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Kashmiri Education Culture

& Science Society (Regd.)

B-36, Pamposh Enclave, New Delhi. Phone: (011) 2269617

Subscription: Yearly Rs. 500/-

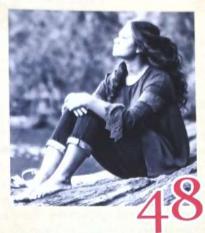
including delivery charges by courier

Price Per Issue - Rs. 100/-

(Delivery Extra)

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Please send your valuable feedback/suggestions to kecssglobal@yahoo.com or magazine.shuhultaaph@gmail.com

EDITORIAL

THE KASHMIRI PANDIT INSTITUTIONS SINCE 1989 MIGRATION

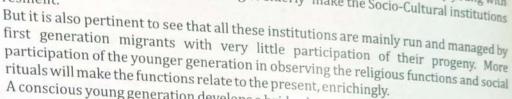
huhul Taaph: The Community Cultural extravaganza has been a regular event huhul Taaph: The Community of the Community of the Part of the Par organized every year by Rashmiri Pandit community, it is a gamut of variety of up after the migration of the programmes covering different dimensions of Kashmir culture. The event is gaining programmes and every year, it finds increased community participation.

popularity and every year, it must be popularity and every programme organized by different organization.

There are many community events organized by different organizations situated across the best popularity and every programme organized by every organization is the best popularity and every programme. There are many community, the world; every programme organized by every organization is the best within the available means. Today Kashmiri Pandit community, outside kashmir is perhaps having the highest ever, number of functional social institutions which are spread across the world.

The institutions raise funds, which mostly come from within the community, to make The institutions raise rectures, perform religious functions, organize cultural events, suitable physical structures to the despair so on and so forth

Social values and spiritual virtues enrich the community, participation of cross section of the community members from all age groups is a sign of social liveliness. A young mother holding the hand of her child to attend the community function, a father and child discussing a social function and a mother-in-law attending the community function along with her daughter-in-law makes the institutions meaningful. Participation of children in cultural activities, management carried out by young with full participation and the hand holding of elderly make the Socio-Cultural institutions



A conscious young generation develops a bridge between the old traditions to upgrade them in accordance with the present day needs without hampering the Socio-Religious ethos. Therefore it is to be a well thought effort to involve more and more children and young people in community programmes. The fervour and passion generated in the programmes at the institutions keep one up beat and energetic - elderly feel young, young feel spirited and children feel jubilant.

The functions are not restrictive. The propagations are not selective. The seeking of blessings are not discriminatory. The prayer for welfare is not prejudiced. The programmes and events organized by Kashmir pandit community are open with no restricted ends. We pray for welfare for all, "whole world be in peace and everybody in the universe be promising prosperous and peaceful." It is this character that the Kashmiri Pundit is a compassion filled community and falls in emotional relationships with the tasks at hand. There are good great number of organizations active where, wherever there is a group of kashmiris, this spirit therefore gives birth to a number of organizations all over the world. The displacement or dispersal of a section of the community thus gave birth to this phenomenon of creation of institutions.

The two leading institution that have come up since displacement are, the institution of Bhagwan Gopinathji Ashram Trust and the institution of Ishwar Ashram Trust founded by Swami Lakshman Joo Maharaj. The Ashrams have well defined infrastructures across the country. Bhagwaan Gopinathjii Ashram has the largest public base and Ishwar Ashram Trust is the worldwide richest repository of Kashmir Shaivism/Trika Shastra. There are other institution as well as. We shall be duly discussing the institution of Kashmiri Pandits.



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PRESIDENT'S MESSAGE



speed of light. This one year of time spent in the President's office has just whizzed past me.

We tried to pack as much as we could in this one year's time. From constructing basic facilities to creating a platform for Socio-Cultural activities, we have been at it all out. It was heart warming to see people mingle with each other at festivals. The din and banter of people talking in Kashmiri at these events thrilled me to the core. No. doubt that the ambience and weather of Kashmir cannot be created here but the happiness on those faces was infectious.

But now I have hit a roadblock because of paucity of funds. We have a lot of plans but they are stuck because of lack of funds. I urge all biradari members to come forward and contribute in their own way. It may not necessarily be in the form of financial contribution but it could be any contribution: physical, temporal, cultural or financial, if I were to sum it up in Hindi I would say 'मैं मन, वचन, कर्म से आपकी सहायता की अपेक्षा करता हूँ।"

(Rajinder Tikoo) President







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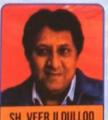
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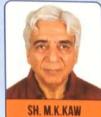
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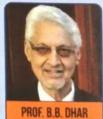
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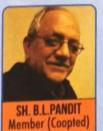
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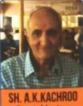
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SH. ARUN SHALIA

Special Invitee







KECSS Activity Report

From Secretary's Office

Another quarter has gone by and KECSS Continued its march further to new goals and achievements. The proceeding three months have been very important and entertaining .With great enthusiasm the "ShuhulTaaph – 2018", the mega Cultural event was organized in LalDed Centre on 14th and 15th April 2018. A brief report on this annual event is as follows.

On the conclusion of "ShuhulTaaph 2018" organized by the Kashmir Education Culture & Science Society (KECSS) on 14 15th April 2018, it is our privilege to thank all those who appreciated our attempt this year, in a different style, to hold our two day cultural extravaganza.

Ms Shikha Roy, leader of the house in South Municipal Corporation blessed the proceedings with her gracious presence and inaugurated the festival. She threw open KECSS's newly constructed washroom area, which was built in a record time and in line with the "Swatch Bharat Abhiyan"

we commend all artists who displayed their talent in the art of drama, singing & presenting a deep concern to preserve our Cultural identity. The "LalDed" drama was so nicely conducted that it recorded an attendance of about 400 people who remained spell bound with the talent displayed by "



Athrout" and "Ummed" groups from Jammu. The other programs, a documentary "Kanh Mae Sa Tari Apoore", based on Saint Master ZindaLal Koul, a Mushaira session in loving memory of late Shri Vijay Saqi and a drama presented by "Dab" theatre need a special mention.

Both the evenings, on 14th & 15th April, witnessed multi-dimensional, cultural Programs which included singing by the budding talents of the community, hailing from Jammu & NCR. These programs lightened up our evenings prior to sumptuous Kashmiri Food served during dinners.

KECSS awarded around 120 deserving artists cum talented personalities which included visiting Heads from various Kashmiri organizations from Jammu, Amritsar, Faridabad, Bangalore and Mumbai, Artists who performed dramas,

Mushaira, Singing and those who participated in the open debate on "Preservation of Kashmiri Culture before and after exodus.

Our 2nd issue of the quarterly publication "ShuhulTaaph" (April to June 18) was also released and distributed during this function.

On 13th May 2018 a meeting of When the whole team discussed threadbare the proceedings and pointed out short comings and highlighted the



successes. Though the event was a success, enjoyed by one and all, new suggestions provide space for further improvement.

Some decisions taken during this period which

included following

1) Scraping off the various committees which

did not perform at all.

2) Formation of a working action committee to follow up the process of the implementation of the decisions taken in the last Executive meeting.

3) Appointment of Shri Vikas as Office

4) Appointment of Shri Prakash Upadhyay as

Caretaker.

KECSS executives and more Than 70 members of the Community, met at 4 p.m. on 20th May 2018in LAL DED centre at KECSS premises to pay homage to Late sh. P.N. Kaul, Sayil, Who left for his heavenly abobe on 12.05.2018

At the out set ,all the assembled members observed a 2 minute silence to pay homage to one of great sons of soil, Late Sh. P.N. Kaul, @ Sayil. Sh B.L. Kaul, Deep, in his introducty talk gave a review of Sh. Sayil's life and contribution to The various literary fields of Kashmir Culture, Art and Drama .He Said that Sh. P.N. Kaul, Sayil belonged to a mediocre family of Srinagar who got engaged with Education, Art, Drama, Culture, religion and what not. He was an all rounder and his presence was felt in the very breath of the Kashmir society. He contributed his talent wherever and wherever required and he was miles ahead of the time he lived.

Sh. P.N. Kaul, Sayil, was felicitated by The Govt. of India, State Govt. and other institutions for his contributions Sayil Sahab, as we normally addressed him was an epitome of Love, who followed saint, Nand Lalji of Kashmir to expound the real meaning from of life, which is nothing other than realizing one's own self. Sayil Sahab's contribution in literary field, by authoring 18 books which unfortunately could not be published due to some reasons. It is for consideration that KECSS takes lead in getting few manuscripts of Sh. Sayil published in near future .this would be a real recognition of our talented personality of Kashmir.

There audience was spell bound during the proceedings which crossed the time limit and many personality including Mr. Naaz, Arvind Shah spoke about The life and achievements of the departed personality. Besides, a bajan session by expert

singers, the meeting concluded by paying floral

This event was covered by media.

KECSS executives and other community member had earlier met 1" April 2018 and 29 April 2018 to pay homage to Mrs. Dr. S.N Kaul and Sh MotiLal Khemu respectively in two similar

(Ashok Kaw) Jt. Secy.

Kasmiri Pandits Reach J&K for **Annual Festival**

Scores of migrant Kashmiri Pandits arrived at Mata Kheer Bhawani Shrine to attend an annual festival.

Despite speculation that a lesser number of Kashmiri Pandits would come to attend the Kheer Bawani Mela in Tullamulla town this year Kashmin bonds kept their tryst with Mata Ragnya.

Scenes of Hindu - Muslim brotherhood were witnessed in Tullamulla where some local Muslim residents came out to great their Hindu brother.

Kasmiri Pandits started arriving here on Wednesday in buses from Delhi and Jammu. Some of them used their private vehicles to attend the Mela and pray for peace and prosperity at the shine.

The holiest Kasmiri Pandit shine in Kashmir Valley, Kheer Bhawani temple is dedicated to hindu deity Mata Ragnya, Who according to Hindu beliefs came to Kashmir from Sri Lanka during the rule of Ravana.

KECSS Bureau

Kashmiri Pandits Pray at Tulla Mulla

Srinagar: Thousands of Kashmiri Pandits on Wednesday converged at Tulla Mulla, a sleepy village about 27 km north of Srinagar, to participate in the annual Khir Bhawani mela.

Among them were many of the displaced families of the Valley's Hindus who travelled all the way from Delhi and other places in the country to pay obeisance at their most revered place of worship back home.

The Jammu and Kashmir government had provided a free bus service for Kasmiri Pandits living outside the state to facilitate their travel to Tulla Mulla in Gander bal district.

A batch of 120 pilgrims had started journey from "Kashmir House" at Prithvi Raj Road, New Delhi, on June 18. Hundreds of other pilgrims travelled to the Valley from Jammu, Delhi, Mumbai and other parts of the country either on their own or in government provided transport, the officials here said.

A vast majority of Kashmiri Pandits fled their homes and hearth after the separatist campaign burst into a major violence in 1989-90. Majority of the displaced families took shelter in makeshift or rented accommodations in the state's winter capital Jammu, Delhi and other parts of the country.

Khir Bhawani is a historic temple which sits next to a sacred stream at TullaMulla. Kashmiri Pandits turn up in thousands at the place of worship during the annual mela (fair) in June to seek blessings from the Goddess Ragnya Devi coinciding with the festival of Zeystha Ashtami.

The spring is on an island and in the centre of it (spring) is a small marble temple. The occasion is the eighth day of the full moon (Ashtami Shuklapak) when, legend has it, the goddess changes the colour of the waters of the spring-to turn rosy, various shades of green, diluted milky and light blue. They offer milk, candy sugar raisins, clarified butter and lamps amidst chanting vedic and durational hymns.

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Sh. Satish Mahaldar spoke to press on the event of yatra he said that it would after 28 years of separation from the roots that the Kashmiri Pandits "will finally take a step to return to the Valley", He had asserted that during this period of displacement they Pandits were often given assurances by the successive governments that their homes in Kashmir was possible. "For various reasons it could not happen. But with the help of the J&K government our struggle for the return to our homes shall now become a reality," Mahaldar had said.

Minutes of KECSS Executive Meeting held on 07/07/2018 (Saturday)

1. As scheduled, KECSS Executives met in Late Sh. J.N Kaul Memorial Hall on Saturday, the 7th July 2018. The attendance was thin as few members had sent in massages to inform their inability to attend.

