great lover of books, with a voracious appetite for standard works not only on politics, constitution, and economics but had an interest in all branches of knowledge, including humanities, sciences, religion and spirituality. The small library of the old Central Legislative Assembly was gradually revamped and expanded under his direction with the addition of old classics and latest works on all branches of knowledge published in India and abroad. Hundreds of journals published from all parts of the country and the world were added and over the years, Parliament Library became an envy of other big libraries in the country in terms of its size and acquisitions. In this endeavour, Shri Shaktidhar was inspired by the US Library of Congress, its Congressional Research Service, and the Library of the British Parliament and other major Commonwealth Parliaments. Thanks to the systematic induction of qualified professionals in library and information science and research services into the Secretariat, his dream of providing world class services to MPs, Officers of Parliament and research scholars soon became a reality. No wonder that Parliament Library today boasts of a uniquely designed exclusive building of its own between the main Parliament House and the Parliament Annexe, fully computerized and equipped with the modern tools of information technology. It also houses the impressive Parliamentary Museum and Archives which is open to visitors.

As the years rolled by and the activities of Parliament expanded, both Shri M. N. Kaul and Shri Shaktidhar visualized the coming up of new parliamentary buildings across the Parliament Street, adjacent to the Parliament House, to take care of more accommodation. The imposing Parliament House Annexe the Sansadiya Soudha which was built in early 70s and formally inaugurated in 1975, is

regarded as the most functional architectural marvel. The design of the building was conceived by Shri Shaktidhar himself and bears the imprint of his foresight and aesthetic bent of mind, of course executed by the best architects and engineers of the country under his close supervision.

As Chief Election Commissioner

Shri Shaktidhar relinquished the office of Secretary General Lok Sabha on June 18, 1977 on his appointment as Chief Election Commissioner of India. Making an announcement to this effect in the Lok Sabha a day earlier, the Hon'ble Speaker referred to his "commendable contribution in adaptation and changes in Parliamentary procedure with a view to help the efficient functioning of this House. His advice on matters of procedure was always available to Members, irrespective of their party affiliations". "Shri Shaktidhar's appointment as Chief Election Commissioner comes as a fitting tribute to his distinguished service to the House as also the position he commands as an expert on constitutional matters and parliamentary procedures", the Hon'ble Speaker added.

The then Prime Minister, Shri Morarji Desai, joined the Hon'ble Speaker in his "well deserved appreciation of the services of Mr. Shaktidhar" and said "I have been a silent witness for 20 out of the 27 years of his service to this House and I can say without contradiction that I found his work to have been in true democratic spirit and which he did to the satisfaction generally of the whole House, which is no small achievement."

Leaders of all parties in the House also spoke equally eloquently of his "useful presence and advice" particularly in the Committees. They hoped he would excel in his elevated position of CEC with a fund of experience in parliamentary and constitutional work behind him.

As was expected, Shri Shaktidhar did make a mark as the Chief Election Commissioner and established new benchmarks of independent judgement and fearlessness expected of this office.

In the context of political and democratic deficit with which the electoral system came to be characterized in the 1970s, the Election Commission during Shri Shaktidhar's 5-year tenure challenged the ruling party by asserting its constitutional mandate of being the primary institution responsible for superintending, directing, and controlling elections. The revised Model Code of 1979 was one aspect of this pitching, whereby the legal vacuum and absence of judicial redress, which obtained during electoral time, could be filled in with prescriptive rules enforced by the Election Commission. Most memorable instance of this assertion by the Election Commission was the occasion of the Garhwal Parliamentary Constituency bye-election in 1981. This constituency, which had returned Shri Hemwati Nandan Bahuguna to the Lok Sabha in the General Elections of 1979 on an Indian National Congress (I) ticket, became a bone of contention between Bahuguna and Mrs. Indira

Gandhi when the former resigned from the party and his seat in the Lok Sabha following "an ego problem" with the latter. While Bahuguna was determined to win the seat again on his own, enormous pressure was put on the Chief Election Commissioner Shaktiher not to hold the bye-elections. Despite the pressure, the bye-election was ordered to be held in May/June, 1981. However, following substantiated reports of voter intimidation and booth capturing by excessive police forces, clandestinely procured by the Government from Haryana, CEC in his historic order of 20th June 1981 took the path-breaking decision of declaring the entire election in the constituency as null and void, as under such electoral skulduggery, a free and fair poll had become impossible. In an apparent showdown with Prime Minister Indira Gandhi, Shri Shaktiher made her and the Congress cool their heels for a full year before ordering a repoll in Garhwal. Much to the Government's chagrin, H. N. Bahuguna won the election. During the remainder of his term, Shri Shaktiher continued to assert the constitutionally mandated special power of the Election Commission on "superintendence" of elections. He was the first CEC to have introduced electronic voting machines in the election process.

After his memorable term as CEC was over in June 1982, he was invited by the Bhartiya Vidya Bhavan to chair their Delhi Chapter. He also functioned as Advisor, Rajaji International Institute of Public Affairs and Administration. He left the imprint of his scholarship on both these institutions.

As a Community Activist

It should be of interest for all of us to know that despite his extremely busy professional life, Shri Shaktiher ensured his unflinching interest in and deep attachment to his Kashmiri heritage, customs and traditions, particularly our mother tongue. He was a father figure not only to his enlarged family but to the entire KP community in Delhi. He was directly or indirectly associated with various KP organizations like AIKS Trust of which he was the first Chairman of the Board of Trustees, member of Kashmir Education, Science and Cultural Society and Kashmiri Co-operative House Building Society at Pamposh Enclave. He made it a point to attend their functions and other social events, as and when he was able to find time. He also served as President of the Kashmiri Samiti Delhi for a couple of years in late fifties and guided their efforts in acquiring the piece of land at Amar Colony in Delhi where the present Kashmir Bhawan stands. A philanthropist to the core, Shri Shaktiher contributed generously to numerous socio-religious causes, including the Pamposh Enclave Shiv Mandir Complex. He is also said to have been a patron of the Guruvayoor Temple in Mayur Vihar Phase I in Delhi and liberally donated for its construction.

Shri Shaktiher passed into eternity on May 18, 2002 after a very brief illness, at the age of 83, coincidentally the same age at which his mentor, Shri M. N. Kaul died on November 20, 1984.

[The Writer is the retd. Director, Parliament Library, Research and Information Service, Lok Sabha Sectt.]





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RESURRECTION OR DESOLATION

A new generation of Kashmir Pandit community has come up since it was forced to flee their place of ancestral habitation nearly a quarter of a century ago. How has the new generation faced the unfortunate situation and how much emotional bonding does the present day generation possess with the land and the socio-cultural discipline of their ancestry?

The first generation of displaced people: old, young and children - have died, grown old and become youth respectively as the law of nature does in normal situations. But almost the whole of the Kashmir Pandit community population was forced into an unnatural man made phenomenon of specifically targeted deadly violence and devastating humiliation that set in a process to speed up death, degeneration and deprivation. This has unleashed a process to spin disorder in the natural process of survival of a community. The characteristics of a race as a community are subjected to ill effects of displacement which create fatally injurious influences to the very survival of a community as a race of identity. No science: biological or social can explain, how a community can sustain to be rich in its socio cultural ethos when the race has to live, deprived of its natural habitat and surroundings.

When a community is subjected to displacement then it is natural that the members of the community for their survival will strive to search and adopt the new habitations that help each member to negotiate the difficulties so as to stay fit, to survive and live. In the process of struggle for survival the community disburses and thus the cohesion of the community is put under tremendous strain which results to torment the very strengths of cultural living of the community. Is this an agony?

This struggle by each and every member of the community to survival is indispensable. "Be fit to be able to survive" this habit infused by nature in the very being carries life forward and a Kashmiri Pandit has succeeded to a large extent in saving the skin but at terrible cost of escaping from the home and health of ancestors and getting detached from a legacy. The community has been facing awful situation of threat.

The first generation of the displaced population, of

youth has become elderly and the children have become the youth. And the fact is that the whole lot of the present day children of the Kashmiri Pandit is born away from the ancestral land. The present-day youth, who were displaced as small boys and girls, despite terrible odds have fought the situations of despair to emerge. This youth of the present day have not given in to the disadvantages, of deprivation, of telling circumstances, of sub-human living conditions and of mental tensions, but struggled and struggled hard, to fight the extreme negating living conditions to come up; well. Our young boys and girls have shown the mettle that they cannot be defeated. They have the will to take the struggle head on to help themselves and help their families.

They have come up to bring out their parents who lived anxious lives, bogged down by the heavy loads of depression, deprivation and poverty to have a squire meal. The struggle that the parents have put in to groom and grow their children has brought forth worthy fruits at least to assure a squire meal. The children of first generation were taught to face life and live. They have nurtured the promise to keep up the hopes of their parents. They have not shirked to take up the responsibility towards their siblings. They have taken forward the struggle of their parents and shown the valour and the virtue to address the immediate needs of the body.

It is the struggle of the parents that they maintained the social tempo by nurturing the families. The truth of the present day struggle of the Kashmiri Pandit community is that the focus of the community as usual has not been individual specific but it is family specific as a whole. There are no gender preferences in a family. There are no discriminations for disparity. Parents prefer to take in (eat) a bite less, but serve the grooming needs of their children. The most significant fact of social development is that the family as a whole must be the unit of development wherein every individual becomes a contributory for the unit of family to grow: parents supporting children, children supporting parents, sisters supporting brothers, brothers supporting sisters so on and so forth. In this way cohesion of helping one another is set in as a phenomenon. May be somewhere it is strong and somewhere it is not so strong; but it exists in the Kashmiri Pandit community - that is what

is more important. It is existence of this family bonding that the community has survived the onslaught of the impact of the treacherous threat of termination. This success story of survival is not total. There are quarters which need attention to pull out the sections of the community populations who lack behind and are still grappling to come out of the crises situation. Though there are areas which need serious concerted attention yet the fact is that the last quarter of a century has mostly seen the community negotiate the financial crisis well for survival of the body.

Alas! This is no resurrection. This holds a deep agony inside. It is desolation. The mediocre financial development in some sections of the community is one side of the coin. We cannot undermine the fact to discuss whether the same level and type of social attitude that the first generation of the displaced people was possessing will be there in the next generations to rely and speculate it as a character and habit in their progeny as it was done by the parents of first generation. Since the displacement of the community there have been gradual changes in the perceptions of the family commitments, the community compassion and the social exposure. There has been a change process both by having lost the habitat and also having lost the preferences to living order in the changed situations. It requires a tremendous effort to gather bits of the community culture and put them together if Kashmiri Pandit community has to survive as a note worthy race of identity.

The next decade and the quarter of the century beginning from today will decide the future prospect of the Kashmiri Pandit community. It will decide whether the coming children of the Kashmiri Pandit community will

belong to a specific community with defined characteristics or they will get lost in the vast populations of the world to live and die un-noticed.

There are packets of Kashmiri Pandit community settlements. These pockets because of the sizeable number of the community people putting up in a colony, they have been able to keep alive some cultural traits and social disciplines but the inhabitants are again under telling pressure for survival. People have to be given initiatives to enrich man power equity so that they can look beyond. People are to be helped for rehabilitation and settlement. Nobody wants to live in deprivation and humiliation. When there are avenues for a better life little people refuse to take up the call. No one refuses to accept a promise for good life. The agony is who will provide the promises of value living to the people called Kashmiri Pandits?

The first generation of the displaced population, for their emotional as well as rational out-looks established many institutions for cultural and spiritual practices. Some of the institutions have come up well to have some cultural strengths. But there are some which need to find ways to attain lasting strengths. It would be one of the appropriate steps to have a mechanism so that there is a well knit networking of different institutions for togetherness and for effective impact to help the socio-cultural strengthening of the community that can hold an intra community promise and also fight for legitimate rights as citizens of a sovereign nation.

*Resource: Child Development Sector & Author: S.Chand
Dreamland- Prabhat Publications.*

PREMI'S FIRST KASHMIRI RAMAYANA RELEASED

- Rajinder Premi

Continuing his immortal bequest to serve the mankind, noted Kashmiri scholar and Poet Sh. Sarwanad Kaul "Premi's" latest blessing has come in the form of 'Koshur Ramayan'. A much desirable translation of Ramayan- an esoteric doctrine into Kashmiri language is a great contribution to enrich the Kashmiri literature. The highlight of the translation has indeed enriched the Kashmiri Language and Literature. Several Literary Critics have lauded and appreciated the translation as trans creation and not as literal. The usage of typical Kashmiri words have made the translation more catchy and authentic. Earlier also attempts have been made to translate Ramayana into Kashmiri but they were either flat or literal but this is probably for the first time that such a lucid, creative and original translation has come to light. This translation will definitely go a long way in serving the national interests as well as enriching KASHMIRI Language and Literature.

