

# 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**

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

## WELCOME TO SHUHUL TAAPH-2016



The Kashmir Education, Culture and Science Society with the patronage of all its members and well-wishers has come forward again with another event, the Cultural Extravaganza, **Shuhul Taaph-2016** to be held from February 26-28, 2016 at Lalded Complex, KECSS, B-36 Pamposh Enclave, New Delhi.

The success of Shuhul Taaph wholly and solely goes to all our biradari members in particular for having encouraged KECSS to hold this annual event in successive years. The organization has been taking into account all the suggestions from its participants in the past and gets encouraged to organize a new event with full vigour and confidence.

Needless to say, the success in the past and its broad framework has compelled us to maintain the similar format with some minor adjustments here and there.

One of the architects of Shuhul Taaph was **Late Shri Vijay Saqi**, whom we miss and will continue to miss for years to come, but to keep his memory alive from this year onwards an event has been named in his memory "**Mushara in the Loving Memory of Late Shri Vijay Saqi**" which is going to be held on the second day of the programme. This event will henceforth be known by his name and will continue to ring his name in our memory for years to come.

After witnessing the devastating flood in Kashmir last year, it was decided to have a half day seminar specially on "**Environmental Issues at Kashmir and Remedial Measures needed**" under the convenorship of Prof. S. Bhat and Prof. Sudhir Sopori, well known experts and scientists. This seminar is scheduled for day three and will have a few experts from J&K and NCR.

**Open Forum**, a platform for the discussion of general topics has this year been named as "**Cultural Dimensions of Kashmir**" to be chaired by Prof. Ashok Kaul of BHU and myself.

**Shaivism in Kashmir** has always been a focal point in the past, present and continue to be so. A special discussion on "**Shaivism in Kashmir – Swami Ramji's Contributions**" is being organized on day two under the co-ordination of Sh. Upinder Ambardar.

An **Art Workshop** under the guidance of Shri Veer Munshi will be one of the highlights to encourage young artists of J&K.

To add it all, a multidimensional Cultural Programme will be the highlight of each day from 6-8 PM.

The Cultural Extravaganza will have a formal Inauguration, together with **KECSS Awards function**, **Book/CD release** and will be the highlights of day one i.e. February 26, 2016 afternoon.

**Shuhul Taaph-2016** is therefore, hosted by KECSS to keep a well established tradition of 3-days Cultural Extravaganza that our community has not only enjoyed in the past, but encouraged us to continue together with the usual **dinner of Kashmiri Cuisine**.

Welcome to our members, friends and well-wishes to **Shuhul Taaph-2016**

A handwritten signature in black ink, appearing to read 'B.B. Dhar'.

*Prof. B.B. Dhar*

*President*





Editorial...

-Dr. Rajinder Tickoo



## The Temple of My Heart

I began counting... 1, 2, 3, 4, 5... And then gave up. These steps, they make me breathless, almost always! But the climb was worthwhile because once I reached the top at Chakrishwar, the view was breathtaking and the peace immense. It was just like that today as well, I could see the panoramic view of the whole city and as I said my prayers peace descended on me with a rock solid certainty just like the "Shree Chakra" there.

My journey did not stop there; I had a lot on my itinerary. The weather is perfect and there is a song in my soul as I pull my car outside the gates of Khir Bhawani. I just love the hue of fallen chinara leaves at 'Tulmul'. After all "Harud" has set in. The whole compound is strewn with Chinara leaves, it almost looks like a stone grey carpet with gold work of leaves done up on it.

I pick the plate of flowers complete with the diya and "kandd" and gingerly approach the "naag" wondering, what are the colours that I will see today? Some colours are ominous and I surely wish for good things. As my mind deliberates I hesitantly open my eyes and what I see is really divine. She shows me the beautiful "nabad rang" and my joy is boundless. As I sprinkle the flowers I can almost see and "Omkar" forming or so I imagine?

The prayers reverberate my insides as I chant **"Aasha Paasha, kalesh vinasham vidhidanam, paadam boje dhyam paranam purushanam; eishem ishang haramtam tanumadhyam, gaurim amba ambu akshim aham edey"**

After the prayers I think I will pick a few litchis and kehwa but suddenly a very loud noise blares very close. It only gets louder and louder. Irritated I wonder where it is coming from and suddenly my eyes look open and I see my son who has returned from college blaring the horn of my car loudly to wake me up and open the door for him.

I look around helplessly only to realize that I am in my home at Delhi but my heart has been left behind at my real home. It feels as though someone just pushed me from the top of stairs at Parbat and I am still rolling down the stairs.

This happens often, I am sure to a lot of us. In my mind and heart I am always journeying back home especially to places of worship.

On some days it is the submerged temple that I search in the Manasbal lake, on other days I am counting the "guran" at the Martand temple "naag".

At times I wonder, how much more in ruins are the "Paandav Larey". When the pain is deeper, my journey only gets longer and goes on a pilgrimage to Amarnath. Mind you, I take both the routes one at a time. Sometimes I speed through "Baltal", other times I amble via "Chandanwadi".

The fires in my heart are constantly stoked by the jwala at Khrew. My resolve only gets firmer when I hear that the temple bill has not been passed. My visits increase as if trying to keep the pain alive. There are questions which plague my mind, all the time.

Will I ever return to feel the evening breeze at Devibal? Will my ashes be submerged at Shadipur or Koti Tirth? Will "teher charvan" taste the same at Kali.

Will, When, How ????? So many questions .. with no clear answers.

As my remorse gets deeper, a silver thought strikes. Remorse will not help for sure. I am reminded of a prayer which nullifies the significance of physical presence. It soothes and heals me and at the same time enlightens me too. I no longer need to undertake this journey when my mind chants "Andrei acch andar; aati chuiy shiv mandar, tati chuiy sham sundar; abhi ram ramay".

Suddenly, the need to return ceases as I find all that I think we lost deep inside the recesses of my mind and heart.

Just like these places of worship lie buried in our heart so does the memory of Sh Vijay Saqi lie there even though he is physically no longer with us. But in our hearts he still is very much alive just like our "Temples of hope".



RAJ BHAVAN  
JAMMU-180001

GOVERNOR  
JAMMU & KASHMIR



## MESSAGE

I am happy to learn that The Kashmir Education, Culture and Science Society (KECSS) is shortly organizing "SHUHUL TAAPH" (2016) in New Delhi.

For the past several years now, KECSS has been organizing "SHUHUL TAAPH" which makes a valuable contribution towards preserving and promoting the art, culture, language, literature and heritage of Kashmir. Such programmes are also useful in recalling Kashmir's invaluable pluralistic ethos and providing an opportunity to the Kashmiri Pandit community, now settled in different parts of the country and abroad, to be reconnected to their roots.

I compliment KECSS for its initiatives and wish high success to its forthcoming programme.

18<sup>th</sup> January, 2016  
Jammu

  
N.N. Vohra



डा महेश शर्मा  
Dr Mahesh Sharma



राज्य मंत्री (स्वतंत्र प्रभार)  
पर्यटन एवं संस्कृति  
और

नागर विमानन राज्य मंत्री  
भारत सरकार

Minister of State (Independent Charge)  
for Tourism & Culture  
and  
Minister of State for Civil Aviation  
Government of India

Date: January 19, 2016



## MESSAGE

I am happy to know that the “Kashmir Education, Culture & Science Society” (KECSS) is shortly organizing a three day “SHUHUL TAAPH” (2016) at New Delhi.

Such activities are the binding force for any community and I further understand that the “Kashmir Education, Culture & Science Society” (KECSS) has been organizing such events since last seven years.

I wish the organizers of this year Cultural Extravaganza “SHUHUL TAAPH” (2016) a grand success, and I am confident the Kashmiri community will enjoy the festival.

(Dr. Mahesh Sharma)

**Dr. Rajinder Tikoo**  
Chief Editor /Convenor  
The Kashmir Education,  
Culture and Science Society (Regd.)  
New Delhi-110048



*Dr. Karan Singh*  
MEMBER OF PARLIAMENT  
(RAJYA SABHA)



3, NYAYA MARG  
CHANAKYAPURI  
NEW DELHI - 110 021



## MESSAGE

I am glad to know that The Kashmir Education, Culture and Science Society is organising Shuhul Taaph towards the end of February. It would have been a pleasure to attend but I have made commitments in Jammu on those days. I take this opportunity to send the organizers and all the participants my warm greetings on the occasion of the Kashmir Cultural Festival. The Kashmiri Pandit community has always given top priority to education, as a result of which it is one of the most highly educated communities in India. It is indeed a tragedy that lakhs have been rendered homeless for over a quarter of a century !

Karan Singh  
Jan. 22, 2016

Tel. : 2611-1744, 2611-5291 Fax : 2687-3171  
E-mail : [karansingh@karansingh.com](mailto:karansingh@karansingh.com)

**Dr. S. N. Kaul**

**Former Vice President**

Kashmir Education, Culture and Science Society (Regd.)

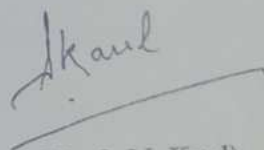


## MESSAGE

Another year gone and no hope of returning to our ancestral State. But take heart, KECSS is there to reproduce a small Kashmir in its premises for a short span of three days. This is a celebration of the past and our origin. No one knows future but the past can be celebrated and we surely are proud of our past.

In this small "Kasheer" we cannot enjoy a silent snowfall (unless you are talking of artificial snow) but we certainly can listen to 'Chhakar', 'Roff', 'Leelas', 'Henzey' and 'Vanavun'. We can certainly eat 'Nadri Monj', 'Nadri Churma', plain 'Haakh' and 'Damolv'.

We also can enjoy an art exhibition and fresh offerings of dancers, actors, story tellers, poets and dramatists. This will be an exhilarating three day congregation. So join it, contribute to it and bless Prof. B B Dhar and his team of dedicated associates.

  
(Dr. S. N. Kaul)

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

SHUHUL TAAPH 2016



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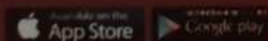
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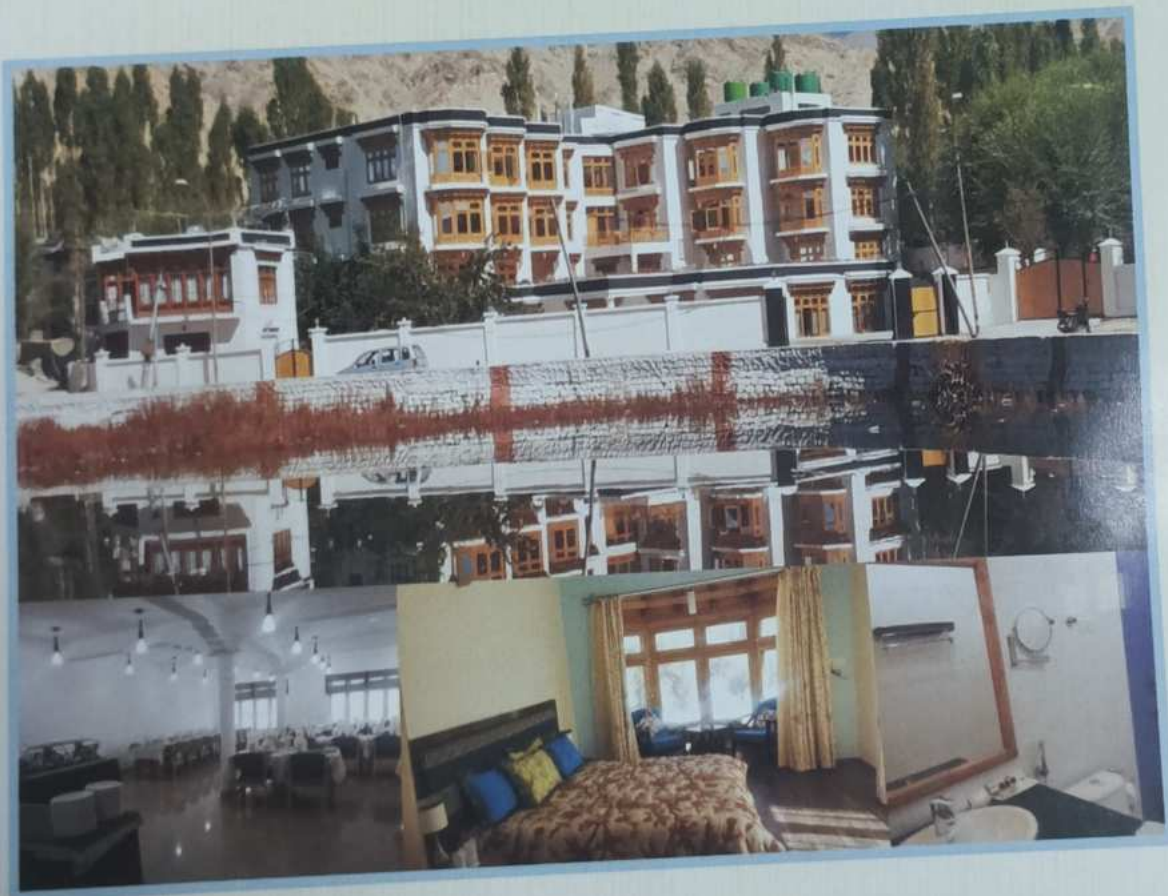


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M. K. Raina  
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S. N. Raina  
(Co-opted)



Jai Kishori Pandit  
(Co-opted)





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

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

**DISTINGUISHED  
KECSS Award - 2016**

on

**Prof. Ashok Kumar Kaul**

*for his outstanding contributions in the field of Higher Education  
with specialization in Indian Studies, Ethnicity, Social Theory and Modernisation*



Prof. Ashok Kumar Kaul has Masters and a doctorate in Sociology from Banaras Hindu University and thirty years of lecturing and research experience at a number of universities in India and internationally. His specializations include, Indian Studies, Social Theory and Modernization.

He has published four books and produced more than fifty papers including articles, chapters, research papers etc. His recent book 'Kashmir: Fractured Nativity (Closed options, open possibilities)' August 2009 is published by VDM (Germany), the book reviewed in European perspectives, October 2009. And its edited version 'Kashmir: contested Identity' published by Rawat in 2011. His other contributions include chapters on 'Ethno-nationalism in India', in Peter Ratchiff's book on Race, Ethnicity and Nation, London University Press, UK, London, 'Sociology of India', in Langer's book on 'Emerging Sociology' published by Aldershot, London, 'Sustainable Development: A need for comprehensive Human Approach in Sustainable Development etc. His fourth book is a novel on 'Nativity Regained', Palm Leaf Publication, Delhi (2011).

He was awarded the 'North South Dialogue Fellowship (1991-92)', The Shastri Indo-Canadian Fellowship (1993) and received the IAS 'Meritorious Award'. He was felicitated by Maitri Bhawan organization, Varanasi, India, for his outstanding contribution in the field of education. Under his supervision, twelve students have received doctoral degree in sociology from Banaras Hindu University.

Prof. Kaul has so far been invited three times by All India Sociological Society as panelist in 'The Round Table on Nation, State and Nuclearization and other Sociological Conferences. Prof. Kaul was post doctoral fellow at the University of Klagenfurt, Austria (1991-92), and the Department of Sociology, University of Alberta, Edmonton (1993-94), and has been invited Visiting Faculty at the Department of Sociology, Delhi School of Economics, University of Delhi, CSS, Jawaharlal Nehru University, Delhi and also at the University of Jammu. Of late, he was ICCR Chair Abroad at the university of Gothenburg, Sweden from February to June 2013.

The Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2016 to Prof. Ashok Kumar Kaul for his outstanding contributions in the field of Higher Education with specialization in Indian Studies, Ethnicity, Social Theory and Modernization.

R.K. Kaul  
General Secretary

Prof. B.B. Dhar  
President

New Delhi, February 26, 2016







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

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

**DISTINGUISHED  
KECSS Award - 2016**

on

**Dr. Rajinder Kumar Chrungoo**



*for his outstanding contributions in the field of Medical Sciences*

Dr. Rajinder Kumar Chrungoo, born on 27 February 1951 at Srinagar is Fellow Minimal Access Surgery (FMAS), Fellow International Medical Sciences Academy (FIMSA), Fellow International College of Laparoscopic Surgeons (2012), Fellow IAGES (2007), Fellow International College of Surgeons (I.C.S) Indian Section (1988), Master of Surgery (M.S.)-1978.

Dr. Chrungoo is presently Professor of Surgery at Shri Acharya Shri Chander College of Medical Sciences, Jammu, J&K. Prior to this he held various important positions, such as Professor of Surgery, Govt. Medical College and Sr. Consultant, Associated Hospitals, Jammu, J&K, Associate Professor (Surgery) Govt. Medical College, Jammu, Registrar, Surgery, Govt. Medical College and Associated Hospitals, Jammu and many more.

He is member of various national and international organizations including, Trustee, International College of Surgeons – Indian Section, President, International College of Surgeons – Indian Section (2013-14), Life Member, Association Surgeons of India. He is Life and Founder Member and Advisor of J&K State Chapter of ASI (JAKASI) and many more.

Dr. Chrungoo has to his credit more than 52 publications, to name a few, Problems in the diagnosis of Chronic Synovitis Knee, Comparative Study of Compression and Non Compression Techniques of Arthritis Knee Joint, Pre-Pubic Supra-Scrotal Vasectomy, Uncommon But Preventable Complication of Gall Stone Spillage After Laparoscopic Cholecystectomy etc. He has participated in more than 130 national and international conferences including the 8th AIIMS Surgical Week, as faculty, Asia Pacific Conference of the International College of Surgeons etc. He is Associate Editor, J K Practitioner, India, Reviewer, Research and Review, Journal Surgery, Member, Indian Medical Association, Standing Committee for IT.

The Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2016 to Dr. Rajinder Kumar Chrungoo for his outstanding contributions in the field of Medical Sciences.

R. K. Koul  
General Secretary

Prof. B. B. Dhar  
President

New Delhi, February 26, 2016







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

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

**DISTINGUISHED  
KECSS Award - 2016**

on

**Prof. Ratan Parimoo**

*for his outstanding contributions in the field of Arts*



Prof. Ratan Parimoo at present is the Director of L.D. Museum & NC Mehta Gallery, Ahmedabad.

He has been Head of the Department of Art History & Aesthetics for twenty five years (1966-1991) in the Maharaja Sayajirao University of Baroda. He was appointed Professor in 1978 and has also served as Dean of the Faculty of Fine Arts at the same University for six years (1975-1981), having begun his teaching career in Art History & Aesthetics in 1959. Besides being a leading art historian, having been awarded the Jawaharlal Nehru Fellowship (1991-1993); he is also an eminent painter. He is equally at home with both contemporary as well as traditional arts of India in his critical writings. As a life led as painter, art historian and art teacher, he has been interested in interdisciplinary study of the arts, which is reflected in the encyclopedic critical anthology edited by him entitled 'Creative Arts in Modern India'.

As a Commonwealth Scholar, Prof. Parimoo went to London University to study History of European Art at the Courtauld Institute of Art. He received the Rockefeller Grant to travel in the USA, where he studied Indian Sculpture briefly under the great historian, the late Dr. Stella Kramrisch. He was invited to participate in the twenty third World Congress of International Society of Education Through Art, held in Australia. He edited several books and papers including 'Vaishnavism in Indian Art & Culture', 'Ellora Caves: Sculptures & Architecture', and the 'Art of Ajanta: New Perspectives'. He has several publications to his credit including 'Paintings of Three Tagores: Abanindranath, Gaganendranath and Rabindranath', 'Art of Three Tagores, From Revival to Modernity', 'Studies in Modern Indian Art etc'.

The Kashmir Education, Culture and Science Society feels proud to present the distinguished KECSS Award-2016 to Prof. Ratan Parimoo for his outstanding contributions in the field of Arts with specialization in Art History and Aesthetic.

R. K. Koul  
General Secretary

Prof. B. B. Dhar  
President

New Delhi, February 26, 2016







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

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

**KECSS Life Time  
Achievement Award - 2016**

*on*

**Prof. Neerja Mattoo**

*for her outstanding contributions for promotion of  
Kashmir Traditions, Art and Culture*



*Prof. Neerja Mattoo taught English in the Government College for Women, Srinagar as lecturer, professor, Head of Department for nearly four decades before retiring as Principal. She was awarded a British Council Visitorship to the University of Oxford and the HRD Ministry's Senior Fellowship in Literature to work on Kashmiri women poets, including Lal Ded and Rupa Bhawani. She has published three books of translations of Kashmiri short stories into English: "The Stranger Beside Me", "Contemporary Kashmiri Short Stories" and "Kath - Stories From Kashmir". A coffee table book, "The Trefoil Land - Kashmir Jammu and Ladakh" was coauthored by her. She has edited a book, "Shaktyollasah" on the Saiva Yogini Sharika Devi and another one on Bhagwan Gopinath with Prof. A.N. Dhar. She has also edited revised edition of J.L. Kaul's "Kashmiri Lyrics". A cook book, Sal - A Feast of Kashmiri cuisine" written by her, has proved to be very popular.*

*Prof. Neerja Mattoo has participated in several national and international seminars and her papers have been published in books and journals.*

*The Kashmir Education, Culture and Science Society feels proud to present the KECSS Life Time Achievement Award-2016 to Prof. Neerja Mattoo for her outstanding contributions for promotion of Kashmir Traditions, Art and Culture.*

*R.K. Koul  
General Secretary*

*Prof. B.B. Dhar  
President*

*New Delhi, February 26, 2016*







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

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

**Felicitate**

**Col. (Dr.) Tej K. Tikoo**



*for keeping the community informed about the National Security Issues  
and Social Development vis-à-vis Kashmir*

Col. (Dr.) Tej K. Tikoo (Retd.) was born in Srinagar on 15 April 1950. He, along with his parents, Late Sh. Radha Krishen Tikoo and Smt. Sumawati Tikoo, and his siblings lived at Kani Kadal, Srinagar, prior to their exodus in 1990.

He did his schooling in D.A.V. and Khalsa High School, Srinagar and went to Sri Pratap College, thereafter. Col Tikoo was commissioned in August 1971, in one of the most elite infantry Regiments of Army, The Naga Regiment. An alumnus of Defence Services Staff College, Wellington, Col. Tikoo commanded an elite unit of Indian Army – The 1st Battalion of the Naga Regiment. He was also an Instructor at the Officers Training Academy, Chennai and Army War College, MHOW, in the Senior Command wing. During his Service career he visited many foreign countries as part of the inter-Services goodwill mission and was decorated twice.

Col. Tikoo holds a Masters degree in Defence Studies. After retirement, he did Ph.D in the same subject from CCS University, Meerut in 2012. He has been a member of the visiting faculty of Indian Institute of Public Administration and has been invited to speak on issues of national security in various projects of national importance. Till lately, Col. Tikoo was working with National Institute of Disaster Management, New Delhi as its Joint Director.

His articles on Kashmir and national security issues have appeared in many magazines/journals and newsletters. "Kashmir: Its Aborigines and Their Exodus", a much acclaimed book, authored by Col. Tikoo, was released in 2012. It has received excellent reviews from various quarters for its detailed and in-depth analysis of events leading to our community's exodus from Kashmir in 1989-90 and its subsequent aftermath.