- 2. There was an overwhelming support and appreciation for the KECSS sponsored activity of travelling to Tulamula for Jyesth Ashtami festival It was a great success. Sh. Satish Mahaldar deserves recognition for him efforts. It was however, pointed out that 170 people who travelled to the Valley under this arrangement were mainly our Biradari members who hailed from villages. It was 98% from them and rest were 2%. It was suggested that for next such events, we should encourage more people particularly youth to participate in good members.
- 3. The controversy created by the unwanted and anti-party activities by Sh. Sanjay Rishi to take away credit from Sh. Satish Mahaldhar for arranging the Tulamula trip was most deplorable and condemned by every body. His actives were considered to be unbecoming of a member of KECSS team. It was decided to remove Sh. Rishi from the primary membership of the organization. A letter was sent to Sh. Rishi informing of this KECSS decision.
- 4. Another point discussed was continuation of "Shuhul Taaph Magazine. "we are dismayed by the poor response received from community members for membership of the magazine. Only few persons have shown interest and sent us subscriptions. This is not going to sustain the project. However, it was felt we go ahead with third issue of the magazine so that it becomes eligible for some concessions from the Govt. There after we shall see how to go about this project.
- 5. Sh Ashok kaw, Jt. Secy. informed about the present status of our efforts to get the drawings etc. approved by SMDC for our Samavar & School project. Sh. Rakesh Kaul, vice President proposed to have a meeting with our Architects so that clarity comes in for our future course of action. This has been already arranged for 12th July 2018, at Sh. Vijay Kachroo's office in Noida. However, due to Sh. Rakesh Kaul's unavoidable engagement, this meeting has been postponed for next week.
- 6. The digitalization of KECSS website was again discussed and Sh. Satish Mahaldar was given green signal to go ahead. The project needs funding to the tune of Rs 20-22 thousands which has been earmarked to meet the expenditure.
- 7. Sh. Satish Mahaldar proposed to organize a festival in KECSS premises on the occasion of Janam Ashtami. He intends to invite some prominent Band

groups like Mezan etc. and also some creative artists, comedians etc. to make it attractive. The function would be held on 25 Aug 2018. Sh. Satish Mahaldar has been in touch with some leading cooperates to fund some of the events. The project is expected to cost around Rs 25-30 lakh which will be sponsored.

8. The meeting concluded with agreement to show the door to Sh. Sanjay Rishi for his anti-Kecss activities.

(R. K. Bhan) General Secretary

HOMAGE

The gatherings to pay homage at different places organized by community organization to pay respectful homage to community scholars, poets and artists has given a spur to think about the sociocultural status of the community. A community is a resilient compact structure where people of all sorts have a role; more virtuous the community members more virtuous is the community. Economic welfare of a community is very important, but equally important is the

philosophical and thoughtful out look, constant cultural and literary enrichment and the urge for belongingness. The recent heavenly abode of community cultural stalwarts like Shri Omkar N Kaul – linguist of international repute, Shri P N Sayil - a distinguished bhakti poet , Sri M L Kemu - a signature in folk theatre, Shri - P N Kalla - a noted Sanskrit scholar, in their leaving the body frame has created a void in the community. There is no coming up of the new generations to fit in their boots to carry this sort of legacy of the community ahead. The present day generations are attaining qualifications of skill to serve big international companies and do whatever they are asked to do, to mill money until they can. This is good, it gives the generation to see the world in bigger perspective, but in the hinder side the community is not having the people who will tell the virtue story of the community to the world. As referred by Dr. Roop Krishen Bhat during his homage to Prof. Omkar N Kaul, Mother, Mother Tongue and Mother Land are the primary factors for good life. In the death of such stalwart, is Kashmiri Pandit community, by and by meeting its cultural death as well.



"SEZRR, PRZRR, SHOZRR"
Straight Forwardness, Truthfulness and Purity





The Bhagwan Gopinath Ashram in Pune

The ashram is functioning from a temporary structure and the construction of the ashram building on a plot of land already purchased by Bhagwan Gopinath Trust is under process.



Is Institution of Marriage Under Challenge?

arriage is one of the institutions in Kashmiri Pandit community that is under tremendous pressure. Once a youth, speaking to his father on the subject of intercommunity marriages observed, "In my age of 27 years I have hardly met any kashmiri girl other than my relations (sisters and cousins) to look beyond family bonding whereas after having virtually left my parents after 12th. class for professional education and then the job, I have been associated with girls during college days and there after whereas I have had little association with kashmiri girls all through, since. So, after the age of 18 years I have interacted, studied, worked and participated in other general activities with girls who are not from my community, and in such professional and social contacts, I at the marriage age naturally have a instinct to get attracted by an appeal, habit or the status of the girl around. This pushes me back from any considerations to marry within my community." This is the response of a child to his/her parent when they were discussing marriage proposal.

The father giving a patient listening to his son responded, "Do you know the difference between a good meal and a fast food meal. He continued, good meal is what your body readily accepts, uses it easily in its metabolism and produces residue without loading the body blocks. This helps live a long healthy life, in which all body blocks and systems work properly. Whereas a fast food is good to look at, but it comprises components that are not accepted by the body as a whole; there are bad constituents in the fast foods that body metabolism

cannot negotiate. When whole of the food is not taken into the system, deposits are left in your body blocks so living is not healthy. Beta (Dear Son) this is true of a matrimonial relationship. You have to decide whether you want to live a life of fast food content or a life of healthy food content. Similarly the social blocks and socio-cultural metabolism are more likely to be in healthy state if you go for sociocultural bonding in family relationships, whereas if you load your socio-cultural relations with the stuff that cannot be part of the social metabolism, unhealthy-ness and pain has a higher probability to be an associate. The personal life, family life, social life is healthy, joyous and long when there is cultural compatibility". The son responded, "when there is very limited access interaction and meeting then finding suitable alliences is a challenge". The father in a voice filled with shrill enquired from his son, "What is your programme!" Son was quick to respond," I have left the decision of my marriage to you because my mother told me during the course of my studies when I was 20 years old, not to let her down, for no role to her in my marriage". No, it was a general discussion, observed the father and added, "I agree compatibility of marriage is important even if it is within the community - after all it is a social bond which has its own mechanisms"

Recently I had an opportunity to participate and be associated with a marriage-alliance fixing programme. Participating in the general discussions and helping myself with the variety of Kashmiri non-vegetarian foods in a picturesque ambiance of a palace turned into a hotel, the mother of the girl observed, "When my daughter, after

completing her 12", was going to undergo a professional training course in Gujrat, I implored," you Beta (dear daughter) please do not return with a Bihari, Bengali, Gujrati or Madrasi". The boy and the girl; the prospective groom & bride looked at this mother with equal keenly focussed eyes

and a sweet smile! Shall young people heed to and a sweet single.
their mothers' advice for matrimonial alliances,

Long live the Institution of marriage, All marriages: be healthy to produce healthy

Ishwar Ashram Trust

(FOUNDED BY SHAIVACHARYA Swami lakshamanJoo Maharaj)

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: c/o Sharda Sadan, 2nd Floor, Kashmiri Pandit Association, Khargar, Navi Mumbai

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Mob: 9008952222, 9886773074

Websites

: ishwarashramtrust.com, www.universalshaivafellowship.org



Jai Gurudev!

Forthcoming Workshop of Kashmir Shaiva Institute (Ishwar Ashram Trust)

One week residential course on Kashmir Shaivism from 2nd Dec 2017 to 8th Dec 2018 at Sarita Vihar, Delhi Ashram. The workshop would focus on "Abhnivagupta"s Sri Tantraloka (Ahnika 1) in Kashmir Shaivism Interested persons can download applications forms for workshop from our website www.ishwarashramtrust.com and send full application to our Delhi Ashram latest by 30th Oct 2018. For further details contact the Course Coordinators Mob: 9811883103, 9818409517



Our Associates

Kashmiri Pandit Shabha Amphalla Jammu at a Glance

The Kashmiri Pandit Sabha, Jammu was established in 1913 it our associates has completed 105 Years as on date.

While walking on the road from the banyan tree near the Central jail, Jammu towards the BC Road there is a left lane before we reach the traffic island on the BC Road. The cement tiled lane wide enough for a truck is more than 200 meters long. Nearly at the end of the lane there are 3 shops kashmiri bakery shop, PanditJi's shop where most of the community people go for the matching of TEKNIS, WAZA BHAITAKH - Kashmiri Cooks "retiring Shop". The road gets wide in a semi circular and one is standing before the imposing gate of "KASHMIRI PANDIT SABHA, JAMMU". The KP Sabha along with its buildings and a large lawn is spread over an area of more than seven Canals.

The population of Kashmiri pandits made a mark able size in jammu during Darbar. It was quite natural for them while stationed in Jammu to feel isolated and homesick. This must have been the basic cause to nurse an idea to form a Socio-Cultural organization where they could all assemble together to share joys and sorrows and also pursue cultural activities.

The year 1913 saw formation of KASHMIRI SAHAYAK SABHA. The Sabha had its office on the Shalimar Road hired at Rs.3.00 P.M. The name was modified to KASHMIRI PANDIT SAHAYAK SABHA (KPSS). The KPSS was registered on 21-2-1914, vide letter No:-8489 under the command orders of His Highness Maharaja Bhadhur PRATAP SINGH JI. The order read like this:-

- Sanction of J&K Government for establishment of the Sabha
- Copy of the letter No :- 8489dated 21-2-1914 from the Secretary to the Prime Minister. J&K

State to the Governor of Jammu Province, Jammu.

- With reference to your letter No:- 1799-H, dated 4th, February, 1914, I am directed to convey the sanction of His Highness Maharajah Bhadhur.
- It is understood that the object of the Sabha is to introduce social reforms in the community and to impart mutual help and relief among its members and that it shall have absolutely no concern whatsoever with political movement. Kashmiri Pandit Sabha, jammu as proposed, as well as those of the Kashmiri Pandits who are state servants being allowed to become members of the said Sabha.

It was subsequently renamed as KASHMIRI PANDIT SABHA, JAMMU (KPS), in 1916. The first President of the KPS was Pt. Nandlal Kaul (1914), the then Governor. The K P Women's League was formed in 1931 under the Presidentship of Smt. Deviki kaul.

In November 1932, the KP Sabha, purchased 64 marlas of land near Ambphalla Chowk for Rs. 668.00 (as per the records) and the present community hall named Kashyap Niwas was constructed on this land. The total cost of the construction of the community hall was Rs. 3500,00. The employees contribution was Rs. 2500.00. It may interest the readers that the employees to supplement their meager donations also did KAR SEVA by carrying construction material such as bricks etc on their heads, A commendable job which should be highly appreciated by all the community members. The boundary wall of the Sabha was constructed in 1944. The then Governor of Jammu Raja Upendrer Krishen Kaul contributed Rs. 2100,00 for this purpose. The construction activity never ceased and continued with the construction of Sharika Temple in 1951, installation of idols of Lord Shiva and Lord Ganesha in 1954, Mahalaxmi Temple in

1960. Digging into the old records the Sabha had requested for the permission of construction of second storey on the Kashyap Niwas community Hall but it was rejected and the reason given was that it will overlook the activities of the Central Jail. The objection might look comic in the present situation because many constructions have come up between the Kashyap Niwas and the Central Jail almost touching the outer wall of the prison.

The present Kashyap Niwas has been completely renovated, reshaped, refurnished and wood panelled giving the auditorium a corporate look with all the modern facilities. It now serves for holding Socio, Cultural and Literary meets. A huge building complex has been raised in the adjoining land which serves as a banquet hall and lawn for the marriages.

The Sabha has been able to fulfill the religious aspirations of the community in particular and of other Hindu communities living near the vicinity. Premises have become the hub of Socio Cultural activity. Besides holding of the important festivals like Navreh, Shivratri, Hora Ashtami. Zang Trai, Janam Ashtami the Sabha has thrown open the premises for Yagneopavit and marriages keeping in view the shrinking open spaces and the astronomical cost of the private banquet halls. The rates charged are quite reasonable within the reach of the common people which has been highly appreciated by all.

The KP SABHA which has completed 100 years in 2013 has made the journey without showing any signs of fatigue or rest. A remarkable feat in itself is a monument of our consistent march towards brotherhood and oneness. The credit for this should go to the galaxy of those Presidents of the Sabha who by their selfless dedication, honesty, sincerity and transparency steered it through this long journey. The credit should also go to those unknown employees without whose help it would not have been possible to complete this long journey. The names of the presidents will be given at the end of the write up.