Through Ramayan, Lord Ram and his philosophies have become universal inspirations. Shri Ram is admired and respected equally by all communities and sects in the society. Down through the ages this.

Unique treasure trove and song celestial has been translated in almost all the languages in India and numerous languages abroad. Today, even in different countries, special courses are being conducted on Ramayana. It was this very appeal of this Hindu holy book that great urdu poet Dr. Iqbal described Ram as Imam-I Hind- an appellation that makes this Dashrat Putra a spiritual guide not only of Hindus but of whole India irrespective of religious affiliations. An apostle of truth, obedience, humility, love, sacrifice, compassion and universal brotherhood, Ram throughout his life showed the way of righteousness, true devotion and dedication to attain a status of being good to all.

This great scripture has never lost its relevance and significance and is seen more relevant in today's world, full to tensions and strife.



SWAMI MERZA KAK AND HIS MYSTIC POETRY

Samadhi of Swami Merzakakji lies in an island eyot on the Kokernag Trout nallah situated at Hangalgund, abode of Hengla Devi about 78 kms away from Srinagar in Southern Kashmir of Anantnag District. This is overseen by Trisandhya tirath 'Sondhbrari' on eastern side (5 kms), Dumatbal Narayan (1.5kms) on south eastern side where 'Ardhanareshwar' Shiv-Parvati ancient temple, a spring besides an ancient Vishnu Murti and other statues had been discovered in an amazing manner just on 3-4 kms crow flying distance on the other side of hillock across Dumatbal presides great 'NEIL' - Kashyap's son Verinag - the source of Vitesta. On the northern side just about 2 kms away is 'Kongum Nag' 'Kartikya & Gaja Nag' where in the vicinity of which is the renowned tirath of 'Kapteshaur' situated at Koothare. Towards the western side is the famous asthapan of 'Shiva Bhagwati-Isht Devi of Swamiji at Akingam and not faraway is situated Lokbhawan Lakpanay'.

It is held that Kashmir is 'Tat Sarv-Bhumia' yet at microlevel also the divine environs as alluded to above add specifically to the natures plentiful and breathtaking bounty i.e., massifs, thickwoods, snowclad, peaks, fresh water streams general luxuriant over-all verdant look, pastures, meadows, gushing, tossing and shimmering waters of Kokernag Trout nallah and the majestic Brengi, It was in this island were Swami Merza Kak Ji used to perform vigorous Sadhna.

The celebrations like birth anniversary and nirvana diwas of seer saint were great festivals of Hangalgund

village and adjoining areas infact of Anantnag district and far off places when the devotees would throng the Samadhi for paying obeisance besides puja-path, bajan-kirtan and taking kheer filled pots and jhandiyas especially on Nirwan Diwas.

After the exodus, the same festivals are being performed at Nagrota at 'Swami Merzakakji Ashram'.

Swami Ji was a soul of piety, celibacy who sought a simple and pious way of life from his very childhood and kept himself busy in normal chores outwardly but went on blissfully passing his time in his divine pursuits tuning himself to the melody of unheard sound and getting merged in Prakash. He took on taking cattle especially calves for grazing and took assiduously to tilling of agricultural land, the family had. His period (1744 - 1830 AD) synchronises almost all with the infamous and ruthless rule of Afghans from 1753 to 1819 A.D. We may remember here that it has generally conveniently been ignored so far that when the mystic poetry had fallen to deep slumbers after 'Rough Bhawan's' period (1625-1721 AD). It is Swami

Merzakak who became a very significant bridge to outdo the intergalactic barrenness of

the mystic poetry by singing prolifically through his music vein, in an exact manner when 'Rough Bhawan' had broken similar jejune period after 'Lalded & Nundreshi'. His poetry is containing style, message and content based on his intensely felt experiences revealed to him during his Sadhna. This amalgam of poetry is mainly in persio-Arabic language, Hindi, Sanskrit & Kashmiri languages. A very rich



plethora of Vakayaani is contained in his 'Vaakh Pothi's that had remained all along out of access to the people in general though some such pothi's continued to be in the possession of his nephews (five in number).

Just a word in brief about a trail regarding disciples may suffice here... His disciples Shesh Parampara had solid foundation in many blessed souls. He was destined to attain heights in his divine pursuits for 'Godess Sharika' had mandated to one of her staunch devotees in the wee hours during one of his usual parikrama at 'Hari Parbhat' Srinagar. Guru Shesh Parampara was just a formality as for mundane purposes but basically it emphatically signifies the Guru Updesh is from soul to soul. His chief disciple was 'Vedkak,' one of his nephews. Other significantly renowned disciples were blessed souls like Roop Joe Dhar of Fatehkadal Srinagar, Nedan Shahib of Rainawari Srinagar. Roopjoo Dhar's disciple was Lachkak of Krendigam a perfect 'Yogabyassi' who had his ashram at Sathu Barbar Shah. His disciples were Ramanand of Koil and Gobind Joo Reshi. Ramanand was also a very strong saint who had got some land at Safapore with Gurukripa for sustaining the Guru Langer. Ramananda's disciple was Devkak Kissu of Rainawari, Lakhman Kak of Sathu and his mother Kesser Dedi, Sehaj Ram, Shambu Nath Machami et al. An Ashram used to be there at Wadvan. Parkak of Hangalgund was the disciple of Nedan Shahib and the disciple of Parkak was Gobind Joo Dassi. An ashram of Nedan Shahib was at Motiyar Rainawari and Anantnag. Swami Merzakak Ji had become Arif-e-Kamil, some of his disciples like Ramanand were Arifs. Some of his above note disciple also produced meaningful mystic poetry occasionally notable among them was Lachkak & Rarnanand. At all the above noted ashrams annual 'Hawan/Jug used to be performed. It is said that Swami Ji's sister Katej Deddi also produced some poetry. Some of Amritvani of Swami Merzakak Ji go as under:

*Akuy Ram Rahim,
Bismallah Namah Shivay,
Akuy Gou Sawab,
Dharma Ram Namay.*

*Karaamat Khud Numayee
Yes Kansey Khosh Ayee
Dava Khudayee,
Faiyedha Kya Ram Ramay.*



*Khak-O-Badh, Aabo Atash
Dhrav Aakash Nadh Bindh Suyee,
Gunwan Paney Gonateet,
Ram Ram Rabprabhji.*

*Figier Gou Seh Haraf,
Fanna 'Fay' Kaaf Kabool,
'Rey' Mani Ayen Riayat,
Karney Ram Ramay.*

*Gou Satsang Ispe Iraq,
Aztan Godda Vyraag,
Deedar Tas Chu Khuraak
Bajan Ram Ramay.*

*Sadhas Suyee Chu Gaaran
Paney Suyee Chu Taaran,
Seti Milchar Yaaran,
Neik-Pak Ram Ramay.*

*Nav Khund Nav Nadi
Nav Rang Lal Rattan,
Nav Nath Nav Che Nedan,
Falak Nav Ram Ramay.*

*Parmeshwar ka janena
Apni Atma Manena
Aaf hi Daana Beena
Jane-Jana u-Su etc. etc.*

His poetry is containing style, message and content based on his intensely felt experiences revealed to him during his Sadhna.



PRESERVING CULTURAL HERITAGE AN OVERVIEW



Efforts to preserve cultural heritage have gained new momentum. Cultural heritage is based on the aspects of our past that we cherish, want to keep and pass on to future generations and outside world. Libraries, archives, and museums hold disparate collections in a variety of media, presenting a vast body of knowledge accumulated over the institutions' history, and the mission of these institutions is to make their collections accessible to intended users. Librarians are providers of such services as "virtual reference, preservation and indexing, and as managers and facilitators of scholarly communications, through their participation in establishing institutional repositories".

Past involvements of libraries in the preservation of documents they enhanced after the introduction of microfilming since medieval times. The digitization of

projects to successfully reformat thousands of rare collections and crumbling newspapers have also proved very effective in taking forward the process of preserving cultural heritage. By digitalizing the collections, cultural heritage institutions will be able to provide information that was previously only available to a select group of researchers. One of the primary problems confronting library profession is lack of commitment by the available human resources, particularly, in the areas of information and communication technologies (ICTs) and preservation of resources on cultural heritage. The knowledge explosion brought about by the acceleration of scientific and technological progress is adding a new dimension to education, capacity building, amongst other essential human development endeavours. Librarians, irrespective of their levels in the professional hierarchy must possess the

conceptual knowledge, skills and attitudes relevant to the performance of their jobs. Training refers to the manifestation of knowledge, skills and attitudes in a person which enables him to apply them in his work situation. In essence, education is to cause a permanent change in behaviour potential of the concerned individual and it is regarded as the key with which to unlock the stores of knowledge and for their use by the society. As a result of its importance for professional upliftment, libraries have often tried to inculcate some desirable professional orientations in their personnel through training.

Digitization can also be the first step for conducting advanced research on historical materials. Ancient documents present a prime candidate for digitization because of their historical import, combined with centuries of exposure and degradation habits in their arrangement. However, Oketunji (2001) observed that the library schools are inadequate in meeting the challenges of modern information technologies owing to lack of financial resources to procure the necessary equipment needed for the training of students. Similarly, Singh (2004) argued that skill in information Technology (IT) can be gained only when one gets hands on training and experience in laboratories under simulated conditions or in real life situations. The graduates and past graduates turned out by library schools do not possess adequate skill and expertise to interact confidently with IT specialists, evaluate what is recommended by their and full fall their requirements.

Preservation of cultural heritage resources have long been a challenge for libraries. Numerous articles discussing training of Librarian on reservation role is now recognized as one of the major processional responsibilities of Librarians. The most significant reason for this reorientation of attitudes is the way manner and rate our resources deteriorate. In addition, other studies have examined digitization of cultural heritage resources. The review of literature of the study will be discussed under the following sub-headings:

Cultural heritage resources. Training of professional librarians. Preservation of cultural heritage resources. Digital Preservation. Culture is a term used by social scientists for a way of life. Every human society has a culture. Culture includes a society's arts, beliefs, customs, institutions, inventions, language, technology, and values. Culture produces similar behaviour and thought among most people in a particular society. This definition of culture is adopted by Linton (1945) who says: the culture of a society is the way of life of its members; the collection of ideas and habits which they learn; share and transmit from generation to generation (world Book Encyclopaedia 2004). A people's cultural heritage, therefore, is their way of life and, in a broad sense, their traditional behaviour including the ideas, acts and artefacts which are passed on from one generation to another (Banjo, 1997).

The preservation of cultural heritage is central to protecting a sense of which we are, a meaningful reference in our culturally diverse world. There are many ways in which a cultural identity is formed and maintained. Much of the process has to do with the intangible cultural heritage of a body of traditions and usages, rites, poetry, song, and dance. A great deal of all these are passed on orally through generations. Consequently, its survival is always threatened..." World Bank (2001) has warned that: "Cultural matrixes contain elements of the human collective memory language, beliefs and transmitted from generation to generation. Cultural references and signs are essential to the formation of national, group, and individual identities." UNESCO (1995) argued convincingly that the prevalent model of development based solely on the narrow yardstick of economic growth is outmoded... the report concluded that, above all, cultural diversity is here to stay. It is a manifestation of the limitless creativity of the human spirit. Its aesthetic value can unfold in multiple ways and stimulate the production and marketing of new and unique products. UNESCO has been extremely active in identifying world heritage sites all over the world. These sites are considered to be important for the world's cultural or natural heritage. The essence was to keep up-to-date and publish a world Heritage list of cultural and natural properties, submitted by member states and considered to be of universal value. Gregorian cited by Omekwu (2006) stressed that libraries contain the heritage of humanity; the record of its triumphs and failures, its intellectual, scientific and artistic achievements and its collective memory.

Training has long been regarded as the bedrock of achieving quality productivity in any profession. on-the job training; The experts say following steps are important for this .vestibule training; classroom/lecture method; case study and its method; self-study and electronic teaching media.