In 2011, Dr. Tikoo was elected to the post of President of Kashmiri Migrant Welfare Association (KMWA), Noida. He was nominated as the Vice President of All India Kashmiri Samaj, a post that he continues to hold presently. He is the member of the editorial board of AIKS mouthpiece, Naad.

Kashmir Education, Culture and Science Society feels proud to Felicitate Shri Col. (Dr.) Tej K. Tikoo for keeping the community informed about the National Security Issues and Social Development vis-à-vis Kashmir.

*R.K. Koul*  
General Secretary

*Prof. B.B. Dhar*  
President

*New Delhi, February 26, 2016*







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

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

**Felicitate**

**Dr. Girish Nath Jha**



*for his outstanding contributions for the revival and development of  
Indian Script – Sharada for capacity building*

Prof. Girish Nath Jha teaches Computational Linguistics at the Special Center for Sanskrit Studies, Jawaharlal Nehru University and is Professor and concurrent faculty at the Center of Linguistics, School of Language, Literature & Culture Studies, Jawaharlal Nehru University. His research interest includes Indian languages corpora and standards, Sanskrit and Hindi linguistics, Science & Technology in ancient texts, Lexicography, Machine Translation, e-learning web based technologies, RDBMS, software design and localization. Prof. Jha has done collaborative research with the Centre for Indic Studies, University of Massachusetts, Dartmouth, MA, USA as "Mukeshi and Priti Chatter Distinguished Professor of History of Science during 2009-12. He was awarded DAAD fellowship in 2014 to teach Computational Linguistics in Digital Humanities Department at University of Wurzburg, Germany.

Prof. Jha did his M.A., M.Phil and Ph.D in Linguistics (Computational Linguistics) from JNU and then got another masters degree in Linguistics (specializing in Natural Language Interface) from University of Illinois, USA in 1999. Since then he worked as software engineer and software development specialist in USA before joining JNU. Prof Jha has books published from publishers like Springer Verlag, Cambridge Scholar Publishing, LAP Lambert and has over 115 research papers/presentations/publications. Prof. Jha runs several sponsored projects for Indian language technology development and is currently heading a consortium of 17 Indian universities/institutes for developing corpora and standards for Indian Languages.

The Kashmir Education, Culture and Science Society feels proud to Felicitate Dr. Girish Nath Jha for his outstanding contributions for the revival and development of Indian Script – Sharada for capacity building jointly with Dr. Uday Kakroo.

*R. K. Koul  
General Secretary*

*Prof. B. B. Dhar  
President*

*New Delhi, February 26, 2016*





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

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

**Felicitate**

**Dr. Uday Kakroo**



*for his outstanding contributions for the revival and development of  
Indian Script – Sharada for capacity building.*

*Dr. Uday Kakroo is a veterinarian by education (MVSc/BNSc., India) and has over 37 years of active professional experience working with government, private and social organizations in India at various senior positions.*

*He co-founded Millennium India Education Foundation, a non-government organization in 2003, aimed mainly at community building, and awareness among all sections of the society.*

*In the past, his projects have included the revival of an old Indian script – Sharada by capacity building measures. His team, who are working for revival of Sharda include Sh. H.L. Wangnoo, Dr. S.S. Toshkhani, Dr. Kirti Kant Jha, Prof. Girish Tyagi, Ms. Suman Srivastav, Dr. T.N. Ganjoo and others. Besides, Dr. Kakroo has been able to motivate Jawaharlal Nehru University, Mumbai University to enter in to Agreement of Cooperation (AOC) for revival of Sharda script in the country. Jammu University is also considering signing similar AOC with Millennium India Education Foundation.*

*Dr. Kakroo also organizes seminars and has published books on awareness building around Zoonosis (diseases communicated from animals to humans).*

*Dr. Kakroo is closely associated with other social organizations in the country in advisory capacities. His current engagements include, Director, Brandanew Co., Director, Manav Kalyan Foundation, Advisor, Hear Care Foundation of India, Advisor to Hony. Secretary General, Indian Medical Association and Member, Environment Committee, PHDCCI.*

*The Kashmir Education, Culture and Science Society feels proud to Felicitate Dr. Uday Kakroo for his outstanding contributions for the revival and development of Indian Script – Sharada for capacity building jointly with Dr. Girish Nath Jha.*

*R.K. Koul  
General Secretary*

*Prof. B.B. Dhar  
President*

*New Delhi, February 26, 2016*







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

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

**Felicitate**

**Prof. Jawahar Lal Kaul**



*for his outstanding contributions in the field of Indian Higher Education*

Prof. Jawahar Lal Kaul, a Delhi University professor of International Trade Laws, was appointed Vice Chancellor of Hemvati Nandan Garhwal University (A Central University), Srinagar on Nov. 20, 2014 by the Ministry of Human Resource Development, New Delhi. Formerly he was Vice Chancellor of Vikram University from 6 Dec., 2013 to 02 Dec., 2014.

He was professor in-charge of Campus Law Centre in University of Delhi (2010-13). He has rich experience of more than 30 years in the field of teaching and research. Prof. Kaul has specialisation in International Trade Law and Human Rights. He was awarded Hague External programme fellowship in 1990 by ISIL, New Delhi. He was also awarded fellowship by International Institute of Public Law and International Law, Greece in 1990.

Prof. Kaul has been a fellow of Institute of Globalisation and International Regulation, Maastricht University since 2008. He is also a Visiting Fellow of St. Thomas University, School of Law, Minneapolis, (USA) and Bangor University Law School, Republic of Wales.

Prof. Kaul has authored books on (i) 'Human Rights and Good Governance' and (ii) 'Human Rights: Issue & Perspectives'. He has written many articles in his subject of specialisation and attended several national and international conferences and seminars. Prof. Kaul is member of Executive Council, Indian Society of International Law and president of All India Law Teachers Congress. Prof. Kaul was the member of official delegation of Hon'ble President of India to Sweden and Belarus (2015).

Prof. Kaul was honoured with 'Brand Icons of Uttarakhand 2016' award by the Times Group (2016). Prof. Kaul was honoured with most prestigious 'Academic Excellence Award' by the Amity University (2016).

Kashmir Education, Culture and Science Society feels proud to Felicitate Prof. Jawahar Lal Kaul for his outstanding contributions in the field of Indian Higher Education.

*R. K. Kaul  
General Secretary*

*Prof. B. B. Dhar  
President*

*New Delhi, February 26, 2016*







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

The Kashmir Education, Culture and Science Society  
is pleased to

**Felicitate**

**Dr. Roop Krishen Bhat**



*for his outstanding contributions in the field of Linguistic and Mass Media*

Dr Roop Krishen Bhat is an Author, Linguist and Media freelancer. Born at Anantnag in J&K State on 11th April, 1951, he did his Masters and Doctorate in Linguistics from University of Kurukshetra. A polyglot, fluent in Kashmiri, Hindi, Urdu and English languages, he also knows Punjabi and Russian. Dr. Bhat has worked in the areas of Language, Literature, Culture, Mass media and Education.

His assignments with the Govt. of India have been as Professor at Central Institute of Indian Languages (CIIL), MHRD, Mysore, Director, Directorate of Adult Education, MHRD, New Delhi, Principal Publication Officer, National Council for Promotion of Urdu, MHRD, Principal, Northern Regional Language Centre CIIL, Patiala, Assistant Educational Adviser, Ministry of Culture, Programme Executive All India Radio Ministry of I&B and Lecturer, NRLC, MHRD, Patiala. He is a translator and has received Sahitya Academy's award for Translation in 2008. Dr. Bhat has been associated with several committees of Govt. of India i.e. Member Committee on National Curriculum Framework on Adult education, MHRD, committee on determining competencies and recognition of prior learning in English language, MHRD, Quality assurance committee on literacy materials, MHRD. Expert committee on scrutinizing programme proposals of AIR and Doordarshan, Min of I&B, Senior member project development team, Mahatma Gandhi Institute of Peace and sustainable development, MGIEP a category 1 institute of UNESCO. Expert member of examination and evaluation of UGC, UPSC, SSC and host of Central and State Universities. Dr. Bhat has served on national editorial collective of Peoples Linguistic Survey of India PLSI and co-editor of volumes of Haryana and Punjab, a project of Bhasha and Research Academy Vadodara, Gujarat. Dr Bhat is a Senior Fellow of the Ministry of Culture, Govt. of India.

Dr. Bhat has visited U.K., Russian Federation, Thailand, Dubai for participating /organizing Indian cultural festivals, conferences, seminars in these countries. He is a life trustee of Kashmir Cultural Trust engaged in promotion of cultural activities, a life member of Linguistic society of India, Indian association of Adult education, Kashmir Education, Culture and Science society and several other socio-cultural organizations.

The Kashmir Education, Culture and Science Society feels proud to Felicitate Dr. Roop Krishen Bhat for his outstanding contributions in the field of Language, Literature and Mass Media.

R.K. Koul  
General Secretary

Prof. B.B. Dhar  
President

New Delhi, February 26, 2016







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

The Kashmir Education, Culture and Science Society  
is pleased to

**Honour**

**Shri Rattan Lal Jalla**



*for his outstanding contributions in the field of Community Welfare*

The surname Jalla needs no introduction for their "community welfare as the saying "Tik Jallas Vura (Langre/kitchen) itself vouches for it and subsequent contribution of my parents is well known to the community.

Son of Sh. Kashi Nath Jalla (Graduate/Gold Medallist) and Smt. Roop Rani (Kamla) shifted to Delhi in 1947/1948. Got Married to Smt. Usha Dhar at Srinagar in 1967 and were blessed with daughter Anjna, and son Niviesh. Wife (Mrs. Usha Jalla) left for heavenly aboard on 21 Sept, 2011.

After completing Civil Engineering from Bidisha (M.P) in 1964, Shri Rattan Lal Jalla worked in various Govt./Private/Public undertaking/ Autonomous Bodies till 1982. Was involved in delivering of numerous prestigious projects till 1982. In 1982, started his second innings with a real estate giant Ansals and contributed immensely towards growth of the company throughout his tenure of about 34 years with them. Presently, serving as CEO (Projects), he has been instrumental in delivering various prestigious projects – Residential Complexes, Farm Houses, Bridges and some overseas projects in Iraq etc. right from conception, sanctioning, execution to handing over stage as required.

Apart from his close association with his maternal grand father Sh. Mukund Kaul Razdan and his mother, Smt. Roop Rani, the incidents like the presence of great saints like Swami Lakshman Joo Maharaj, Brahmavadini mother Sarika Ji and Jyotishi Prem Nath Shastri Ji on his marriage ceremony/Yagnopaveet Ceremony left a deep impact on him and enlightened him to follow a balanced path in this material world. Later on, in the year 1976 a prayer meeting in Shivalya in Ramakrishna Paramhans Ashram, which was presided by Swami Lakshman Ji was the turning point in his life, subsequent to which, he got involved in spirituality, turned vegetarian and went through volumes of spiritual literatures. He was associated with the construction of the Lal-Ded Complex, the school, Shiv Mandir complex comprising of the kitchen and the hall of saints and rooms for guests etc. at Pamposh Enclave as well as Ishwar Ashram at Sarita Vihar, New Delhi.

His other activities include participation in various religious prayers, yajnyas, other religious activities, discourses, seminars, landscaping, horticulture, driving, gardening etc.

The Kashmir Education, Culture and Science Society feels proud to Honour Shri Rattan Lal Jalla for his outstanding contributions in the field of Community Welfare.

R.K. Koul  
General Secretary

Prof. B.B. Dhar  
President

New Delhi, February 26, 2016







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

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

**Honour**



**Shri Maharaj Krishan Machama**

*for his outstanding contributions in the field of Community Welfare*

*Maharaj Krishan Machama is a well known Social Activist.*

*He is the Co-Chairman, Residents Welfare Association Federation (Regd.), Ghaziabad.*

*Vice President, Apartment Owners Association Federation (Regd.) Ghaziabad.*

*Vice President, Koshur Samuth, Ghaziabad.*

*President, Koshur Milchar Welfare Association (Regd.), Indirapuram and*

*Chairman, Shiv Temple Trust, Shipra Suncity, Indirapuram.*

*The Kashmir Education, Culture and Science Society feels proud to Honour Shri Maharaj Krishan Machama for his outstanding contributions in the field of Community Welfare.*

*R.K. Koul  
General Secretary*

*Prof. B.B. Dhar  
President*

*New Delhi, February 26, 2016*







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

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

**Honour**



**Shri P.K. Raina**

*for his outstanding contributions in the field of  
Community Development and Welfare*

*Shri P.K. Raina is a well-known social community worker and his specialization has been towards development of colonies/housing for the community.*

*Shri Raina is closely associated with the various organizations in NCR including AIKS with responsible positions.*

*He is the Co-Chairman, Residents Welfare.*

*The Kashmir Education, Culture and Science Society feels proud to Honour Shri P.K. Raina for his outstanding contributions in the field of Community Development and Welfare.*

*R.K. Koul  
General Secretary*

*Prof. B.B. Dhar  
President*

*New Delhi, February 26, 2016*





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

The Kashmir Education, Culture and Science Society  
is pleased to

**Honour**

**SHRI JAWAHAR LAL BHATT**



*for his outstanding contributions in the field of Community Services*

Sh. Jawahar Lal Bhatt has been an ardent social leader engaged with community affairs since mid-1960s. Through his close to 50 years of engagement with various social organizations of the community, he has had the opportunity to interact and work with large section of society – his erstwhile residence in Delhi at Pusa Road was 'Port of first call' for Kashmiris of all hues, including many students from the valley eager for admissions in the Agriculture programs for many years.

While he has been well known as President of Kashmiri Samiti Delhi, he has also been engaged with KECSS where he has served as the General Secretary in addition to active involvement with AIKS, Koshur Samachar and hordes of other social initiatives of the community. He also built a connect for the community with the All India Saraswat Brahmin Conference as far back as late 70s while serving as its Secretary (North).

Under Bhatt Sahab's leadership, Kashmiri Samiti Delhi was quick to react and provide a rallying point for the community at large – he also led a fact finding delegation to the valley and documented evidence of desecration of places of worship with an attempt to force ethnic cleansing.

Even as he was building his career, he actively engaged in the community affairs – first serving as Secretary in the erstwhile Kashmiri Sahayak Samiti which later emerged as Kashmiri Samiti. In the Samiti, Bhatt Sahab was a General Secretary in the late 70s.

Bhatt Sahab's social engagements go beyond the community affairs – he has been an active member of the Press Club and also was the anchor for programs such as 'Krishi Darshan' and 'Chaupal on Doordarshan' for close to two decades. In addition, he has also been instrumental in building a group housing society in Patparganj.

The Kashmir Education, Culture and Science Society feels proud to Honour Jawahar Lal Bhatt for his outstanding contributions in the field of Community Services.

R. K. Koul  
General Secretary

Prof. B. B. Dhar  
President

New Delhi, February 26, 2016





Wishing

**K E C S S**

best of luck for

*Shuhul Taaph*  
**2016**

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# Shuhul Taaph 2016

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## Activity Report of "Shuhul Taaph- 2015 *A Glimpse....*

- KECSS Bureau



The 3-day Cultural Extravaganza being organized for the last six years by KECSS was Inaugurated on 6th February 2015 by Shri Vijay Dhar, a Community Stalwart, a Philanthropist and Entrepreneur who appreciated the efforts of the KECSS for keeping the Kashmiri Culture, Heritage and Traditions alive by organizing such an event annually.

During his brief Inaugural Address he highlighted some of the problems that the community is facing, particularly by those who are living in J&K. He also made reference to our religious shrines as to how they should be preserved and what needs to be done on a priority basis so that the religious shrines are preserved and protected.

The KECSS annual Awards namely KECSS Distinguished Awards, Life Time Achievement Awards, Felicitation Awards, Awards of Honour, Community Service Awards etc. were conferred on the following:

1. **Shri Prithvi Nath Koul (Sayil)** - Distinguished KECSS Award-2014 for Literature in general and Kashmiri Opera and Drama in Particular.
2. **Prof. Kailash Mehra** - Distinguished KECSS Award-2014 for Music
3. **Dr. Suresh Saraf** - Distinguished KECSS Award-2014 for Medicine
4. **Shri Subhash Razadan** - KECSS Artist Award
5. **Dr. Anil Bhan** - Life Time Achievement Award in Medical Sciences
6. **Prof. Shibani Kak** - Life Time Achievement Award in Higher Education and Research





7. **Shri Chaman Lal Sadhu** - Felicitation for Community Services
8. **Dr. Bina Budki** - Felicitation for preserving Kashmiri Culture, Heritage and Traditions through Hindi Medium
9. **Shri Ramesh Kumar Hangloo** - Felicitation for preserving Kashmiri Culture, Heritage and Traditions through Broadcasting Media
10. **Shri C.L. Kaul** - Felicitation for 'Encyclopedia of Kashmiri Pandit Culture and Heritage'

**Award of Honour to:**

11. **Prof. B.K. Wali** in appreciation of his valued support to KECSS
12. **Shri M.K. Kaul** in appreciation of his valued support to KECSS
13. **Shri Tej Koul** in appreciation of his valued support to KECSS
14. **Col. B.L. Bhat** in appreciation of his valued support to KECSS
15. **Mr. Chushool Mahaldar** in appreciation of his work in the field of Arts and Painting
16. **Mr. Mir Imtiyaz** in appreciation of his work in the field of Arts and Painting
17. **Mr. Sanjay Ganjoo** in appreciation of his work in the field of Arts and Painting
18. **Shri Virjee Dullu** for promoting the activities of KECSS

The Inaugural function also had the presence of Prof. Shiban Kak, Vice Chancellor, Jaypee University of Information Technology as Guest of Honour. He also spoke open heartedly and expressed sentiments about the community affairs.

Shri C.L. Gadoo's book on 'Kashmir: Hindu Religious Culture' was also released by the Chief Guest on this occasion.

Besides, two publications of KECSS, namely, (1) Proceedings of the One Day Seminar on 'Dina Nath Nadim & his Poetry' that was held in the month of October 2014 and (2) the Special issue of Shuhul Taaph-2015 Souvenir.

Earlier Prof. B.B. Dhar, President of KECSS welcomed the guests and made reference to the work done and he referred to the prominent community members who have been appreciating the work done by the Society in particular. Some of the eminent community members who were present and who have been appreciating the work done by KECSS through Shuhul Taaph functions for the preservation of Kashmiri Culture, Heritage and Traditions are:

1. Mr. M.K. Kaw
2. Mr. Vijay Dhar
3. Mr. C.L. Gudu
4. Shri A.N. Kaul Sahib
5. Shri Vijay Raina, President, KSD
6. Shri Sunil Shekdhar
7. Dr. L.N. Dhar
8. Shri M.K. Machama
9. Shri Sanjay Ganju
10. Shri Vijay Dullu
11. Dr. H.K. Kher
12. Mr. H.L. Wangnoo
13. Dr. R.K. Bhan, and several community stalwarts.

We also had two couples from USA who combined their evening specially to attend this Shuhul Taaph event, namely, Mr. & Mrs. Raj Kachroo and Mr. & Mrs. B.L. Sadhu, Mr. Shiban & Ranjana Rangroo. We also had the presence of Shri D.K. Ganju, Former Sr. Officer, Doordarshan, Mr. Anil Anand, Media, Shri Kundan Kashmiri and Dr. Kaul Ghasi from U.K.

Earlier to this on 4<sup>th</sup> of February, the **Art Workshop of young artists** was inaugurated, which was conducted under the overall supervision of the internationally known artists **Shri Veer Munshi**. This year six artists







participated in this workshop which culminated on 8<sup>th</sup> February, the 3<sup>rd</sup> day of the Shuhul Taaph Programme and the artists were felicitated by the Chief Guest of that day, **Shri Mohit Raina**, the **Youth Icon of the Community** and a well known **Film and TV Star** popularly known as '**Mahadev**'.

**Day two** started with the discussion on the "**Life and Work of Master Zinda Kaul**", the well-known Kashmiri Writer, who had made significant contributions in the development of Language, Culture and Heritage of Kashmir. This Group Discussion was chaired and coordinated by Dr. Mohanlal Sar and the lead speakers were Prof. C.L. Sapru, Mr. Ambardar, Shri Roshan Lal Roshan, Mr. Sunil Shekdhar, Mr. A.N. Kaul Sahib and Dr. Beena Budki.

Another highlight of the day was the "**Book Discussion on 'Rationalised Roman for Kashmir'**" by **Shri R.L. Bhat**. This session was chaired by **Shri M.K. Kaw**, Former President, KECSS and AIKS and **Co-chaired** by **Dr. O.N. Kaul**, a well-known linguistic of the country. Shri R.L. Bhat made an illustrative presentation of his book through PowerPoint presentation and the discussion was held lively and informatively.

Highlight of the **Third Day** was the "**Kashmiri Mushaira**" ably coordinated by **Shri Ravinder Ravi**, Dr. H.L. Kher, Shri Kamal Haq, Dr. Ashok Bhan from Jammu and a number of well-known Kashmiris had shown interest in this programme and was well attended.

This year's day three programme was a very special one, because of the participation of our well-known **Film and TV Star, Mr. Mohit Raina** who specially came from Mumbai for the day.

Day Three had the first session an "**Introspective Discussion on Bhagavad Gita for Global Peace and Harmony**" by **Col. R.K. Langer** and the session was chaired by **Shri H.L. Wangnoo**. Col. Langer beautifully explained the modern concept of Gita, its teaching, how they can be a part of everyday life nationally and globally without making any reference to the Slokas of Gita. He made the teaching of the Gita so easy that a common man could easily understand it. His discussion was very well appreciated by the participants and Col. Langer made a great mark on this session. The session was very well coordinated and summed up by Shri Wangnoo, a well-known Community leader and a versatile speaker and a well known proponent of Sharda Language.

The much awaited event of the day, after the lunch, was the **felicitation of our Chief Guest of the day**,

Mr. Mohit Raina, Youth Icon of the Community (Film and TV Star) and presentation of Appreciation Awards for Artists and presentation of Shibaji Raina Second Annual Award which specially went to Mir Imtiaz and Chisool Mahaldar. The session was chaired by Shri A.N. Kaul Sahib. Shri Mohit Raina was presented a Citation honouring him by KECSS and a Plaque. Shri Mohit Raina expressed his gratitude for the love and affection shown to him during his presence. Shri A.N. Kaul Sahib while concluding the special session thanked KECSS for granting the opportunity and was very emotional in having met Mr. Mohit Raina, popularly known as 'Mahadev' of the TV Serial, Devon ke Dev Mahadev and expressed his sense of appreciation for KECSS having organized the community to meet the Icon, for which we have all waited for the last few years.

The Post afternoon session 'Open Forum Kashmir a Paradigm Shift' was chaired by Prof. B.B. Dhar, President, KECSS, Prof. Ashok Kaul, a prominent Professor of Sociology, BHU, who specially came to attend this program. This programme had three lead speakers.