The Sabha which had been conceived as a Socio -Cultural centre, has not limited its role to celebrate the different festivals only but has lent a full support whenever the community demanded it nor did it restrict its role only in Jammu region. The Sabha's role in 1931 when the community in the valley became the victim of communal frenzy from the die hard zealots, 1967 agitation and during the 1990

mass exodus from the valley is commendable. The Sabha gracefully accepted the challenge thrown by the unprecedented and sudden exodus from the valley and rose to the occasion with dignity and aplomb.

The Sabha has a very good office in its premises equipped with the modern gadgets like computers which provides valuable information to the community members. The Sabha has a rich collection of books and interesting records. The letter sent by the His Highness in response to the congratulatory telegram sent by the Sabha on the birth of Dr. Karan Singh. A poem written in memory of those drowned in the Wular Lake tragedy, Shuffling through the records takes you back to 100 vears back and can be of great use to the researchers.

The Sabha has been visited by people of all shades irrespective of their political and religious affiliations. The notable one is that of Smt. Indira Gandhi in 1977. She came to the Sabha on the day of NAVREH and greeted the congregation. She had KHEWA in a "KHOSU". The other notable visitor to the Sabha was Sheikh Mohd Abdullah (this writer was present) and the occasion was again Navreh. He spoke and greeted the community members in chaste Kashmiri and told them he used to be a witness when community members would come to Vichar Nag and take bath in the holy spring, in his vounger days.

The KASHMIRI PANDIT SABHA, JAMMU, is nearly a Historical monument for the community and it is the duty of us all to preserve it any cost in its original character. The community members who in future will be at the helm of managing the Sabha should contribute their bit honestly, sincerely and with complete transparency irrespective of their political and other leanings.

Due to changed scenario of forced migration of the entire community in 1991 it became imperative to indulge in political activities to preserve social, economical and political existence of the community.

KP Sabha was forced to think out of box and take the remedial measures to help to boost its moral in the prevailing circumstances and come to the rescue and keep the community relevant.

The Sabha has taken upon itself the onerous task of building Old Age Home at a huge cost to safe guard the interest of elderly, destitute and other forlorn parents whose children were forced to move out for earning their livelihood.

 To help the educational requirements KP Sabha has been arranging scholarships for the deserving members of the community.

iii. Sabha is felicitating the meritorious students of class 10th and 12th Board Examinations every year to help boost their competitive spirit.

 Besides Sabha is helping the community to the best of its capacity for meeting the medical expenses.

Kashmiri Pandits Welfare Association (KPWA) "Kashmir Bhawan"

Sector -37, Faridabad 121003

"I alone cannot change the world, but I can cast a stone across the waters to create many ripples" **Kashmiri Pandit Welfare Association**", Sector -37, Faridabad. has raised a community facility center called Kashmiri Bhavan.

It has been the effort of the following team of founder with the support of the community members

Late Shri J.K. Kak (Founder Chairmen), Late Shri S.H. Kak (Advisor), Shri O.N. Raina (Ex President), Late Shri Surinder Sher (Sr. Vice President), Dr P.N. Saraf (Vice President), Shri K.L. Kaul (Gen. Secretary), Shri Raja Jee Bhan (Org Secretary), Shri S.K. Raina (Pub. Secretary), Shri Karan Bhan (Jt. Secretary), Shri B.L. Amberdar (Jt. secretary) Shri K.L. Kaul (Treasur), Shri C.L Wali (PRO)

The initiative and the modest efforts of aforesaid founders inspired Shri Ajay Kak who was



Shri Ajay Kak & Shri Kulbhushan Raina welcoming Chief Guest Honourable Union Cabinet Minister Shri Krishan Pal Gujjar Ji

unanimously elected President of KPWA.

The objectives are:

Kashmir Bhawan vision was put before the community members of Sector 37, Green fields, Green Valley, IP colony and adjoining areas ,its purpose to protect, preserve and promote Kashmiri ethnic & socio cultural heritage & to promote and celebrate our festivals: the entire community members contributed to their best with financial assistance. But the greatest contribution was of particular individuals who contributed with substantial funds.

Liasioning with the State Government Authorities for necessary approvals was a hallmark and seeking donation of Rs. 11 Lacs for extension of existing Kashmiri Bhawan from Union Cabinet Minister Shri Krishan Pal Gujjar Ji was also one of his great achievements.

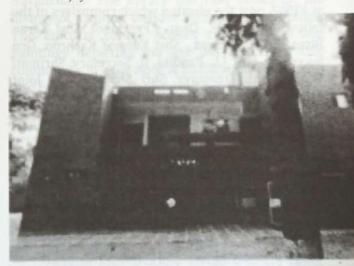
 The next generation of Kashmiri Pandits are aware of their roots, speak good Kashmiri and follow age old cultural and religious traditions.

 We can live and breathe the heritage of our ancestors celebrating the values that make us truly unique.

 We greet and meet: we share and promote: and we take pride in the fact that we are preserving our heritage and traditions and passing these to our next generations.

The moving spirit behind this great asset was "time & tide has made us rootless citizens of the country."

Looking in retrospect, it has been a journey full of daunting challenges and exciting achievements for Shri Ajay Kak and his team while the idea was



KPWA newly extended building inauguration

put into execution.

The complete construction of Kashmir Bhawan is impeccable. Because of these efforts KPWA has earned respect and gratitude of entire community to whom they have inspired and motivated to serve the community.

Kashmir Bhawan

The main highlights of the "Kashmir Bhawan":

- Two story building with each floor having 2100 sq ft + usable terrace
- Ground floor has a hall to accommodate 200-250 people+ two rooms
- First floor has got six rooms, AC, fully furnished with attached bath
- Massive open area of ground being used for all purposes.
- Spacious covered kitchen space with attached
- Annual community Grand Hawan is popular and well accepted.

Bhawan is being used for all kinds of community get together, Community Hawan, Yegnopavit function, marriage purposes and all other functions and utilities by community at large and outsiders also.

The entire construction was conceptualized to create a potential for self-sustenance of Bhawan and also enough funds to further expand.

Shri Naresh Kaul, resident of sector -37. Faridabad, the professional architect extended his whole hearted support on the various aspects of architectural and consultative advisory. "KPWA" is highly thankful to him for this goodwill gesture.

Effective August 2017 new team has taken over at KPWA post the election which comprises of the following Shri V.K. Dhar - President, Shri Karan Bhan Vice President , Shri Kanwal Kachroo, Gen Secretary, Shri J.L. Pandita, Jt. Secretary, Shrimati Veena Koul, Treasurer, Shri Shakti Raina Joint Treasurer. They carry forward missions of KPWA.

Sharda Sadan Kharghar Navi Mumbai at a Glance

Sharda Sadan is a cultural and social centre built of land Kharghar, Navi Mumbai.

It is a plot measuring 600.02 sq. Mts. (6458 sq. ft.) allotted by CIDCO at a concessional total cost of Rs. 7 lakhs in 2005. The foundation stone for construction of the earlier was laid on the auspicious day of Navreh (March 19, 2007) It was eventually completed and inaugurated on March



28, 2015. Sharda Sadan is four stored building, comprising of stilt, an air-conditioned hall, 22 rooms and two terraces. it is a saga of struggle, ushered by the vision of Sh. T.N. Monga, pursued and sustained by the members like Sh. ML Mattoo, Sh. M.L. Bradoo, Sh Rajen Kaul, Sh. J.L Kak, Surender Wazir, Sh. C.L Raina, Sh. K.L. Dhar, Sh. Chandji Bhat, Sh. SK Kaul, Sh S.P. Kachru, Sh. T.K. Raina, Sh. Ashwani Bhat, Sh. K.K. Kemmu, Neena Kher, Meena Wanchoo, and scores of other members who contributed physically and monetarily to see this vision take form. The total cost incurred was Rs. 2.5 crores.

Vision Statement

Touching humanity through cultural and social enrichment hence setting up of this cultural centre for promotion and preservation of our cultural heritage is an ardent duty of the present generation Kashmiri Pandits. Sharda Sadan is serving the community on several fronts especially ensuring that we preserve, maintain and pass on our cultural heritage to future generations, lest they forget.

Ashrams of Swami Lakshman Joo, Gallery of Culture displaying artefacts of daily living in good old kashmir, are great assists to aerials shads sadhan.

Regular monthly Ashtami havans, Annual havan and other regular cultural celebrations like Zang Trai, Gopinath Bub birthday provide us the succour from the agonies of migration.

Sharda Sadan, is an ideal place for the following:

Propagation of Kashmiri Culture.

- Opportunity for Study and Research in Kashmiri Language with a cultural library.
- Providing temporary accommodation to visiting patients and their families for medical treatment for cancer/kidney/heart aliments.
- Temporary lodging support to up country students pursuing professional courses in Maharashtra.
- Community Marriages and Yagenopavit

Sharda Sadan is an aspirational representation of fledgling community of KP's of Greater Mumbai who need to stay in touch with their community in the megapolis and provides the access to its beautiful cultural practices.

With the blessings of Sharda Devi always with the community, we are sure the sadan in her name would thrive and grow as a centre of inspirations.

Kashmir Hindu Cultural Welfare Trust, Bangalore

Kashmir Bhawan, Bangalore at a Glance KASHMIR BHAVAN at Bangalore is a dream come true for hundreds of displaced Kashmiri Pandits who found their way in this Garden City of Bangalore in 1990 following mass exodus of this beleaguered community from valley due to Islamic fundamentalism reaching its peak.

Today the imposing Kashmir Bhavan serves as the common address of all the displaced community members living in and around Bangalore and stands as an important cultural Centre working tirelessly for preserving our traditions and Culture.

The dream took shape after a decade in exile around in the year 2000, when we felt that immediate return of Pandits to the Valley was not possible and the community should have a place of our own to carry out out our activities especially religious to preserve our age old culture. It was the

dynamic Chief Minister S M Krishna who after giving us a patient hearing, sanctioned a Govt. Site in the heart of the City, replicated Maharastra Governments order of providing reservations in professional colleges and ordered issue of Migrant Identity Cards to all the migrant families in Karnataka.

A plot of 15,000 sq. ft, was allotted by the Government of Karnataka in 2001 to the Kashmiri Hindu Cultural Welfare Trust, Regd. (KHCWT), a charitable Trust formed for the welfare of the displaced Kashmiri community in particular and mankind in general.

The construction of the Bhavan started in 2002, Kashmiri Pandit particular living in Bangalore pooled together their resources and with the help of the Karnataka Government built this Bhavan to hold all cultural activities, get together and also spread the message to the local population Today, the Bhavan has become one of the focal centre for this displaced community mainly for their culture and traditions besides showcasing the 5000-odd year history of this race.

The Kashmir Bhavan has come up on a CA site allotted to us in Jayanagar IV 'T' Block by the BDA in the year 2001. It is a three-storey Bhavan with 15,000 sq ft. of covered area. This Bhavan of this magnitude is the first of its kind in India and is likely to become an epi centre of age old Kashmiri Culture and Traditions for the beleaguered Kashmiri Pandit community living in exile since 1990 in this regions.

The Bhavan houses a library, a reading room, an auditorium, lecture halls, a yoga centre and a Havanshalla. The library has rare books on the history of Kashmir besides literature of relevance. The cultural centre houses rare articles and paintings depicting the age old culture of this community in exile now. A publication centre will also be established to bring out papers and journals to keep the community in tact. Plans are afoot to create an information centre on Kashmir where people living in this part of the country can collect relevant information.

A Memorial for the community Martyrs who laid down their lives for the nation during 1990s owing to the acts of terrorism by fundamentalists has been established on the sprawling lush green lawns of the Bhavan.

Frequent seminars and discussions are being held with the help of historians and eminent literary

bodies to disseminate information on Kashmir and the existing problem. The Ishwar Ashram Trust too has established its first centre in South where the books and teachings of Swami Lakshman Joo are being kept and practiced.

On Oct 06, the portentous Bhavan was opened to community on the second Navratra with havan and pooja performed by OmkarNathji Shastri. In the morning, Swami Sukhbo nandaji followed by R V Deshpande, Higher Education Minister Karnataka state and Anant Kumar, MP, stepped to genuflection, tilak and puranahuti amidst hundreds of KPs in the hall. Mantra chants with Om Jai Jagadisha Hareyreverberated the jam packed hall at puranahuti.

The atmosphere eclectic, gentry and media crew thronged to the delight of its interiors and opening coverage added further to the KP pride. The day throughout hectic for more than seven hundred to witness historic ceremony in the afternoon. The feast luscious, well prepared Kashmiri cuisine could be relished with delight of tongue.