Conclusion

Cultural heritage is essential to sustainable development. It recognizes the importance of cultural continuity and of human history in nourishing social cohesion, a sense of self, of belonging, and of place in a context within which to understand the past and to contemplate the future. For this Training of Librarians, Provision of infrastructure, trained manpower and effective functioning of libraries is essential. **It is for this reason that Kashmiri Pandits (KPs) need to have libraries with most of the facilities for preserving the five thousand year cultural heritage. This has to be besides the involvement of younger generation on a larger scale and promoting Kashmiri language with a focus on speaking the language. The festival "Shuhul Taaphh" is an attempt in this direction and making it a success will be the important mile stone in this journey.**

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THE KARMIC BALANCE SHEET

"DEBIT COMES IN; CREDIT GOES OUT
OR CREDIT COMES IN; DEBIT GOES OUT" ????

A student of accounts is always faced with this dilemma when he/she first begins their foray into the basics of accounting.

As a pupil of life I have always been plagued by our innate ability to correlate every and anything with Karma. From the quintessential "Karmas chuh yey" to "Yehsai chai Malaya karmleeka" I have always wondered albeit with a lot of irritation that you could bring in the 'karmic' angle for everything under the sun.

If you were caught with the wrong boss then it was karmic and heaven help you if it was the wrong spouse then it was the severity of your 'karmaleekha'. If lady luck smiled at you then in all probability you would be sneered at and were a perfect example of "karmuk batah chuh khevan".

I am sure then that the sky rocketing price of onions or the nosedive of the economy has to be a "mass karmic cycle".

You may find this amusing but let me tell you that once 'karmic consciousness' dawns to you; you will suddenly see the pattern fall in place, as though you were trying to pry open a lock very hard and suddenly the lock fell through till you see the pattern behind the labyrinth and realization dawns!!

And then, 'karma' no longer sounds clichéd, philosophical or fatalist. It feels easy, seamless and critical just like your breath without which you cannot exist and yet you do not feel or see it until, you develop a consciousness for it.

Karma is not destiny; it is time and actions weaving destiny into a pattern until in the end perfection shines through. It is the process of getting to that perfection. It is the purification by fire, of knowledge to attain peace, forbearance, spiritual vision and bliss through your own actions.

The reason as to why our culture emphasized on every and anything on 'karma' was a way to simplify a very profound concept. So if you were told that your sufferings, your illness, your happiness, your joy, your wealth, your relations all these and much more were karmic, it was not incorrect. It was a way of educating a layman towards this karmic cycle.

It was to make us conscious of this principle and apply its economics to our life to create a positive karmic balance sheet. Karma is the simple action-reaction principle of the universe and every entity including the supreme is bound by the laws of karma.

Karma is not to be misunderstood for inertia. It is the empowerment provided by the universe to promote or demote our life through the vehicle of intelligence, consciousness and action. I am tempted to quote a couplet in this context "Khudi ko karr buland itna; ki har takdeer se pehle; khuda bandey se khud poochey; bataa teri razaa kya hain"? Karma is this 'khudi' which has been rendered in our control.

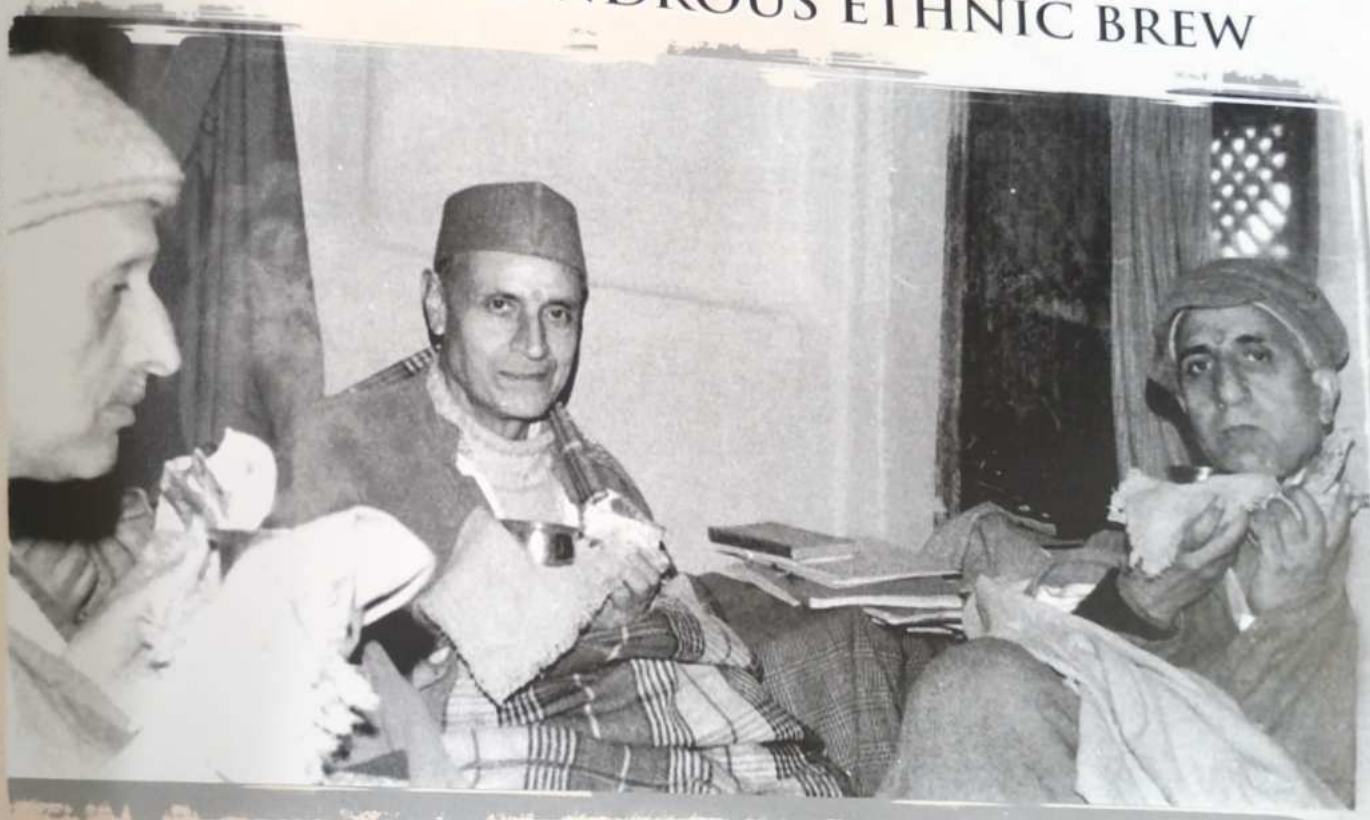
So, the karmic association of every activity in our life was a way of our ancestors to create this karmic consciousness amongst us by associating it with everyday activity in our life. And by creating this awareness they very subtly instilled a realization in us that the credit of good karma has to negate the debit of bad karma. It does not mean that if we did heinous actions and then finally took a dip in the holy Ganges, it would automatically negate bad karma. The reaction and effect of a karma whether bad or good has to be borne in any case and not necessarily in this life itself. You should consider yourself very lucky if you bear the result of your actions in this very life because the severity of a punishment or the pleasure of a reward is best delivered when the subject is unaware of the cause. And most of us fall into that category since we do not have visibility of what our actions have been in our past lives unless we evolve to achieve 'trikal drishti'; which is an insight into the past, present and the future.

So the next time when a parent or an elder gives you their dope on karma, do not wince with irritation, instead stop and take a deep breath to soak in the essence of this 'karmic consciousness' to create a debit free and credit healthy 'karmic balance sheet' with no liabilities carried forward to assist the 'atman' in its final journey to the destination of the 'paramatman'.

(write to me at: rajindertik@gmail.com)



KEHWA THE WAHWAH TEA OF KASHMIR & SHEERCHAI THE WONDROUS ETHNIC BREW



The mosaic of the socio-cultural landscape of Kashmir encompasses many indigenous strands that are native expressions of our vibrant social structure and shared culture. The repertoire of dishes and the ethnic brews of Kashmir having conspicuous taste and tantalizing aroma have crafted their journey through ages. The time tested dishes and appealing varieties of tea have given grace to the culinary symphony of Kashmir. All these culinary delights and traditional brews have in fact acquired near heritage status in our socio-cultural milieu. They form an integral and inseparable part of our get-togethers, family feasting and auspicious celebrations.

Kehwa, the humble and unpretentious tea of Kashmir stand out conspicuously amongst them all. The serving of Kehwa is in fact synonymous with the traditional hospitality of Kashmir. The gracious attribute of hospitality is in reality ingrained in the behaviour and psyche of every Kashmiri. The huge popularity and wide acceptance enjoyed by the Kehwa has not only made it an all time favourite brew, but also the signature tea of Kashmir. Undeniably, kehwa, the comfort brew is a catch phrase at our all social gatherings and festive occasions. Kashmiris have in fact steadfastly held to kehwa with almost fanatical adoration and admiration since long times.

Every visitor, be it relative or a guest stepping in our homes is graciously welcomed by offering kehwa at the first instant.

Kehwa, also known as the green tea having the botanical name of *Camellia Sinensis* Var *asemica* is the loose form of tea having curled texture. In the Kashmiri Pandit households, it is also known by the alternative names of 'Mughal Chai' and 'Bombai Chai'.

As per a folk belief, kehwa is said to have gained wide acceptability among the Kashmiri masses at a time when Kashmir was a part of the Mughal empire. It is probably the reason behind for acquiring the name of 'Mughal Chai'. In earlier times, it was imported from China through Tibet

to the kehwa. It is said to give the much needed warmth to beat the winter chill.

It is also believed that the crushed or unpounded Black Pepper added to the Kehwa is a sure cure for the sore throat. Kehwa prepared without sugar is known by the native name of 'Teth Chai' or the 'Dum Chai'. An indigenous folk opinion regards the 'Teth Chai' as the best remedy for the stomach upset and indigestion. Kehwa mixed with milk is known by the alternative names of 'Double Chai' or 'Deth Chai'. On the festive occasions, 'Mitha Chai' even now nestles the limelight.

However, kehwa continues to be the flagship tea on all the festivities especially the 'Maekhla Sanaskar', where it is served with the oil fried rotis, locally known as 'Luchi' and with a native snack called 'Nadermounji'.

Kehwa served with the sweetened tandoori roti, locally known as 'Takhteh' was an emotive part of our every social function in the yester years.

The endless chats and unconstrained talks over unending rounds of the steaming kehwa are still an integral part of our lives. Kehwa is also an essential part of our agro-pastoral life. In Kashmir, it is the most immensely enjoyed brew after hard toil during the sowing and harvesting of crops and plucking of fruits. Kehwa also revives the nostalgically stirred feelings and affectionate memories about the socio-cultural functions held at Badamwari, where the tea was enjoyed with the roasted chestnuts amidst flowering almond trees, locally known as the 'Badaam Phulai'.

Traditionally, kehwa is prepared and brewed in a specially designed pot called 'Samavar'. The Samavar has a nozzled pouring outlet and a central chimney to hold the burning charcoal. The burning charcoal provides a simmering heat to the exterior enclosure, which holds water blended with the green tea leaves. The kehwa owes its conspicuous fragrance and impressive flavor to the evenly distributed heat.

The home maker attired in the 'Pheren' with a 'Samavar' containing kehwa in her hands used to add grandeur to our every festive event and occasion.

Besides special occasions, the daily breakfast sitting at most of our homes starts with a steaming cup of kehwa. It is served with the oven hot tandoori Kashmiri delights of 'Girdha', 'Lavassa' and 'Chout' or home made Phulka or Parantha. Kehwa is also partaken with the 'Makai Chout', Makai Voer, rice atta roti known as 'Toumlae Chout' or the all time favourite 'Tsier Chout' (a sort of plain dosa).

However, the evening kehwa sitting is supplemented with the local tandoor favourites of kulcha, kadum or



via Mumbai, erstwhile Bombay. It may be the reason that kehwa also acquired the additional name of 'Bombai Chai'.

A stunning blend of Cardamom (Elachi), black Cinnamon (Daalchini), Cloves (Loung), Black Pepper (Kali mirch), crushed almonds and sugar when added to the brewing tea infusion gives kehwa a unique taste and indefinable flavor. Kehwa flavoured with the saffron signifies an intimate and distinctive welcome for a special and designated guest.