1. Prof. Ashok Kaul, Professor of Social Sciences, BHU who also the Chief Guest of the Function.
2. Advocate Ashok Bhan, a well-known community leader writer and a spokesperson of some prominent groups.
3. Dr. Ashok Bhan, Former D.G. J& K, who also specially came from Jammu.

All the speakers spoke on the Kashmir with open sentiments expressing the reality of the situation and the ground reality on the issue in particular. Each one of them greatly contributed to the topic and the session resulted into an effective interactive Open Forum Session.

**The Open Forum also had the participation of eminent persons, to name a few:**

1. Dr. L.N. Dhar, Former President, KSD
2. Mr. Omkar Raina, Former D.G.
3. Dr. Suresh Saraf from Jammu
4. Dr. H.L. Kher from NCR
5. Dr. Pandita from USA
6. Mr. Kamal Hakh
7. Madam Razadan/Raina
8. Mr. Sanjay Kher
9. Mr. M.K. Kaul

The distinct highlights of each day was a two hours **cultural program** from 6.00 PM to 8.00 PM specially by a group of artists from J&K known under the name '**Swanzal Foundation**' coordinated by **Mr. Kak Behari, Mr. Ravi Kachroo, Vijay Dhar, Mr. Sapru and Dr. Bina Wanchoo**. The troop was over thirty people.

This Group of over 30 artists fully entertained one and all and it was a true exposition of the cultural heritage and power of the Kashmiriyat in terms of art, music, drama and associated activities.

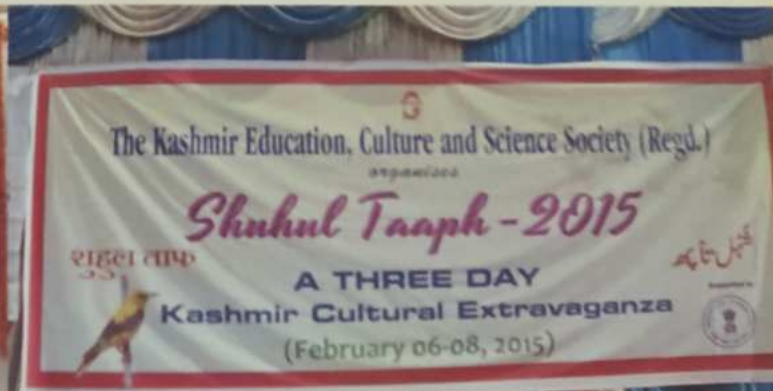
The 3-Days Programme was coordinated effectively and managed efficiently by Shri Arun Shalia, Shri Surinder Kher, Sh. R.K. Kaul and it was concluded with a vote of thanks by Dr. R. K. Tikoo.







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## KECSS adds new facility Jagan Nath Ganju Memorial Hall - A Report



**K**ECSS in the process of meeting and increasing the overall facilities, has created a Conference Hall in the Memory of **Late Shri Jagan Nath Ganju**, resident of Pamposh Enclave, a well-wisher of KECSS since its inception.

Dr. Satinder Ganju of Kashmir Bhawan (KBC), Luton, U.K., brother of Late Shri Jagan Nath Ganju, funded this small project and Conference Hall in his memory has been established adjacent to KECSS Library and was inaugurated by Dr. Satinder Ganju on 24 January, 2016 in the presence of Executive of KECSS and a few invitees.

Dr. Ganju, a well-known philanthropist and well-wisher of the community internationally together with Dr. Vijay Dhar, President, KBC together with Dr. Shafi, KBC, have a good heart for the Kashmiri community development in general, and its role in the UK in particular. Dr. Ganju is a man of vision and good at his heart for the community at large.

He together with Dr. Sameer Kaul, Dr. Anita Ganju Kaul (his daughter), Dr. Ashok Ganju, son of Late Shri Jagan Nath Ganju helped (Dr. Satinder Ganju) to create this facility for KECSS at Pamposh Enclave. KECSS is thankful to Dr. Ganju for this. Dr. Ganju spoke at length about his feelings towards our community and to plan in future.

Others who spoke on this short occasion were Dr. Ganju, Shri Arun Shalia, Shri Sunil Shakder, Shri Ashok Ganju with a vote of thanks proposed by Shri R.K. Kaul, General Secretary, KECSS.

Others present on the occasion were Ms. Rita Sapru, Ms. Jai Kishori Pandit, Shri B.L. Pandit, Shri M.K. Raina, Shri S. Raina, Dr. Anita Kaul Ganju and her mother, and Mr. Surender Kher.

On the whole the event will be well remembered and we hope that this will inspire others from the community to come forward and help KECSS to create similar modern facilities.

- Prof. B. B. Dhar

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# Fear- Causes and Remedies

- Lt Col R K Langar



Fear is the effect of ignorance. More knowledge less fear. Fearlessness is not disobedience but it is more of a discipline. If we live a disciplined life and move on the righteous path, fear cannot disturb us at all.

**I**n Bhagavad Gita Divine qualities are enumerated wherein fearlessness is placed on top of all divine qualities. If there is fear in our heart we cannot realize our true Divine nature. Fear is our worst enemy which causes, among other things, inefficiency within us and we cannot give our best in any situation. In this article we shall examine as to what are the causes of fear and how fear can be overcome.

## What causes fear

Fear is a magnet which attracts those who lack self confidence (due to lack of knowledge) in dealing with day today situations. When we lack confidence in ourselves we feel insufficient from inside and see things as very difficult to negotiate. Lack of faith in God also causes fearful feeling within us. Fear if not checked causes depression. Living purposeless life with no aim is an open invitation to fear. More fearful we are, more we distance ourselves from God. Some causes of fear are given below:

### Fear and death

Fear of death is very common when one advances in age. Death of body is inevitable and hence we should know that one day every one has to leave the world. The best

way to avoid fear of death is to live in present as death is a future event. In one way fear of death has also some plus points. If one fears death, one would be careful about his health and would avoid eating those things which can cause problems in old age. To keep the body in a reasonably good state in old age, he would undertake some physical exercise like walking. Fear of death could also be avoided by keeping yourself occupied in the present. If you have no work in hand, you would entertain negative thoughts more frequently, like fear of death.

### Identification with Body and not soul

Atma or soul which is identical with Almighty God, is the essence of our existence. If we remain soul conscious we rise above body and mind and remain in the awareness that we are essentially Atma which is immortal. Then the fluctuations of mind will not cause notable disturbances. This is an aid to remain fearless.

### Social laws

Not following social laws becomes a cause of fear to those who neglect them. Society runs smoothly on obedience to social laws so we must abide by them to avoid fear. For example if you have paid road tax of your

vehicle you will not be afraid of a traffic constable. If not then his sight will make you fearful.

**Attachment to our possessions**  
We are generally too much attached to our family and possessions. Fear of losing them can also become a cause of fear. Attachment should be replaced with detachment.

Detachment is a mental response in our possessions. In detachment you love all not only your own possessions. When your love is distributed among others you may possess things but do not have sense of possessiveness like it is MINE. In detachment you love all and are not attached to any one person. As far as your family is concerned it is your duty to look after them which could be done without attachment. In any case when you love all it includes your family persons also.

#### **Truthfulness**

More truthful you are more fearless you would be. Make truth as the centre of all your activities. When you remain truthful you would have a light mind. When one tells lies, his mind becomes heavy which attracts unhealthy thoughts including fear. When you are truthful your life becomes an open book where there is nothing to hide. A truthful person is always fearless.

#### **Live with a Purpose**

We must have some aim in life, some purpose in life. Life without a purpose attracts so many unwanted thoughts which include fear. When we have some aim in life our thinking becomes one pointed disallowing any type of waste thoughts. These are the waste thoughts which generate fear. Life without a purpose in can also create loneliness within which generates negative thoughts. Fear is a byproduct of negative thoughts.

Some methods of neutralizing fear have already been included along with the causes of fear. A few other methods of neutralizing fear are discussed as under.

#### **Positive thinking**

Think in a positive manner. Positive thinking means that everything good will happen to us. Positive thinking means that every problem we face is solved with our will power. Positive thinking also means not thinking too much about our problems. Thinking too much about your problems can cause some fear created by our inability to solve them. Positive thinking also means looking at some good in every situation we face.

#### **Feeling of oneness**

Spirituality tells us to have a feeling of oneness with others as the same soul, a ray of God, resides in all. This gives us a feeling of equality and unity which reduces our fear from strangers. Feeling of oneness vanishes dualities which is a major cause of fear.

#### **Study of scriptures**

By observance of precepts of our scriptures we can train our mind to combat fear. Scriptures must be read constantly.

#### **Conclusion**

Fear is the effect of ignorance. More knowledge less fear. Fearlessness is not disobedience but it is more of a discipline. If we live a disciplined life and move on the righteous path, fear cannot disturb us at all. Fearlessness is a must for spiritual life. Fearlessness frees us from bondage, which is an obstruction to spiritual life. Fear can be best dispelled by boldly facing its cause. To face life is to escape from fear. Remember God at all times and perform your duties. This way you will become fearless.



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

Former Secretary (HRD) to the GOI  
Former President KECSS and AIKS

## **KECSS — Past and Future**

The KECSS is a unique organisation of Kashmiris. It has no overt political agenda. It tries to showcase Kashmiri art, language, culture, science and other activities of the Kashmiri artists and intellectuals, yet it has no inhibitions in inviting non-Kashmiris who are interested in the rich crop of cultural output poured out by the fecund Kashmiri talent. This makes the KECSS shows variegated in their reach and ambit.

The infrastructure of the society has thus become a centre of intellectual and cultural activity in the capital. Even the Samavar has succeeded in becoming an authentic source of Kashmiri cuisine and attracts connoisseurs of authentic Kashmiri dishes from far and wide.

But when all is said and done, we have still a long way to go. The dreams of the founding fathers are still a distant vista. Hopefully, some visionaries either in the govt. or philanthropic individuals will wake up to the enormous potential that this site so centrally located provides.

Om Namah Shivaya!





## Mystic Places of Kashmir

- T.N. Hangloo



From the time immemorial, if anything has firmly established its roots un-opposed, it is indisputably a craving for one's own motherland. So what does the homeland nostalgia mean to a native stands conveyed in what comes-a-cross, is in the following.

**"OH MERE PYARE WATAN  
TUJ PE DIL QURBAN  
CHHOD KAR TERE ZAMEEN KO  
DOUR AA POUNCHEY HAI HUM  
PHIR BHI YAH I TAMANA  
TERE ZAROON KI KASAM  
HUM JAHAN PAIDA HUVEY  
OUS JAGAH HI NIKKLEY DUM"**

This has been, by and large, the plight of internally displaced people of Kashmir all through.

Good many articles, scores of stories, tales, episodes, anecdotes besides voluminous books stand written in this behalf by the writers and historians. A highest seat of learning with the civilization of over 5000 years that was once Satisar (a huge water-body) was described by Lal Ded as follows:

**"TARSARAH MARSARAH KAUNSARAH SATI  
PHIRAH SATISAR SAT SARAH"**

*"I remember Satisar and Marsar to Kounsar in one level. I remember Satisar seven by seven." - Lal Ded*

The efforts of an ascetic Kashap-a-rashi with the divine grace of duo Vishnu and Mahadev have continuously been unravelling the historical facts. As said above, volumes and volumes have formed piles and stacks. Whatever different names at different times Kashmir might have adopted, the name Kashmir in Sanskrit, Purans is called as Gerek (hill nestled) as it is in hills. In chapter VIII Avandikosh, the meaning of word Kashmir is given "Land-ruling in which is difficult. It takes one always to ponder over it again and again. However, the metamorphosis of word Kashyap-Pur, Kashyap Mar, Kia-Shi-Milo, it seems to have stayed as Kashmir-Kasheer, the names which are age old now.

Further it may be mentioned that notwithstanding above, the conscious geographers and a celebrated native historians/geographers have mentioned early in twentieth century document some numerous and peculiar

phenomena. The space does not allow to mention reference to all these yet it may just in brevity be given a passing reference to a few of these to re-stimulate the interest of knowing some a-fresh here-in.

#### **Amar Nath:**

A beautiful cave situated in the eastern mountains, 75 miles away from Srinagar houses a *ice lingum* formed by itself. This ice lingum waxes and wanes with the moon every month. Annual pilgrimage is held every year on the full-moon day of the month of Sa'van (July-August) in which thousands of Hindu devotees from length and breadth of India and even abroad participate and offer their obeisance. It is said that another such cave exists in the mountains further east of Amar Nath in the mountains above Bandipur where similar *ice lingums* are formed.

#### **2. Tulamul:**

A spring located in this village changes colour every now and then. Its colour keeps on changing to blue, green, pink and sometimes red. It is said that the colour of water assumed by this spring predicts many odd and even situations of the state and the country. A similar spring like the one at Tulamul, changes colour every now and then and this spring is located at Tikker Kupwara. Hindus worship these springs. Large fairs are held on the eight day of bright fortnight, especially in the month of Jeth (May-June).

#### **3. Trisandhya or Sunda-brari:**

This tirath has history of filling intermittently a spring to the south of Divalgam village in Brangh in Kokernag Tehsil. It remains dry all the year except during the month of Baisakh and Jeth-(April-June).

*Turja'aine bast dar Kashmir namash Sunda-bra'r  
Amad-o-rajte 'ajab da'rad ba roz-o-shab sib ba'l.*

#### **4. Rudra-Sandhya:**

This is also like spring Trisandhya, dry during whole year but flowing with water continuously for some days and then getting void of it at intervals during Baisakh-Jeth (April-June). It is Six miles away from Verinag.

#### **5. Vasukna'g:**

It is a large spring six miles further west of Rudre-Sandhya. It remains quite dry for six months of winter but flowing with water which forms a big stream irrigating large area, for six months of summer.

#### **6. Pawan-sandhya:**

Just five miles away from Verinag is another spring. It ebbs and flows continually as though it breaths pawana or air, like a living creature hence its name.

*Chishmae digar ba kashmir ast na'mash Pawan-Sand  
Hast bar dam a'mad-o-raftash chu anfa'se raja'l.*

#### **7. Sata Rishi:**

A series of seven springs close to one another at Vitharautur near Verinag which like *Vasuknag* remain dry

for six months of winter and flowing with water for next six months of summer.

#### **8. Gagar-Tshunda:**

There is another spring situated in *Brang* about 10 miles from Anantnag towards Verinag above Larikpora which is called as *Kon-nag* by Muslims and *Sita-Kund* by Hindus. It is believed that some fish of this spring are blind in one eye.

#### **9. Harmukh:**

A huge mountain in Lar is known as Harmukh. A popular notion is that a snake within the sight of this holy mountain will not bite.

#### **10. Tsuhar-na'g:**

A spring on the top of Sarbal mountain in Kuthar village is called Tsuhar-na'g. The water gushing out of it with great force makes spirals and whirls like potter's wheel.

#### **11. Dya'neshvar:**

Twelve miles to the east of Bandipur is situated a cave temple on the hill above Simthan village in the Arin Nullah called *Dya'neshvar*. There one finds stone udders of a cow on its ceiling from which water continuously trickles down on a self formed *Lingam* below.

#### **12. Bumzu Cave:**

Located to the north of Mattan is a cave, the length of which is yet to be ascertained. A similar cave exists in Beeru in which famous ascetic philosopher Abhinavgupta along with his 1200 disciples is said to have wilfully entered to become one with Supreme.

#### **13. Svayambhu/Suyam:**

It is located in the south west of village Nichihom in Machhipora where it is said that after a long period of 30 years, the earth gets heated for a year or so. The Hindus used to go there for pilgrimage, put rice and water in pots, buried to neck into the earth and cook it by the this heat. They also used to offer cakes of rice, thus cooked, in the name of their deceased relations. Flame would also get produced by pouring down ghee, sugar and camphor in a hole dug a foot or so.

#### **14. Prayag:**

A little eye-land in the midst of Jhelum at Prayag is located a Chinar tree which neither grows taller or shorter, though ages have passed.

#### **15. Malaknag:**

A spring found in Anantnag is reported to cure skin problems by taking a bath there. Similar springs are also found in Wuyan and Saderkoutbal. Experts have been saying that such thermal springs contain iron and sulphurated hydrogen.

The aforementioned write-up provides just a peep of Kashap's land. Mystic saints, sages and sofis have always found solace in this part of globe because of natural ambience/vibrations possessed by this holy land which would helped them in their spiritual pursuit.





## Spirituality in Kashmiri Literature

- T.N. Dhar 'Kundan'

If we read even the contemporary literature we will find that there is an undercurrent of spirituality in the writings of everyone, because the spirit is an important aspect of human existence. This literature is our treasure and we must safeguard and preserve it.

Kashmiri language has a rich literature. Prior to 1947, it had a predominantly versified stock of different hues but after independence our writers contributed in other prose forms as well, like short story, novel, drama and essay. One thing is very clear that there is an undercurrent of spirituality in this storehouse of literature. Right from the Vakhs of Shitikanth and the great Lal Ded and the Shruks of Nunda Rishi down to the compositions of the contemporary poets, there is an element of spirituality that highlights the basic thinking of Kashmiri people. At places the spiritual content is vivid and clear and at other places it is subtle and hidden. The Muslim Rishi-poets from Shams Faqir to Ahad Zargar, the Hindu devotional poets from Paramanand and Krishna Razdan to Master Ji have all contributed to this subject, each in his unique way.

In most of these writings there is an element of mystery because the spirituality by its nature is mysterious and unfathomable. Lal Ded in her straightforward way asks, 'Yas na kenb vanan tas kyah chhu naav' What is the name of that Nameless One? Now compare this with what Masterji has said. He writes, 'Kartam kaemtamath bona pot tshayi doore dyuthmut, sanyav kanav ti buzmut, sanis manas ti byuthmut, taemsund chhi aes dooryer zarith sui monmut chbuk ruthmut' sometime in the hoary past someone has seen some shadow of somebody from a distance; we have so heard and our mind has believed in it. We have been suffering because of his separation and have presumed that he is annoyed with us'. The mystery of the existence of the Divine has been vividly felt and expressed by all these poets and this is what intrigues us even today. That is why Rehman Rahi had to say, 'Mato ravarta irfanuk asar ho Do not let the effect of mysticism wane away.

Kashmir has been center of the monistic school of philosophy. It is, therefore natural that our poets and writers have been deeply affected by this view. Right from Lal Ded down to Ahad Zargar everyone has subscribed to this point of view. All of them have laid emphasis on the real and fruitful practices and denounced ostentatious rituals. Lal Ded says, 'phiran phiran nyoth onguj gaji manach dayi tsaji no' Telling the beads you have only rubbed your thumb and finger but have not been able to remove the duality from your mind'. Shams Faqir has put forth the same view in these words: 'Ha zabida kyah chbuk tsa karan, raath doh goi tasbih phiran. Mokehta ravi fotus rachhit gom, roni mutsrith shroni shroni ko't gom' what are you up to you fool, you have been telling the rosary day and night. Going after fake things you are losing sight of the real pearl. Have I lost the jingle by untying the bells?'

This spirituality is prominent in the writings of Ahmad Batawari, Shah Gafoor, Nyama Saeb, Swachha Kral, Asad Paray and others. All these poets have advocated self-realisation and oneness of individual soul and the universal soul. One verse reads, 'Ognuy sapanto dognyar travo pana nish paan parzanavo lo' Be one with the Divine, give up the notion of duality and try to realize yourself.' Another verse reads, 'Ognyar soruy dognyar naba habba yi chhuy bahanai' Everything here is verily one; there is no duality but an illusion'. Ahad Zargar, a more recent poet in this lineage has put it lucidly in these verses: 'dai sae bronh sapud oasis hui, ha ahad zargara door kar dui, pura ada deshyekh panun deedar' only I existed before the Divine, o Ahad Zargar shun duality and then alone you will realize your self.

The Vedas say, 'Ekam sat viprah bahudbhav vadanti' Truth is one and the wise describe it in different ways'.



Pushpadanta has said, 'Nrinam eko ganyah people treading different paths have one and the same destination to reach.' Asad Parry has beautifully stated this fact in this verse, 'Kath chha kami vath chha byon byon The truth is one but the paths leading to it are different'. If we read even the contemporary literature we will find that there is an undercurrent of spirituality in the writings of everyone, because the spirit is an important aspect of human existence. This literature is our treasure and we must safeguard and preserve it. Our young scholars will be well advised to conduct research in various aspects of our literature and write dissertations on these for the benefit of the lovers of the Kashmiri language.

There is no doubt that we have a rich tradition of spirituality in our literature. The Sanskrit equivalent of the word tradition is 'Parampara' which means from one to another or from generation to generation. Thus tradition is what we have inherited from our ancestors. I could readily think of two major items that we can justifiably be proud of. These two items are 'Rishi Parampara (Ryeshyut in Kashmiri)' or the tradition of sainthood and 'Kashmir Shaiva Darshan' or the Trika Philosophy of Kashmir. In fact the two are so intermingled that no line can be drawn to demarcate their area of influence.

Let us take the latter first. It was the sage Vasugupta who meditated on the great Shiva and begged of Him to reveal the profound secret. He guided him to a rock, which when touched by him overturned and there were 'Shiva-Sutras' written on it. These aphorisms became the foundation on which the philosophy of Kashmir was built up. It developed into three major branches, the 'Spanda' or the divine throb, the 'Pratyabhijna' or the cognition and the 'Tantra' or the mystical exercises. This philosophy is basically a non-dualist ideology where the creator and the creation are considered as one. It is believed that there are thirty-six elements from the gross element of the earth to the subtlest element of the Parama Shiva. The seeker has to rise from the gross element to the subtle element and realize the Divine, which coincides with self-realization. The creation is believed to be the manifestation of the creator and thus both are real and that there is no illusion except when the vision is blurred by the sense-objects.

There is a galaxy of the great Shaiva scholars, who have written treatises, commentaries and original works about this great philosophy including Kallat, Somananda, Utpal Dev and the genius Abhinavguptapada. The last named is the author of the monumental work on Shaiva philosophy called 'Tantraloka'. In this philosophy God has been conceived as a universal Consciousness, which pervades everything and yet transcends everything, 'Vishva-atmikam tad-uttirnam bridayam parameshatub. Paradi

shakti rupena sphuranteem samvidum numah'.

As regards the rishi cult it is to be noted that Kashmir has all along been called 'Rishi-vaer' or the garden of sages. Although the hidden source of this tradition is the same Shaiva philosophy yet the visible source is Lal Ded, whose 'Vakhs' (lit. power of giving expression to the knowledge) are on the tip of the tongue of every Kashmiri. She was followed by Nund Rishi, whose 'Shrukhs' (Shloka in Sanskrit) are again very popular. Thereafter we come across the writings of the Muslim Rishi Shams Faqir to Ahad Zargar, whose poetry in native language is seeped into this non-dualistic philosophy. We also have a lot of songs written by Paramananda, Krishna Joo Razdan, Akash Ram and others. These are also written in the backdrop of the non-dualist philosophy of Kashmiri thinkers. In Kashmir scholars like Dr. Baljinnath Pandita, Dr. Neel Kanth Gurtu, M.L. Kishloo, Dr. Dembi, Dr. Toshkhani and many others have done a lot of work on this philosophy. Outside Kashmir also there are some scholars who have worked on various important texts of this philosophy. Dr. Pandey in Lucknow, Dr. Chaturvedi in Jaipur and others have highlighted the distinguishing features of this rich tradition of ours. There is an Abhinavgupta Centre of Kashmir Shaiva Darshan at Lucknow. Dr. Chatterjee has written a history of Kashmir Shaiva Philosophy. There are, however, still many areas that require a concerted research so that the uniqueness of this thought is prominently brought out.