The political, social, religious dignitaries and intellectuals from all walks of life flocked one after the another. Amongst dignitaries, Vijay Kumar, local MLA, followed by Anant Kumar, MP BJP and finally Dr SM Krishna, MP and former union minister, who inaugurated the Bhavan.

"In his natural oratory, he praised R K Mattoo for his flamboyance, swashbuckling style and service to the community. As CM of Karnataka state, he could not take some major political decisions during his tenure, though he granted various concessions to the displaced KPs. The ex CM announced fund of twenty lakhs for further development of Kashmir Bhavan that reverberated the jam packed hall with applause.

Kashmiri Pandit Sabha. Amritsar at a Glance

Kashmiri Pandit Sabha Amritsar holds the distinction of being one of the oldest community organisations. It was founded in 1908 by a group of well-meaning and earnest Kashmiri Pandits living in Amritsar. This lead group was led by one visionary Kashmira Mal Mattoo, a renowned advocate of his time in Amritsar.

It has two premises: On the donated land of Shri Mattoo measuring 1500 sq yards in the hub of



the city and another complex which is known as Khatradal Singh donated in 1916 by Shri Manohar Lal Kitchloo. Both the complexes are well meanings breading's for big socio-cultural programs and can accommodate to provide all living and spiritual cultural ceremonies facilities.

It is pertinent to mention here that many Kashmiri pandits from Amritsar have immensely contributed to raising and up keeping of the complex. General public have also supported & contributed for the purpose.

Ishwar Ashram Trust

Ishwar ashram is functioning in different parts of india and also in many foreign lands through various Ashrams. It works for propagation of Kashmir Shaivism. The events organized by different chapters includes organizing seminars conferences, workshops independently or in collabration with other organizations here, in line with popularising the Trika (Shiva) thought is a sholuka written by the great saint scholar Swami Lakshi Maharaj. Natha, O Lord, those people for

> साक्षाद्भवन्मये नाथ सर्वास्मिन् भुवनान्तरे किं न भक्तिमतां क्षेत्रं मन्त्रः कैषां न सिद्धयति ॥४॥

sākṣādbhavanmaye nātha sarvasmin bhuvanāntare kim na bhaktimatām ksetram mantrah kvaisām na siddhyati //4/

Shivastotravali, Festival of devotion and Praise, Chapter 1, Verse 4

whom this whole universe has become one with Your God consciousness and one with Your presence, for those people who feel They presence in each and every part and parcel of this worldly field, those are really Thy devotees.

For them, where is not a shrine? A shrine is also a shrine for them but a bathroom is also a divine shrine for them, a muddy place is also a shrine for them, and a clean place is also a shrine for them. And everywhere there is the possibility to attain God consciousness, for them. They can attain God consciousness in this struggling state of the universe, not only in a temple. In a temple, they attain God

consciousness, but in outward worldly states also, they attain God consciousness. For them, there is no difference.

Ishwar Ashram Trust (Kashmir Shaiva Institute) is conducting a workshop on Kashmir Shaivism entitled "Shiva Sutras - The Supreme Awakening and its Commentarial Tradition (First Awakening)" from 27th July 2018 to 29th July 2018 at the Bangalore Kendra of the Trust (Kashmir Shaiva Institute, Ishwar Ashram Trust, c/o Kashmiri Bhawan 108, NAL layout, 4th T Nagar, Bangalore). Eminent scholars from all over India (Dr. Navjivan Rastogi, Dr. Meera Rastogi and Dr. Shivani Sharma) shall be there as faculty for the workshop. A select group of registered participants shall be taught Kashmir Shaiva Philosophy over a period of three days. For further details and upcoming programmes/workshops please visit www.ishwarashramtrust.com.

Bhagawan Gopi Nath Ashram

Following important festival were celebrated with high enthusiasm and great zeal by the Kashmiri PanditBiradari members at all Bhagwan Gopinath Ashrams.

Bhagwan GopiNathji Ashrams celebrates all religious and social function Kashmiri Pandit country members have been fund great energy in the duration to the lotus feet of bhagwanji. the

Early in the mornings for all of you

gons own mental world an environments. Build up your character properly. Establish virtuous healty habits. understand the glory, splendows & Power of God, who is at the back of your mind, thoughts, will and memory. Keep your body strong and healthy through regular exercise. Become a Spritual Hero. Shut out the doors of the bences. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Have a receptive attitude. Go along with God. Enjoy please in the silence. How I like these golden rules which have come out from some prime lips.

Lakshwanjao

Revelations by His Holiness Shaivacharya Swami LakshmanjooMaharaj (Contributed by Ishwar Ashram Trust)

main function celebration during this quarter are the function were celebration in all ashram. The main fact with largest gallery was celebration at Bhagwan GopiNath Ashram Udaywala Bheri Jammu, Vikas Puri, Chandigarh, Jallandhar, Bangalore, Uttam Nagar and at other places.

Mahayagya on 14th -15th june 2018

The Annual Mahayagya of jagat Guru Bhagwan Gopinathji was performed on 15th June 2018.

The function started on 14th June at 9 pm Kalash Pooja, Vedic Mantras and other holy rituals. It continued through the night and concluding with Puran Aahuti on 15th June at at 1:00 pm. People, both Kashmiri and non-Kashmiri, attended the function in large numbers. Although it was a hot summer day and a normal working day, even then the devotees thronged in large numbers to seek the blessings of bhagavaanji. it was ever has been a facility with Prasad, bhagay in the atmosphere of devotion.

Bhagavaanji Mahotsava on 3rd July 2018 (Bhagavaanji's Solar Birthday)

The solar birthday of jagat Guru Bhagavaan Gopinath ji was celebrated on the 3rd June at Ashram Bhagavaan Gopinath Ashram Uttam Nagar West, New Delhi. People in large numbers came and attended the function. Special pooja was held to

mark the event. This time the pooja was performed by Prof M.I. Kukiloo, renowned scholar of Kashmir Shaivisim. The 'Abhishek' of Bhagavaanji was perform with a reciting holy Vedic mantras. Sweet yellow rice 'Pulay mixed with dry fruits was offered to master and then distributed as Prasad among the devotees followed by lunch. Even though it was a working day, large number of people attended the function. To honour Bhagavaan Gopinathji on his 100th birthday, on this day in 1998 Govt. of India released a postal stamp by the then Telecommunication Minister Smt. Sushma Swaraj. Swami Vivekananda in also learnt to have, had a divine meeting with Bhagavaan at Bhanamoholla Srinagar on this auspicious day [3rd July 1898] On this day in year 2000, the first issue was Prakash was released with the blessing of Bhagavaanji and with his blessing the magazine has continued to spread the message of Sezzar, Pazzar and Shuzzar.

A public Bhandra was also held along the roadside of the Ashram. About 2,500 poor people were served Kadi and rice.

Mrs M.L Uday and her students sang Bhajans in the evening and the celebration of solar birthday Bhagavaanji.

Lunar Birthday of Bhagavaanji 24th July 2018

The Birthday (Lunar) of jagat Guru Bhagavaan Gopinathji was celebrated with great enthusiasm and high spirits on 24th July the Ashram premises in all the Bhagavaan Nath Ashram speared across the country. The function started with Pratah Aradhana, Paduka Stuti and other Vedic Mantras. Like other function, this time also People from all walks of life including Kashmiris and non-Kashmiris attended the function in large numbers despite. All devotees were welcomed with Saffron Tilak. After the pooja the devotes were served Tehri (Yellow rice) and Bhandara (lunch). A program of Bhajan and Kirtan was held by the devotees of Bhagavaanji. People were completely immersed in devotion.

Our attraction of this function was that the newly acquired adjacent building for extension of Bhagavaan GopiNath Uttamnagar Ashram was inaugurated. Special pooja was also held to mark this auspicious occasions and seek Bhagavaanji Blessings.

Guru Purmima on 27th July 2018

The scared day of Guru Purnimai.e Guru Purnima celebrated on 27thjuly 2018 by the devotees of Bhagavaan Gopinathji with full devotion and reverence.

The function started at 3 pm with reciting of Naamawali followed by Pushp Archana. A large number of devotes had brought sweets, Roth and fruits for the Master, which were distributed as Prasad.

Medical Camp: Holding of Free Cardiology Camp in collaboration with Cipla India Ltd. at Bhagawaan Gopinathji Ashram,

Udaiwala, Bohri, Jammu.

Bhagawaan Gopinathji Trust organized a Free Cardiology Camp in collaboration with Cipla India Ltd. at Bhagawaan Gopinathji Ashram Udaiwala, Bohri, Jammu on the 8th of July, 2018.

Dr. Ashok Bakaya, a senior and renowned Cardiologist, had a medical check-up of around 50 patients in the Camp. Dr. Ashok Bakaya was assisted by a team from Cipla India Ltd.

Release of "Gladiolus variety Bhagawaan Gopinathji" at Jammu:

On the occasion of Guru Purnima "Gladiolus variety Bhagawaan Gopinathji" was released by the Trust on, the 27th of July, 2018 at Bhagawaan Gopinathii Ashram, Udaiwala, Bohri in presence of Sh. H. K. Razdan, Director, Agriculture, Jammu joined by Sh. Ravinder Kachroo, Sh. B.B. Sidha and others.

With input from S.K Khurdi, P.N Kaul

Kashmiri Welfare Society Vaishali, GBD

Consequent upon completion of 2 year term of present management under the presidentship of Shri D.K. Ganjoo, Here is a brief introduction to some of the features of KWS.

Monthly Homa Pooja Archana of Bhagvan Shri Gopinath Ji Prior to construction of new yagya sala at the parisar, we used to perform havan part of homa on the platform built at the entrance gate of the ashram. After completion of newly constructed yagya shala, the same is being performed at the sacred agni Kund of the yagya shala.

On Location!

Whatever belongings of KWS Present in the parisar are being taken care of by the management.

Telephone Directory

Long pending demand of updated Telephone Directory will be met soon. Owing to pending inputs, the same could not be completed till date.

PAN

To avoid difficulties being faced in financial transactions KWS applied for the Permanent Account Number & the same has been alloted.



We Dont Miss any Chance!

KWS also Celebrated various Functions like: Sthapna Divas of KWS, Nirjala Ekasashi, Guru Purnima, Janam Ashtami, Hora Ashtami, Maha Shivratri, Navreh, Ram Navami, Sang Trey, etc to the entire satisfaction of Biradari.

Floral Decoration of the parisar was done on almost every event. Distribution of sharbat on the occasion of Nirjala Ekasashi, Pooja Archna of Guru Mahraj on th occasion of Guru Purnima, Bhajan Keertan by Dr. Ashwani Pandita on Hora Ashtami, Devotional performances by Community Children with Voluntary contribution by "GAASH TARUKH" on Hora Ashtami & Performances of Children on the occasion of Zaram Satmi & Sthapna Divas along with large participation of Biradari Members were Talk of the Town!

Sports & Cultural Activities for Children

Sports, Singing, Dancing, Tambola and Quiz Programmes were arranged for children of the community! These Items/Events were formulated as part of functions performed on the occasions of Bal Divas. I.e 25th of December in 2016 & 2017. It was worth watching how all children enjoyed the Event!

Kashur Calender

We at KWS attempted to go for a meaningful change in the Design & Content of the Calendars. This was a demand of certain Community Members and we full-filled the same to their satisfaction.

These customized calendars were prepared on time & distributed.

Varshik Maha Yagyas

The vaarshik Maha Yagyas in 2017 & 2018 were performed with great fervour & devotion. Outstanding arrangements were made for performing the yagyas and distribution of prasaad.

The devotees thronged in large numbers at times beyond our expectations Devotees were happy to see the arrangements. The grand success was possible only due to who hearted devotion & participation of our Community Brothers.

Other Celebrations

KWS also celebrated functions like Bhagvan Jis jayanti, etc.

The Devotees not only participated in the functions but also donated open heartedly in cash as well as in

kind.

Concern for Society:

Members of the Governing Body made all efforts to reach/visit the families in Distress either on the loss of their dear ones or any other misfortune befallen on them. In case of almost every loss of life, Whole of community is informed well on time and consequently the biradari members attended last rites of the deceased. Sharadhanjalis were paid and all sorts of assistance was provided in performing the last rites of the noble souls.

Mritue Samgri continues to be to available in the parisar so that no difficulty is faced by any family in distress!