The aromatic ingredient or Mulathi (liquorice), locally known as 'Shunger', when added to the kehwa gives it a characteristic and distinct pungent taste. In the local parlance, it is known as 'Shungri Chai', which is usually given to the children and the elderly people during winter. As per the folk wisdom and the kehwa lore, the 'Shungri Chai' is said to cure sinusitis. Its stimulating fragrance is also believed to drive away the bad cold and headache.

To prepare the 'Khuskhaas Chai', Khuskhaas is added

sesame bonded Taelvor. Kehwa is also relished with the home made Makai or Rice flour Sattu or ghee fried wheat flour locally known as Churma.

On special and festive occasions, kehwa is also savoured with Bagirkhani, ghee flavoured tandoori roti known as 'Gaev Chout', Madhur Kulcha, Takhtach or the delivious 'Shrimaal' from the saffron famous Pampore town. In Kashmiri Muslim households, kehwa is taken with the kandi kulcha, chochivor or Gaev Chout. Kehwa has a special significance in the marriage ceremonies. It is an integral part of the post marriage rituals in the Kashmiri Pandit households. For the newly wed brides, serving of kehwa to the house inmates and close relatives is an essential custom. In the native language the kehwa related ritual is known as 'Chai Phiren'.

In appreciation, the bride is given gifts in cash or kind or both. In the local Kashmiri language it is known as 'Chai Phirvyan'.

An additional kehwa related custom of Kashmiri Pandits is called 'Khaus Hara'. In this ceremony, parents and close relatives of the newly wed bride gives cash in lieu of the kehwa served to them on their first visit to the in-laws of their daughter.

Kehwa is usually served in the brass peg bottomed bronze cup, locally known 'Kenz Khaus'. The unbeatable kehwa continues to have its sway even in our adopted homes and alien lands. In fact in exile Kashmiri Pandits have contributed immensely towards the introduction and popularity of kehwa outside Kashmir amongst the non-Kashmiris.

According to an indigenous wisdom and native tea lore, kehwa with its inexplicable taste and unmatched aroma is said to be a mood booster and an uplifting brew.

It is also believed to counter the daily stress and strain that pervades the body and the mind.

Besides it, kehwa is also thought to heighten the alertness of the mind.

Undoubtedly, kehwa the mainstay sizzling brew for all the occasions also fortifies our social bonds and the humanities.

The Sheer-chai is one more native tea drink of Kashmir. It stands out as an imposing and a pleasing variety of tea because of its enticing aroma and taste. Sheer Chai is also known by the additional name of 'Noon Chai' in the Muslim households. The Sheer-Chai is a loose tea mainly composed of the tea stalks with a lesser amount of tiny leaves.

The salted tea or the Sheer Chai enjoys a widespread sentimental and demonstrative acceptance and popularity throughout Kashmir Valley. It has survived changing times due to its enduring appeal and unforgettable taste.

The preparation of the Sheer-Chai or the Noon Chai involves slow boiling of the tea leaves with Sodium bicarbonate, locally known as 'Phull' or Soda till the brew acquires a dark brown colour. Afterwards, more water, milk and a pinch of salt is added to it. Malai and in some cases butter is also added to Sheer Chai before serving it. It is usually taken with the oven crisp Taelvor or the 'Gaev Chout'. Sheer Chai is also enjoyed with the home made ghee added roasted maize and rice flour rotis.

In the agrarian areas, the salted tea is taken at the morning, noon and evening, while as in the urban households, it is an evening and after meal drink. Its taste is also enhanced by adding Phayni to it. Sheer Chai is also a much relished brew of the Pandit ladies, taken in between the Ashtami, Amavasya and Shradh fast meals. The salted tea is also a 'must have' brew after a sumptuous meal.

The tea connoisseurs also enjoy its boiled leaves locally known as 'Koush' due to its agreeable exotic taste.

During the moments of gloom, the salted tea is also a ritual brew among the Kashmiri Muslims after Fatehkani on the Chahrum, locally know as 'Choorim' and at the time of Jumah Fateh. It is served with the traditional chochivor or Ghaev chout.

In all fairness, it can be aptly said that the preparation of both kehwa and sheer chai (Noon Chai) require skill and a deep understanding of the process of making tea.

In the words of the world famous Japanese scholar Kakuzo Okakura, "Tea is a work of art and needs a master hand to bring out its noblest qualities."

Needless to say, all Kashmiris, irrespective of the caste, creed and the gender, have a sort of mythical adoration, a deep emotional bond and folkloric fascination for both the kehwa and the Sheer Chai (Noon Chai) as they are wholly and solely pure 'Kosher' tea brews.





WE ARE SEVENTY LAKH NOT SEVEN

The Bhatt Acharya (Bhattacharyas) of Bengal, Upadhyayas (Jhas) of Bihar, Bhattas of Gujarat and Maharashtra, Joshis (Zutshis) of Maharashtra and Uttrakhand and then Saraswats of Maharashtra and Karnataka, are also of Kashmiri Pandit origin.

No census has even been conducted on scientific and proper lines of the Kashmiri Pandits community. It is believed that about four lakh Kashmiri Pandits (Hindus) left Kashmir Valley in 1990 after the inhuman atrocities perpetrated on this peaceful community by the Pak sponsored "Mujahideen". It is also believed that after 1947, the number of Kashmiri Pandits who left their place of birth in search of livelihood because of step-motherly treatment meted out by the so called "Awami-Hukumat" (the popular regime) must be about three lakhs. So the total population of Kashmiri Pandits having left since 1947 must be about seven lakhs today.

In fact the exodus of Kashmiri Pandits from Kashmir started from the time of Sikandar-But-Shikan, the iconoclast. Before him, Zulqadar Khan alias Dutch (a descendent of Changez Khan) came from Turkistan with seventy thousand soldiers on horses and invaded Kashmir.

He continued extracting valuable possessions from Kashmiri Hindus and committed undescrable torture on them for eight long months, and forced them to get converted to Islam. After that he made fifty thousand Hindus his captive and slaves and took them along. Above Kulgam, near Devsar, while crossing the Pirpanchal range of mountains, all of them including his army, perished due to heavy snow avalanches. This place is even now called Bata Gajan, the furnace of Batas. Such atrocities continued and remained unending.

Due to the atrocities committed under Aurangzeb's rule, the Kashmiri Pandits met the ninth Guru of Sikhs and requested him to save the community from forcibly being converted to Islam. For the sake of protecting Tilak and Janeu, the Shield of India, famed as Hind-di-Chadar, Guru Teg Bahadur, made the supreme sacrifice.

I have conducted a survey and discovered that most of the Kashmiri Hindus who left their place of birth during the Muslim rule, settled in different parts of India. Due to geographical reasons they forgot their mother tongue,

Kashmiri, and mixed with the local Hindus and this way were cut off from their roots. The places they chose for permanent settlement are from nearby Kishtwar, Kangra (H.P.) to far off east like Gaur Desh (Bengal). Kashmiri Pandits as well as Vaniks' (business clan) Hindus settled even in deep South, Konkan and Karnataka to save their religion and traditions.

The Bhatt Acharya (Bhattacharyas of Bengal, Upadhyayas (Jhas) of Bihar, Bhattas of Gujarat and Maharashtra, Joshis of Zutshis) of Maharashtra and Uttrakhand and then Saraswats of Maharashtra and Karnataka, are also of Kashmiri Pandit origin.

During the British period, people renamed Saprus as Sapre, Khar as Kher, Handoo as Handa, etc. Those who were doing business of Kesar (saffron) were called Kesarwanis.

Some families are also known by the names of their villages like Kunzroo (of Kunzar village near Tangmarg), Shri Vaastav which means belonging to Srinagar like Gorakhpuri, Lahori, Qandhari, Allahabadi. In Garhwal (Uttarakhand) climatically suiting the then Kashmir migrants, they established a new township called Shrinagar.

This way I want to emphasize that by merging with the larger Hindu society, we have to make them aware of the fact that their roots are in Kashmir. A relation of mine married his son in a Tamil Brahmin family. He gave me full information about the rituals performed at the Lagan ceremony which prove that Aiyars (Shaivites) and Ayangars (Vaishnavites) are all of Kashmir origin.

Kashmir is known as Satisar as it was a big lake in the beginning. As per Pandit Ramchandra Kaul "Abhav", Kasheer (Kashmir in local language) is ksheer sagar where Lord Vishnu whose footprint Vishnu pad (Lake in the shape of Vishnu's foot in Kulgam area) lying on Sheshnag, is the origin of mankind. So the "Srishti" started from Kashmir and was established by sage Kashyapa, the origin of the above mentioned people in Kashmir.



LIVING HEALTHY



Nothing in this world is more precious than your health. Yet it is a gift that most of us take for granted. So to prevent this priceless possession, we can start by taking a personal inventory.

For instance, modify the daily choices that impact your health and improve the environment in which you live. This balanced strategy involves four critical areas of your life.

They are Nutrition, Exercise, Rest and Positive attitude. These four elements lay the foundation for promoting optimal well being.

a) Exercise - Throughout every stage of life regular exercise can help you to look & feel your best. Exercise supports cardiovascular health, Promotes restful sleep and has been even linked to disease prevention & longer life spans.

b) Rest - While sleeping Patterns change throughout our lives, most adults require an average of seven to nine hours of sleep for optimal health.

Adequate sleep improves memory, increase attention span, promotes mental clarity and even elevated mood.

c) Nutrition - While regular exercise keeps your body fit, balanced nutrition provides the fuel for a variety of functions.

A balanced diet includes servings from a variety of Grains, Fruits, Vegetables; Proteins source such as Dairy,

Meat, Poultry, Fish, Eggs & dry beans and nuts.

In addition to these foods at least Eight 240 ml glasses of water should be consumed each day.

It is important to remember that a daily balance of Vitamins, Minerals, Protein and Photochemical is an essential component for optimal health.

d) Positive attitude - Mental well being is just as important as physical fitness for creating optimal health.

The first step is to spend a few moments each day to reflect on the Positive aspects of your life.

When stress begins to take its toll; find a comfortable chair, close your eyes and let 10 minutes of deep breathing exercises clear your mind.

Remember, your mind is your most important tool. To aim for a healthier life, be aware of the life style choices that affect your health.

Create a manageable, healthy life style that you can live with on a permanent basis, incorporating moderate exercise of about 30 minutes into your daily routine will provide a host of long term benefits.

Last but not the least to keep illness at bay and to minimize chances of serious risks to health, timely and complete medical checkups must be undertaken.

Keep Healthy!



**The President
& the Executive Committee of**

KECSS

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

wishes

BIGGTIME EVENTS

&

Mohini Mohinder Raina Memorial Charitable Trust

Great Luck & Stupendous Success

for

the Cultural Programme

Shuhul Taaph - V

on February 21st, 22nd and 23rd, 2014

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



KECSS

Strengthening the Culture and Values Of Ancient Rich Heritage of Kashmir for Posterity

Educationist, philosophers and thinkers have enunciated the ingredients of a transformed educational, cultural and scientific aspirations of humanity from time to time. Many of them created experimental models, some of which have survived till today. Most of our wise, experienced and educated thinkers have suggested the need for strengthening of culture and values of ancient rich heritage of Kashmir for the posterity. This desire on the part of our wise and far-sighted people of Kashmir has been instrumental in the establishment of Kashmir Cultural and Scientific Society in Pamposh Enclave, Greater Kailash Part-I in New Delhi.

When I left Kashmir as a displaced member of the society against my wishes, I felt disgusted and frustrated here in Delhi as I had no avenues and facilities to pursue a life of regular, active and useful member of the society. Luckily I was advised by a well-wishers and an educated thinker to join the Nursery School in Pamposh Enclave as an Administrator and be useful to our own children. I had zero experience of dealing with small innocent angel-like children of the school. After teaching young women of Jammu and Kashmir in Parade Ground Womens' College and Govt. College for Women in Maulana Abdul Kalam Azad Road in Srinagar respectively for more than thirty years under the able and experienced guidance of Mrs M.W. Shaw and Miss Mahmooda Ahmad Ali Shah, I felt disgruntled for some time. But I was advised by my respected teacher, Prof. S.L. Pandit, who was also my father-in-law to be contented with the job. I associated with the small tiny tots with great devotion. As a result of that I felt rewarded by the love and affection of the children.

In course of time I became a permanent member of KECSS and also an elected member of the working committee. I feel, I was benefitted under the chairmanship of Late Padma Shri J.N. Kaul, Shri M.K. Kaw, a retired IAS Officer and now under the Chairmanship of Professor and an able educationist, Prof. B.B. Dhar.