Alakh Ishwari Roop Bhawani is a class apart in this tradition. She is regarded by us as an incarnation of Sharika Bhagavati and is, therefore, referred to as 'Sharika Ansha roopa'. Her life and sayings are monuments to the thought and philosophy of Kashmir. Her memories attached to places like Manigram, Vaskur, Chashma Sababi and Safa Kadal in Srinagar are vivid examples of this philosophy applied to day to day life. Her father requested the Goddess to come to him and she was born as his daughter. She did Tapasya at various places and demonstrated her spiritual powers in her in laws, Saprus as well. When she and a Muslim saint Shah Qalander were on the opposite banks of a river, the saint asked her to cross over to him and he would turn her from silver (Roopa or ro'f) to gold. She in turn asked him to take an initiative to cross and she would turn him to pearl (Mo'kebta), which also means to get liberated. It is said that he did cross in a boat as the boatman to Shiva and Shakti and was sent back by her. Then she crossed the river in a boat sitting by the side of Shiva as His consort. Her writings are naturally, therefore, full of spirituality and serve as a beacon light to the seekers of Truth.

Thus it will be seen that spirituality is inherent in Kashmir and the literature produced by the writers and scholars of this place in various languages. The reader finds an undercurrent of spirituality even in the pieces of literature that may otherwise be categorized as romantic, ethical, nature-worshipping or an ode to motherland, nature and the like.





# KASHMIR

## From Glorious Past to Gloomy Present

- Dr. Roop Krishen Bhat

"Kashmiri shaivism is the biggest gift to humanity from ancient Kashmir"

Traditionally called as *resh'vaer* "the valley of saints and sages", Kashmir has a distinctive status across the globe. The most beautiful piece of land on earth named as *firdous baraye zameen* "heaven on earth" by the Moghul emperor Jehangir has had a unique, eventful and glorious history. It has been abode of eminent saints, sages, monks, sufis, rishis, saviours of mankind, fountainheads of knowledge and learned men across disciplines. It earned a dictum of *Sharda Peetha* i.e. "the seat of learning". *Sharda peetha* was located on the banks of Kishenganga presently known as Neelam river now part of Pakistan. There exist the remains of Sharda temple( temple of Goddess Saraswati i.e.the Goddess of knowledge) even now. A Sanskrit University was situated over there where scholars and knowledge seekers and students would come from all over India and the neighbouring countries. A famous Sanskrit *shloka* related to this temple being rendered with reverence i.e. *namaste sharde devi Kashmir purvasini, tvamaham prartheye nityam vidya danam che debi me* "Salutations to you oh Sharada Goddess, the one who resides in Kashmir, I pray to you please bestow upon me the charity of knowledge." is proof of it.

When Bhuddism came to Kashmir a Bhuddist University too was established here by emperor Ashoka to spread thoughts of Bhuddism. This place eventually became famous centre of both Hinduism and Bhuddism. This resulted in several historical religious discourses involving many eminent scholars and acharyas of shaiva philosophy like, Adi Shankaraacharya, Abhinavgupta, vasugupta, Shamindra, Ananda wardhan, Mamat, Somdev etc. While as Kashmiri shaivism is the biggest gift to humanity from ancient Kashmir, Bhuddism lives in the archetypes and as a metaphysical mystical darsana

which cannot be easily removed from the sub consciousness of Kashmiris. Influenced by Shaivite tantric thought of Kashmir, Buddhism got transformed into its Kashmiri version. The local religious beliefs, vedic concepts and Buddhism were synthesized by great Kashmiri philosophers, Vasugupta and Abhinavgupta into Kashmiri version of Shaivism called Trika philosophy.

By the time Islam reached to Kashmir through Syed Ali Hamdani the land oozed of spirituality and humility. This religious amalgamation gave rise to the Sufism which appropriated pre Islamic notions and spiritual genius and a very rich cult of Sufis followed. According to Sufism there is no reality but reality. Sufi interpretation of Islam means surrender to God, truth and reality. God is *Alhaqq*. It vouches for the concept of *insaani kaamil* i.e. "the perfect man", based on the polarity of a man- God relationship. According to Mohammad Maroof Shah "Islam in Kashmir is a fulfilment of socially engaged egalitarian Buddhist project rather than a new faith that negated Bhuddism and usurped its throne by force. Kashmiri sufi poets have appropriated essential Buddhism in their conception of *fana*, devotion to Unitarianism and sublime conception of divine transcendence." Many sufi poets including Shams Faqir has specifically composed verses on void. "I am the void, you are the void, what shall I speak of the void." So has Lala's *vaakhs* and Nunda Reshis *sbruks* similar echoes emphasising mingling of the void and shiva. A Kashmiri is fond of *tasbeeh* and forms of collective meditation such as *durood*, *aarti*, *bbajan mandlis* etc.

Eventually both Shaivism and Sufism became the prominent schools of thought in Kashmir. The faith and



tradition of preaching and worshipping of each others' religions and pilgrimage centres has been a very unique and glorious tradition of the people of the State.

Such traditions continued for hundreds of years but situation changed drastically after rise of Muslim fundamentalism and Talibanisation in the neighbouring countries i.e. in Afghanistan, Pakistan and Bangladesh during the last few decades of twentieth century. The Wahabi school of Islam emerged as the main threat to the Sufi traditions and the age old communal harmony in the region particularly so in Kashmir got shattered. This resulted in destruction of 5<sup>th</sup> century statues of *Bhamiyaan Bhuddha* in Afghanistan, removal of several statues including *unknown bird in cage* by eminent Bengali sculptor Mrinal Haq outside Dhaka airport in Bangladesh, destruction and sacrilege of hundreds of temples in Kashmir and burning of *tsrari.sharief tomb of NundRishi* by fundamentalists/militants and malicious act of ethnic cleansing forcing migration of about 3.5 lakh Kashmiri Pandits from Kashmir in early nineties of twentieth century. Such shamely acts changed the face and tenor of entire sub continent.

With mushrooming growth of terrorist organizations spreading across the subcontinent at fast

pace the return of good old days remains a big question mark. No short term and piecemeal steps to curb such malice shall help unless leaders of whole subcontinent sit together and address the issues jointly as cleaning one river would not help when the whole ocean is muddy.

However, after past and present there is always future and I am optimistic that the gloom would disappear and glory shall return as both demographically and ethically the *resh'vaer* is by nature an egalitarian society where the barriers of caste, community and religion cannot withstand for long. There are some positive indicators in that direction especially from the youngsters of both the communities, who are more carrier oriented than communal and are eager and ready to live as global citizens. The cultural and literary initiative like *shuhul taaph* and many other such programmes happening for past few years in and outside valley which have potential to bring two major communities together on one platform are other positive events which could ensure change of heart. I feel the intellectuals and cultural personalities from both communities have a big role to make it happen. The more they assert and take reasonable space from politicians the more optimism towards good old days could be witnessed.



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# Bypass Surgery

A Layman's Guide to Bypass Surgery — some frequently asked questions about CABG



**Q. What exactly is done in bypass surgery?**

A block in an artery of the heart is bypassed by a new channel. The objective of the operation is to improve the blood flow to those regions of the heart muscle that are getting a deficient blood supply owing to completely or partially blocked coronary arteries. The increased blood flow relieves the angina and improves heart function.

**What is open heart surgery? Is it different from bypass surgery?**

The two terms refer to two different things: One is a method of doing heart surgery and the other a specific operation. Any method of operation on the heart that is done using a heart-lung machine has traditionally been called an open heart surgery.

Bypass surgery on the other hand refers to a specific type of operation where blocked arteries of the heart are bypassed using veins from the legs, radial arteries from the forearms and arteries at the back of the breast bone known as internal mammary arteries. New channels of blood supply are thus formed, bypassing the blocked arteries of the heart.

**What happens to the blockage?**

The blockage is usually not disturbed and it remains there, while the rest of the artery receives blood from the bypass graft. In some situations, the block may have to be removed before the new graft can be attached.

**What is beating heart surgery then?**

It has been observed that patients may have a slightly more prolonged post operative recovery if their bypass surgery has been done using a heart-lung machine (scientists attribute this to the effect of blood circulation through artificial tubings, filters and reservoirs of a heart-lung machine). Also, the incidence of post operative problem is more

if the patient has other co-existing disease like renal failure, lung disease etc. With modern and more advanced equipment, the incidence of such post operative complications is much less than before but the problem is not totally eliminated. Now, if one were to avoid using a heart-lung machine altogether, obviously the recovery would be much better. And this is possible in the procedure of beating heart surgery where the bypass grafting is done without using the heart-lung machine or stopping the heart. Though more and more centres are offering this type of surgery one must remember that many patients, because of technical difficulties, can be operated upon only by the conventional method.

**Are not lasers also used to open up blocks?**

No, laser technology is not used to clear the blockages. It is used in situations of diffuse disease with ungraftable arteries where neither PTCA nor surgery is possible. Laser rays are used to drill fine tunnels through the heart muscle in the hope that these will directly carry blood to the muscle.

**How safe is bypass surgery?**

Operation is quite safe today if done by an experienced surgical team, in a busy centre.

**If you say bypass surgery is not a cure, why should one get operated at all?**

The operation may not be a cure but it definitely helps in the relief of angina pain and other symptoms of reduced blood supply to the heart muscle like choking, breathlessness, "ghabrahat" etc. With surgery, the need for medication comes down and the patient feels less tired because of his disease, and is able to live a fuller life at home and at work. In other words, bypass surgery improves the quality of day to day life.



In addition, several scientific studies have clearly shown that bypass surgery patients are likely to live longer than comparable patients who are only on medicines. The basic disease (viz. atherosclerosis) that cause blockages in the heart vessel remains there (that explains why the surgery is not a cure); bypass surgery helps overcome the effect of those blockages, it does nothing to the atherosclerosis. Even then, with proper medical management, good diet control and strict lifestyle changes after the operation, one can enjoy the benefits of bypass surgery for a long time.



**For more information**

Tel : +91-11-2987 1090 / 91

Email : [assistance@apollohospitalsdelhi.com](mailto:assistance@apollohospitalsdelhi.com)

**Indraprastha Apollo Hospitals,**  
Sarita Vihar,  
Delhi Mathura Road,  
New Delhi - 110076





# The Inheritance of Sezer, Pazar and Shozar

- Sohan Lal Khurdi

"Whatever the mind can conceive and believe; it can achieve" - Napoleon Hill

It began as a dream which was conceived way back in the year 2006 in the mind of Sister Jai Kishori. The seeds of thought had begun germinating much before that. The Bhagwaan Gopinath Ashram has gone from strength to strength over the last few decades and many a sweat has been shed by several people over time to get it where it is today. The expansion continues under the grace of Bhagwaanji.

What began years ago in the alleys of Kharyaar with a few utensils contributed jointly by trustees and devotees

is today a large scale organization conducting operations across several cities in India. In order to honour the work and effort of the people who put their heart and soul behind the ashram, the need for a memoir was felt, to recognize their work and to let the future generation know the journey of the ashram which continues to go on till this day.

But the ashram and its "Bhagwaan" are inseparable and the journey of the one is that of the other. Over a series of discussion it evolved that

*A Replica of the Amarnath Shrine,  
abode of Shiva and Parvati*



*A replica of the Khirbhavani Temple, Tulamulla*



*A replica of the Bhadrakali Shrine  
situated at a forest in Handwara Tehsil*





*A replica of the Durga Nag Temple situated at the foot of Shankracharya temple in the south-east of Srinagar*



*A replica of the Jammu Ashram situated at Udaiwala, Bohri, Jammu*



biographical sketch of Bhagwaanji's life would be showcased along with the holy relics in the form of articles that had been used by Bhagwaaji in his lifetime. This would enable the devotees a firsthand glimpse of these articles. Thus was born the "Heritage Hall" in all its glory. It was inaugurated jointly by Prof R.N.K Bamezai (VC of Mata Vaishno Devi University) and Swami Girishananji (Secretary Rama Krishna Mission, Jammu) on 21<sup>st</sup> Nov, 2010.

The thought it intangible and to give a tangible shape to thought of Heritage Hall were the able artistic capabilities of Sh T.K. Shishoo. He breathed life into replicating journey of Bhagwaanji's life and times in the Heritage Hall. The places, shrines and temples that Bhagwaan ji visited in his lifetimes. The fragrance of his footsteps across the soil of Kashmir, all of it was captured and brought to life in the Heritage Hall.

When you walk the alleys of the Heritage Hall, it feels as though you are watching the life of Bhagwaanji

come to alive. His "Kangri" still seems to exude the warmth of embers of coal, the "Chillum" seems to emanate the heady aroma of spirituality, the comfort of his "pheran" seems to have space for all in its hemline. To a sadhak it is a delight, to a student it is a sneak peek into the life of the Bhagwanji. The idea of having a Heritage Hall was with a view to communicating our heritage and culture for the generations to come.

The hall also includes at the entry itself the photographs of the trustees who served in various capacities since the establishment of the ashram in 1949. Photographs of people associated closely with Bhagwaanji have also been housed.

The journey does not stop here; the next phase of the hall intends to house the items and clothes which were used in the past by the common men and women in Kashmir to keep the essence of our cultural heritage alive while basking in the spiritual light of Bhagwanji.

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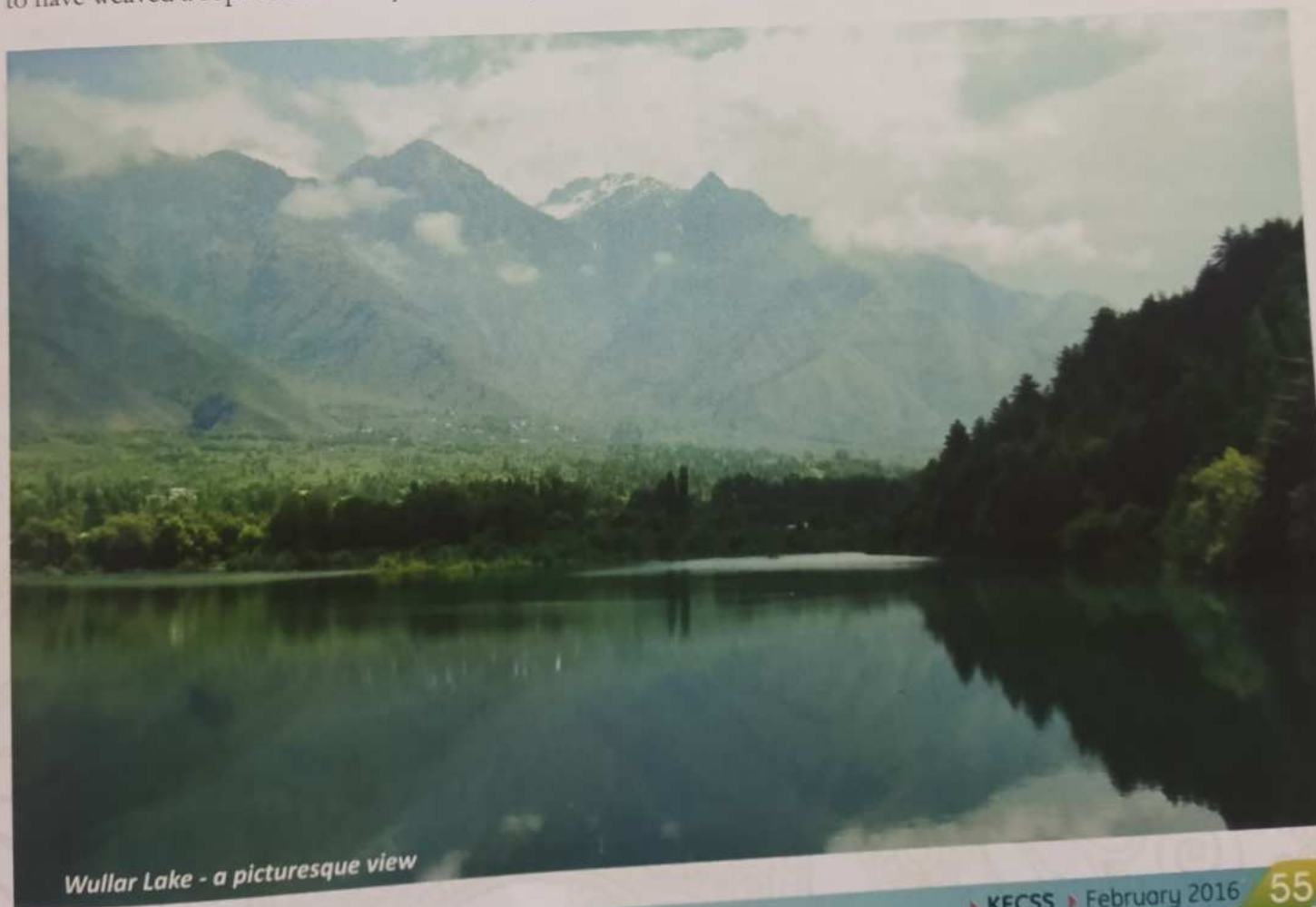


## Wular Lake – Legends & Tales

- Upender Ambardar

Many fables and legends are also associated with the Wular Lake, which is the largest fresh water lake in Asia, being 16 km. long and 9.6 km wide. The presiding deity of the lake is known as 'Wular Raz'. The lake is said to have countless springs and the main spring is known as 'Neel Nag'. It is regarded as the deepest part of the lake and is supposed to be in a state of turbulence always. No boatman (hanji) even today dares to take his shikara across this part of the Wular Lake. The folklore says that the presiding deity of the lake known as 'Wular Raz' has his residence in the deep depths of the 'Neel-Nag'. As per a legend, a saint in bygone ages is said to have weaved a rope continuously for twelve years. He

is said to have dropped this rope tied to a grinding stone in the Wular Lake to ascertain its depth but it is thought to have failed to touch the lake's bottom. Another legend says that centuries back, a sage endowed with tantric and supernatural powers once decided to take 'Wular Raz' into his custody. A boat was engaged for the purpose and an oil lamp was lighted by him in the boat amidst elaborate tantric rituals. He is said to have plunged into the 'Neel-Nag' area of the Wular Lake after instructing the boatman to ensure continuous lighting of the said oil lamp. The ascetic is said to have successfully emerged out of the lake along with the 'Wular Raz', who was then kept in confinement in the concealed part of the boat. The



Wular Lake - a picturesque view

ascetic is believed to have dived again in the lake to capture the rest of the family members of the 'Wular Raz'. In the mean time, the Wular Raza enticed the boatman with the promise of unlimited wealth if he extinguished the oil lamp. Tempted by the greed, the boatman extinguished the lamp. As fall-out, the ascetic lost all his supernatural powers and failed to emerge out of the lake.

Taking advantage of it, the Wular Raz (the presiding deity of the lake) dived back to be in his abode at the bottom of the 'Neel-Nag' of the lake. Instead of the promised wealth, the boatman encountered a heap of charcoal floating on the surface of the lake. Feeling betrayed and cursing his luck, he took a handful of charcoal in his fire-pot for burning purpose. He rowed back to his home. Next morning to his surprise, the charcoal in the forepart of the boat had turned into gold. The 'Neel-Nag' and the 'Garu-Nag' (locally known as a 'Gor-Nag') are supposed to exist at the extreme ends of the lake. As per the folklore, the river Vitasta is said to be the spouse of the Wular Raza.

Another legend connected with the lake says that hundreds of years back, a boat carrying a bridegroom got stuck-up near the 'Neel-Nag' part of the lake. The bridegroom pleaded and requested 'Wular Raz' to permit his Shikara to sail through and promised to offer his spouse. After his return from the marriage ceremony the bridegroom failed to keep his promise. As expected the Shikara failed to move forward from the 'Neel-Nag' area of the Lake. Realising his mistake, the bridegroom offered his just married spouse to the waters of the Wular Lake. Shortly afterwards, to everybody's surprise the bride emerged from the depths of the lake dressed-up in the celestial attire. Even today, no bridegroom can afford to annoy the 'Wular Raza', the presiding deity of the lake while sailing across the lake. He without fail has to take

off his turban and keep the accompanying sword aside while crossing the Wular Lake. People even now pay salutations and obeisance to the 'Wular Raza' whenever they happen to pass by the lake. According to one more legend, the present site of the Wular Lake is believed to have been a flourishing city of affluence by the name of Sandimat Nagar, well before the Christian era. Its inhabitants were so engrossed in the materialistic and worldly pursuits that virtuous values and deeds were given a go bye. A sage advised the natives of Sandimat Nagar to correct their wayward ways, otherwise he predicted an enormous calamity for the city. Excepting for a potter none paid any heed to his sane advice. The potter not only entertained him but also gave shelter to him in his home. Out of gratitude, the sage of his supernatural powers turned the potter's clay wheel into gold. He also asked the potter to abandon the city and also cautioned him not to look back while moving out of the city. Next day, as advised the potter along with his family fled from the city to seek shelter in the nearby upland ridge. Immediately afterwards, the entire city was engulfed by enormous amounts of water. Notwithstanding the warning of the sage, the potter looked back compelled by the incoming screaming cries of the city inmates.

To his surprise and horror, his fabulous and marvellous city had turned into a vast lake, which is now known as the Wular Lake. As the potter had failed to honour the promise not to look behind, half of the gold turned potter's wheel reverted back to clay part. The ridge where the potter is believed to have taken shelter is even now known as Watlab Sanger.

Such legends, tales and fables continue to be an integral part of our rich oral history. They are proud relics of our past, though the degree of believability in them may vary. They need to be preserved and protected so that they do not fade away into obscurity.

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## - Shafi Shauq

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return to this country, I endeavoured to ascertain from native sources what rules were followed in such compositions, I failed to obtain any definite information. All that I could gather was that a poet scanned his verses by ear. A long and minute examination led me to no certain conclusion beyond the fact that a stress-accent seemed to play an important part. Here and there I came across traces of well-known metres, but nowhere, even allowing for fullest licence, did they extend over more than a few lines at a time. In the year 1917, Sir Aurel Stein had occasion to visit Kashmir, and with his ever inexhaustible kindness, undertook to investigate the question. With the help of Pandit Nityananda Shastri and a *Shraavakaa*, or a professional reciter, he ascertained definitely that in songs the metre depends solely on the stress-accent. In Lalla's verses, four stresses go to each *padaa*, or line. ... It will be noticed that in Lalla's verse, as in *doha*, the first and third lines end in a strongly marked iambus. So, again, the second and fourth lines end in a heavy long closed syllable, which with the inherent vowel, not pronounced, of the final consonant, is really a trochee....<sup>25</sup>

According to the stress-accent pattern a typical *vaakh* of Lalla could be scanned as follows.