Total Transparency

The Governing Body strictly adhered to the Transparency cult &. all decisions were promptly conveyed to the biradari. Listed details of Donations in Cash & Kind of major events were displaced on the Notice Board for information of entire Biradari.

Doctor's Clinic &library:

Construction of New Blocks Being in the last Leg. Library & Doctors Clinic could not be made functional till date due to lack of infra-structure. However, the same are expected to start soon

We are always open to generous donations in cash from all desirous shradhaloos and bhakts of Bhagvan Shri Gopi Nath Ji Maharaj particularly at this Juncture in order to complete our projects lying in the pipeline.

Details are as under, please:

Kashmiri Welfare Society,

Account No.: 4053000100046232.

IFSC: PUNB0405300, Punjab National Bank, Vaishali.

A Big Leap in Development of Siddeshwar Shivalay Parisar

The Yagya Shala with Havan Kund & Fitted with Chimny Has come up. Though there were some difficulties initially for its setting up but now with the grace of God. Non-conductor sheets have been fitted aboye to give it a grope look.

Bath Rooms which were in debleated condition have been renovated. properly tiled and fitted with

all accessories.

Two Rooms and a Hall Have been contructed to provide facilities for Devotees during performance of Havan. Yagynopavit and other religious functions.

Facilities for Public

To provide all time clean and cool drinking Water to the Public, RO System has been repaired and a new Water Cooler has been installed.

This not only provided great facility to the Public but also reduced the expenditure on Drinking Water.

New Sub-Mersible Pump has setup in the parisar for all time availability of water.

Email: kwsvaishali@yahoo.com

Kashur Samchar Association New Delhi Elects its New President and Office Bearers

AGM of Kashur Sumchar Association was held today 22nd April 2018 at Samavar Pamposh Greater Kailash I New Delhi. Besides other discussions, the occasion was also used as election day for electing new president and officer bearers of the association for the next 3 year term wef. April 2018.

In the meeting, the outgoing president Sh H L Wangnoo thanked the members present on the wholehearted supported provided to him during his term in tasking forward the mission for which this association was formed about 60 years ago. He however hoped that the incoming President and his team will accomplish the mission by constructing the long pending unfinished task of constructing building at 2 plots in Shakti Nagar Delhi. Others who spoke on the occasion included community elders Sh C L Gadoo, Sh P L Koul, etc.

During the AGM, a resolution moved by Sh Rajinder Ganjoo General Secretary to authorize the incoming body to revisit the MOU signed by KS with AIIKS on the development of Shakti Nagar plot was also passed unanimously by voice vote. All the members expressed deep concern over virtually no progress made towards achieving of any of its terms agreed upon by the KS under its MOU with AIKS.

After the AGM, the elections for the post of President for the next term were conducted by Dr Rajinder Tikoo who was earlier nominated as Returning Officer to conduct the elections. Sh Bhushan Lal Raina Nanaa ji was unanimously



elected as its new President for the coming three year term starting April 2018. The new team who were elected to different posts are as under: Dr. M K Koul (Chairman), Sh. Rajinder Ganjoo (Vice President), Smt. Indu Koul (Vice President), Dr. Uday Kakroo (Gen. Secretary), Sh. Pyare Lal Kaul (Treasurer), Sh. Deepak Bhan (Joint Treasurer), Sh. Paviter Handoo (Joint Secretary), Sh. H L Wangnoo (I.P.P EX. Officio), Sh. R K Bhan (Executive Member), Dr. Sunil Kaul (Executive Member), Sh. Rakesh Kaul (Executive Member), Sh. Naresh Saproo (Executive Member), Sh. Shammi Moza (Executive Member), Sh. Roop Kishan Raina (Executive Member), Sh. Roop Kishan Raina (Executive

Member), Sh. Romesh Mohan Wangnoo (Executive Member), Sh. Dilip Raina (Executive Member), Sh. Virjee Dulloo (Co-opted Executive Member), Sh. Sanjay Ambardar (Co-opted Executive Member), Sh. Ramesh Razdan (Co-opted Executive Member), Sh. B L Kaul "Deep" (Co-opted Executive Member), Sh. Romesh Kaul (Co-opted Executive Member), Sh. C.L. Gadoo (Advisor), Dr. Rajinder Tickoo (Advisor), Sh. Arun Shalia (Advisor), Sh. PK Raina (Advisor), Sh. Ramesh Kitchloo (Advisor), Dr. MK Kaw (Spl. Invitee), Prof. B B Dhar (Spl. Invitee), Prof. Sudhir Sopori (Spl. Invitee)

Dr. Uday Kakroo General Secretary

Tribute to Amarnath Vaishnavi Remembering Amarnath Vaishnavi

One day the Sun asked the entire world during sunset, "Who will work in my absence?". Everyone remained silent but the earthen lamp (diya) whispered, "I Will Try My Level Best". It is not the size but the attitude that shines.

It was the peak summer of 1990. For the first time we were facing the scorching heat of Jammu. After our forced exodus from valley we were struggling/agitating as students to get admissions in the govt. schools & colleges of Jammu, which was denied to us in the first instance. One day we organized a protest rally from Shiv Mandir to Mubarak Mandi. About 5000 migrant students, mostly teenagers, shouting slogans for getting admissions. After passing through the bazaars of old city we reached Mubarak Mandi. There was no one from the administration to hear us.



Soon a middle aged man came & welcomed us, as if we were his own children. Most of us did not know him. He was already on a hunger strike there, agitating for some cause of the displaced community. He was wearing a turban, having a tilak on his forehead & there were some wrinkles on his face. He attended to us & understood our problem. Then he took a few of our representatives to Div. Com. Office & arranged our meeting with a white haired officer (Sh.Vijay Bakaya Ji, then Divisional Commissioner, Jammu). We submitted our memorandum to Bakaya Sahab. It was almost 3 p.m. We were feeling thirsty. Somehow he arranged some water for us. Finally we ended our agitation & returned back to our respective homes (rented/tented). But that wrinkle faced middle aged man stood like a hard rock thereafter for our cause. He kept on highlighting our problems to the advisors of then Governor & to other higher officers of the State Administration. After a few days, we got admission in the Govt. Schools & Colleges of Jammu as migrant students.

Then he went miles away, travelled across the length & breadth of India & finally succeeded in arranging admissions of some of our students in the professional colleges of the country.

Today I bow my head in the name of that person. That person was none other than Pt. Amarnath Vaishnavi, a selfless & dedicated social worker. After his passing away 6 years ago, a great void was created which has not been filled till date.

Er. Vinod Kumar Roop Nagar, Jammu

Shiv Sutras of Vasu Gupta

This Sutra

योनिवर्गः कलाशरीरम्।।3।।

Yonivargah Kalaasariram

Swami Lakshmanjoo Maharaj while explaining this emphasises that here "Yonivargah" means differentiated knowledge. He is mine, he is not mine. This is good, this is bad etc. these types of statements are examples of the knowledge that is "Yonivargah". This kind of knowledge is the impurity known as maayiyamala - मायीयमल MAAYIYAMALA".

The second part of Sutra is "कलाशरीरम्"-Kalaasariram, means the embodiment of action, this is half done, this is well done etc. These statements are examples of knowledge that is Kalaasariram. This kind of knowledge is the impurity known as "Kaarmmala" - कार्ममल।

In Kashmir Shaivism there are three kinds of ਸਕ - impurity

- 1. आणवमल AANAVA MALA
- 2. मायीयमल MAAYIYA MALA
- 3. कार्ममल KAARAM MALA

Word 'मल' means ignorance. This ignorance is the cause of bondages and has been explained in 2nd Sutra i.e. ज्ञान बंघ and अज्ञान बंघ i.e the little knowledge - that not knowing your own self is bondage and ignorance is also bondage. When we put this मल with आणव, it means the minutest form of ignorance that envelopes the bonded individual is called आणवमल - the definition of this "Mala" is given by my master "Swamiji Maharaj" in

1. अपूर्णता मन्यमान आणव : (Apurnata Manya Maanah AnavaMala) i.e when an individual feels that I am not complete, in any sphere. Physically, financially or in worldly affairs I am incomplete. This type of feeling gives rise to आणव मल. This is the

subtlest form of "Mala" because by thinking out, it engulfs you

2. मायीयमल - Maayiyamala भिन्न वेद्य प्रथात्मकं मायीयम्।

Bhinna Vedya Prathhatmakam Maayi yam The feeling that I and others are different. You



śivasūtra

The Shiva Sutra of Vasugupta

Sanskrit with Transliteration and English Translation

Gerard D. C. Kuiken



feel that what you have is different from what others have, that some things are yours and some other things are not your. This is the impurity which makes you appear as many rather than as one.

3- कार्ममल- KAARAM MALA

शुभाश्भ वासनात्मकं कार्म

(Subhaa subha vaasnaatmakam Kaarm)

This impurity of action is the impressions of pleasure and pain and these impression actually remains in your individual consciousness.

As is said in स्वच्छन्द तन्त्र

उन्मृलि तापि शतशः दलितापि सहस्रशः

गोनासेवा प्रथोदेति द्रागत्र शरणं गुरूः।

Unmulitapi Shatshah

Dalitapi Sahasrsah

Gona Seva Prathodeti

Dragatra Sharnam Guru

Here in this verse mention of "Gonaasa" गोनासा has been made specifically. गोनासा is known in Kashmir by the name of "गुनस" – Gunas – a poisonous stout and strong short sized thick wiper.

The writer explains that if we root out this wiper fully, and if we cut it into a thousand pieces,

even after that every part of this wiper vibrates fully from head to tail. Similarly the impression of good and bad actions remain in individual consciousness till they vanish completely even after getting so many births. So this Karmmala is called the gross impurity because it is connected with our actions.

Shiv Sutra warns that be aware of your actions every moment. Otherwise you are bound to get numberless births and deaths till impressions of your karma vanishes and get merged with five gross elements.

This is the crux of the third Sutra of Shivasutra:

इसी भाव का सार चौदहवीं सदी की कवयित्री लल्लेश्वरी ने अपने इस वाख में स्पष्ट किया है: —

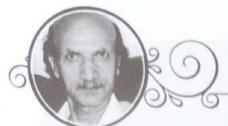
पर तअ पान यमि स्वुम मोन

यमि हा मोन स्वुम द्यन तअ राथ

यमि द्वयस सुय मान सोंपनोव

तमी डयूतुय सुरगुरुनाथ।

अर्थात जिसने मायीयमल को लांघ कर अपने पराये को समान माना, जिसने दिन और रात में समान दृष्टि अपनायी, जिसने अपने मन को भेद-भाव की कसौटी पर परखा, उसी ने सुरगुरू नाथ परम शिव का दर्शन पाया। कहने का तात्पर्य यह है आणव, मायीय और कर्म मलों को लांघने के पश्चात् ही आत्मज्ञान या आत्मबोध का अन्यतम प्रकाश प्रस्फुटित होता है। यही लल की देशना है।



The Patient and the Legend

t was a Tuesday, our outpatient day. The outpatient building was an annexe to SMHS Hospital and rather cramped, for it also housed the patient registration, the laboratory, and the X-ray screening rooms. There was one large room for interns and residents and a smaller one for consultants. Dr Ali Jan and I shared the smaller room, a cloth screen between us.

When of a patent trust turned into faith, and it has remained implacable over the years, years and years. Whatever the patents health problems – medical, surgical, gynecological, psychiatric or else, – my family, friends, relatives granted me the recognetier trust & fast and they almost invariably consult me first and foremost. And then, if I find it necessary, I refer them to my colleagues of the concerning specialty. It has been an exciting journey, full of challenges, and not easy to rise to expectations every time, but I never reneged from my commitment.

In the large Chowdhury clan at Rajveri Kadal, my old home where I was born and my formative years took shape, Leelavati, my father's paternal aunt stands out as a monumental member. Rather diminutive in size, brown eyes, a shiny pink face and a finely chiseled nose, she wore a pher on that almost touched the ground, and a Tarnga on her head with a large tail that would trail behind her when she walked with her short steps. The right pocket of her pher on used to be a veritable treasure trove. Ask anything of everyday utility and she would never disappoint you. It was always there cotton wool and kerchief, safety pins and sewing needles, thread and buttons, coins and currency, teknis and tawiz and, almost invariably, the doctor's prescription. This last was her most prized possession, nay a precious document that she guarded with life, for she was a patient of many hues

of migrainous headaches, abdominal pain and acidity, anxiety and fainting fits, besides the aches and pains that afflicted the female species of that age as they do now.