I feel tempted to say that a number of programmes are conducted in the Lal Ded Centre, Pamposh Enclave. I must emphasize that this spacious building was built by the enthusiastic efforts of all the three Presidents. The result

was that a spacious building was established. Lots of generous people donated money and their services for the building. We have a library, a Seminar-Hall, Doctor's room, an Art Gallery and a Club known as Samawar which facilitates the educational, cultural and scientific activities under the leadership of KECSS. Lots of lectures, seminars, display of famous paintings and cultural programmes are conducted. Lectures are arranged on various topics which certainly benefit the audience in general. People from different parts of India come here and have interaction with othert people. For instance, recently we had seminars on Environment, Shaiva Philosophy of Kashmir or an interesting discussion was held by various scholars about late Professor and Principal J.L. Koul of Kashmir.

Efforts are on for the expansion of the library which is well-stocked where journals, periodicals and books are available for the benefit of the public. There are valuable books on Kashmir and other subjects. Most of the scholars want to make it Kashmir Centric so that people who are keen to research on the culture and ancient Kashmiri heritage are provided with facilities and relevant materials.

There is a school in the premises of Pamposh Enclave. Efforts are on to expand it and promote to higher classes here. Luckily we have an experienced Principal here who takes great interest in the welfare of children. It makes working-class women free from worry as there is a day-care wing for the small children.

For the last so may years, KECSS has been celebrating a very attractive programme as Shuhul Taaph, usually in the month of February. It is a three day affair. People from far and wide, irrespective of caste and colour, come to participate in the function. Lectures and discussions are held. Musical programme are enjoyed by the audience. Many VIPs have come to inaugurate the function in the past. For instance, Governor of J&K, Shri N.N. Vohra, Dr. Karan Singh, Member Rajya Sabha and Former Cabinet Minister, Mrs. Sheila Dikshit, Former Chief Minister of Delhi, Dr. Farooq Abdulla, Former Chief Minister of J&K State and many more inaugurated the cultural events and highly appreciated the efforts of the organizers and sponsors of the organization.

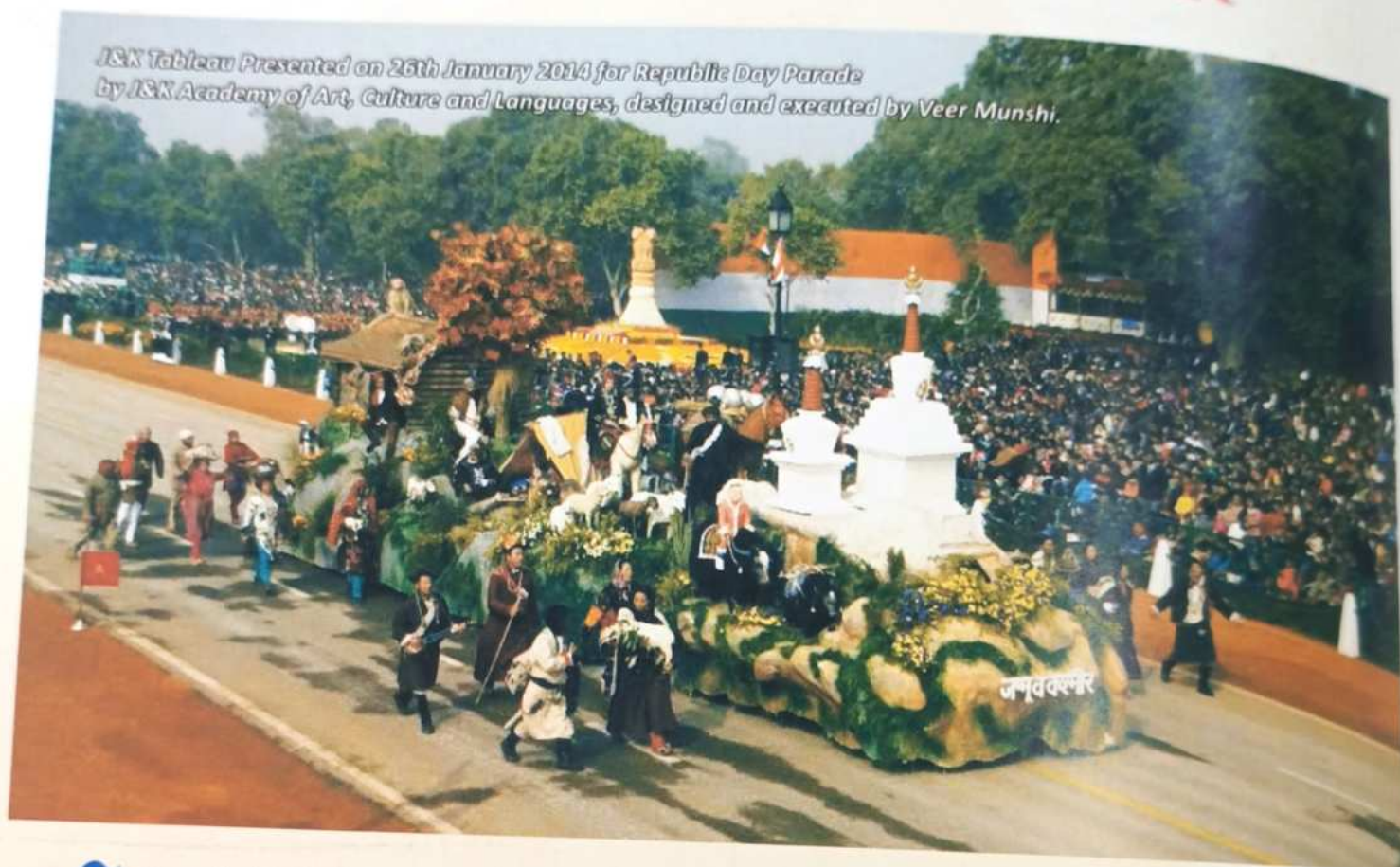


- Veer Munshi



NOMADS OF JAMMU & KASHMIR

*J&K Tableau Presented on 25th January 2014 for Republic Day Parade
by J&K Academy of Art, Culture and Languages, designed and executed by Veer Munshi.*



Jammu & Kashmir is a multi-culture landscape with substantial population of nomads spread over the three regions of the State Kashmir, Jammu and Ladakh. They represent an important shade of its rich cultural backdrop. Known by different names of Bakarwals, Gaddies and Chagpas, the nomads of J&K engage themselves in the same profession of cattle, goat and sheep rearing. The Bakarwals come from both Kashmir and Jammu regions, the Gaddies from Jammu and the Changpas from Ladakh region.

They take their flocks to highland pastures and move from one place to another with their herds. During summer, the highland pastures of J&K are lush and full of green grass where these flocks graze and gain flesh and wool.

The Bakarwals are essentially cattle, goat and sheep keepers. With the change of season they migrate from Louth of the Pir Panjal to the pastures of the Greater Himalayan range in the north.

The Gaddies, in Jammu are semi-nomadic at they have their homes in villages but migrate from one place to another to feed their flock

The Changpas are best known for rearing Pashmina goats whose fibre is used to make the exquisite Pashmina shawls famous world over for their craftsmanship.

The Government of Jammu & Kashmir provides mobile schools and dispensaries which move along with the migrating nomads.



PAMPOSH ANUBHAV



BUDS TO BLOOMS

KECSS's collaboration with Anubhav Learning Centre for Pamposh School has proved extremely fruitful and the school has witnessed immense growth. With its serene and green surroundings, value based curriculum, committed and capable team, it is one of the reputed centres of learning in South Delhi. It has now reached its optimal strength.

The school offers physical, mental and spiritual work out to the young ones. The day begins with gayatri mantra and basic yoga. Nature walks are an integral part of the curriculum. We strongly believe that love and appreciation for nature builds compassionate beings. There is immense freedom to children to express their needs, feelings and views. Our educators walk that extra mile to fully connect with each child. There is a wonderful blend of discipline and affection. Each child's uniqueness is identified, valued and nurtured.

The focus is on experiential learning. There is an outing for each concept. To illustrate, children are taken on a field trip to a hospital, police station, florist, cobbler, tailor, post office, when they are learning about helpers.

Tremendous emphasis is laid on cultural connect. All festivals, may it be Shiv ratri, Onam, Lohri, Holi, Diwali, X'mas, are celebrated with same vigour. Children visit the temple, gurudwara, church to respect and appreciate other religions. On 10th May we celebrated Raj Bhowmik Global Compassion Day. Our children distributed food to construction workers at various sites within Pamposh Enclave. Parents and grand parents are also an integral part of the institution. Special programs from educational to fun are organised for them too.

To encourage and support working moms, our day care facility is indeed special which offers its services to infants (4 months onwards). Our own pre school children and those from other schools experience the day care centre as an extended home with many friends. With facilities of home cooked food, comfortable beds, academics, long stay (till 7 pm) and transport, it is a great benefit to working mothers.

Dr. Neena Gulabani

Director - Pamposh Public School

(In collaboration with Anubhav Learning Centre)

Under KECSS Management



यादों का सिलसिला

अर्जुन देव को शाम के 6 बजे का इन्तजार बड़ी बेसब्री से रहता। ज्यु-ज्यु घड़ी की सुईयों 6 बजे के करीब होती जाती उसमें फुर्ती आ जाती। अर्जुनदेव को चाय की तलब भी होने लगी थी। लेकिन अभी केवल 4 बजे का समय देखकर वह रुक गया। चाय वह साढ़े पाँच बजे बनाता। अपने लिए और बहु के लिये भी। वह ठीक 6 बजे से पहले नौद से उठती।

थक हारकर अर्जुनदेव बिस्तर पर करवटें बदलता रहा। उसे अतीत के वह दिन आँखों के आगे नाचने लगे।

अर्जुनदेव अपनी पत्नी सुशीला और दो बच्चों के साथ खुशहाल जिन्दगी बिता रहा था। स्वभाव से कड़क अर्जुनदेव हमेशा सुशीला पर हावी होने की कोशिश करता। यूँ तो सुशीला चुप ही रहती पर कभी-कभी भड़क जाती। अर्जुनदेव का अपने पद और जमीन जायदाद के कारण गाँव में रूतबा था। हर किसी के साथ वह हंस बोल के बात करता। छिप-छिप कर कई लोगो की मदद करता पर सुशीला के साथ हमेशा रौब से बात करता। सुशीला जब भी 100 रुपये मांगती, दस बातें सुनाके ही देता है आखिर पत्नी को देने में क्यों तकलीफ।

सुशीला भी वक्त के साथ-साथ अर्जुनदेव के साथ रच बस गई थी। कभी उसे याद आता कि मौसी ने विवाह से पूर्व उसका विवाह एक पेड़ से करवाया था। जब उसने पुछा तो मौसी ने कहा था कि तुम्हारी कुंडली में लग्न दोष है इसलिए किसी पेड़ के साथ विवाह कर दूंगी तो वह दोष खत्म हो जाएगा। सुशीला की समझ में कुछ न आता पर उस कमसिन उम्र में होठो पर लिपिस्टिक गाल पर गुलाबी पाउडर, माथे पर बिन्दी सिर पर लाल दुपट्टा ओढ़कर वह अपनी ही दुनिया में चहक रही थी। मौसी ने जब कहा कि अब हॉट पोंछ लो और बिन्दी उठा तो एक पल को अन्दर से उसे अच्छा तो नहीं लगा पर मरता क्या न करता। मौसी का कहना भी तो नहीं टाल सकती थी।

सुशीला ने इसे किस्मत मानकर निर्वाह कर लिया। लेकिन कुछ सालों से अर्जुनदेव की अकड़ और इगो से वह बेहद खिन्न रहती। हर किसी के आगे वह सुशीला को गिराने की कोशिश करता। उसे नीचा दिखाने में उसे बड़ी शान्ति महसूस होती। सुशीला का कोई भी काम उसको न भाता। वह कुछ भी करती अर्जुनदेव मीन मेख जरूर निकालता। बिस्तर हो या घर या फिर कोई पर्व हर जगह उसकी पसन्द मर्जी ही चलती। उसका मन हो तो सुशीला को हंसते हुए सामने होना चाहिए। उसका मन नहीं तो वह ऐसे वाक्य कह देता कि सुशीला जलभुन कर दूर भागती। सुशीला अपना समय घर के कामकाज में बिताती। कभी भजन वगैरह सुन लेती पर अन्दर ही अन्दर उसे हमेशा चुभन रहती कि आखिर क्यों अर्जुनदेव ऐसा करता है। वक्त बदला और आतंकवाद की कालिका में कई घर अपने वतन को छोड़ कर जान बचाने के लिए भाग निकले। अर्जुनदेव भी सुशीला और अपने दो बच्चों के साथ हैदराबाद में आ गया। वहीं बड़े बेटे को नौकरी मिली थी। कुछ समय बाद दोनों बेटों का विवाह भी कर दिया। सुशीला जैसे तैसे बहुओं