*vaakhmaanas | kaval-akvalnaa | atyey*  
*tshwapi mudriati | naa | pravesb*

Since every singer or a *Shraavakaa* has freedom to choose the rhythm of his choice, this arbitrary division, having general acceptance, does not hold good. For instance the following *vaakh* of Lalla could be scanned like this:

*raavani manzay raavun roovum*  
*reevyith athyi aayas bhavi saraya*  
— ~ | | |  
— | ~ | | ~ |

However, this type of scansion is not in keeping with the natural rise and fall of accents; it varies from line to line; it is the singer's prerogative to decide the quantity of the syllables. Grierson observed that in Kashmiri stress is substituted for quantity; "there is a stress on the first syllable of every line"<sup>26</sup>. The quantity or length of stress, however, cannot be isolated from the binary division of short and long vowels, e.g., /□ / and /□ :/, the former is a mid-central-short vowel and the latter a mid-central-long vowel. Since the difference is phonemic in nature it curtails the freedom of scanning a line arbitrary according to the quantity. The lines like the one quoted above, that is

*echan hyuv ni prakaash kunyey*  
*kwaThyan hyu ni tyierath kanb*

The first line begins with a mid-central-short vowel which if

lengthened cannot mean *ebh* (eyes).

Similarly in the line

*eyyiy eery tie tyiy aasay*  
(We abided in the past and we alone shall abide)

The first line begins with /□ /, the second word in the line begins with /□ :/ (*ee*) and the fourth word with a long central-long vowel /aa/; all the three vowels are phonemically significant and cannot be assigned quantity according to the will of the singer or reciter.

We cannot force Lalla's verses to fit into a system of prosody, it is rather advisable that we appreciate the metrical scheme of the verses of Lalla according to free distribution of the *ganas* (arrays of short *laghu* (लघु) and the long 'deergh' (दीर्घ) suggested by Pingala (4<sup>th</sup> century B.C.) in his *chhandasbaastra*.<sup>27</sup> The two fundamental units, the short *laghu* and the long 'deergh', give rise to eight arrangements or *gannas*:

m:	H-H-H ( <i>ma-gana</i> )	e.g. <i>aamryan Takyan</i> ( )
y:	L-H-H ( <i>ya-gana</i> )	e.g. <i>ebban hyuv...</i> ( ~ )
r:	H-L-H ( <i>ra-gana</i> )	e.g. <i>gaaTulaa...</i> ( ~ )
s:	L-L-H ( <i>sa-gana</i> )	e.g. <i>endiryim...</i> ( ~ ~ )
t:	H-H-L ( <i>ta-gana</i> )	e.g. <i>aayas va...</i> ( ~ )
j:	L-H-L ( <i>ja-gana</i> )	e.g. <i>tavay she...</i> ( ~ ~ )
bh:	H-L-L ( <i>bha-gana</i> )	e.g. <i>kus dyingyi...</i> ( ~ ~ )
n:	L-L-L ( <i>na-gana</i> )	e.g. <i>suriguri...</i> ( ~ ~ ~ )

Lalla takes all manner of licence in keeping rhythm auxiliary to the dominant mood; inconsistency in the division of the light and heavy syllables, seemingly an irregularity according to the conservative experts in prosody, is the forte of the *vaakhs* of Lalla. The organizational principle of the *vaakhs* is the music of ideas rather than neatly arrayed schemes of *laghus* and *dyierghs* in well defined *gannas*.





## Twenty Five Years of Exile

- Col (Dr) Tej K Tikoo (Retd.)

By the end of 1989, Kashmir was swept by an atmosphere of irrationality, obscurantism and religious fanaticism, the like of which the *Bhattas*, living in Kashmir then, had not seen during their entire life time. In the preceding few months, Pandit men were killed and their womenfolk lost their dignity; only because they belonged to a different faith. The gruesome treatment meted out to Kashmiri Pandits induced an intense degree of fear and insecurity into the members of the beleaguered community. *Bhattas* well understood that the only iron-clad guarantee of their security and dignity lay in the voluntary and collective commitment of Kashmir's majority community, the Muslims, to their safety and well being. After the Afghan rule, common Kashmiri Muslims, despite aberrations, by and large, lived up to this expectation, at least as far as their physical security were concerned. But the gradual deterioration in the overall security situation in the Valley which threatened the very survival of the minuscule population convinced the *Bhattas* that Kashmiri Muslims had decided to renege on their commitment.

In this atmosphere of continued violence directed at them and uncertainty of living in constant fear, *Bhattas* were haunted by a sense of siege in their own homes, *mohallas* and cities/towns which had been their place of habitation for as long as they could remember. With unabated killings, gun-toting militants roaming freely, and blood curdling sloganeering against the *Bhattas* becoming a routine, a sense of all-pervasive fear gripped the community. How could this peace loving, non-violent, liberal, and secular community, completely unarmed, spread out in numerous villages and towns, take on the overwhelming majority of the population, whose young men were armed to the teeth, and who enjoyed wide spread support of the local population?

In the absence of any organized decision-making mechanism within the community, and no visible measures being taken by the government, both at the Central and State level, the *Bhatta's* first priority was to save themselves from total annihilation. Consequently, every individual/family took his/its own decision. The most important and common feature of that decision







was to escape to safer places. What started as a trickle after the night of Jan 19, 1990, now became a deluge. Between January and May, 1990, 94 % of those who fled, left spontaneously, without prior planning. Caravans of buses, trucks and taxis, with puzzled and anguished men women and children huddled together, looked like sheep being taken to the slaughter house, searching questions writ large on their faces. Bulk of the Pandits left the Valley in roughly three waves between January and April 1990. Most of them settled in Jammu, with Delhi emerging as the next preferred destination. Thereafter, whatever numbers of families were left in Kashmir chose to leave in small dribblets, as the violence against them continued without any respite. By the middle of 2002, 60,000 families had registered themselves at different places. That is how history witnessed the seventh exodus of Kashmiri Pandits from Kashmir ever since the arrival of Islam there in the early fourteenth century. By the time the insurgency touched its zenith in 1992, only 3000 KPs were left in the Valley, strewn around its length and breadth, in penny packets.

The sudden influx of unwelcome refugees inundated Jammu city, which lacked the basic civic and other infrastructure to cater to the needs of even its permanent settlers. In keeping with the government's attitude of complete indifference to the plight of the fleeing KPs, the former behaved like an ostrich; expecting the refugees to fend for themselves. But the continuous stream of the displaced, who reached Jammu in a dishevelled state with just the clothes on their bodies, created a dangerous situation in Jammu, which the government could ignore only at its own peril. This situation compelled the government to establish tented camps to house the deluge of refugees. In due course of time, nearly 215,000 Pandit refugees were accommodated in 36 camps, established at various places in Jammu province, including those at Nagrota, Reasi, Kathua, Udampur, etc. The arrival of a huge number of

refugees in Jammu suddenly led to shortages of essential commodities of daily use and higher rentals for scarce accommodation, which many Pandits sought. Rise in the cost of living across the board created difficulties for the locals who found themselves dealing with thousands of uninvited people. Jammu people also apprehended that the refugees would soon have to compete with the local population for the limited jobs and admissions in educational institutions of higher learning. However, the immediate disadvantages that the locals experienced, gradually gave way to long term benefits that Jammu region came to garner, as this situation did not last for many years. In the long run, Jammu people stood to gain, both economically as also in myriad other ways.

In the meanwhile, the community suffered enormously on account of the adverse situation that they were confronted with, suddenly. The refugees went through classical symptoms of a 'process of adaptation'; this included, 'arrival euphoria' - lasting two to six months, followed by six months to two years of 'sense of disillusionment'; the latter leading to a heightened risk of mental illness; and finally, adaptation. Not used to the hot climate of their new settlement, which did not provide even the rudimentary facilities, the vulnerable among them, i.e., children, old and the women and the sick, suffered immense hardships. Many fell ill due to diseases which were the direct consequence of displacement into hot and unhygienic conditions. A number of refugees contracted diseases which Kashmiri Pandits had not heard of in Kashmir, but were now confronted with, in their new and unwelcome habitat. Many people died as a result; some even by snake bites. It was only those who survived these tough conditions, who then started adapting by picking up the threads and rebuilding their lives.

Cataclysmic experience forced on the hapless refugees by displacement provided new platform for takeoff. In the long run, the displaced community found



itself substantially better off, even though the law of increasing returns. Without going into the history of the monumental achievements attained, individually and collectively, by refugees over the centuries: be these Jews, the immigrants into America after its accidental discovery in the seventeenth century, Parsis in India or history along the Nile, the Euphrates, the Tigris, the Oxus, the Danube, the Seine, the Indus and the Ganges, and lately the Potomac, our community did just that, by following in the footsteps of the well established historical precedent.

The displaced community laid emphasis on imparting education to their children irrespective of the horrible conditions they lived in. There are numerous stories of our children, having been taught in leaking and torn tents in camp schools, excelling in the field of education, despite such serious handicap. It remains without saying that though we were abandoned by both man and god in times of crisis, our presiding deity, *Sharda Mata* did not abandon us; if anything, *Saraswati* came to our rescue in various forms. Maharashtra, under *swargya* Balasaheb Thakery, was among the first to provide reservations to our children in various professional colleges in Maharashtra. With the persistent efforts of the former Secretary in the Ministry of Human Resource Development, Sh. Mahataj Krishen Kaw, a former President of AIKS, the then Union Minister of HRD, Dr Murli Manohar Joshi, ensured that these reservations are included in many other universities in India. This provided our children with huge opportunity to develop skills which the liberalised economy looked to utilize. It was providential that liberalisation of Indian economy coincided with our exodus. Our young men and women, with education as their sole weapon, conquered new horizons, bringing laurels to the community, besides providing much relief to their parents and elders in the family, who had suffered dispossession and had undergone immense pain and trauma. Consequently, during the past twenty five years, some amazing stories of displaced people reaching great heights in various fields have come to light. I have known of those who sold acid to battery manufacturers to sustain themselves in the initial years of displacement, ending up as professionals of high quality or entrepreneurs with substantial capital. I know of a family which spent three nights on a pavement in Delhi after fleeing from Kashmir, building up a small fortune over the next few years. Their child, who slept on that pavement, is now a product of one of the IIMs. Similarly, there are those who went abroad and are doing exceedingly well in various fields.

One of the first things that the displaced community did in their new habitat was to replicate their

iconic religious and cultural symbols/ institutions. A community, which was not known for organised efforts while in Kashmir, suddenly felt the need to get together to build *ashrams* of their saints and sages in places where the diasporas had moved in sufficient numbers. Be it the creation of *Tullamulla, Hari Parbat, Gopinath ashram*, etc., the community, despite numerous odds in its way, slogged to collect donations and worked tirelessly to protect their socio-cultural identity through these centres. Not only did it provide a semblance of Kashmiri environment, it also helped the younger generation to connect with its roots. At many places, big *bhavans* were constructed by the displaced Pandits, which served as meeting points for various religious and socio-cultural functions. Many leading lights of the community, particularly those who were associated with religious institutions in Kashmir, took it upon themselves to create an environment in the replicated places, which could be as close as possible to the one that existed in Kashmir. There are places in India where a *Pooranmasi Havan* is being performed for the past 23 years every month, without break.

Though nearly all the organisations formed by the displaced Pandits at various places have contributed in different ways in strengthening the community's socio-cultural fabric, there some which have played a key role at the National level to keep the community's displaced consciousness alive during this period. Jammu Kashmir Vichar Manch (JKVM), an RSS affiliated organization, has been organising seminars on various issues deeply impacting the community. Its yearly function, *Gash Tarukh* and *Samubik Shivratni*, have become much-looked-forward-to landmark events as far as exploring the young talent in the community is concerned. New Delhi based Kashmir Education, Cultural and Science Society (KECSS) is something of an umbrella organisation for holding various educational and cultural events. Its yearly function, *Shubul Taaph*, is very popular and a much anticipated event, which showcases different aspects of our rich cultural heritage, as also our literary and educational achievements. The other organisation that has been rendering a yeoman's service to the community is the Kashmir Medical Emergency and Charitable Trust (KMECT). An organisation run on the voluntary donations received from the community spread throughout the world, KMECT has, over past many years, provided financial and medical assistance to many needy members of the community. In the process, it has saved many precious lives of those who could, otherwise, ill afford the high cost of medical treatment that present day system entails. Another KP organisation, KPUEF, too has been organising a function annually which is devoted to honouring/rewarding our



The community has not remained idle as far as fighting our battles at the political front are concerned. The two big organisations, Panun Kashmir and All India Kashmiri Samaj, along with other organisations like Kashmir Samiti, Delhi, have done what best they could.

youngsters who have performed well in various board examinations.

The community has not remained idle as far as fighting our battles at the political front are concerned. The two big organisations, Panun Kashmir and All India Kashmiri Samaj, along with other organisations like Kashmir Samiti, Delhi, have done what best they could. Given the fractious state of Indian politics, as also the web of contradictions created by secular/ communal divide, it took many years for the community to take the message of its forced displacement from Kashmir, to the people of India at large. For a small community like ours, with political parties having overlooked our plight (by and large) and media burying our story, it was an uphill task to inform the public about India's largest forced displacement of its people after independence. In the last twenty five years, individuals and groups have been at it through meetings, conferences, television debates, etc., to get the story to the larger audience. What helped our cause was the spread of terror by Islamic outfits right across India. It was only then that people became receptive to what we had to say. It is a fact that politically, the community has not gained much. But that was not because of lack of effort on our part, but because of the deep freeze in which our problem had been put by governments that ruled the country since 1990. In this regard, of late, there has been some change in the central government's attitude to the problems of Kashmiri Pandits. The very fact that it was for the first time that President of India included the return of Kashmiri Pandits to Kashmir in his address to the Parliament, coupled with the fact that four members of the community were given the mandate by BJP to fight the recent State Assembly elections, proves the point that our issue is certainly no longer on the margins, anymore.

It has been a heartening experience to see our youth getting involved with various political and socio-cultural activities of the community; be these in Jammu, Bengaluru, NCR, Pune, etc. Roots in Kashmir (RIK), a movement started by the displaced youth in NCR, with its branches in various cities, came like a breath of fresh air, when it organised street demonstrations against the separatist leaders, wrong policies of the previous government or observing various anniversaries connected with our exile. For the past six years, RIK has been organising *REH* (Spark), a musical programme that

showcases the community's talent, as also helps keep our community tethered to its cultural moorings.

Over the last quarter of a century, various KP organisations have worked in tandem to observe two specific days in a year to keep our exile consciousness alive. These two days, namely, *Balidan Divas* (Martyrdom Day) and *Nishkasan Divas* (Exodus Day) are organised throughout the world, wherever a sizable number of displaced KPs live. *Balidan Divas* is observed on Sept 14, the day when a tall community leader, Sh. Tika Lal Taploo, was killed in cold blood in Srinagar; an event that started a chain of killings of the innocent KPs by Muslim radicals across the Valley, which eventually led to our exodus. And *Nishkasan Divas* is observed on Jan 19 to mark the exodus day, as on this day (actually night) in 1990, the Valley's Muslims told the Pandits in clear voice and with no ambiguity, to either convert or leave or be prepared to die (*Raliu, Tsalive, Galive*).

Many community organizations have taken on themselves to repair and reconstruct temples, *Ashrams* of sages and saints, pilgrimage centres and sacred places in Kashmir, which had been lying in disuse between 1989 and 2010, or had been vandalized by the radical Islamists during this period. Role of ( All Parties Migrants Coordination Committee) APMCC in this noble task has been commendable. A large number of people have been visiting these temples etc., particularly on the auspicious days of the KP calendar. In fact, this activity is among the most fruitful of the community activities during our exile.

Our diasporas in USA, Europe, Britain and other countries too have been active in keeping the struggle alive in their respective places; be it sensitizing the influential people by meeting with senators, members of congress/ parliament, organising seminars, etc., or contributing in a big way to various charitable organisations, which are involved with helping the needy in our community. Some of these organisations have contributed both morally as well as financially in rebuilding/ renovating/repairing our temples in Kashmir. In fact, our global Diaspora, despite their small size, has made an impact much beyond their size and influence.

If all the above positives were added up, it would project a picture of a successful struggle by our community to keep our distinct ethnic identity alive in a





list of authors is long, for paucity of space, I would name only a few, i.e., Dr Shaah Shekhar Toshkhani, Dr K. L. Chowdhury, Rahul Pandita, Sidharth Gigoo, etc., who wrote extensively and authoritatively about our exodus and its aftermath.

After 2005, when the levels of violence in Kashmir came down and 'insurgency fatigue' set in among the local population, it was possible for the KPs to visit the Valley occasionally, particularly in summer. Over the last one decade, some people decided to settle down on near permanent basis, raising their population to around 8000-10,000, all told. A few of them have constructed new houses and some have even started small businesses too. However, such disjointed and individual move back does not settle the basic and fundamental question of our permanent rehabilitation in our own land.

sea of diversity that India is. Another of our major achievements, has been giving our children a firm footing globally, to achieve success in the face of many challenges. Furthermore, through concerted efforts at individual and community level, we have succeeded in keeping our exile consciousness alive. However, due to myriad reasons, the community is facing an uphill task in maintaining its identity as a distinct ethnic group. This difficulty is likely to be compounded if our displacement from Kashmir is not undone soon by rehabilitating us back in the Valley. With various studies pointing out that our death rate far outweighs the birth rate; it will become difficult to prevent our complete merger into the larger Hindu cultural identity. That will be our greatest tragedy. This problem is further aggravated by the fact that a large number of our youth are getting married outside the community, thereby causing further dilution of our rich culture heritage. This trend can only be reversed, though partially, if the community were to go back to Kashmir on permanent basis, thereby connecting once again with its roots, firmly imbedded in the soil of *Kashyapwar*. That, does not, however, appear to be happening anytime soon.

Living in exile has also produced some quality literature on the exodus by some of our *Biradari* members; be these the detailed accounts of the exodus, the poetic rendering of the pain of living in exile or short stories depicting the trauma and anguish of missing our beautiful *Reshwar*. A good number of books have also been written about our unique culture, distinctive religious practices, social customs, pilgrimage centres and our auspicious days and their significance. Though the

Kashmir is a tangled web which cannot be untangled so easily and that too in a short time. Our displacement is one of the many complexities that make up the canvas of this tangle. What makes our own voice powerless to influence the politics of Kashmir tangle is our lack of numbers. In a democracy, numerical strength means power to influence election results. Consequently, it also means the ability to influence the political parties to fight for your cause. We lack that kind of influence. Besides, even this small number has been talking in different voices, conveying an impression that we are politically divided. Personally, I do not agree with this perception. The bottom line is that KPs want to return to a safe environment in Kashmir where they can live with dignity and honour; where they can run their own socio-cultural institutions; where they have a say in running the local administration; where we do not face the prospect of exodus all over again. A sizeable segment of our community feels that such conditions can only be created in a union territory created within Kashmir, specifically for Kashmiri Pandits, where Indian constitution has a free flow and Article 370 is not in operation. Some others feel that creating such an enclave within the Valley will never be acceptable to the Union government for good reasons. Therefore, they demand that satellite towns could be created for KPs where they would feel secure. Those who demand the latter, are not quite clear as to how, in the given circumstances, such towns created for the KPs within a hostile environment, can inspire confidence among the displaced community to return to Kashmir.



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## Family: The Virtue

- Arvind Shah

One of the phenomena of nature in the universe is the fact of existence of families or clusters. Each and every object finds clear cut similarities to be clustered in a group (families) and also dissimilarities to be distinguished from other groups. Nothing in this universe is independent. There are simple and intricate linkages and bondings whereby the universe exists. See to the celestial bodies, the earthly holdings: plants and animals, and other things as well everywhere, an order is maintained in a defined manner. Human race is the most advanced known race in the universe and so the concept of the family has got to be recognized. Since the human race is the most developed biological specie it has the capacity to adapt to the circumstances by changing the habits as per the environment and the situations faster than the other species are capable of doing. But this faster change in a sudden and spontaneous order is detrimental and denigrating to the individual, to the family, to the community and to the society at large, both from the habitat and the habit point of view.

Family is a virtue of healthy existence, there are simple and intricate linkages and bondings, biological and social, which give a virtue to an individual to exist and live. The instinct of family as inbuilt characteristics of living is the greatest phenomenon of virtue that nature has installed both in living and non living things. We, as human beings by social sensitivity can see it better in daily living.

"Change is the only permanent thing in this universe". All my articles published in the series "me and my living" are centrally based on the concept of change as a natural phenomenon. But the change must be systematic and orderly as far as possible. Change for positivity in survival shall generally be compatible with the social order. My uncle who had come from jammu during the evening chitchat spoke about my teacher in the college who now, after displacement from the valley lives as his neighbour. They, almost every day, spend hours together to while away the leisure in an entertaining manner. They know the family details of each other. The



details of the family of my teacher interested me: two children; both married - the couples (children's families) are living outside India at a distance of about 20 flying hours from their parents in India. Each member of the two couples (husband and wife) is living in two different cities in their respective states at a flying distance of four hours from each other. One couple has given birth to a child who is growing in a boarding school. My uncle was telling me the story with a particular sense of expression. I could not make whether he was praising the family structure as progressive, pragmatic, professional and ambitious or he was sarcastic about the fact that each member of the family was living separately at distances that cannot be negotiated physically - regularly. But this is not a rear fact of the family structure of the community. Even at my home the story is no different, I took a new job at a distance of 12 hours train journey from my place of dwelling where my wife besides her daily commitments of a job perhaps, I shall believe, makes a home of a house. My bachelor children are, one at a distance of 18 hours journey and another at a distance of 10 hours journey from home: four members - four places to live. (Why I took the new job, I am confused - may be the craze of joining a mnc, more status and more money, but, what far the more and more, I do not know? Only



thing, I realize now is that our family link has gone weak, it is more telephonic than personal. When parents also fall victim to contribute to breaking of the bondings, the progeny is bound to follow the suit.

This type of living has created a lot of artificiality in family relationships. The liberty of speaking with emotions is replaced by reasoning; it sometime sounds sense and sometimes nonsense, and I believe finally it is more no valuable sense. The family relations are monitored on the barometer that has very limited social range. My friend recently during a gossip put it up very nicely, he said he has been maintaining a friendly relation with his son. And he finally concluded, "It is a forced friendship": true, I also try to be wise to maintain a friendly relation with my children. Having assimilated the phrase of "forced friendship", I wonder to think about it.

Emotions are the spirit of social living, I recapitulate the great vibrancy and the instincts to stand together with an effective impact to negotiate problems and enjoy togetherness in the family which added long lasting value to life. Our younger brother renounced the social links while he was undergoing a professional training course and joined ISKON. He was so adamant and committed to the order of ISKON that he rejected to accept any argument and reason with a equally strong logic not to come back to the normal mode of social order. This was a family crisis. Finally he agreed to pay a visit to the home to see his grandmother, but with a rider that a senior devotee of ISKON will accompany him. The team reached home. Back at home in Kashmir, it was a big house, homing many families, kitchens of each family unit was separate yet family bondings were strong with appreciable cohesion. We kept a taste for music and had a number of musical instruments, some of the family members knew playing then. We, in the family welcomed musicians and gave them a lot of respect. There was lot of sharing and concern of welfare for one another. The senior ISKON saint accompanying my brother was a musician. He sang bajans and played on musical instruments. He soon became comfortable in the home and could comfortably continue his long routines of sadna without any disturbances. He affiliated with the bonding atmosphere in the big family. Seeing the atmosphere of the family, the ISKON devotee saint who had accompanied our brother to home commented, "Your family has so many members. You live together. It is like an ashram." Spending a week in the family the saint left alone for his ashram, as our brother by now had changed his mind not to go back to ISKON. The impact of family living and social togetherness was powerful and effective to induce a change in his adamant attitude. The senior ISKON devotee who had accompanied our brother to maintain

his commitment to ISKON had to yield to the influence of strong family bonding and go back alone.