For sometime after I took charge of the dynasty, her acidity and burping had resurfaced and my treatment with magnesium trisillicate and aluminum hydroxide, the salts in vogue to neutralize the gastric acid, had not helped much. She had heard of an investigation — barium screening of stomach and duodenum — that might locate an ulcer in the stomach or duodenum, and



account for the pain and acidity in such a situation. And she asked me most endearingly if I could conduct the test on her or request one of my radiologist colleagues in the hospital to do it. It was a privilege I said and asked my cousin to bring her to my outpatients on the following Tuesday.

Leelavati came by herself - the hospital was not far from our home and she knew the way quite well. She might have been around fifty then. The orderly informed me when she presented in the outpatients and she entered quickly with her short shuffling steps as I rose to receive her. Her eyes gleamed with pride to see me in the consultant's room, her face swathed in a radiant smile.

I offered the stool for her to sit and, as a matter of routine, asked her to recount all her complaints before I would take her for the screening procedure. While she was enumerating the details that i had now become quite familiar with her attention was suddenly distracted. Her ears cocked up on hearing the voices behind the screen where Dr Ali Jan was speaking with another patient in his soft voice. It rang a familiar note as her eyes gleamed with recognition. She craned her neck sideways to look behind the screen and sighted the legend. Her face



The right pocket of her pher on used to be a veritable treasure trove. Ask anything of everyday utility and she would never disappoint you. It was always there - cotton wool and kerchief, safety pins and sewing needles, thread and buttons, coins and currency, teknis and tawiz and, almost invariably, the doctor's prescription.

beamed into a wide smile 'Ali Jan?' she exclaimed, and continued looking toward him as if mesmerized.

I said yes.

'Ballaye lagay, get me examined by him,' she pleaded fervently

'Oh sure,' I said.

I can't ever forget that exciting expression on her pink face as I stood up and took two steps toward Dr Ali Jan. 'Sir, she is ...'

'Leelavati,' he completed my sentence. 'How are you, Leelavati?' He addressed her in a tone of familiarity. I was amazed, while she was ecstatic, to hear him call her by her first name. 'Ballaye lagay, you still remember my name!'

'I must have seen her long back, but I can't forget her face,' said Dr Ali Jan. 'Jia Lal once asked me to see her at your old house. She used to get hysterical fits.' No doubt his memory was impeccable

Dr Ali Jan and my father, Pt. Jia Lal, were neighbors at Rajveri Kadal. He moved uptown on his return from England with MRCP much before we moved. He was also my father's contemporary and friend, and would seek his legal advice. In fact, the illustrious Fazili (his surname) brothers were all close to my father, and two of their doctor sons were my colleagues.

The legend examined Leelavati and wrote a prescription which she folded carefully and pocketed safely like a treasure, her face a picture of infinite gratitude. She blessed him with invocations to Sharika. She blessed me and took our leave.

She had forgotten all about the screening of her stomach for which she had pressed me so hard!



Is There Any Saabaji and His Followers

Saabaji and the IAS

Sometimes, when elder people pontificate to the youngsters how they must have high ambitions about joining the civil services, I am reminded of Shri Hirdey Nath Kaw whom the family members called Saibaji and a smile flicks across my face. Saibaji migrated to Delhi in 1950 along with his two older brothers. They had enjoyed the hospitality of the high and mighty, having occupied the stable of a Prince of the realm, eight young men in a single room and later a Govt quarter allotted to a peon in the Kotla Mubarakpur residential complex.

These adverse factors did not put Saibaji down. He surveyed the field and found a fertile area of potential achievement in the array of competitive examinations placed like ripe fruit on the branches of the various recruitment agencies. The three brothers had joined different ministries of the Govt of India as lower division clerks. Not being overambitious, he appeared in the Assistants grade competitive exam and much to everyone's surprize cleared it. He later appeared in other examinations and finally retired as a Director in the D.G. P&T.

While he was playing the system, it occurred to him that competitive examinations could possibly be the potential route to higher status for the youngsters. Thence came his formula for clearing the IAS. He studied the examination pattern, the high scoring papers and the way the talent in the family could be best used for coaching the young hopefuls. It was the systematic application of his experiences that led to our success in the IAS: Chaman Lal made it to the Railways, Roop Krishen

to the Income-Tax, and myself and Asha to the main Service.

What a Karmayogi Saabaji was!

I am sure that when he talked of his ambitions, people must have made fun of him. You did not ascend the ladder of success so easily. Getting into the IAS was an impossibility, if not an improbability. Imagine how much attention to detail he had to pay.

Just one example!

Being Kashmiris, part of the discussion in the Personality Test would invariably relate to the Kashmir Problem. Chaman Lal had an argument with the Board as to the reference of the issue to the UN. The discussion became acrimonious. Saibaji diagnosed it as a case of unnecessary controversy and advised me against adopting a similar course of discussion.

I am sure that the answer I gave to the Board's ideas on the Kashmir problem smoothened my way into the IAS. I would give the entire credit for this to Saibaji.

Today when we have so much literature stacked on the shelves, so many tutors, both individual and institutional, to show you the way around, things should be much simpler. It should not be necessary for me to exhort the youth to flood the civil services with their talent. Nor should we of an older generation tell those who made it good to pass on the baton to the athletes of today!

And above everything else, there is Googleamma to show you the way...

Preserving Kashmiri Language and Culture in Diaspora Myths and Reality

ver since the unfortunate and tragic mass displacement of Kashmiri Hindus in the year 1990 leaving behind their centuries old homeland in Kashmir, they have been wondering like nomads from place to place in search of social security, livelihoods, opportunities and mental peace. While the decade of Nineties was the worst period when physical survival remained the sole concern of the community, the last decade has been a period to ponder over, asses and analyze the physical, social and political losses suffered, accept the tragedies as they were and attempt to rearrange the broken threads, and move forward. Big volumes could be written on the bitter experiences, tragedies and sufferings the community had to undergo during last twenty five years and such attempts have already been made by various writers, scholars, historians, journalists, community leaders and individuals. Sufficient and incredible literature has been written on various happenings in several languages including Kashmiri in the form of poetry, short stories, novels, biographies etc. Perhaps the unique and brighter side of the current displacement or migration has been the publication large volumes of displacement literature especially in Kashmiri Language in different forms. This becomes unique because in earlier similar displacements or migrations of Kashmiri Hindus from Kashmir there is hardly any such literature written in Kashmiri. The obvious reason has been the neglect or underdevelopment of Kashmiri language script in those times and its status remained only as a spoken language.

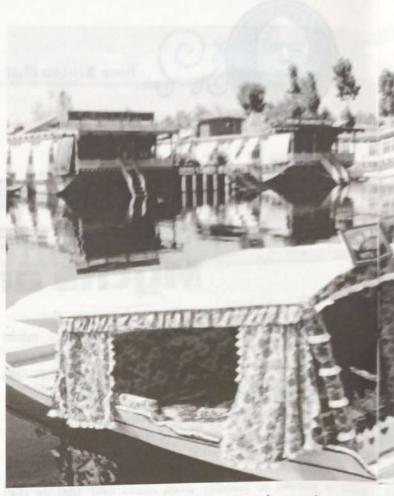
Since then lot of water has flown down the



Vitasta. Immediately after the Independence of India in fifties Kashmiri language was included in the school curriculum in Kashmir, Academy of art, culture and languages established and a committee of scholars set up to recommend the script for the language. Persia-Arabic with modifications suitable to sound system of Kashmiri was accepted as the script. It may be mentioned here that the first ever script was Sharda and lot many manuscripts are even now available in that script. Nagri and Roman too were used by some scholars to write Kashmiri during those times. The decade of seventies has been the golden period as for as Kashmiri literature is concerned. Lot of young writers came to limelight and besides the rich poetic tradition new genres like short story, novel, essay, drama, travelogue were written and lot of literature was accumulated. Both the litterateurs and the literature of this period i.e. the decade of seventies of the last millennium has virtually been the most rational, objective, secular and harmonious. Unfortunately the language was almost eliminated from school curriculum, but was introduced at PG level in the University of Kashmir. It gradually spread to several colleges. However, Attitudinal changes towards the language started appearing amongst certain scholars in the decade of eighties and Urdu was preferred in day to day communication, public speeches, declarations, religious sermons, slogans and even prayers. The trend was further complicated by based, rigid and unscientific stand of politicians and few scholars towards its scope and script.

Militancy added to its woes since the language of militants too was Urdu and all dictates and communications were issued through this language. Broken and rustic variety of Urdu was preferred in and outside homes instead of much refined, sweet and easily comprehended mother tongue Kashmiri. Kashmiri Language was degraded and disowned to a greater extent during militancy in Kashmir. A conscious effort was made by certain vested elements to marginalise the Kashmiri language, literature and culture and promote Urdu. The Kashmiri scholars remained tight lipped and mute in the earlier years of militancy and not much was written or talked about in this period in the valley.

However, the trend was different so for as displaced Kashmiri scholars were concerned. Record number of books in all genres have been written in Kashmiri after displacement. Though there has been a bloom in Kashmiri literature after displacement even new names not heard earlier in the field of literature were born and became popular instantly but the language in itself has been the worst sufferer or victim so far as its use, patronage and promotion is concerned. Being forced to live and survive in alien cultures and amongst non Kashmiris our people voluntarily and effortlessly started ignoring and discarding their mother tongue for various silly and petty reasons like non native environment, curricular or career opportunity etc. Kashmiri was seen as a hindrance or obstacle in learning of other languages and unnecessary burden which if ignored would not make much difference for their survival as Kashmiri language was not a bread earner. Governmental hostility towards Kashmiri, the wider



spread of the community across States and countries resulting in inter community marriages amongst our youngsters has further worsened the situation. There could be a host of other reasons some even boosting of being part of global fraternity or global world which in their eyes could be relished or lived only through English.

The excuses apart the hard fact remains that we Kashmiris are generally hostile to our language and culture or even to our existence as Kashmiris. We succumb to material gains easily, have inbuilt inferiority complexes about language and are prone to change at the cost of our identity or individuality were ever we may be. Let me make an effort to answer and dispel some of the above reasons and underline the fact that a community is known only through language and culture and not through Surnames.

I presume and believe that there is a reasonable and sizable majority amongst us who want to live and be known as Kashmiris, rather than get dissolved as nobodies in the vast ocean of humans across the world. Since we are proud of our rich cultural heritage and of eminent legacy of great luminaries in various fields of knowledge known and respected



globally we love to live and be known as Kashmiris.

Having said and accepted that we have to consciously honour and explore the reasons to keep our identity alive. The sole and only factor to do that is to know and speak Kashmiri language were ever we may be, In our home with family members and fellow Kashmiris wherever we meet, in offices, market places, social functions, get togethers etc. even in alien environments. If Punjabis, Bengalis, Tamils, Gujratis can proudly do so why cannot we. Following steps if followed may be helpful to achieve our goal.

1. We need to shed the tag of inferiority complex attached to being or speaking Kashmiri.

 Offcourse Kashmiri is not in school curriculum outside Kashmir, but there are sufficient teaching-learning materials available in Kashmiri which could be helpful.

3. It takes just twenty clock hours to start from scratch and learn Devanagri script and those who know Devanagri already learning additional diacritical marks and signs for writing Kashmiri is a matter of two to three hours only.

4. It is true that Kashmiri Language is not a

bread winner like many other Indian languages, but Gujrati or Tamil or for that matter any other Indian language outside India is not a bread winners too, even then these are spoken over there widely by their speakers.

5. It is a false apprehension that Learning or speaking of Kashmiri would be an obstacle in learning of other languages, or over burden the children, spoil their English or Hindi.

6. Inter community marriages remains an issue but the reality is that our youngsters have no opportunities or occasions to meet.

7. When we talk of culture, it does not mean eating roganjosh or haakh or wearing pheran but to carry forward and preserve host of rituals, basic sanskars from birth to death and traditions. Respect for elders, encouraging joint family system, celebration of festivals, preserving of folklore, performing and visual arts. Learn to love and practice basic Kashmiri cultural moorings.

8. NGO,s and socio-cultural organizations have to shoulder responsibility to provide resources for preservation of language and culture by establishing Cultural centres with complete Kashmiri ambience, with facilities like learning/teaching of Kashmiri language and culture, art galleries, museums, libraries, seminar rooms, auditoriums, sports equipments, Kashmiri cuisine, entertainment etc.