के साथ निभाने की कोशिश करती पर अर्जुनदेव उसमें भी खुश न था। हर वक्त बहुओं के आगे मीनमेख निकालता।

अर्जुनदेव शुरु से ही पैसों के मामले में बड़ा सतर्क था। आतंकवाद के कारण जब कश्मीर छोड़ना पड़ा तो वह सिर्फ अपना ब्रीफकेस लेकर निकला। क्योंकि उसी में उसके फिक्स डिपॉजिट और पैसों की लिस्ट थी।

हैदराबाद आकर बेटे को मकान लेकर दे दिया। वह भी खुश और उसकी पत्नी अंजना भी खुश। सुशीला कभी सोचती कि उसका तो कोई घर कभी हुआ ही नहीं। कश्मीर में साझे का घर था। किसी एक की मिल्कियत ना थी। एक घर जम्मू में भी अर्जुनदेव ने बनवाया था। उस घर को भी वह कभी अपना न कह सकी। अर्जुनदेव हमेशा कहता ये घर उसका है उसने अकेले ही मकान को बेचा। उस वक्त भी सुशीला से पुछना उचित न समझा।

अर्जुनदेव को बड़े बेटे से पटती वह भी पता नहीं चलाक था या समझदार। वह बाप की हर बात में हाँ में हाँ मिलाता। किसी बात का जवाब ना देता। हाँलाकि बेटे को जो भी करना होता वह करता। घूमता फिरता सब तरह से मौज करता। शायद इसीलिए अर्जुनदेव ने मकान अपने और बेटे के नाम पर रखा था। सुशीला को दुःख तो होता पर करे भी क्या।

सुशीला एक दिन बहुत देर तक सोती रही। बहु अंजना ने हिलाया डुलाया पर वह कब की गहरी नींद में सो चुकी थी। चन्द घंटों में सुशीला की अन्तिम विदाई भी हो गई। घर में मेहमानों का जमघट भी धीरे-धीरे समाप्त हो गया। अब घर में वह तीन प्राणी रह गये। छोटा बेटा तो मद्रास में ट्रेनिंग कर रहा था।

अर्जुनदेव सुशीला की मृत्यु के पश्चात धीरे-धीरे कुछ बदलने सा लगा। हर वक्त की अकड़ बीबी पर चलते रौब खत्म हो गए। कभी कभी बहु अंजना भी कुछ इस तरह के जवाब दे देती जो उसे नैराश नहीं थे। लेकिन बहु अंजना सुशीला तो थी नहीं जो सुनती। उसके साथ किसी तरह निभाने की कोशिश करता। हाँलाकि अर्जुनदेव को धार्मिक किताबों या भजन में कभी रुचि न थी। लेकिन पत्नी सुशीला की मृत्यु के पश्चात धीरे-धीरे वह उसके रखे सामान और किताबों को देखने लगा। उन्हें पढता फिर रख देता। शुन्यता और खालीपन के एहसास ने उसे सुशीला की यादों में डुबा दिया। अब उसे धीरे-धीरे एहसास होता अपनी गलतियों का। जहाँ पहले उसका समय व्यस्त रहता। अब सब कुछ करके भी खाली-खाली सा रहता। वक्त काटे नहीं कटता।

बहु अंजना पति के सामने ही पिताजी पिताजी कहकर डोलती बाँकि अपने कमरे में या अपने काम में व्यस्त रहती। पहले तो अर्जुनदेव चाय की तलब होते ही अंजना या सुशीला को आवाज देकर हुम्स देता पर अब अंजना कभी कभी कह देती पिताजी रुकिए मैं जरा काम कर रही हूँ। या कभी कह देती रिकी को सुला रही हूँ। जब तक अर्जुनदेव

को चाय मिलती जब तक खाने का समय हो जाता। तब भी अंजना कहती पिताजी अब खाना खाएँगे या चाय बनाऊँ। अर्जुनदेव कहता चलो खाना खा लेते हैं। फिर चाय दे देना।

रूँ तो अर्जुनदेव कभी बहु बिमार होती तो खाना भी बनाता। उस अर्जुनदेव ने जिसने सुशीला को कभी चाय भी बना के ना दी।

अक्सर बहु के साथ साथ सफाई करवाता। बच्चे पकड़ता, बाजार से सामान भी ला देता। पर सुशीला के समय कभी उसने चम्मच भी न उठाया। खुद के बच्चों को कभी उठाया भी नहीं।

वक्त आगे बढ़ता गया। अर्जुनदेव ने पार्क में जाना शुरू किया। जहाँ सारे मोहल्ले के बड़े बूढ़े कुछ दिलजले तो कुछ गमजले आकर बैठते। कुछ राजनीति की बातें होती। कोई घर में हुए अत्याचार सुनाता। लेकिन शम्भू माथुर पढ़ा लिखा सुलझा व्यक्ति था। दिनेश यादव भी ऊँचे पद पर कार्य कर चुका था। पार्क में आये इन लोगो की अर्जुनदेव, शम्भू माथुर, और दिनेश यादव की आपस में पटनें लगी।

एक दिन शम्भू माथुर और अर्जुनदेव बहुत देर तक पार्क में ही बैठे थे। दोनो का ही घर जाने का दिल न था। अर्जुनदेव की बहु बेटे आगरा घुमने गए थे। बहु बेटा अपने दोस्त मंडली के साथ चले गए थे। अर्जुनदेव खाली घर की सांय सांय से बचने के लिए पार्क में शम्भू माथुर के साथ समय बिता रहा था। इन तीनों ने आपस में कभी भी घर की परिचर्या नहीं की। तभी सामने से शर्मा जी ने आवाज दी जो खाना खाकर नीचे टहलने आए थे।

अरे भाई आज क्या खास बात है कि आप यही बैठे हैं।

सोते से जागते दोनो हड़बड़ा गए। शम्भू माथुर ने कहा, आज पहली बरसात के बाद मौसम बड़ा ही सुहाना था सो आज जरा मौसम का लुत्फ उठा रहे थे।

आखिर झगमार कर दोनों महारथी उठे और घर की ओर आने लगे। रास्ते में अर्जुनदेव ने शम्भू माथुर से कहा, असल में बहु बेटा आगरा गए हैं सो घर आने की जल्दी भी नहीं थी। शम्भू माथुर भी अचानक बोल उठा, अरे क्या बात है। मेरी बहु और बेटा बच्चे भी शिमला गए हैं। मुझे भी कहा था पर टॉमी की वजह से नहीं जा सका।

दोनों ही दिल की थोड़ी तारे खोल कर हल्का महसूस कर रहे थे। तभी अर्जुनदेव ने कहा, चलिए घर चलिए चाय पीते हैं आज मैं आपको काश्मीरी चाय पिलाता हूँ। शम्भू माथुर भी फटाफट तैयार हो गया।

घर आकर चाय पीते-पीते दोनो ही देर तक बातें करते रहे शम्भू माथुर ने बातों ही बातों में दिल का बोझ हल्का कर लिया।

उसने बताया कि उसने जब शादी की तो दहेज वगैरह कुछ न लिया पर मैं आज तक ना समझ पाया कि दहेज न लेने का दुःख था या पत्नी मध्यमवर्गीय परिवार की थी। इसका दुःख था मैंने पत्नी को कभी प्यार के पल ना दिए। हाँ एक बार मेरी पत्नी ने मुझे रंगे हाथो एक प्रेमिका के साथ देख लिया था उस बार मैंने उसे जन्मदिन पर मिठाई का डिब्बा और कुछ तोहफा दिया था वर्ना कभी कुछ न दिया। जबकि मेरी पत्नी कंचन को बड़ा अरमान था कि पति उसके लिए कुछ लाए। पहली तारीख को उसके हाथ तनखाह थमाए उसके साथ बैठ के सुख-दुःख की बातें करें पर मैंने जिन्दगी भर ऐसा न किया। उसकी किसी भी तरक्की से खुश न होता। वह टीचर थी सभी उसे जानते थे। उसका मान सम्मान था पर मैंने उसे कभी न सराहा। मैं सबमें अच्छा बनने की कोशिश करता। कोई कुछ मांगता जी भर के देता। पर जब भी कंचन ने कुछ मांगा तो उसे दस गाली देकर चुप करा देता। एक दिन बहु के साथ कुछ तू-तू मैं-मैं हो गई। मैंने बहु का साथ दिया। उस दिन से वह अंदर ही अंदर खामोश सी हो गई। मैं बुढ़ापे का सोंचकर हमेशा बहु की तरफदारी करता और कंचन को ही दोषी ठहराता।

जिन्दगी भर प्यार को तरसती कंचन अक्सर बीमार रहती। जिन्दगी से उसका ऐतबार उठ चुका था। उसे सब कुछ झूठा सा लगता था। मेरा जब जी चाहता उसे भोगता जब अपना मन नहीं होता तो या तो अन्त सन्त बोलता या फिर अलग बिस्तर पर सो जाता। मुझमें बड़ी अहं थी।

कंचन को यह दुःख नासुर की तरह अन्दर ही अन्दर खा गए। एक दिन मामूली सा सिरदर्द था। पर उस सिरदर्द को ही बहाना बनाकर वह हमेशा के लिए चली गई जानते हो अर्जुनदेव।

जब वह बिस्तर पर मरी हुई थी तब भी मैंने अपनी बड़ी बहु आशु से कहा, अरे उठ जाएगी। कल घुम फिर के आई है। थकान मिटा रही है। चलो अपना काम करो पर वह नहीं उठी।

एक धक्का सा लगा था। पर पता नहीं मैं खुश था या दुखी। उस वक्त तो बहुत दिनों तक मैं निश्चय न कर सका कि मैं बीबी मरने का शोक मनाऊ या दुखी होऊ।

लेकिन अर्जुनदेव धीरे-धीरे माहौल बदलने लगा मैं पूजा करता तो बहु बेटे की आँखों में अगरबत्ती का धुआँ लगता था।

मैंने पूजा करनी भी छोड़ दी। मैं किताब पढ़ता, अखबार पढ़ता तो बिजली बिल चढ़ने की चेतावनी मिलती। खाना पीना सब कुछ बहु की पसन्द का होता। थक हार कर मैंने पार्क आना शुरू किया था कि कुछ पल शान्ति के बीतेंगे। वरना मैं तो जिन्दगी भर कभी सैर के लिए ना गया। हाँलाकि कई बार डाक्टर कहते थे कि माथुर साहब सैर के लिए जाया करें। पर मैं हमेशा दफ्तर, घर और अपने काम में ही व्यस्त रहा।

इतना कहकर वह चुप से हो गये। देव साहब इतना तो इतना बच्चों को 'किस' करो वह भी मेरी बहु को पसन्द नहीं।

अर्जुनदेव की आँखों से आँसु बह निकले। उसे लगा कि बहुत कुछ कहानी उसकी अपनी कहानी दुबारा सुनने को मिल रही है। शम्भू माथुर, अर्जुनदेव की आँखों में आँसु देखकर मयमीत हो उठा। क्या आप भी इसी पीड़ा से पीड़ित हैं।

माथुर साहब नहीं, आपकी बात सुनकर ऐसा लग रहा था मानों कोई ज्वालामुखी पिघल रहा हो। कितने सालों का दर्द आपने ब्यान किया। पर यह हकीकत है कि विवाह का मसला जिन्दगी का अहम मसला होता है। हम कभी माँ-बाप की जोर जबरदस्ती कभी अपने पागलपन में विवाह तो कर लेते हैं पर खुद ही नहीं निश्चय कर पाते कि हमें क्या चाहिए।

एक पढ़ी-लिखी खुबसूरत पत्नी या घर गृहस्थन सुलझी हुई या नोट कमाने वाली अक्सर हम महान भी बनाना चाहते हैं और अन्दर ही अन्दर शून्यता से भी उभर नहीं पाते, क्योंकि बचपन से सुन्दरता, दहेज कुछ सुना होता है। कई पुरुष अपनी अकड़ में जीवन बिता देते हैं। जब होश आता है तो सब कुछ खत्म हो चुका होता है।