The cohesive family living gave an impetus to the personality of the family members. The assets: human assets and the material assets as well, were shared. If one of the members of the family was well placed his status belonged to all and he kept caring concern for all, in the same was if there was a disadvantage with any of the family members it was equally a concern for all to share and care.

The component of sharing among the family members made families, a blissful virtuous unit of society. In our big family the uncle who worked as a senior person in public distribution office was socially well recognized because those days ration through public distribution system in Kashmir was given on substantially subsidized rates. He was a free coin to come to rescue of any member of the big family, if there was a problem. Simultaneously one of our brothers was suffering from partial cerebral paralysis since birth. He was the most loved child, cared by every member of the family as a result of which he received lot of attention, love and service. Family strengthens the human bonding to make it humane. The family made the social unit, and when a family makes a social unit the strengths and weakness of individuals are shared, the living maintains viable and natural balance. There is more joy than depression for every individual, every family, the community and the society at large. Individual vices and virtues get addressed.

The displacement from the place of ancestral habitation has devastatingly killed family bonding and social bonding. Artificiality and cosmetic touch decency in relationships at family level, community level and so on has gained momentum. The balancing factors of family bonding are devastated. This has resulted in shifting of the basic social structure of the Kashmiri pandit family. In Kashmiri pandit social structure, family made the unit of the society. But with the changed scenario the family became weak and the individual became strong. So there is a shift of focus. Earlier family was the unit comprising the community, but now the individual who tends to shrink the family makes the unit of the community and society. This is emergence of an unhealthy social behaviour. In this way the individual by and by gets into tendencies which constantly shrink and weaken the family bonding and the person in the process gets independent of social responsibility whereby the individual, the family, community and the society at large is systematically weak to lose cohesion, what some people call loss of general social values.



Translation of a poem of Nadim

## (MAY CHEM AASH PAGHICH)

### I KEEP HOPE FOR TOMORROW

I keep hope for tomorrow  
Future will be bright tomorrow  
Days to be more bright  
Blooming flowers to be in sight  
The soil to be restless  
For the greenery to come up on the crust  
The breasts will overflow  
With the milk of love, love to show.  
I keep hope for tomorrow  
Future will be bright tomorrow  
Sweet sounds, I will get to hear  
Despair to disappear joys to cheer  
Joys will grow close to my chest  
Groomed with the sweet nectar of breast  
Merriment will grow all around  
All walls to climb and surround.  
I keep hope for tomorrow  
Future will be bright tomorrow  
He will tip toe to come to door  
Gather the joys more and more  
Holding His head, He will go  
Back in soft steps, slow and slow  
I will be drawn into ecstasy  
To sing for him in fantasy. (delight)  
I keep hope for tomorrow  
Future will be bright, tomorrow  
Friends and peers will come to me  
Greet me, my fortunes to see  
I will be a winner to have won  
The crown of his bless then  
I will share the cheer with all  
But keep the possession not to let it fall.  
I keep hope for tomorrow  
Futures will be bright tomorrow  
Oh! there is fear of war  
Ah! It shall not be, tomorrow to mar  
Father (Hope) of the children (future) has to come

Tomorrow the father of children has to come.  
I keep hope for tomorrow  
Futures will be bright tomorrow  
Eradicate by dina nath nadim  
Translated as (determination)  
Red hot red hot  
Quite a lot quite a lot  
My blood youthful  
Youthful, youthful  
A storm, wrathful  
Wrathful wrathful  
I don't fear, I desire  
To die for kashmir in cheer  
Whirl wind I am  
None to deter me and ram  
Should we be in scare  
Shell in and live in fear  
Have to face and see  
Fight and defeat the enemy  
So Red hot red hot  
Quite a lot quite a lot  
My blood youthful  
Youthful, youthful  
A storm, wrathful  
Wrathful wrathful  
Lightenings gave me a clue  
To burn and burst, and fight for due  
The turmoil on mind and ground  
Reveal to me the secrets: aloud  
The martyrs, just dead  
Fill my blood with colour red  
Red hot red hot  
So Quite a lot quite a lot  
My blood youthful  
Youthful, youthful  
A storm, wrathful  
Wrathful wrathful

(Translation by Arvind Shah)



## Bovine Divinity !!

- Shivani Khazanchi

"And when that bundle rests in your arms; it will be a complete moment of divine ecstasy"

This is not part of some spiritual discourse that we encounter nowadays but an old wives often repeated tale on the joys of new found motherhood. I was hoping that heavenly music would play and lightning would strike in that moment of truth when the bundle arrived as I had watched tirelessly in the mythological serial of the 80's.

When the moment of truth did arrive after all no music sounded and no lights came up, instead a Tsunami like wave seemed to rock my existence threatening to wash away all that came in its way and enveloped my life. Every piece of the bedding which seemed impenetrable on a normal day was awash with varying colours of possible by-products of the neonatal excretory system. Some days it looked like coarsely grained English mustard, on other days a perfectly done desi Paneer bhurji and on other days a perfect blend of Spinach and Fenugreek and to top it all the world around me was gloating with glee and shrieking in joy each time like they had never sighted these visual treats. People volunteered or rather fought to wash the aftermath of this and I looked around in complete disbelief!!

Water, water everywhere ...not a drop to drink!! Suddenly Samuel Coleridge's poem took a different connotation. I mean there indeed was so much water everywhere .. some salted and some with detergent to wash the salted one away and I seem to be overwhelmed by the amount of washing that kept happening around me. It worked with military clockwork precision ... missile fired .. dump in the bin ... wash .. dry ... recycle and the cycle went on and on and on.

Sleep deprived and hungry when the attention finally shifted to me and how well I needed to be treated and fed I thanked my stars .. finally I thought the novelty of the newbie had worn off and I was about to be

pampered to the core. My diet was being discussed with such alacrity that I thought it would make the Queen of England feel inferior. What cut, chop of the sheep would suit my mood and health .... and more importantly what would help the production ????? Production ????? Did I hear it right ... So I wasn't being treated like royalty for nothing .. I was essentially being treated like premium milch cattle only for that bundle of joy. Holy cow!!!! ...yes Cow indeed, essentially that's what sums up my feeling. The experience looked more bovine than divine to me. From the corner of my eye I glared at that bundle and I am sure I almost saw him smirk!! I am not too sure if in my hard fought forty winks did I snore or did I "moooo"???

Whoever said that "Man is a social animal" was surely out of his mind! Man is an animal period and for some strange reason I am reminded of my high school definition. Man is a mammal and mammals are those species that suckle their young ones!

The "bundle of joy" huh!! Indeed .. I am tempted to say pint size dynamite which blows up all your calculations of sleep, schedule, water consumption, etcetra and converts you from a fully functional human being to a production unit contributing to white revolution!

Suddenly when you think life is falling back to schedule, the bundle decides to change his to suit US timings and your life is out of once gear again.

While I pick up the pieces or rather shards of my life post this tempest I hate to admit that the old wives tale is indeed very true. For all the perils that come with parenting, while lying on the cold surgical table when I saw the reflection of those two little feet in the lights propped above my head it was a moment of indescribable divine ecstasy. And in that moment of ecstasy ... a mother was born!!





# Vidya Gauri Gadoo Research Centre

- Chaman Lal Gadoo

**A**bhinavagupta was a distinguished Shaiva philosopher, scholar, writer and a teacher. He was a great intellectual, aesthete, saint and was one of the most outstanding Acharyas of the Monistic Shaivism. He was one of the best authorities on Kashmir Shaivism and various branches of Sanskrit literature.

Abhinavagupta mentions that his earliest ancestor, Atrigupta, a learned Brahmin, lived in Autarvedi (modern U.P) and migrated to Kashmir at the instance of King Lalitaditya. The king ordered a house to be built on the bank of Vitasta (Jhelum) opposite the temple of Sitamsumalin (Shiva) for Atrigupta to settle there permanently and a big *Jagir* was granted to him for maintenance. Many generations after him, one of his descendants, Varahagupta, and his son, Narasimhagupta, alias Cukhulaka, were great scholars of Shaiva philosophy. Cukhulaka, means devotee of Shaiva. He was also a great Shaiva teacher. His wife, Vimalakala, was a pious and religious lady. Abhinavagupta was born to this couple. His exact date of birth is not known but we learn from references about him in his works *Tantraloka* and *Paratrimshika Vivarana* that he was born between 950 and 960AD. **Abhinavagupta** has been extolled as "Mahamahesvara" by the subsequent Kashmiri authors, his disciples and admirers, which precisely means the "great devotee of Siva", or the "Supreme - Self" in Shaivistic parlance. Kashmiri tradition also is unequivocal in testifying to his versatility.

Dr. K.C. Pandey states that being born of such spiritually high personages, Abhinavagupta was peculiarly qualified to compose a work containing a summary of all the Agama works on Trika- Shastra. He was a born Yogin, a devotee of Lord Shiva and led a celibate life. Among his great relatives Abhinavagupta makes a special mention of his father's maternal grandfather, Yasoraja, a man of great learning. One significant statement that he makes is that Yasoraja wrote a commentary on *Paratrimshika* for the benefit of his younger brother Monorathgupta, a Brahmin named Karna, son of Vallabha, a Minister of King Yashaskara

of Kashmir, and one Ramadeva, who was proficient in grammar, Tarka and Mimansa.

The great Acharya sat at the feet of many teachers for the traditional and authoritative knowledge. Such was his humility and devotion that these teachers imparted to him all the learning they possessed. Madhuraja, a devotee of Abhinavagupta, writes that: Lord Shree-Kantha-Nath, Shiva Himself appeared in Kashmir in the form of Abhinavagupta to enlighten the people. Madhuraja also asserts that Abhinavagupta was, in fact, the incarnation of Bhairava-Nath Shiva.

The celebrated author of *Kavya Prakash*, Rajanaka Mammatta calls him the Shankaracharya of Kashmir. His command over rhetoric's was so enthralling that Mammatta- the reputed author of '*Kavya Prakash*' out of veneration for his erudition in the subject refers to him as "Abhinavagupta Pada ". Pada is added to the names to show great respect. Vamana the propounder of Riti school in Indian Rhetoric's and commentator of '*Kavya Prakash*' known as "Bala Bodhini" has alluded to Abhinavagupta as 'an intellectual giant and like a serpent (Sesa) to his young school - fellows.' So Abhinavagupta would mean 'a new incarnation of Sesa'. Yograja says that Abhinavagupta had attained the stage of oneness with Mahesvara i.e. the stage of Bhairva, which is the same as 'Jivanmukta' in Vedic lore. The traditional Kashmiri Pandits believe that Abhinavagupta was Bhairva incarnate.

Swami Lakshman Joo explained Kashmir Shaivism, also called Trika philosophy. Trika means threefold science of man and his world. This Trika contains the science of individual, the energy and the universal. The purpose of Trika is to show how an individual rises to the state of universal through energy. The Trika philosophy is classified by Abhinavagupta in four systems which are Krama system, Spanda system, Kula system and Pratyabijnnya system.

Abhinavagupta says that Krama deals with space and time. He explains that actually there is no space. When one deals with forms, the space appears. When one is established in formless state of being, for him there is



no space. In the same way when there is something to be done then only the existence of time shines and when you have nothing to do, then time has no existence.

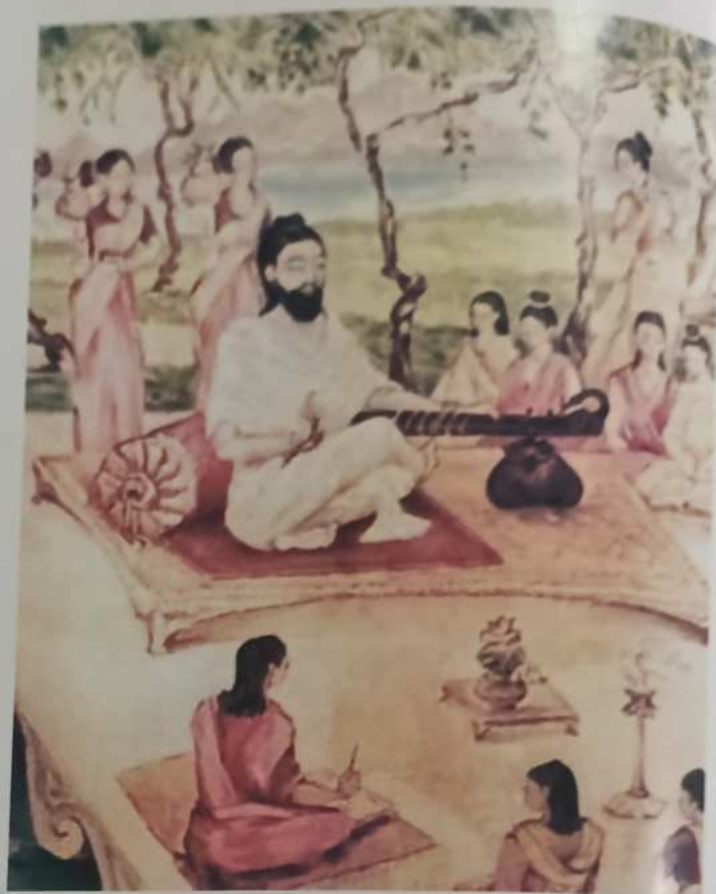
Explaining the Spanda system, Abhinavagupta says that it is that movement which actually is no movement. Spanda makes us realize that whatever is in movement actually is established in unmoved point. So although everything seems moving actually it is not moving at all.

As for the Kula system, he says that Kula means the Science of Totality. In each and every part of the universe totality shines - throughout. Take a small part of any object. In that part you will see the universal energy existing.

The Pratyabhijnya system deals with the school of recognition. Abhinavagupta, while explaining this school of recognition, says; at the time of God-realization nothing new is realized; on the contrary, the Yogi feels that this state of God-consciousness which he was experiencing was already known to him. In this school of recognition, Abhinavagupta says, the state of God-consciousness is already there. He comes to the conclusion that in this universe you have to see and realize the Kingdom of God- consciousness only everywhere and nothing else.

Kashmir Shaivism was developed in the light of monism by great thinkers such as Somananda, Kallata, Utpala, Abhinavagupta and Khsemaraja. Somananda, the author of *Sivadristi* who flourished towards the close of the 9th Century A.D., has been described as the founder of the Pratyabhijnya system; Utpaladeva, the author of *Isvara Pratyabhijnya Sutra* or *Karikas*, who lived about 900-950 A.D., is regarded as the organizer of this system; and Abhinavagupta, the author of the two commentaries, *Laghvi-Vimarsini* and *Brahati-Vimarsini* and also *Tantraloka*, is known as the expounder and commentator of Kashmir Shaivism. His main contribution has been to the Shaiva Monism of Kashmir (*Sivadvaya-darsana*) of which he was declared to be an Acharya. In the interpretation of *Rasasutra*, Abhinavagupta followed the theory of *Dhvani* or suggestions propounded by Anandavardhana but also accepted the concept of *Sadharanikarana* or universalization from Bhattanayaka. The later teachers who flourished between 1200 and 1800 A.D included Kshemaraja, Yogaraja, Jayaratha, Sivopadyaya and Bhaskaracharya.

Abhinavagupta attained spiritual greatness before he started writing his works like *Tantraloka*. It is considered one of most important works on spirituality, philosophy and rituals of Kashmir Shaivism. According to him the pleasure one derives out of a real work of art is no less than divine pleasure. As one has to constantly struggle and detach oneself to reach the Almighty, similarly a true connoisseur of arts has to learn to detach the work from



its surroundings and happenings and view it independently, e.g. the feeling that might bring pain in real life is capable of causing pleasure in an art form.

Many works have been attributed to Abhinavagupta though only a few are extant. Some of the works of his authorship are: (1) *Bhairava Stotra*; (2) *Malinivijaya Vartika* (3) *Bharata Natya Shastra-Tika*; (4) *Dwanmalokalochna*; (5) *Natyalochna*; (6) *Purna-Panchika*; (7) *Gitartha Sangraha*; (8) *Bodha Pancha Dashika*; (9) *Paramartha Charcha*; (10) *Dehastria Devatachakra Stotra*; (11) *Paratrimshike Vivarana*; (12) *Paratrimshika Lagu Vitti*; (13) *Krama Stotra*; (14) *Ishwara Pratyabhijnya-Vimarshini*; (15) *Ishwar Pratyabhijnya Vivriti Vimarshini*; (16) *Paramartha Sara*; (17) *Tantraloka*; (18) *Tantra Sara*, (19) *Tantra Vatadhanika* (20) *Devi Stotra Vivarna* etc.

Abhinavagupta wrote a commentary on *Bhagwat Gita*, as well. Besides these, he wrote many other works, in all forty works are written by him. There is traditional belief, among Kashmiri Pandits, that Abhinavagupta had written a commentary on *Yoga Vasistha*. However, at present *Isvara Prathyabhijna Vimarsini* is taken his last work.

The Shakht and Shiva Darshan are rooted in the Vedic tradition. The recognition of the basic unity of universal existence is fundamentally Vedic. Abhinavagupta, the greatest of the exponents of Shiva Darshan, whose, "philosophical and spiritual



**Kashmir Shaivism was developed in the light of monism by great thinkers such as Somananda, Kallata, Utpala, Abhinavagupta and Khsemraja. Somananda, the author of Sivadristi who flourished towards the close of the 9th Century A.D., has been described as the founder of the Pratyabhijnya system**

attainments were so high, that he was regarded Acharya of all Shiva schools, such as Siddhanta, Vama, Yamala, Bhairva, Kula, Trika and Ekavira," recognized the basic unity underlying the Hindu religious philosophy, of which Shiva Darshan formed an integral part.

Abhinavagupta, (about 1020 AD) left his mortal frames along with hundreds of his disciples (1200)"when he entered the sacred cave at Bheerwah and disappeared. While entering the cave, he recited verses from the Bhairva Stotra". The Bhairva Stotra of Abhinavaguta reveals the Advaitic truth, which forms the foundation of the Shiva Darshan.

The English translation of the verses is given below:

1. "Having become one with Thee, I adore you in the heart of my heart. You are the first cause, of projection, sustenance and dissolution of the Universe and the protector of the destitute; everything sentient and un-sentient stands pervaded by you; you are one with the self, one and only one without beginning and end;
2. By virtue of the power of your grace, I experience whole of this universe as one with Thee, and since you are always everyday of mine, whole of the (Universe) is nothing but myself;
3. Despite the fact that the forces of the agents of 'Karma' which are extremely terrifying, delusory and very difficult to resist are at work, there is no question of getting over-awed by them in the world, for mine own self, Thine own self and the world have gained concurrence.
4. O, Ye, God of death! Don't cast your terrifying glance on me. By serving and remembering Lord Shiva, I have verily become the embodiment of the powers of the Bhairava.
5. All pervading darkness of ignorance is cut as under by the rays of your knowledge which is well-developed and verily one with you. O Ye! The destroyer of death and the God of death, I bow to Thee, I am not at all frightened by the malevolent spirits of Karma.
6. The rays of the truth and awareness have risen and pervaded all the categories and elements of this Universe. I have gained repose of senses by depending on the

(divine) nectar of Thine transcendentality.

7. O Lord! When my mind falls a victim to such affliction as cause awful pain to my body, I being one with you, a shower of transcendental nectar in the form of hymns comes into being (which destroys the pangs of pain).

8. O Shankara! It is true by observing fasts, giving charity and practicing austerity, afflictions are destroyed. But by concentrating on the supreme nectar of your philosophy, a soothing stream flows in my mind.

9. After having attained your absolute glorified beauty--- a stage attained with great difficulty--- my awareness joyfully dances, sings and feels blissful.

The Bhairav Stotra unfolds the secret of Atam-Janana, the conscious realization of the communion between the man and Paramatma. Abhinavaguta, gave expression to the Vedic truth, Lord Krishna, revealed to Arjuna in the Mahabharata war. Svetasvatara Upnishad says," He Who at the beginning of creation projected Brahma (the Creator, the primal Universal Consciousness), and Who delivered unto Him the Vedas, seeking libration, I go for refuge into that Effulgent One, whose light turns the Understanding towards the (infinite) Atman."

According to G.T. Deshpande, the absolute Monistic thought of India flowed through two currents, namely the Advaita Vedanta of Shankara and Shiva Darsana of Abhinavagupta. One started from Nigma (Veda) and the other from Agama. But ultimately they met in the same point, in the form of realization of the Absolute as one. Abhinavagupta's place among the expounders of Monistic Shaivism is the same as that of Sri Shankaracharya in expounding the Advaita Vedanta. For Shaiva in Kashmir, he is the final authority in the matter of Shaiva thought and ritual and is rightly known as Shankara of Kashmir.

Prof. K.N.Dhar concludes, "So, this Kashmiri philosopher weaning philosophy away from the mire of impracticability lives up to his name Abhinava. New from all angles, and his thought-provoking treatises breathe an air of ravishing freshness, even after a lapse of more than ten centuries."

Shuhul Taaph  
2016



# Cultural Literature of Kashmir

- Prof. Jai Kishori Pandit

Literature is a great force for global understanding and good will. It helps others to understand the culture of a people. Translations are thus of very great importance in promoting this understanding among various linguistic groups. The need for written Kashmiri literature, especially Kashmiri poetry, acquaints the outside reader with trends of life and thinking of different times. The main language of Kashmir is Kashmiri. It has powerfully been influenced by Indian culture and literature. Kashmiri poetry begins with the works of great mystic poetess Lalleshwari of 14th century. Her Guru was Sidha Srikanth and she learnt yoga from him. Lal Ded propounded the 'yoga philosophy and high moral truths in Kashmiri verse and these are called Lalla Waakh. These are deep and sublime. She became a

wandering preacher. There are some recent writers who find a relationship between Lal Ded and the tradition of Kashmiri Literature; they also find changing political and social conditions of an age in her writings.

Though originally a Hindu, she was greatly influenced by great Islamic Sufi ideas. It is believed that after her contact with Shah Hamdan and other Muslim saints her waakhs are more expressly reflective of Muslim thought. She preached against the existing social drawbacks and religious superstitions. She is the earliest known social and educational reformer of Kashmir.

Nowhere else has nature been so generous in dispensing with its bounties beauties, fragrance and fervours as in the valley of Kashmir. Gifted with a great geographical location, climatic distinction and cultural



BOOK WRITERS



**Master Zinda Koul started writing in Kashmiri only at the age of 58 in 1942. The kind of social awareness that one finds in "Karnavi Taarakh (Ferry me across)" has no connection with politics. Love, according to Zinda Koul, is the only key to happiness.**

speciality, Kashmir has moulded her personality in an individualised style that differentiates her from the rest of the worlds, evoking admiration from one and all. During his sojourn in Kashmir, Walter Lawrence found varied climate of Kashmir restoring health to the invalids which the scorching heat of Indian plains had robbed them off.