9. Subscription to Vaakh, the only literary journal in Devanagri and some of our community magazines which carry the Kashmiri section may be of great help to be in touch with literary tends in Kashmiri and improve reading skill.

Whether we like it or not it is a hard fact that no other language than mother tongue remains the sole and complete language of communication. One may be an expert speaker in other languages but it is difficult to be a confident one and achieve the native speaker's level of ease and expertise in communication through other languages.

There is an individual and collective responsibility on all of us to contribution one way the or other in this endeavour, do our best towards preserving our language, culture and thereby our identity as Kashmiri community and live as proud Kashmiris where ever we may be.

The author is a writer, Linguist, media freelancer and former Director, MHRD, Govt. of India. Contact: 9868555535



Alzheimer's and Aging **Know the Difference**

ur memory capacity changes as we get older, but memory loss that adversely affects everyday life is not an ordinary sign of aging and may actually be a symptom of the of the onset of dementia. This phenomenon causes a slow deterioration of memory, reasoning, and logic, with the most common type known as "Alzheimer's-a serious disease that disrupts the functioning of brain cells and even stops their activity.

What is the difference between Natural aging and Alzheimer's?

We all know that as we get older, our brain and body become weaker. In a natural aging process, it means that we may experience a slowdown in thinking and movement, but our intelligence is not be affected. On the other hand, in the case of Alzheimer's disease, damage to nerve cells in the brain will cause it affect people, aged 65 and over.

Changes in memory caused by old age will be related to the names of people or places, but changes caused by Alzheimer's are expressed through forgetfulness that severely affects one's ability to work and even in a social life and hobbies.

a) Memory loss that interferes with everyday life One of the most common signs of Alzheimer's, especially in the early stages of the disease, is the forgetting of recently learned information. Other signs include forgetting important dates or events, repeating the same question, again and again, relying heavily on memory aids (e.g. notes)

Age-Related Changes:

If occasionally you or your parents forget or miss a meeting, but you remember it after some time, it's a signs of old age and not Alzheimer's. As

long as the memory problem does not interfere with your normal functions and doesn't make you forget many things and does not make you feel confused, you don't have to worry to much.

b) Difficulty in planning ahead or solving



problems Some people with Alzheimer's, sometimes feel a change in their ability to plan and follow clear instructions, especially when working with numbers. For example, they find it difficult to cook using recipes or keep track of monthly bills.

Age-Related Changes

If you or your parents make mistake in calculating your bills from time to time, this is not a signs of Alzheimer's disease, but simply a lack of attention from the aging process.

c) Difficulty completing tasks at home, at work, or even at leisure People with Alzheimer's often have difficulty completing simple daily task. They may have difficulty traveling to a place they've traveled to, dozens of times before.

Age - Related Changes:

If you or your parents occasionally need help getting their TV to work, or fixing a computer or Smart phone problems, it is not necessarily a sign of Alzheimer's, but simply a difficulty working with constantly changing technology, which is hard even



NORMAL ALZHEIMER'S AGING DISEASE Making a bad decision Making poor judgments once in a while and decisions a lot of the time Missing a monthly Problems taking care of payment monthly bills Forgetting which day it is Losing track of the date or and remembering later time of year Sometimes forgetting Trouble having a which word to use conversation Losing things from time to Misplacing things often time and being unable to find them

for a person who doesn't have Alzheimer's.

d) Confusion about time and place

People with Alzheimer's can completely forget today's date, what day it was yesterday, and even what season of the year we are in. In addition, they may have difficulty in understanding process that aren't taking place immediately and sometimes even forget where they are going, where they are, and how they got there.

If you or your parents forget which day of the week it is, but then remember at some point, it's a sign of old age and not Alzheimer's. keep in mind that sometimes even young people forget the day and date, and the reasons sometimes include a lack of weekly routine. This may be caused, for example, by retirement and losing the sense of the weekend compared to the rest of the week.

A few words to finish......

Distinguishing between natural aging process and Alzheimer's may sometimes be difficult, but if you or your parents experience some of the symptoms that are not age-related changes, you should consult your doctor for proper testing and treatment. It is also important to note that any such radical change alone may indicate other diseases, and therefore it is recommended not to rush to think that you might have Alzheimer's but to consult a doctor for professional opinion.

DAB - MYRIAD MEMORIES

It was a place where in moments of intimacy siblings could share the thoughts and experiences lying in the deepest recesses of their mind with each other on a moonlit night. It would literally speaking, then become their "Zoon DAB"

he very word "DAB" evokes warm memories in the minds of every Kashmiri whoever experienced one. It was literally a window to the world albeit a concealed one. In the modern day parlance it was pretty much a balcony which was concealed with beautiful wood work. The windows would typically be the shutter variety or simple framed long windows bordered with sculpted wood.

The "DAB" was different things to different people. To the seeker it was a place of meditation away from the din and banter of the daily chaos of a running household, a place of their own where you could catch a few moments of solitude, an island of peace in the "eye of a storm". Some seekers said their early morning prayers with resounding tonality much to the delight of their neighbours.

To the young children it served as a place of study and to the mischievous of the lot it was a place where they could play their pranks away from the watchful eyes of the elders. Since almost always the winter bedding was stored in the "DAB", it served a convenient slide for the children to glide down and fall with a thump. It was a place where infants and toddlers wept their hearts out while waving goodbyes to their parents when they left them behind to go to work.

It was a place where in moments of intimacy siblings could share the thoughts and experiences lying in the deepest recesses of their mind with each other on a moonlit night. It would literally speaking then become their "Zoon DAB".

If your love interest was a neighbour, then it served the purpose of exchanging glances and silent sweet nothings across the gully away from the prying eyes of your family. For the old they could endlessly watch the snowfall into the wee hours of the mornings over several cups of tea. It also served a getaway for daughters-in-law of the house where they could steal a moment or two with their friends or fellow sufferers to bitch about the mothers-in-law and vice versa.

As the shenanigans of militancy began to raise its ugly head it was through the crevices of the "DAB" window that one could witness cross-firing with a sense of fear and excitement both!

So, the moment I heard of "DAB -A THEATRE GROUP" it opened a flood gate of memories in my mind and when an opportunity to join them came up I was more than delighted. As I gingerly opened the doors of this new "DAB" its layers of creativity and craft began to reveal itself with amazing alacrity.

Formulated on 1st April 2014, it is presided by a



well known and established artiste Mr Upendra Khashu. It is blessed by a galaxy of Radio, T.V and theatre personalities, most of whom are accredited A+Artists.

A brief snapshot of their profiles is as below:

Ms. Kantayani Ganjoo & Ms. BrijKishori-Both of these artists are very well known senior artists of J&K who have played their roles in more than 150 radio plays and about 15 theatre plays. The y have earned a lot of respect and accreditations since 1972. Both of them are versatile actors. Mrs. Kantayani Ganjoo is retired from Song and drama division, Ministry of I&B.

Mr. TejTiku -A very senior artist who has acted in more than 15 theatre plays and directed a few. He has performed in plays staged in many parts of our country. He has been awarded many awards in theatre festivals in J&K.

Mr. Babloo Babu - Joined Rang Manch theatre group in 1983-84 in J&K and played various roles in different plays performed in Delhi, Mumbai and Kolkata apart from J&K.

Mr. Vijay Bhat- A talented versatile actor and singer too. Recital of Hanuman Chalisa in English version in a rhythmic tone has earned him fame.

Mr. Bharat Kaul - A well known versatile actor associated with theatre since 1974-75 and has acted in many plays in J&K and outside. Has directed nukkad plays and cultural shows in Bank of India which were performed all over India. Was a lead

actor in a famous play "Hum Kya Chahtey" and has earned a lot of accreditations to his credit. Mr Kaul is currently the secretary DAB theatre.

Dr. RajinderTiku - A senior entomologist by profession, Dr Tiku has keen interest in dramatics and has taken part in many plays since 1990. Dr Tiku is currently the president of KECSS and takes tremendous initiatives towards keeping alive the cultural fabric of Kashmiri heritage.

Mr. Kapil Warikoo - An expert with lighting and makeup Mr. Warikoo brings to life the visuals aspects of theatre. He has been an expert in his area of work since 70's.

Mr Sudhir Raina - A very versatile actor who puts his heart and soul into theatre

Ms Suman Sher - Mrs Sher is a dedicated and diligent artiste and DAB theatre has enabled her foray into theatre

Ms. Girja Wattal - Senior Broadcaster in All India Radio Delhi. she has been performing on stage as actor and twice has been awarded as best actress for the play AshadKa Ek Din. She is actively participating in Dramas, Radios and T.V. Serials. She is the backbone of the theatre for taking care of back stage management.

Mr. Upendra Khashu - An established and famous actor, writer and director. His career spans Doordarshan, All India Radio and a host of plays, films, T.V. serials in which he acted and he also directed them. He played second lead in the serial based on life in Kashmir namely Gul, Gulshan Gulfaam.

Ms. Shivani Khazanchi - A telecom professional, she dabbles in literary and cultural activities and theatre is at the heart of her passion for cultural activities. She is currently also the editor for Shuhul Taaph, the quarterly publication of KECSS

What is even more heart warming to see is that despite being such seasoned and veteran artistes the amount of effort and enthusiasm that each of the members put into their performances is exemplary.

While each of them has their formal profiles par excellence their personal roles in the "DAB" family cannot go unmentioned. DAB Theatre is so much like a family with each member bringing to table their value add which makes DAB a harbinger in preserving the cultural ethos of Kashmir.

(Shivani is a telecom professional who writes when inspiration strikes. Thoughts and feedback is welcome on shivani.khazanchi@gmail.com)



'Sancha' - Ancient Treatise of **Himachal Pradesh from Kashmir**

n the times bygone Kashmir excelled in many spheres of art, literature and culture, in which it achieved great heights. The cross culturalreligious strands that stretched between Kashmir and present day Himachal Pradesh successfully withstood the centuries old time-warp and refused to fade-away into oblivion. Apart from the natural brilliance of the landscapes, both the state's share a deep rooted faith of the people in the time tested traditions, belief systems and ancient wisdom, which are enshrined in their holy scriptures. They form an integral part of our common heritage. The ancient Sancha scripture of Himachal Pradesh is an illustrious example of the same. It is a combination of Ivotish and Tantric knowledge. Even today, in the present scientific age, this ancient priceless knowledge is quite popular in Shimla, Sirmour and Solan areas of Himachal Pradesh. The 'Sancha Granth' is believed to have travelled to Himachal Pradesh from Kashmir hundreds of years back. The present day custodians of this ancient legacy, who are natives of Himachal Pradesh are believed to be the descendants of Kashmiri Brahmans. The 'Sancha' treatise is a unique combination of 'Mantra (sacred incantations), 'Yantra' (hallowed implements) and 'Tantra' (mystical hymns or invocations). The scripts of Sancha treatise are known by the names of 'Bhatakshri' or 'Pabuchi'. which are Himachali variations of 'Sharda', the ancient script of Kashmir. In earlier times, the said script was also known as 'Takri'.

In Himachal Pradesh, in addition to 'Bhatakshri' and 'Pabuchi', the ancient 'Takri' dialect has survived in many resembling forms like



'Chambyali', 'Kalluvi' Mandyali' and 'Sirmouri' etc., which are the present day spoken dialects of Chamba, Kallu, Mandi and Sirmour areas of Himachal Pradesh. In earlier times, the scholarly and learned Himachali Brahmans were known as 'Pabuch' due to their demonstrative grip and hold over the ancient 'Sancha' knowledge. The 'Sancha' growth deals with a wide range of topics ranging from necromancy, black magic, witchcraft, occult effects and negative influences of evil spirits besides demonology. The 'Sancha' text offers solutions and remedies to the persons who are troubled by the negative influences of the above. In addition to it, all those persons, who are saddled by anxieties and worries arising out of afflictions by various ailments can find health assuring remedies by consulting 'Sancha' system. The 'Sancha' treatise also guarantees a triumph over one's 'hidden' enemies by recitation of certain 'mantras' i.e. secret incantations.