शम्भू माथुर अर्जुनदेव की बातों में हँस में हँस मिलाता। उसके पास भी अब कोई चारा न था क्योंकि दिल के सब दर्द, चाय की घुट के साथ बह गए थे। आज वह अपने आपको हल्का महसूस कर रहा था।

वक्त कैसे बीत गया पता ही ना चला। शम्भू माथुर ने अपने घर की राह ली। अर्जुनदेव को शम्भू माथुर की बातें सुनकर अपने जल्म और भी गहरे महसूस हो रहे थे। पर अन्दर के किसी कोने में छिपी अहं ने अपनी हकीकत न बयान करने दी।

आज रह-रहकर उसे सुशीला की याद आ रही थी, पर यादों का सिलसिला भी नींद की झपकी के साथ समाप्त हो गया। सुबह जब उठा तो सिर भारी सा था, पर रात गई, बात गई और रोजमर्रा की जिन्दगी उसी तरह शुरू हो गई।

(लेखिका कश्मीर सन्देश पत्रिका की सम्पादिका हैं)



कश्मीर शैवदर्शन



कश्मीर शैवदर्शन कोई धर्म-संप्रदाय नहीं है। यह वह विचारधारा है जो सबों के मन को आकृष्ट करती है। इसके अभ्यास के लिए वर्ण विशेष, जाति विशेष या धर्म विशेष की आवश्यकता नहीं है। यह एक महत्वपूर्ण बात है कि हमारे आधुनिक-युग के असाधारण बुद्धिजीवियों तथा उच्चकोटि के वैज्ञानिकों की विचारधारा में भी आध्यात्मिक तथ्यों के पर्यालोचन तथा उनकी महत्ता का प्रतिबिम्ब दिखने को मिल रहा है। कश्मीर शैवदर्शन के सिद्धों ने भी कई ऐसे सत्य संसार के सामने रखे हैं जिन्हें आजकल के भौतिकशास्त्रियों ने भी महान वैज्ञानिक तथ्य के रूप में स्वीकारा है।

कश्मीर शैवदर्शन के ऐतिहासिक साक्ष्य को टटोलते हुए हमें मोहनजोदड़ो और हड़प्पा से जो सामग्री मिली उससे 'सर जान मार्शल' के अनुसार, इस बात की पुष्टि होती है कि शैवमत का इतिहास पाषाण युग या उससे भी प्राचीन है तथा यह विश्व का सबसे प्राचीन दर्शन है। जहाँ तक इसकी प्राचीनता का प्रश्न है उससे यह स्पष्ट होता है कि यह 3000 ई.पू. भारत में विद्यमान था। इतिहास साक्षी है कि भारत में अनेक शैवमत सम्प्रदाय प्रकट हुए। इनमें 'महापाशुपत' अथवा 'नकुलीश पाशुपत' आंध्रप्रदेश में विकसित हुआ। 'शैव सिद्धांत' अथवा 'दक्षिण शैव सिद्धांत' तामिलनाडू में विकसित हुआ और 'वीर शैवमत' कर्नाटक में। यद्यपि इन शैव-सिद्धांतों का प्रचार विभिन्न स्थानों में हुआ पर कश्मीर शैवदर्शन का जन्म 'कश्मीर' में ही हुआ जिससे इस दर्शन का नाम 'कश्मीर शैवदर्शन' पड़ा। यह दर्शन भारत वर्ष की अमूल्य निधि है। कश्मीर के ब्राह्मणों ने अपने प्राणों की

तरह इस निधि की रक्षा उस युग में भी की जब उन्हें जन्मभूमि को छोड़कर और शरणार्थी बनकर जगह-जगह भटकना पड़ा था।

कश्मीर शैवदर्शन का दूसरा नाम 'त्रिकदर्शन' है। त्रिकदर्शन या त्रिक विज्ञान (three fold science) शिव की तीन शक्तियों पर आधारित है। ये तीन शक्तियाँ परा, परापरा और अना नाम से पुकारी जाती हैं। 'परा शक्ति' शिव की सर्वोच्च शक्ति (supreme energy) है जो उसकी प्रमातृ शक्ति (subjective energy) से भी प्रसिद्ध है। 'परापरा शक्ति' शिव की मध्यम शक्ति (intermediate energy) कही जाती है और यही प्रमेय शक्ति (cognitive energy) से प्रसिद्ध है, 'अपरा शक्ति' शिव की अना शक्ति (lowest energy) कही जाती है। इसे ही प्रमाण शक्ति (objective energy) कहते हैं। अतः इस त्रिकदर्शन का मुख्य प्रयोजन यही है, कि प्रमाण शक्ति से प्रमेय शक्ति के द्वारा प्रमातृ शक्ति को प्राप्त एक होना। अर्थात् जब तक कोई साधक प्रमाण शक्ति में लब्ध होना तक उस पर दुःख और व्याकुलता छा जाती है और जन्म-मरण के चक्र में फँस जाता है। अतः यह आवश्यक है कि वह objective energy से निकल कर subjective energy में प्रवेश करे जहाँ वह समस्त दुःख से मुक्त होकर परम लक्ष्य को पाकर शान्त होता है। इसी आधार पर शैवाचार्यों ने 'त्रिक' की परिभाषा इस प्रकार दी है—

'नर शक्ति शिवात्मक त्रिकम्' अर्थात् जैसे एक नर-साधारण जीव, शक्ति के द्वारा शिवभाव को प्राप्त करता है वैसे 'त्रिक' है। इसी भाव को ऊपर भी स्पष्ट किया गया है कि जैसे

साधारण जीव "objective energy" से "cognitive energy" के द्वारा "subjective energy" में प्रवेश पाता है। अथवा नरात्मकता, शक्तिमत्ता और शिवात्मकता के स्वरूप को कमजोर प्रकट करने वाले आणव समावेश (आणवोपाय) शाक्त समावेश (शाक्तोपाय) और शैव समावेश (शाम्भवोपाय) ही त्रिक विचारधारा या त्रिक दर्शन है।

कश्मीर के प्रसिद्ध आचार्य "अभिनवगुप्त", जो भगवान शिव के ही अवतार थे, और जिन्होंने "तन्त्रालोक" नामक उस महान ग्रन्थ की रचना की जिसके 37 आहिनक या volume हैं। यह कश्मीर शैवदर्शन का तथा सारी शैवागम परम्पराओं का एक आदर्श ग्रन्थ है। आचार्यों ने इसे "अशेष आगम उपनिषत्" के नाम से पुकारा है। यदि कश्मीर शैवदर्शन का इसे Encyclopedia कहे तो कोई अत्युक्ति नहीं होगी। यह ग्रन्थ कश्मीर का अनमोल खजाना है।

यह ग्रन्थ आचार्य अभिनवगुप्त के बहुमुखी व्यक्तित्व का एक आकार ग्रन्थ है। अपने इस ग्रन्थ के अनेक अंकों में आचार्यवर ने इस "त्रिक" सन्दर्भ को उजागर किया है। इसी त्रिकदर्शन को षड्विंशशास्त्र भी कहते हैं। इसी त्रिक दृष्टि से व्याकरण (sanskrit grammar) के आचार्यों का एकवचन (singular) द्विवचन (dual) और बहुवचन (plural) अथवा अन्य पुरुष (3rd person) मध्यम पुरुष (second person) और उत्तम पुरुष (first person) प्रभावित है। संसार का जो कोई भाव तीन प्रकार से पुकारा गया है वह इसी त्रिक दृष्टि का पोषक है। जैसे देवानां त्रितयं - अर्थात् ब्रह्मा विष्णु महेश, त्रयी - तीन वेद, त्रिवर्ण - ब्राह्मण क्षत्रिय वैश्य, त्रिलोक - भूः भुवः स्वः, त्रिशक्ति - परा, परापरा, अपरा, अथवा इच्छा शक्ति, ज्ञान शक्ति, क्रिया शक्ति, त्रिनेत्र - दक्षिण, वाम, ललाटस्थ, त्रिब्रह्म - इडा पिंगला, सुषुम्ना, अथवा तत्, सत्, ओम्, तीन अग्नि - गार्हस्थ्य अग्नि, यज्ञाग्नि, श्मशान अग्नि, तीन स्वर - वेद के तीन स्वर उदात्त, अनुदात्त, स्वरित, ये सब या और भी जो कोई तीन प्रकार से बांधा गया है वह इसी त्रिकदृष्टि का बोलबाला है।

त्रिकदृष्टि के समर्थक आचार्य अभिनवगुप्त को प्रत्यभिज्ञावादी मानना युक्ति सम्मत ही है। दक्षिण के श्री मधुराज योगिन इनकी सर्वाधिक महत्ता से प्रभावित होकर इन्हें श्रीकण्ठ के साक्षात् अवतार और दक्षिणामूर्ति का प्रत्यक्ष स्वरूप मानते थे। यह सर्वविदित है कि हमारे सद्गुरु ईश्वरस्वरूप स्वामी लक्ष्मणजू महाराज को भी देश-विदेश के सभी शैव शास्त्रियों ने बीसवीं सदी का "अभिनवगुप्ताय-काश्मीरिकाय" कहकर कश्मीरियों की गौरवगाथा पर चार चांद लगाए हैं। इस सत्य को नकारा नहीं जाता कि आचार्य सोमानन्द से लेकर उत्पलदेव, श्री शम्भुनाथ, लक्ष्मणगुप्त, अभिनवगुप्त, क्षेमराज, योगराज के पश्चात् मनसाराम "मुंगा" श्रीरामजी, श्री महताब काक जी तथा स्वामी लक्ष्मणजू महाराज ने आज तक सदियों से चली आ रही कश्मीर की इस त्रिक दर्शन धारा को अनवच्छिन्न रूप से प्रवाहित किया। हम कश्मीरियों के लिए यह महान गर्व की बात है।

कश्मीर शैवदर्शन की कुछेक विभूतियों का उल्लेख करने के पश्चात् उनके योगदान पर दृष्टिपात न करके इस दर्शन की उपादेयता पर एक विहंगम दृष्टि डालने का प्रयास करेंगे।

1. कश्मीर शैवदर्शन अन्य दर्शनों की तरह संसार से विरक्ति का मार्ग नहीं जतलाता है अपितु संसार में रहकर सांसारिक भोगों से या ऐश्वर्यों से लिप्त रहके भी मोक्ष को प्राप्त करने का उपाय बताता है। इस दर्शन के अनुसार भुक्ति (भोग) और मुक्ति एक-दूसरे के पूरक हैं। भोगों का आनन्द लेने से ही मुक्ति का मार्ग प्रशस्त होता है। आचार्य अभिनवगुप्त कहते हैं कि मोक्ष कोई आश्चर्यकारी असंभावित वस्तु नहीं

है, मोक्ष तो अपने स्वरूप का विस्तार है और यह स्वरूप अपनी सवित् (supreme consciousness) है और कुछ नहीं। मोक्ष का कोई निश्चित स्थान नहीं है ना ही मोक्ष प्राप्ति के लिए कहीं जाना होता है। अज्ञानरूपी गाँठ के खुल जाने पर जब अपनी स्वातन्त्र्यशक्ति का साक्षात्कार हो जाए वही वास्तविक मोक्ष है। इस प्रकार जब एक साधक भोग साधनों में लीन रहकर भी यथार्थ तत्त्व की ओर सावधान रहे जिससे इनकी कालिख इसे कलंकित न कर सके वही उसके लिए मोक्ष है। कश्मीर के शैवदर्शन के महान आचार्य आनन्द, सोमानन्द, उत्पलदेव जैसे महान योगी पूर्ण गृहस्थी होकर भी शिवतुल्य थे। इस प्रकार इन मूर्धन्य आचार्यों ने यह स्पष्ट किया कि केवल वैराग्य या सन्यास से वास्तविकता का ज्ञान नहीं हो सकता अपितु गृहस्थ में रहकर सुखभोग से वंचित न होने के साथ-साथ स्वात्म लाभ के लिए कमर कसकर रहना चाहिए। इसीलिए इन्द्रिय संयम आदि यम नियम जो भारत में बहुचर्चित रहे वे कश्मीर के सिद्धों में उतना आदर न पा सके।