The history of Kashmiri poetry begins with the later half of 14th century, when the mystic poets like Lal Ded and Nunda Reshi gave us first considerable metrical forms called the waakh and shrukh. The nineteenth century saw the growth and influence of Persian language and poetry in Kashmir. Kashmiri poetry existed largely speaking in oral tradition upto 1930. With the notable exception of Habba Khatoon and Arynmal the poet had no direct relationship with the ruling class, On the other hand he was more intimate with the common man and often came from the same stock.

Various historical and political forces lead to the end of the isolation of feudal Kashmir. Kashmir was linked to the rest of India and that made it possible for the tourists to come here and for the young Kashmiris to go out for higher studies. The pioneers of the new age were Ghulam Ahmad Mahjoor and Abdul Ahad Azad. With them came into Kashmiri a certain morning freshness, imagination and sweetness of diction. After attempting to write in Persian and Urdu, Mahjoor realized that his artistic fulfillment would come only if he wrote in his own mother-tongue Kashmiri, which he loved passionately. His greatest contribution was to make Kashmiri as a poetic medium more natural. Mahjoor was a lover of life and living hues of nature.

Master Zinda Koul started writing in Kashmiri only at the age of 58 in 1942. The kind of social awareness that one finds in "Karnavi Taarakh (Ferry me across)" has no connection with politics. Love, according to Zinda Koul, is the only key to happiness. God is the Hound of Heaven for ever waiting for man to turn to Him.

For even if you turn,  
He will pursue for ever;  
This bond is from the dawn of life  
Not a passing childish fancy'  
In 1938 the National Conference was founded and

the people had their first political dream. The new era dawns formally with Mahjoor's 'Vwolo haa Baagvano..... Come, O gardener, create the glory of spring make rose bloom and Bulbuls sing in such haunts.

The great ferment that began in 1938 had its full flowering in 1947 and the impetus came from the invasion of the Valley by Pakistan on the 22<sup>nd</sup> of October, 1947.

Mr. G.M. Sadiq in his presidential address to the National Cultural Congress in 1950 called it an independent people's organisation, which was a product of national movement and had the same aim. "Literature" he said, 'is a weapon to awaken the people. It is both a representative and an architect of people's culture and an interpreter of their struggles and their aspirations."

The leading poets after 1947 are Shri Dina Nath Nadim, Firaq, Kamil, Arif, Nazki, Rahi, Almast, Premi and others. The most significant poet of the period is Dina Nath Nadim. When the Cultural Congress was formed and Kwong Posh started publication the mantle of publication fell on Nadim, who represented the spirit of the new movement of progressive writers. He joined the Communist Party in 1950 and his zest for political revolution and progressive movement were only an answer to his soul's quest. He sang of the dawn of the freedom movement in 1946 in his 'Vwothee Baguchi Kukilee' and hailed the land to the tiller resolution in his 'Asi Kashirav tul nov kadam. In 1951 he wrote his opera Bombur to Yamberzal, Using poetry as the vehicle of propaganda, he infused it with vigour and masculinity it had never known before. In fact, during this period he hardly ever wrote a single poem without a direct political bias. His Bu Gyavana Az (I will not sing today) may be said to be the manifesto of the new movement.

The influence of Nadim is evident in the works of many poets. To sum up, the literature in any language, especially the poetical literature in Kashmir has immensely revealed its impact on the national consciousness, social awareness and culture of its people in the ages when it was written by various poets and writers of Kashmir in the past.



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## KPL T20 - You Heard It Right!

- Amit Bhat

In organizing and playing KPL there is a serious attempt to keep the clan bonds strong across the displaced Kashmiris and to create an essence of Kashmir through the medium of cricket because sports is a timeless glue which has immense capability to create strong bonds.

"Paku ...paku chandmaari ha gasav" ... "Na baba malkha chui nazdeek pakh turey". A typical conversation I would have with my cricketing buddies who would prod me to join them for a game of cricket. From morning to evening if you asked me to spend time in a cricket ground, I would be more than happy to do so. But in the scorching heat of the plains far away from the breeze and meadows of Kashmir where could I find my "chaandmaer" or "malkha"?

More than the game of cricket it was the bond you created with your sports buddies. Age, caste or religion did not matter. When you were in chaandmaer, you were a sportsman. So in the desert of exile where could we find the oasis of our "chandmaer". The answer came up while in conversation with a friend who kept prodding me to join the KPL matches. KPL???, he must be out of his mind ... I have heard of IPL but what is the KPL bit buddy?

When I did indeed join him, to my delight I found that Sports Trust for Displaced Kashmiris painstakingly organises Kashmiri Premier League T20 every year to keep up the spirit of sports among Kashmiris. So far they have organized four such seasons and intend to keep up their work.

It suddenly seemed as though I had found my malkha and chandmaer back! Series of tournaments spanning across months and 11 teams would lead to the finale. Each weekend I was thrilled to join a match, it looked as though Kashmir had come alive for me. All around there was talk in Kashmiri, jokes were being cracked in the typical tone. All the cricketing jargon was being spoken of in Kashmiri.

The teams had names which had the essence of Kashmir. Be it Chinari or Navreh everyone played with such gusto and enthusiasm that it would put an IPL to



shame. While there were no high stakes involved what ran as a common thread was a desperate need and attempt to keep in touch with one another, to keep the essence of Kashmir alive. Just like at "chandmaer" all the differences melted...of age, caste, religion.. just about everything. And this time it was not just cricket, it was trying to keep the remnants of Kashmir alive in our lives through cricket.

In organizing and playing KPL there is a serious attempt to keep the clan bonds strong across the displaced Kashmiris and to create an essence of Kashmir through the medium of cricket because sports is a timeless glue which has immense capability to create strong bonds.

Year on year we urge people to participate in larger numbers to keep the bonds intact and growing. It gives a great sense of satisfaction when you see the kind of talent that exists in the community among young and middle aged. For the older generation it is a walk down the memory lane and for the younger generation it is a platform to stay connected to the community members.

Not to mention that if your team does make it to the finals, in addition to the trophies you are treated to a sumptuous lunch of "demni gogji"!!





# An Unsung Hero - Sh. M. L. Pandita

- Prof. C. L. Sapru / Mohan K Tikku / Rajinder Premi

A smiling visage, and eyes that gleamed with the shine of sincerity in them. Epitome of devotion, dedication and a desire for selfless service to the community. "Pandita saab" to most and Bhaijaan to the close ones.

Sh M.L. Pandita was born in April 1934 to Sh. Thakurdass and Smt. Arundhati Pandit of mohalla Drabiyaar, Kashmir. His entire family was the one ingrained with social and spiritual activism. It is no surprise then that Pandit saab took this work like a fish to water.

By qualification he was an architect but destiny had other plans for him. The death of his father in a road accident forced him to take over the reins of his father's business. It was not just the professional but the spiritual legacy also which he eventually took over. His father was an ardent devotee of Jagadguru Bhagwan Gopinathji and Bhaijaan was driven to Bhagwanji from a very early age.

With such a rich background, his personality evolved accordingly and he remained engrossed in social service as a Karmayogi all his life. In his lifetime he worked tirelessly in many spiritual and social organizations for the community.

He was an active member of Sanatan Dharma Pathshalla organised by an eminent social worker Sh. Gopi Nath Dhar. It was because of his untiring and selfless dedication to the community, Bhagwan Gopinathji Trust found a perfect person in him to take over as the president of the Trust which he very humbly accepted. Being a great visionary, he was responsible for

many developmental projects of the Trust which included wanting to set up an Ashram at Delhi. It was under his able guidance, a final shape was given to the expansion of Ashram at Udeywala in Jammu. It was his persistent and untiring efforts that the postal stamp and a first day cover of Bhagwanji were released on his Birth Centenary. In appreciation of his devotion and selfless service towards the Trust, he served a second term as President of the Trust.

As a political activist, he was imprisoned after the martyrdom of Dr. Shyama Prasad Mukharjee during the agitation - "Ek Pradhan, Ek Vidhan, Ek Nishan". He was one of the founder members of "All India Kashmiri Samaj" (AIKS), New Delhi and served as its first Treasurer. He was also instrumental for conducting the first convention of AIKS in Kashmir. It was he who brought out a Souvenir "KONGPOSH" with his own funds

as his contribution to the convention. He was also actively involved with the "Kashmiri Pandits Conference - Yuvak Sabha" and he helped financially for running the community

newspaper "THE MARTAND" under the chairmanship of Dr. S. N. Peshin. He was actively involved with Nityanand Shastri Research Institute in Kashmir which used to translate the books written in Sharda to English, Hindi and Urdu for the larger readership not only in Kashmir but across the country. He was the producer of immensely popular and widely acclaimed Television Serial - "KASHMIR FILE" directed by famous Director, Sh. Arun Kaul.



*"Hazaroon saal Nargis apni  
benoori pe royi hai,  
Badi mushkil se hota hai chaman mein,  
deedavar paida"*





Any activity for the community that possibly was organized Pandita saab would be at the helm of affairs. He was inseparable from the activities of the community whether social or spiritual.

After the mass exodus of the community, he shifted to Delhi. He was greatly pained to see the community in distress and was one of the first to be available for the help be it moral or financial. In Delhi, he devoted most of his time for the Trust activities. Being a great visionary, he always had a desire to bring the Trust and its activities to a national scene and had already started working on it but this wish of his remained unfulfilled and it pained him a lot.

A day before leaving his mortal coil, even from his hospital bed, he conveyed this message that his dream had remained unrealized and he was leaving with regret in his heart.

He was not just one of my closest childhood friends but also an excellent human being with the heart of gold and a visionary mind. I would say that Dear Bhaijaan was an embodiment of excellent human values.

He has left his mortal coil but his essence remains alive through the numerous activities that he undertook during his lifetime. The imprints of his work remain forever etched in the community memory and the numerous social bodies some of which he created and some he took to the next level. I am sure each time a fruitful activity is undertaken by the community his soul would rest easy. The message of Swami Vivekananda very aptly sums up the life and times of Sh M.L. Pandita.

***"Aatmano Mokshartham Jagaditay Cha"***

(Live for the liberation of Self and in service of entire mankind)





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# Vijay Saqi- A Salute of Tribute

- Upender Ambardar

Vijay Saqi was a renowned Broadcaster, an eminent Compeer, a foremost news reader, an acknowledged writer, a well known poet, an apt translator, a prominent thinker and a notable socio- cultural activist all rolled in one. Son of the legendary Kashmiri historian and veteran poet and writer Padamshree Sh. Moti Lal Saqi.

Shri Vijay Saqi was an established writer in his own right. Vijay Raina (Mahnoori) popularly known as Vijay Saqi served as an Assistant Director of News, Prasar Bharti at D.D.K Srinagar at the time of his untimely and unfortunate demise at New Delhi. Prior to that he had contributed his professional might and expertise as a news In charge cum News Editor and News reader both in Kashmiri and Urdu at Prasar Bharti Stations of Srinagar. AIR New Unit, New Delhi and Jammu before his elevation and subsequent posting at Doordarshan Kendra, Srinagar. It was the recognition of his professional skill and competence that he also served at the prestigious Kashmiri Channel of the Directorate Doordarshan, Mandi house, New Delhi.

It was the affirmation of his professional dexterity that he had the distinction of serving both in the Radio and T.V. wings of the Prasar Bharti. In recognition of his Broadcasting competence, wholesome command cover the art of radio delivery and vast repertoire of vocabulary at his disposal, Vijay Saqi was more than once deputed to cover the foreign visit of the high ranking Government of India dignitaries for broadcast on the Prasar Bharti.

He was also a prolific writer in his mother tongue Kashmiri, Urdu and English. Out pouring in "Kahmiri titled" pader posh" is a praise worthy part of his poetic oeuvre.

It is a haunting portrayal of distress, anguish and ache infected on us in the aftermath of our exodus. The said received an all out appreciation from the readers. His insatiable love for his homeland also made him to come out with a compilation of Kashmir related themes titled "Saqi's Kashmir" the most read book figures out

prominently as it captures the essence and spirit of Kashmir.

He also took pains to print the unpublished autographic work of his legendary father Sh. Moti Lal Saqi. The said work in Kashmiri having a retrospection of bitter and sweet memories and reminiscences become a much talked about book at the time of its publication.

Notwithstanding his literary pedigree Vijay Saqi had created a niche for himself in the creative field on his own. He commanded all round admiration and recognition in the literary circles.

His pain of forced displacement and loss of home was so intense that inspite of being high and busy in his job, he would gladly spare time to render literary services to the community publications like "Naad end " spade And Spade" published from Delhi & Bangalore.

He also had many additional dynamic facts and attributes of his persona he was a dignified, down to earth easy to communicate, frank and an amiable person. He also possessed the finest qualities of human warmth and social behavior. In spite of his illustrious lineage, he was without any hint of artificiality. He had many more shades of charming disposition. He was a man of drive having originality of thought and thinking

His engaging chatty style was his added attribute and a person would lose count of time while in conversation with him.

In spite of his falling health for quite some time, he showed himself calm and never felt low and dispirited. But sadly a cruel irony of destiny snatched him in the prime of his youth at the premature age of fifty three years in the month of February 2015.

His sudden and untimely demise left a large number of his friends and admirers numbed and shell shocked by grief. Undoubtedly his sad and unfortunate departure is a big loss not only to the media fraternity but also to the society at large. His sad demise has created an unfathomable never to be filled up void in the socio cultural firmament of Kashmir.





# मलालु क्याह गोय !

पी. एन. कौल 'सायिल'

जवान साल त कवहन मश्क अदीब त शायिरु विजय साकी सुंदिस  
असि ललवुन्य दग धाविध सोत सुनीकुनी बुफि स्वर्गस गहनसप्यठ सायिलन्य  
क्याह गोय

हिलालु शकलि नोन नीरिधुय काल ओबरन बोलुख,  
वक्त बूहंय बुडव करिध कोत साँ जोलुख !  
कैर्य कैर्य कम कम यलाज आखुर बोलुख ॥ मलालु क्याह गोय ? ॥०॥  
चु मा दायिमशवरस पिता जियस निशान गोख,  
गरुकि अमारु मा बाँधू पूख मोहनूर दोखोख ।  
चु मासाँ वह्य वारु पाठिन ति फोलुख ॥ = मलालु क्याह गोय ॥१॥

खबर नु कॉन्सि थवन हू सख यि जोरावार,  
बोनुय लल देदि हू मोत पतु पतु तेह सीलदार ।  
बुडत कुनुय कौरुथ तू खंगशि वाय बोलुख ॥  
= मलालु क्याह गोय ॥२॥

खयवान हौरथ हि राथुय ओस असि सुत्य,  
करान हुति योत नचान ओस असि सुत्य ।  
चु रायिलु साँनि यि कैन्य साँ गुदुल्य धोलुख ॥  
= मलालु क्याह गोय ॥३॥

दिवान चवापाँर्य नज़र काँह शाय नु बाकी,  
गह्वान छी ब्रॉन्त्य "सायिल" सु कति विजय साकी,  
चु कव अन्दरी वह्य वाय शीनु माँन्य गोलुख ॥  
= मलालु क्याह गोय ॥४॥





## ملا لہ کیا گئے !

جوان سال تہ کو بہت مشتق ادیب تہ شاعر و جے ساقی سندس اسہ لکھ و فریگ تھوہ  
سو نہ سلی کچی وچہ سورس گزشتہ پیچہ سائیکس ویدا کہ

ملا لہ شکلیہ نوں نہرہ کالہ اوہین وولکھ  
گرہ گری کم کم کلانج آخیر تہ وولکھ  
وقتہ تہ وولکھ وڈو کرہ کورت سائر وولکھ  
ملا لہ کیا گئے !  
گرہ کہ اماہ ماہادی لوہی عومنہ وولکھ  
ملا لہ کیا گئے !  
وولکھ لال دیند چھ موت تہ وولکھ  
ملا لہ کیا گئے !  
کران ہمتہ لوت نثران اوہ اسہ  
ملا لہ کیا گئے !  
گتہ حالن چھی تہ اسہ سائیکس ویدا کہ  
ملا لہ کیا گئے !  
کھوان حارہ چھ رہتے اوہ اسہ  
تہ راپہ سائہ پکھر سائیکس ویدا کہ  
دوان تہ واپارہ نظر کاتہ تہ باقی  
تہ کوہ اندری وولکھ تہ وولکھ



باس  
رحمان راہی

# ILLUSION

- Rahman Rahi

It was misty outside,  
There was silence,  
And cold;  
Not a shred on the trees and  
Running walls asking for alms;  
I had caught sight of grey ashes on the kitchen hearth,  
and stood by the window, without the fire-pot.

Down below on the road whenever a shadow passed,  
I felt like shouting:

'Where are you (woman) for? Would that you could take  
me along!

In return there was the mist  
And silence  
And cold.  
Once again I crouched in the kitchen corner.

'Druk!' 'Drukh'!

The water tap could not contain itself.  
The hearth was ignited.  
Masses of smoke lifted the ashes aloft.  
A red-blue flame jigged out  
And I felt a hundred people shout:  
'The wind is shaking the door  
And the rain is pattering on your roof;  
Streams will flow from your courtyard,  
And ramble their way through the whole quarter,  
And through its innumerable holes the earth  
Will suck in  
All these tears!'

(Tr. from Kashmiri by S.L. Sadhu)

تو آنکھوں میں نہیں جھپٹ  
تو بھیرن محلی محسوس  
تو زمین دہیہ پکھو گھر گھر سے  
دام  
سارے سے افسوس

تو بیٹھ اس زانڈ  
تو ٹھہر  
تو تیر  
نہیں نہ ٹٹ رہی نالی  
دوسرے اندر دیر بے چھان

مے اس دینے بچہ پیچہ جھوٹ سور نظر گوشت  
تو کانگر ڈرے اوسس دیر تل  
وہ دینہ

نہن تیر کہہ بیٹھ تیر کانہ ترھایے ڈج  
یوت بات آم دپس  
ہے کان چکھ درامتر، تلکھ نامیتہ ستر  
اور اس زانڈ  
تو ٹھہر  
تو تیر

بیٹھ بھوٹس دینے کھٹ کونس منتر

دکھ درکھ .....  
نالی اس بھٹس آسٹر  
دانس تر آوکھ جو پتر  
دھر لکھو تل بچہ پیچہ سور تیر نیوک پانس ستر  
گلہ واد  
گلہ واد

گلہ منتر کھتر اکھ نیچ وہ نیچ ریہ  
مے نن دڑ ٹر ٹر لکھ کو پکھ  
بڑس مجھے واو اہراوان!

تو بھٹس پیچہ روڈ بھیرن پتر ٹیر رے!



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## जब अटल जी ने कहा : 'कश्मीरी पण्डितों की दशा रावण की लंका में सीता के समान है।'

- प्रो. चमनलाल सप्रू

श्री अटल बिहारी वाजपेयी 1962 में पहली बार कश्मीर आये। उनके साथ प्रो. बलराज मधोक भी थे। राष्ट्रीय स्वयंसेवक संघ के प्रमुख कार्यकर्ताओं और समाज के प्रतिष्ठित व्यक्तियों की सभा में आकर सर्वप्रथम मधोक जी ने 1947 से लेकर घाटी में हुए घटनाक्रम पर चर्चा की। उसके बाद उपस्थित महानुभावों ने अपने समाज की व्यथा-कथा सुनायी। अपने साथ प्रशासन और नेशनल कान्फ्रेंस के नेताओं द्वारा किये जा रहे दुर्व्यवहार का विवरण प्रस्तुत किया।

अटलजी ने ध्यानपूर्वक सारी बातें सुनने के बाद अपने सम्बोधन में कहा, 'कश्मीर घाटी में हिन्दुओं की दशा मानो रावण की लंका में सीता के समान है।' मैंने उठ कर उनसे कहा, 'माननीय अटल जी! आप इस समय हनुमान बनकर आये हैं। दिल्ली जाकर 'राम जी' (केन्द्रीय सरकार) से कहिये कि वह शीघ्र आकर सीता को इस दुर्दशा से मुक्त करें; वरना दो मास के अन्तराल के बाद रावण सीता को प्रातःकालीन भोजन (नाश्ता) बनाकर खा जायेगा। इस पर अटल जी तुरन्त बोले, 'ऐसा कहाँ लिखा है?' मैंने जवाब दिया 'श्रीमन्! तुलसीकृत 'रामचरित मानस' पढ़ा है। उसमें भले ही उक्त प्रसंग न लिखा हो; किन्तु महर्षि वाल्मीकि द्वारा रचित रामायण में ऐसा लिखा है।

अगले दिन अटल जी को प्रतिष्ठित संघ स्वयंसेवक पण्डित अमरनाथ वैष्णवी जी के घर पर भोजन करने जाना था। मैं भी आमन्त्रित था। हमारे पारिवारिक सम्बन्ध हैं; किन्तु मैं न जा सका। कारण मेरी विश्वविद्यालयीन परीक्षा-संचालन की ड्यूटी थी। अपने अनुज (जो अमरनाथ जी के पुत्र सुकवि बालकृष्ण वैष्णवी 'संन्यासी' का लंगोटिया यार हैं) के हाथ अपनी दो लघु पुस्तिकाएं अटल जी को देने के लिए भेजी। उन्हें ग्रहण करते हुए पेन से अपने नाम में संशोधन किया। मैंने वाजपेय लिखा था, उन्होंने उसमें 'ई' की मात्रा जोड़कर वाजपेयी कर दिया। साथ ही उसे कहा - 'हाँ, अपने विद्वान् भाईजी से कहो, मैंने रात को ही वाल्मीकि रामायण मंगवायी और उसे पढ़ा। सीताजी को रावण द्वारा चेतावनी (दो मास के

बाद तुम्हें प्रातः कालीन भोजन बना दूंगा) सही है। अपनी इस भूल के लिए क्षमा चाहता हूँ।

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विस्थापन के बाद वे लोकसभा में विपक्ष के नेता थे। उनके पास जाना होता था। मेरे प्रिय शिष्य डॉ. महाराजकृष्ण 'भरत' ने अपने प्रथम कविता-संग्रह के लिए भूमिका लिखवाने के लिए मुझसे परामर्श किया। मैंने अटलजी का नाम सुझाया और अटलजी ने सहर्ष भरत जी के प्रथम काव्य-संग्रह 'फिरन में छिपाये तिरंगा' के लिए शब्द लिखे। फिर कश्मीर सन्दर्भ में अनेक बार अपने भाषणों में कहते थे - अब समय बदलेगा। अब कश्मीर से किसी को भी फिरन में तिरंगा छिपा कर भागना नहीं पड़ेगा।

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विस्थापन की पीड़ा को दर्शाने वाली अनेक कश्मीरी, डोगरी और एक कन्नड़ के हिन्दी अनुवाद तथा हिन्दी की मूल कविताएं जो मेरे द्वारा सम्पादित 'कोशुर-समाचार' पत्रिका के हिन्दी खण्ड में छपी, उनमें से चुनी हुई कविताओं की सम्पादित पाण्डुलिपि लेकर मैंने उनसे दो शब्द आशीर्वाद स्वरूप लिखने का निवेदन किया। उन्होंने कश्मीर पर अपनी कविता पुस्तक के प्रारम्भ में प्रकाशनार्थ दे दी।

राष्ट्रभाषा प्रचार समिति, वर्धा के तत्कालीन अध्यक्ष मधुकर राव चौधरी ने मुझे संयोजक बना कर गान्धी शान्ति प्रतिष्ठान नयी दिल्ली में अन्तरराष्ट्रीय हिन्दी संगोष्ठी का आयोजन करने का दायित्व सौंपा। वर्धा समिति के तत्कालीन मन्त्री के साथ मैं प्रतिपक्ष के नेता अटलजी से कार्यक्रम का उद्घाटन करने हेतु मिला, उन्होंने सहर्ष स्वीकार किया और पूछा विदेशी हिन्दी विद्वान कौन होंगे। मैंने बताया, भारत में क्रमशः पोलैण्ड और चेक गणराज्य के राजदूत मारिया क्रिस्ताफे ब्रिस्की और आंदोलन स्माइकल होंगे। दोनों हिन्दी विद्वानों को उपस्थित देखकर उनसे बड़े सौहार्द से मिले और राष्ट्र संघ में हिन्दी को आधिकारिक भाषा बनाने की पुरजोर वकालत की। उस संगोष्ठी को मैं अपने जीवन की एक बहुमूल्य घटना मानता हूँ।





# कश्मीरी सूफी शायरी में शास्त्र

- रविन्द्र रवि



सूफी शायरी साधना की निरंतर क्रिया से जन्म धारण कर लेती है। इसका असीमित दामन आकर्षण-भरा और निर्णायक होने के साथ-साथ गहरा और रहस्यवादी भी होता है।

सूफीमत में विश्वास रखने वाले लोग 'संसार की विविधता में एकता देखते हैं, जहां प्रियतम का आभास होता है वहीं सर झुकाते हैं, संसार के ढोंग और पाखंड से दूर रहते हैं और सदैव ईश्वर की खोज में जुटे रहते हैं'।

लल्लेश्वरी की कविता वाख की शक्ल में हमारे सामने आई जो शैव दर्शन के रंग में रंगी हुई है। सहजानन्द (नुन्द ऋषि) एक जिज्ञासु को शुद्ध मन से ईश्वर को ढूँढने का उपदेश देते हैं। सूफी फलसफा उस सत्य की ओर ले जाता है जो धर्म से परे है और जहां आध्यात्मिक अनुभव होते रहते हैं।

हर प्रकार की कविता का अपना अलग-अलग फलसफा होता है। वो चाहे सूफी शायरी हो, रहस्यवादी शायरी हो, रोमांचवादी शायरी हो या प्रेम आधारित शायरी हो। कश्मीर की शायरी में जिस तरह भक्तिभाव और भक्ति का रस मौजूद है वैसे ही यहां की शायरी की अलग धारा है जिसे यहां के

मुसलमान सूफियों ने अपनाया। इसमें इस्लाम तसव्वुफ है। यहां एक तरफ परमानन्द और कृष्णजू राजदान का भक्ति काव्य है तो दूसरी तरफ शाह गफूर और अहद ज़रगर की शायरी भी है। कश्मीर के सूफी शायरों को पढ़ने से स्पष्ट होता है कि उन पर सिर्फ संस्कृत भाषा का ही नहीं बल्कि वेदान्त का भी प्रभाव है।

कश्मीर में जिस सूफी शायर का नाम पहले आता है वो है ख्वाजा हबीबुल्लाह, नौशेरी, जिनके बारे में कहा जाता है कि वे हब्बा खातून के समय के थे। उनका जन्म 1555 ईस्वी में श्रीनगर के नौशहरा इलाके में हुआ था। उनका देहांत 1617 में हुआ। उनकी कविता की यह पंक्ति बहुत प्रसिद्ध है—

केंचव पियालुं चेयि पया पै  
केंचन चवानय सपदुय तय  
केंह गँयि तार तु केंचन छे सय  
है तवै टोठियोम पानै दय ॥

शास्त्र एक ऐसा शब्द है जो भारत की सभ्यता के प्राचीन धार्मिक और फलसफ़ियाना धरोहर का एक सुंदर मिश्रण पेश करता है। वेदान्त, उपनिषद, अद्वैतवाद, एकेश्वरवाद,



षट्दर्शन इत्यादि उस शायरी को अमर बना देते हैं। इसलिए यह सूफीयाना लय आदिकाल से ही विश्व में इन्सानो समाज, प्रेम और बंधुत्व का संदेश बन कर आई है। सूफी कवियों के सामने ईश्वर, प्रेम, प्रकाश, आनन्द और सत्य के रूप में प्रकट होते हैं। ईश्वर किसी विशेष रूप में उनके सामने नहीं होते बल्कि हर वस्तु में उसे सर्वव्यापक समझा जाता है।

कश्मीर के सूफी कवियों में दूसरा नाम शाह गफूर का आता है जो ईश्वर की शरण में जाने का उपदेश देते हैं। उनके सामने यह संसार अर्थहीन है। केवल ब्रह्मा, विष्णु और महेश की राह अपनाने को कहते हैं। उनका सू-हस-सू पर बल देना इस सत्य को प्रकट करता है कि ईश्वर के अतिरिक्त इस संसार में और कुछ भी नहीं है। संसारिकता को त्याग कर ईश्वर को ढूँढ लेना और इस बीच अपने शरीर तक का ध्यान न देना ही सत्य के मार्ग पर चलने का साधन है। शाह गफूर राम-राम जाप को मंजिल पाने की एक चाबी मानते हैं। उनका यह वाक्य 'मैं ही वो हूँ' यह दर्शाता है कि 'मैं' यहाँ का एक अस्थायी किरदार हूँ जिसे पुनः उस शक्ति में लीन होना है जिससे वह अलग हुआ है। शाह गफूर अपने आप को पहचानने पर बल देते हैं और कहते हैं कि जिसने भी अपने आप को पहचान लिया उसने परमात्मा को पहचान लिया। बातें वैसे ही नहीं कही जाती, जल्दबाजी में किसी निर्णय पर पहुँचने से पहले इसके अर्थ को कई बार समझने का प्रयास करें और फिर आपके प्रश्न का सही उत्तर आपके सामने आयेगा।

योत यिथ जन्मस कंह छु न लारुन  
दारनायिं दारुन सू हम सू—  
ब्रह्मा विष्णु महेश्वर गारुन,  
शपथ हो छुय तिहुंदूय जू  
पान है खटनै जान हेख मारुन  
दारनायि दारुन सू हम मारुन  
सान कर भवन जिद सपदी जुब  
पवनस सत्य रोज़ जीव गछि छारुन  
दारनायि दारुन सू हम सू।

उनके बाद रहीम साँब सोपोरी, मन और पवन के संघात पर बल देते हैं और कहते हैं कि 'उसके' विरह में रहीम खत्म हो चुका है। शरीर और प्राण तक 'उसके' विरह में जल चुके हैं। पर ओमकार तब भी टस से मस नहीं हो रहे हैं हालांकि तब भी ओमकार का जाप निरंतर चल रहा है।

रहीम साँब सोपोरी काम, क्रोध, लोभ और मोह को मानव के शत्रु समझते हैं और इनमें सबसे बड़ा शत्रु अहंकार को मानते हैं। वे शास्त्र को सबसे बड़ी शक्ति मानते हैं और इसके बल से वे उस परम धाम को खोज निकालने का प्रयास करते हैं जहाँ सत्य और आनंद का वास है। रहीमसाँब का पहनावा शास्त्र है। उन्होंने यहाँ तक कहा है कि शास्त्र 'दीनदार का ताज है' अर्थात् धर्म की राह पर चलने वाले का मुकुट है।

अगले सूफी कवि नियमसाँब कहते हैं कि 'बटअ' गंगा

जाकर अपनी मुराद पूरी करा के लौटे और अपने ब्रह्म महबूब के होठों से अमृत की धारा के बहने का इंताज़ार करा रहा है।

शाह कलंदर स्वयं को शिव का ही एक रूप मानते हैं और सब को शिव के प्रकाश का ही एक अंश मानते हैं।

शमस फकीर अपनी कविताओं के माध्यम से मनुष्य को सत्य का मार्ग दिखलाते हैं। वो मनुष्य को प्राण और ज्ञान के मिलने से परमात्मा को पहचानने का रास्ता बतलाते हैं। ईश्वर तक पहुँचने के लिए वे अपने पेट के शैतान को मारने के लिए कहते हैं क्योंकि वे पेट को ही असली मंजिल तक पहुँचने की राह में एक बड़ी बाधा मानते हैं। पूजा को वे कर्म के साधन जोड़ते हैं और उनका मानना है कि कर्मवान ही धर्मशास्त्र की सेवा कर सकता है। वे लल्लेश्वरी को एक मिनाल के रूप में पेश करते हैं जिसने अपने कर्म से ही परम आनंद प्राप्त किया जिसकी प्राप्ति बड़ी कठिन होती है।

इसके बाद शमस फकीर की बात करें तो उनका मानना है कि वही मनुष्य सच्चा अर्थ समझ सकता है जिसके पास सच्चा ज्ञान है और ज्ञान एक सच्चे गुरु की शरण में जाकर ही प्राप्त किया जा सकता है। शमस फकीर ने अपने शब्द मंडार से अपनी सूफी शायरी को ऐसे शिखर पर पहुँचाया है जहाँ वह कभी नष्ट ही नहीं हो सकती। आपका शायरी में करीब-करीब सारे शास्त्रीय शब्दों का प्रयोग है जैसे नारायण, विष्णु, प्राण, ध्यान, हंस, पश्चिम, उत्तर, शरीर, पवन, आकाश, प्रकाश, ब्रह्माण्ड, पुण्य, पाप, स्वप्न, जागृत, सद्गुरु और सद्जन, चन्द्रमा, सूर्य, राम अवतार इत्यादि।

इस शब्दावली के प्रयोग में शमस फकीर के वाक्यों को आध्यात्मिक गहराई प्राप्त हुई है। आपके शब्दकोष में भिन्न-भिन्न प्रकार के ऐसे शब्द मिलते हैं जिनका किसी दूसरे सूफी शायर के पास मिलना दुर्लभ लगता है। आपका कहना है कि शून्य में रह कर ही मैंने कुछ पाया। शास्त्र की बदौलत मैंने अपने आपको ज्ञान की भट्टी में पिघला डाला और तब जाकर कहीं मुझे प्रकाश की एक किरण देखने को मिली। शमस फकीर ने शास्त्र की आत्मा को अच्छी तरह से पहचान लिया था। वो समर्पण से ही उस सच्चिदानन्द को पहचान गए थे जिसको लल्लेश्वरी और नुन्द ऋषि जैसे साधक कवियों ने न सिर्फ पहचान लिया बल्कि 'उस लौ' को पकड़ भी लिया था। शमस फकीर शिवयोगिनी ललद्यद के काव्य शास्त्र का रंग इस प्रकार भरा है, देखिए—

ज्ञानवानि ज्ञान कर प्राणस त ज्ञानस  
ज्ञान मिलनाव भगवानस सूँत्य  
पूजा करेंनि गयि मंजु कर्मवानस  
धर्म शास्त्र निस बुतखाननस  
को'र ललि इकवटु आकाश प्राणस  
ज्ञान मिलनाव भगवानस सूँत्य।

अहमद बटवॉरि शास्त्र का व्याख्यान अपनी भाषा से करते हैं और दिल को सत्य का प्रकाश मानते हैं। उनका



सूफीमत में विश्वास रखने वाले लोग संसार की विविधता में एकता देखते हैं, जहां प्रियतम का आभास होता है वहीं सर झुकाते हैं, संसार के ढोंग और पाखंड से दूर रहते हैं और सदैव ईश्वर की खोज में जुटे रहते हैं।

मानना है कि सही शास्त्र जानने वाला और सच्चा धर्मात्मा ही सत्य के ज्ञान को स्पष्ट पहचान पाता है। और उसमें शायर की भाँति गहराई होती है इस प्रकार ऐसा व्यक्ति अपने ज्ञान की भी अपने ज्ञान का ढिंढोरा नहीं बजाने रहता है। ज्ञानी कभी भी अपने ज्ञान का ढिंढोरा नहीं बजाता। अहमद बटवॉरि कहते हैं कि ज़िआरत के लिए 'ईश्वर के दर्शन के लिए' कहीं बाहर या दूर जाने की आवश्यकता नहीं होती, देवस्थली मानव के अपने अंदर रहती है जिसमें ईश्वर का वास रहता है। वह सृष्टि को ईश्वर की कृति मानते हैं और 'मैं' या 'मेरी जान' को ईश्वर की रचना कहते हैं। उनका मानना है कि 'मैं' नाम की कोई वस्तु है ही नहीं, क्योंकि हर तरफ ईश्वर ही ईश्वर है।

सूफी शायर मन की शुद्धि पर बल देते हैं। अहमद बटवॉरि ने मन को दरिया माना है। वे कहते हैं कि मैंने अपने मन को मन के दरिया में नहलाया है।

नम्बलहार के बुजुर्ग सूफी शायर समदमीर एक उच्च कोटि के सूफी शायर थे। बाकमाल और संत पुरुष होने के साथ-साथ वे हमेशा ईश्वर प्राप्ति की खोज में लगे रहते थे। वे एक ऐसे अभिलाषी थे जो आम साधना के मुकाबले में ऐसी साधना की खोज में थे जिसमें ईश्वर की तुरंत प्राप्ति हो। वे पुण्य और पाप को छोड़ कर समानता की शिक्षा देते हैं। उनका कहना है कि न किसी का बुरा चाहो और न किसी का बुरा करो और यदि आपके पास कुछ है भी तो उसे अपने तक ही सीमित रखो, ढिंढोरा पीटने की आवश्यकता नहीं है। उनका कहना है कि मैंने शास्त्र कहा है, परंतु शास्त्र क्या है? ओम्-ओम् का जपना ही तो है। समदमीर की एक कविता तो बहुत ही मशहूर है जिसकी शुरुआती पंक्तियां यूँ हैं—

पढ़-पढ़ हो गया पत्थर,  
लिख-लिख के गया चोर,  
जिस पढ़ने से साहिब मिले,  
वो पढ़ना है और।

उन्नीसवीं शताब्दी में जो सूफी शायर सबसे ज्यादा विख्यात हुए उनका नाम है अहद ज़रगर। अहद ज़रगर अपने आपको शास्त्र का विद्यार्थी मानते हैं और कहते हैं कि मुझ पर शास्त्र की गालिब है। उन्होंने शास्त्ररूपी लिबास ओढ़ा है और शास्त्र ही के गीत गाये हैं। वे भिन्नता को छोड़ कर एकता की बातें करते हैं और ज्ञान की प्राप्ति को सर्वोत्तम मानते हैं। उनका कहना है कि आदमी को जब ज्ञान प्राप्त होता है फिर उसके सामने भिन्नता की सारी दीवारें धँस जाती हैं। अहद ज़रगर काम, क्रोध, लोभ, मोह को सबसे बड़ा शत्रु मानते हैं और इनसे छुटकारा पाने के लिए ईश्वर की शरण में जाने का

परामर्श देते हैं। वे तमोगुण, रजोगुण और सतोगुण की बात करते हैं और कहते हैं कि यदि आपको सच्चा इन्सान बनना है तो इन चीजों की जानकारी अच्छी तरह से प्राप्त कर लें। अहद ज़रगर कहते हैं कि सारी सृष्टि की रचना कमल से हुई है और ब्रह्मा उसी में से निकले हैं।

कश्मीर के सूफी शायरों को पढ़ने के बाद यह आभास होता है कि उन्होंने आपसी रवादारी, अमन, शांति और सद्भाव की शिक्षा दी है क्योंकि कश्मीर के इन सूफी शायरों का मानना है कि संसार अंततः नाशवान है। इन्हीं बातों का उल्लेख करने वाले हमारे समय के एक विख्यात सूफी कवि हैं रजब हामिद। रजब हामिद का जन्म 23 मई 1915 को सतूरा ताल में हुआ था और उन्होंने 2 अप्रैल, 2008 को सतूरा में मानव देह त्याग दिया। उन्होंने इस संसार में मनुष्य के आने और जाने पर एक बहुत ही सुंदर गीत लिखा है जिसके बोल यूँ हैं—

अफसूस दुनिया काँसि ना लोब समसार साँती  
पतो लाकन वुछत कम कम मज़ार वाँति

उनके इस मशहूर गीत को कश्मीर के सबसे ज्यादा लोकप्रिय गुलोकार गुलाम हसन सूफी ने गाया है। उनके इस मशहूर गीत के बोल कुछ यूँ हैं कि अफसूस दुनिया किसी की नहीं जब मैंने माँ से जन्म लिया था तब मैं खाली हाथ आया था, परंतु इस संसार में मेरे आने से सबको अत्यंत खुशी हुई, और अब जब मैं संसार त्याग कर जा रहा हूँ तो सब के मन में पीड़ा है। उनकी यह रचना हमारे युग में सूफी शायरी की सबसे अधिक लोकप्रिय कृति बनी।

अफसूस दुनिया काँसि ना लोब संसार साति

कश्मीर में सूफी शायरी की इस परंपरा से कई महिलायें भी जुड़ी हैं। इनमें से एक नाम हाजन कश्मीर की ज़ेबा जीनत का आता है। उनकी उम्र इस समय करीब 75 वर्ष की है। उनके कई सूफी गीत रेडियो कश्मीर श्रीनगर से प्रसारित हो रहे हैं।

इधर कश्मीर भक्ति काव्य की जो परंपरा परमानंद से लेकर कृष्ण जू राजदान तक फैली हुई है उस परंपरा को भी साधक और भक्त लोग आज तक निरंतर आगे बढ़ाते जा रहे हैं। हमारा सौभाग्य है कि हमारे युग में भी प्राणनाथ भट्ट 'गरीब' (भाईजी) जैसे संत पुरुष मौजूद हैं जो जनकल्याण के लिए तत्पर हैं। भाईजी की भक्तिवादी कविताओं का संग्रह संजीवनी तीन बार छप चुका है। हम उनके आशीर्वाद के लिए सदा ही बेताब रहते हैं। दूसरा नाम बिमला रैना का है। उनको आज की ललछंद कहते हैं।

सम्पर्क : कश्मीर समाचार विभाग,  
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# Kashmiris make their nest in Pamposh

## - Hindustan Times Report

**LITTLE KASHMIR** The Kashmiri community of south Delhi has managed to retain its ethnic identity by creating home away from home

hindustantimes  
**h/southdelhi**

PAMPOSH COLONY IS INHABITED BY MORE THAN 6,000 RESIDENTS AND IS DIVIDED INTO FOUR BLOCKS. EACH BLOCK HAS MORE THAN 20 HOUSES.

# Kashmiris make their nest in Pamposh

**LITTLE KASHMIR** The Kashmiri community of south Delhi has managed to retain its ethnic identity by creating home away from home

By Anjali Tripathi

**NEW DELHI** The soothing fragrance of the Kashmiri bread greets you as you enter the kitchen. In the large airy Kashmiri kitchen with authentic Kashmiri-style red walls, a Kashmiri mother-in-law is busy preparing the evening meal. The Kashmiri community of south Delhi has managed to retain its ethnic identity by creating home away from home.

The Kashmiri community has built a Little Kashmir here, where they have tried to preserve their ancient and traditional culture. In it, in the form of literature, arts, paintings or food.

**SHIRI MANDIR**

Pamposh Colony's Shir Mandir is a temple for Kashmiri families in huge numbers. The temple is a big day for the community and is usually celebrated on a special day. Several contributions, the temple is a place of worship for the Kashmiri community. It is a place where the community members, who offer their prayers, are also the members of the community.

**SHARDA BOPNATH ADRIAM**

**ART GALLERY**

There is a dedicated space in the community to showcase traditional arts, paintings based on life in Kashmir. The art gallery was inaugurated by Delhi's former Chief Minister Sheila Dikshit in 2011. The gallery is a place where the community members can showcase their art and talent. The gallery is a place where the community members can showcase their art and talent.

**TOO CLOSE TO HOME**

Namashidh Pamposh is a community where the Kashmiri community has managed to retain its ethnic identity by creating home away from home. The community has managed to retain its ethnic identity by creating home away from home.

Cultural activities are a part of the community life. The community has managed to retain its ethnic identity by creating home away from home. The community has managed to retain its ethnic identity by creating home away from home.

ONLY A FEW OLD TIMERS UNDERSTAND SHARDA NOW. WE HAVE BOOKS WRITTEN IN THIS ANCIENT SCRIPT IN THE LIBRARY, BUT WITHOUT THE UNDERSTANDING OF THE LANGUAGE, WE CAN'T READ THEM. WE HOPE SOME DAY SOME TRANSLATOR MIGHT TURN UP AND DECODE THE LANGUAGE FOR US.

SUBMITTED BY: SHARDA, KASHMIRI, KASHMIRI

**SAMAVAR RESTAURANT**

Samavar restaurant is known for serving authentic Kashmiri food. All the chefs here are from Kashmir. Some of their most popular, lip-smacking dishes include mutton goshila, mutton yakhni and kashabi. The restaurant is named after Kashmiri samovar, a traditional metal container, which is used to prepare Kashmiri tea. The restaurant's 23-year-old masterchef Sandi Lal, who has been working here for last three years, says that some Kashmiri dishes are prepared within an hour, but others can take hours. But he loves to cook and when customers appreciate his cooking, he says, it is worth the effort.

**KASHMIRI BAKERY**

The bakers at Samavar Kashmiri Bakery are famous for making delicious Kashmiri breads in a tandoor, a traditional oven made of clay. Sheermal, a rich bread made using white flour, milk, ghee, honey, saffron and dry fruits, is a speciality. Another hot-seller here is the rotti, a bread, which is prepared on special occasions. This costs Rs500-600 for 150 kg. As part of post-wedding rituals, large quantities of roti are given to Kashmiri brides on the third day of marriage. Other popular Kashmiri breads are ghare roti, bageerikani and kulcha.

**LIBRARY**

The library cum reading room has nearly 1,000 books on Kashmiri literature. A model of a chinar tree is placed in the middle of the library. While there is a separate section for children, one can also find magazines from Kashmir here. The library houses ancient manuscripts written in Sharada script, which was formerly used by Kashmiri pandits up to 1950. However, there are hardly any translators who can translate the language. A few, mostly middle-aged and senior citizens, recall that their horoscopes were created in this language.

**SPICE SHOP**

A small shack close to the Samavar restaurant is popular for its Kashmiri spices. From baramundi and fennel to dry ginger powder, all the spices that are sold here are manufactured in Jammu or Kashmir. A 500gm pack of fennel powder costs Rs150. Kashmiri masala or var, shaped like a circular disc, is a blend of spices and costs Rs40.





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