2. कश्मीर शैवदर्शन, शरीर को सत्ता देने वाला श्वासोच्छ्वास मार्ग परम लक्ष्य का मार्ग बताता है। सांस लेने की और सांस छोड़ने की प्रक्रिया में सावधानता बरतना प्राणापान की गति से अनभिज्ञ रहना तथा प्राण संचार के सन्धिस्थान (meeting point) पर सजग रहकर अनुसंधानपरता से ही साधक स्वरूप साक्षात्कार को प्राप्त कर सकता है। इस भाव को सिद्ध करने के लिए न किसी की सहायता ही लेनी पड़ती है और न कोई विशेष तैयारी ही करनी पड़ती है।

3. कश्मीर शैवदर्शन कोई विशेष धर्म न होकर एक ऐसा साधन है जो सर्वजन साध्य है। यह किसी विशेष सम्प्रदाय के लिए, विशेष वर्ण, धर्म, जाति और देश के लिए न होकर प्रत्येक व्यक्ति के लिए ग्राह्य है। एकत्व में जगतरूपता और परिवर्तनशीलता में नित्यता को देखना ही इस दर्शन का प्रयास है। आजकल के संघर्षपूर्ण जीवन के लिए कश्मीर शैवदर्शन का यह सन्देश समयानुकूल है कि उस परम सत्य को पाने के लिए हमें अनेक प्रकार की यातनाओं को झेलने की कोई आवश्यकता नहीं क्योंकि पाना हमने कुछ भी नहीं है, यह पहले से ही हमने पाया है। यह संवित् रूप से संसार के कण-कण में व्याप्त है। इसे सिद्ध करने के लिए हमें दूसरे प्रमाणों की आवश्यकता नहीं है। केवल अनुसन्धानपरता की आवश्यकता है। यह अनुसन्धान न कोई चिन्तन है, न कोई अनुशासन है, और न कोई स्वभाव है। क्योंकि यह क्षण-क्षण प्राप्त किया जाने वाला जागरण है। इस अनुसन्धान परायणता की रसानुभूति जिसे हुई स्वतन्त्र चेष्टा में निरत बने हुए उस साधक को समाधि, धारणा, योग, व्रतपालन, मंत्रउच्चार, मुद्रा ज्ञान जप आदि क्रियाओं में तनिक भी आनन्द नहीं आता है। ऐसे साधक के लिए बाहरी स्नान शुद्धि आदि करने की भी कोई आवश्यकता नहीं होती है। क्योंकि नित्य शुद्ध संवित् पर बाहर से पानी के घड़ों को उड़ेलने से क्या हो सकता है। इस प्रकार यह दर्शन संसार में रहने वालों को सावधान करता है कि बाहरी पूजा व्रत आदि पर बल न देकर आभ्यन्तर तत्त्व के परिशीलन पर ही बल देना चाहिए।

4. कश्मीर शैवदर्शन का हेयोपादेय सिद्धान्त सर्वग्राह्य है। अर्थात् यह हेय है, इसे त्यागना चाहिए यह उपादेय है इसे ग्रहण करना चाहिए। पर ये दोनों विचार भेदवाद पर आधारित हैं। हमें त्यागने और ग्रहण करने के भाव से निरपेक्ष होकर निर्विकल्प में लीन होने का अभ्यास करना चाहिए। अपनी बुद्धि को वैचारिक संक्रमण का शिकार बनने नहीं देना चाहिए। भेद पैदा करने वाले मुख शरीर या पैर आदि का या किसी ऐसी घटना का ध्यान ही नहीं करना चाहिए तथा किसी धारणा के बन्धन में या भावना के प्रवाह में बहना नहीं चाहिए।

कितना सर्वजन ग्राह्य और सर्व समय उपयोगी उपदेश है आचार्य अभिनवगुप्त का।

5. भारत के अन्य दर्शनों में निष्काम कर्मयोग के विषय में जो धारणा है, कश्मीर शैवदर्शन उसके पक्ष में नहीं है। इस दर्शन के अनुसार कर्मयोग का तात्पर्य है *yoga in action*, यह क्रिया योग ही उच्च योग है। इस क्रिया योग को समझाते हुए हमारे सद्गुरु महाराज श्री लक्ष्मणजू कहा करते थे कि जब हम बस में बैठके सफर करते हैं या जब सड़क पर चलते हैं, हमें मौन रखना चाहिए। चुपचाप बस में रहना चाहिए या सड़क पर चलना चाहिए। किसी के साथ सम्भाषण में न लगकर केवल अपने प्राणापान अभ्यास में लीन रहना चाहिए। यह क्रिया योग बहुत ही शक्तिशाली है। इससे हमें सारी दैनिक क्रियाओं में स्वरूपस्थिति का आभास होता है।

6. कश्मीर शैवदर्शन के अनुत्तर मार्ग में पूजा, पूजक और पूज्य या स्तोता, स्तोत्र और स्तुत्य रूप भेदमार्ग का तिरस्कार कर इन तीनों के समन्वय में स्थितप्रज्ञ रहना चाहिए। स्नेह वैर सृष्टि-विकास, हर्ष या विषाद आदि भाव स्वात्मरूप जगत से भिन्न नहीं अपितु ये उसके ही स्वभाव हैं। हर एक भाव में संवित् रूप ही जानो और उसी भावना से सारे व्यवहार करो।

7. कश्मीर शैवदर्शन के अनुसार परमशिव पंचकृत्यकारी है अर्थात् सृष्टि, स्थिति, संहार, पिधान (*concealing act*) और अनुग्रह (*revealing act*) करने वाले हैं। यहां सृष्टि का अर्थ (*create*) उत्पन्न करना या निर्माण करना नहीं है अपितु (*emanation*) अर्थात् शिव अपने में स्थित संसार को अपने से बाहर निकालकर इस स्थिति का आनन्द लूटता है।

संहार का अर्थ भी यहां विनाश *destruction* नहीं है अपितु (*adsorption*) अर्थात् अपने से बाहर निकाले हुए संसार को पुनः अपने में लीन करना है। अपने में समेटने के भाव को ही संहार कहते हैं। स्थिति परमशिव का रक्षात्मक कर्म है पिधानस्वरूपगोपनात्मक और अनुग्रह स्वरूपप्रथनात्मक कर्म है। ये ही परमशिव के पंचकृत्य हैं। अर्थात् परमशिव के कर्म है ये क्रिया नहीं। क्योंकि क्रिया परमुखापेक्षी होती है जबकि कर्म स्वभाव होता है। व्यक्ति के कार्यों को क्रिया की श्रेणी में रखा जाता है जबकि परमशिव के कार्यकलाप को कृत्य की श्रेणी में रखा जाता है।

8. कश्मीर शैवदर्शन के अनुसार जब परमशिव अपनी स्फुट इच्छा से अपने स्वातन्त्र्यदर्पण में प्रतिबिम्बित होते हैं तो इसी के परिणामस्वरूप जगत और जीव का अस्तित्व उभर आता है जबकि अन्य प्रधान दर्शन ऐसा नहीं मानते हैं। उनकी धारणा है कि जीवात्मा की अभिव्यक्ति तभी होती है जबकि विश्वात्मा का प्रतिबिम्ब जीवात्मा की बुद्धि में पड़ता है।

9. वेदान्त दर्शन कहता है कि “*ब्रह्म सत्यं जगत् मिथ्या*”। अर्थात् ब्रह्म या शिव सत्य है जगत् असत्य है। शैवदर्शनवादी कहते हैं कि यह सत्य है कि ब्रह्म या शिव सत्य है पर यह कैसे कह सकते हैं कि जिस जगत की उत्पत्ति ब्रह्म से हुई वह असत्य है। क्योंकि सत्य से सत्य ही प्रकट होगा असत् नहीं। शैवी धारणा के अनुसार जगत में ऐसा कुछ नहीं जो असत्य है यहां तक कि घास का तिनका भी संवित् स्वरूप है।

10. कई दर्शनों में कुण्डलिनी योग को अवरयोग साधना में गिना गया है पर कश्मीर शैवदर्शन के अनुसार कुण्डलिनी योग महत्वपूर्ण यौगिक प्रक्रिया है जिसमें पराकुण्डलिनी योग सर्वोच्च है जो शिवस्सायुज्यदायक है।

11. कश्मीर शैवदर्शन अन्य दर्शनों की तरह सीमित वर्ग के लिए या केवल ब्राह्मणों के लिए या केवल श्रोत्रिय निष्ठों के लिए ही ग्राह्य नहीं है अपितु इसमें विशेष वर्ग, जाति आकार का कोई विशेष आग्रह नहीं अपितु सभी धर्मों के लिए इसका पन्ना खुला है। अन्य वर्गों में नारी के लिए जो प्रतिबन्ध रखे हुए हैं वे इस दर्शन में नहीं हैं। समस्त नर वर्ग के साथ-साथ समस्त नारी जाति भी स्वरूप साक्षात्कार के क्षेत्र में उतनी ही वांछनीय है जितना कि नर समुदाय। आचार्य अभिनवगुप्त यहां तक कहते हैं कि एक साल में जिस सिद्धि को नर वर्ग प्राप्त करता है साधना के क्षेत्र में नारी नर से कई गुणा थोड़े समय में ही उस सिद्धि को प्राप्त कर सकती है। अर्थात् जिस सिद्धि को नर साधक एक साल में प्राप्त करता है उसी सिद्धि को तत्त्वनिष्ठ स्त्रियां बारह दिनों में ही प्राप्त करती हैं। क्योंकि अनुसन्धानपरायणता (*self awareness*) और एकाग्रता (*one pointedness*) के लिए स्त्रियों का विशेष स्थान है।

12. प्रकाश और विमर्श का सिद्धान्त भी कश्मीर शैवदर्शन का उपयोगी सिद्धान्त है। प्रकाशता ही शिव का अपना शरीर है। उसके अतिरिक्त किसी अन्य की सत्ता नहीं। प्रकाश नाम से जो कुछ है वह शाश्वत प्रकाशमान है, वहां पहले से वर्तमान अनजाने अर्थ का प्रकाशन अथवा विषय का अज्ञान आदि अनुभव की बात नहीं है। क्योंकि वह अनुभव भी प्रकाशरूप ही है। वह निरन्तर भासमान है। इसमें प्रमाण कल्पना बेकार है। वही प्रकाश प्रकाशकप्रमाता परमेश्वर शिव है। उपायों के द्वारा उसका भान नहीं होता। प्रकाश का यह चमत्कार है कि न रहने पर भासित होना पर वास्तव में कुछ न होना है।

विमर्श — उस देवाधिदेव परमज्ञानस्वरूप की सर्वज्ञानशालिनी महान शक्ति ही विमर्श शक्ति है। यह विमर्श ही परमशिव का सार सर्वस्व हृदय और उसमें प्रवेश पाने का द्वार है। मोर पक्षी के अण्डे के रस में विचित्र आकारों और रंगों सहित मोर पक्षी जैसे विद्यमान है वैसे ही नाना आकारों वाला यह सारा संसार प्रकाशमय शिव की इस विमर्श शक्ति में रहता है। इस विमर्श पर ही संसार की सृष्टि स्थिति संहार निर्भर है। शैव आगमों में यही विमर्श शक्ति जगत है। आग में दाहिकाशक्ति की तरह, सूरज में गरमी की तरह, जल में शीतलता की तरह, सूर्य में प्रकाश और विमर्श एक-दूसरे के साथ मिले हैं। हमारे सद्गुरु महाराज कहा करते थे कि कश्मीरी भाषा में प्रकाश “आसुन” है और विमर्श “भासुन” है। परमशिव प्रकाश है और शक्ति विमर्श है। प्रकाश की प्रकाशमानता शक्ति पर निर्भर है। इसी लिए शंकराचार्य को कहना पड़ा:

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।

(सौन्दर्य लहरी)

अर्थात् शक्ति से ही शिव की शिवता है इसके बिना वह जड़ है। आचार्य अभिनवगुप्त भी कहते हैं कि “शैवी मुखं इहोच्यते” अर्थात् विमर्श शक्ति ही शिव का प्रवेश द्वार है।

अन्त में मैं यह कहना चाहता हूं कि कश्मीर शैवदर्शन अपार सागर है। इसकी कुछेक अमृत लहरों से मैंने आपको सिंचित किया। आशा है कि इस सिंचन से सहृदय पाठकों-साधकों-भक्तों को इस सागर के दर्शन की इच्छा जागृत होगी। यदि ऐसा हुआ तो मैं अपने सद्गुरु श्री लक्ष्मणजू महाराज का अन्तःसन्देश आप लोगों तक पहुंचाने में कुछ हद तक सफल हुआ।

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