Its help is also sought in adopting a religious recourse to the matters connected with almost all the Hindu Sanskars right from birth to death. In addition to it, 'Sancha' knowledge also aids in the recovery of stolen items by giving clues and hints about the identity of the thief, the time of the occurrence of the theft and number of persons involved in the act. An accurate and exact

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knowledge of the auspicious timing or 'Hora' is also possible by consulting 'Sancha' text. The word 'Sancha' owes it's origin to the Sanskrit word 'Sanch' or 'Sanchai', which means a repository or a compilation. The Brahmans well-versed with the 'Sancha' knowledge are called 'Pabuch' or 'Baat'. In addition to 'Pabuchi' or 'Bhatakshri' dialects, the 'Sancha' texts are also found in 'Chandvani', 'Pandvani' and 'Butakhshri' dialects. The script employed by the Brahmans of the 'Panda' sect is called 'Pandvani', while as the inscription used by the Brahmans of the 'Bhat' sect is known by the

In Himachal Pradesh, in addition to 'Bhatakshri' and 'Pabuchi', the ancient 'Takri' dialect has survived in many resembling forms like 'Chambyali', 'Kalluvi' Mandyali' and 'Sirmouri' etc., which are the present day spoken dialects of Chamba, Kallu, Mandi and Sirmour areas of Himachal Pradesh.

name of 'Bhatakshri'. According to a legend, an ancient ruler of the erstwhile Sirmour Kingdom came under the spell of a curse by a female dancer. As a consequence, the capital of the ancient kingdom of Sirmour was completely submerged under water and the royalty became kingless. Depressed by the loss of entire royal clan and to ensure a new heir to the Sirmour throne, two ministers of the Kingdom namely Roymoan and Roy Gopal are said to have travelled all the way from Sirmour to Srinagar, the capital of Kashmir in the eleventh century A.D. The two Sirmour ministers are believed to have requested the then Kashmir King to send a Kashmiri Prince, who could take charge of the Sirmour Kingdom.

According to the oral legend, out of the two queens of the then Kashmiri King, one had an adopted son, while the second one named Sumitra was in a family way at that time. In pursuance of the then prevalent bestowal of alms custom, the King of Kashmir agreed to send his pregnant queen in the form of 'Shaya Daan' to the princely state of Sirmour. In furtherance of it and to facilitate the subsequent coronation of the Kashmiri Prince as a King of Sirmour, the queen Sumitra of Kashmir went to Sirmour. She was accompanied by a host of Rishis. saints, learned Brahmans, bards, artists and ministrels, in addition to numerous footmen and domestics. The accompanying Kashmiri Brahmans are said to have carried with them their prized possession the 'Sancha' knowledge system. In the historical documents of Himachal, this notable event is recorded in the following lines "Loia Aana Mangtoo, Purohit Sath Loia Aana Raoy Baat Loia Aana Vikram Samvat Saat thi todi 1152 Mahina Magh." It fully affirms and supports the historical fact that the carriers of the 'Sancha' treatise or knowledge to Himachal Pradesh were none other than the Kashmiri Pandits. Corresponding to the above Vikram Samvat, the exact year of the said event can be said to be 1095 AD.

The Kashmiri origin of the 'Sancha' treatise is further collaborated by the fact that even today before consulting the 'Sancha' text, Himachali Brahmans pay obeisance to Kashmir in the following lines, "Vidhya Suri Kashmiri Lagan dekh Shodan Vichar". The Sancha Granth has detailed information about astrology, planetary placements, interpretation of Zodiac and planetary movements. Based on the intricate knowledge of 'Sancha Granth', the 'Pabuchi' scholars prepare a local variation of almanac (Jantri) called 'Chri'. The three important components of 'Chri' are 'Var' i.e. day of the week or an occasion, 'Tithi' i.e. a lunar day or date and the planetary movements and their positions. The 'Chiri' is based on the solar planetary system, which regards Baisakhi as the first day of the New Year. To get solutions, answers and remedies for the different paradoxes that rock the day to day life, the 'Sancha' text is always consulted for the required help. Resembling a gambling dice, the 'pasha' or 'pasa' is employed in deciphering the required information from the 'Sancha' text. The 'pasha' or 'pasa' has an inscription of four numerical digits marked as 0,00,000 and 0000, which have the corresponding numerical strength of 1,2,3 and 4 respectively. These numerical digits are marked on the individual pages separately. Each numerical digit with an individual value of sixteen 'Horas' make a sum total of sixty four 'Horas', with one 'Hora' being equal to one twenty fourth part of a day.

The 'Pashas' or 'Pasa' are specially prepared

only on auspicious days and involve elaborate religious rituals. The different 'Horas' that are invogue in the 'Sancha Granth' are known as 'Kaalgaymi Hora', 'Bhoot Prashan Hora', 'Lagan Ki Hora' and 'Tithi Ki Hora' etc. The square shaped 'pasha' or 'pasa' is usually made up of an elephant tooth, being 11/2 to 2 inches in length and with the width of a finger. According to a belief in Sirmour area, the 'Yantra' and 'Lagans' made from the soil brought from the village Chanan, give better results while consulting 'Sancha' text. The Brahmans engaged in the 'Sancha' profession take every care to maintain the knowledge secrecy and imparting of it's knowledge is confined only within the family.

The Kashmiri origin of the 'Sancha' text has also been acknowledged by Sh. Sudershan Vashisht, who is a well known author and researcher of Himachal Pradesh and has done note-worthy research work in this direction. The ancient and precious Sancha texts are also found in tehsil Chopal, tehsil Shilayi and Chakrota area of Uttar Pradesh. Pandit Om Prakash and Pandit Devi Ram, the native Brahmans of the village Khadanka in Sirmour are experts in Sancha knowledge and it's system. Another Brahman named Pandit Shivanand, a resident of the village Janloag in Sirmour has also thorough knowledge of 'Sancha' texts. He makes accurate predictions based on it's knowledge. Pt. Mohan Lal, a native of the village Dehar in Sirmour is a wellknown name due to his thorough and intimate Sancha knowledge.

Undoubtedly, 'Sancha' is an ancient and sacred knowledge of Kashmiri origin, which is an integral part of our historical cultural heritage. It is a glorious reminder of our rich past and the proud contribution of Kashmiri Brahmans, who have left an indelible mark on the pages of history.

Lalla Vaakh

Lall bo drayas kap'se posh'che sae'tsey, Kaed te doo'en kaer'nam ya'tsey lath; Taey yali khaer'nam zaa'vij te'yey, Wover'vane ga'yam alaen'zey lath.

"I, Lalla, set out to bloom like a cotton flower but the cleaner and the carder gave me a thousand knocks to rid me off the unwanted dirt. The spinning woman made me into a thin yarn on the sharp needle of her spinning wheel. The yarn was then taken by the weaver and put hanging on his loom and made into a course cloth."

Courtesy: Lalded Revisited by JL Bhat



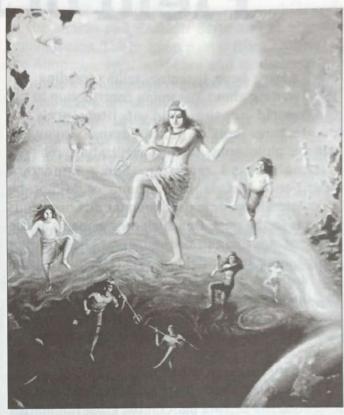
Rudram or Rudra Tattva

ime is the greatest decider. I used to say that quote many a times but now I feel that The opportunate moment has arrived. I was wondering how to perfect my knowledge about our origins i,e

"VEDAS" slowly & sustly my wish, perhaps, wouldhow be fulfilled. I would work towards presenting transhitration of some section of Vedas for my benefit wish followed by respected readers. I mitend to start this series of write ups with my understanding of Rrudram or Rudra Tattva.

Vedas tell us to sacrifice. Precisesly it is inner yojna nay sefless sacrifice of one's time, energy, money, communication etc is entilled to the term 'yojna' even smile is an act of seva. We should not confuse with the misunderstand concept of animal sacrifice tash to perform yogna one has to kill helpless animals. It is actually to kill one's hidden enemies, working with in .Sacrificing the "animal with in us purifies mind, body and soul it tries to bring The performer closes to realization of his self, The true identity.

The repeated utterance (187 times) of the word "namah' or namo "following this chamkam is charted where is the words "chame" are repeated 338 times. The Rudra-namaka mantra prays to lord Rudra to unstring his bow and blunt his arrows, does it literally mean that,. The literal meaning may be good enough for same people but it may not satisfy The deep-thinking person for such people meaning must touch the very core of one's being for example, the meaning of "unstring They bow" is a prayer to one's own self, the Rudra with in all of us. It means to let go and sacrifice The violet tendencies with in us Namkam consists of eleven Anuvakayas. first tearful of Rudra's Manyu, the projected anger, four, five and six Rikseek to convert His great power from Riks of First anuvakaya hurting to blessing,



seven to nine Riks are praise of Rudra embodied as the sun, fife maintainer of everything on our planet, ten to twelve Riks again pray to render His "Manyu's "weapons powerless. Thirteen is very specific, it seeks to convert weapons destructive energy into a generously protective one, fourteen Riks is in line with first Rik, difference being that now the destructive potential has become in-offensive. Fifteen is a" if it happens " scenario, after and in spite of all these prayers, it were still to happen, may the destruction completely by pass us.

The foregoing gives The summary of The first Anuvaak. The next issue world contain first Anuvaak in Sanskrit along with it's English translations and its inner meaning. Hope or would bless The reader.



Kashmir's Contribution to the Field of Medicine

e have been listening, telling, reading and writing about Kashmir's contribution to the world in the field of literature, art, architecture, music, dance, drama, language, culture, philosophy, history, civilization, religion, spirituality and tradition. Some important contributions made by Kashmir could not be articulated in an organised manner due to various reasons in the past. One such area remains as the field of medicine and surgery. The Indian contribution in the field of 3Ms (Music, Medicine and Mathematics) to the world is well researched and documented, however, in the overall Indian contributions, Kashmir's contribution forms an important part. Medicine and surgery are the two important fields that require more research and study in the modern context.

The cherished history and tradition of Bharatvarsha throws light on the great luminaries belonging to the field of medicine and surgery. It includes the names of Lord Dhanvantri, Ashwani Kumars, Atreya, Agnivesa, Sushruta, Charaka and Vagabhat. Many believe that Sushruta was born in Kashmir but there is no conclusive evidence to that effect till date. Sushruta is considered as the great and the first surgeon of the world. He was born in India 600 BC. He is recognized as the 'Father of Surgery' worldwide. His contributions are immense for the mankind. Sushruta was an ancient Indian physician and a surgeon specialist. His textbooks had 134 chapters describing 1120 illnesses, 700 medicinal plants and 64 mineral preparations. He did many procedures such as incision, probing, surgery of hemorrhoids and fistulae, as well as cataract surgery. He is also

known as the "father of plastic surgery". His contribution includes the fields of physiology, aetiology, embryology, metabolism and immunity. Sushruta is the pioneer of three hundred different types of operations and he described 125 surgical instruments including the endoscope and an instrument that would cut a hair vertically. One would feel proud to see Sushruta's statue installed in the Royal College of Surgery, Melbourne-Australia. It is unfortunate that the British sponsored education system in India kept these important aspects of Indian history under the carpet all along in India. The works of Sushruta are known as "Sushrutsamhita".

Born in 300 BC in Kashmir, Acharya Charaka is recognised as a great luminary in the field of Ayurveda. His renowned work, the "Charak Samhita", is considered as an encyclopedia of Ayurveda. His principles, diagnoses, treatment and cures retain their potency and truth even after two thousand years. When the science of anatomy was confused with different theories in the world, Acharya Charaka made known through his genius and enquiries the facts on human anatomy, embryology, pharmacology, blood circulation and diseases like diabetes, tuberculosis, heart disease, etc. He is considered to have diagnosed diabetes for the first time in the world.

Under the guidance of the ancient physician Atreya, Agnivesa had written an encyclopedic treatise in the eighth century B.C. However, it was only when Charaka revised this treatise that it gained popularity and came to be known as 'Charakasamhita'. His standard work on the subject was translated into many foreign languages, including English, Arabic and Latin. He had established his Ashram in Himalayas (presently Charekh village, Kotdwara district in Uttrakhand). There is also a strong tradition of belief in the village Charekh that Acharya Charaka belonged to Kashmir.

The Kashmir born Acharya Charaka says: "A physician who fails to enter the body of a patient with the lamp of knowledge and understanding can never treat diseases. He should first study all the factors, including environment, which influence a patient's disease, and then prescribe treatment. It is more important to prevent the occurrence of disease than to seek a cure!"

It is a pleasure to be informed that Dr. Abhijeet Saraf, a young Maharashtrian professor, based at Nasik created history by doing his Phd. (DM) on Charaka some years before. He accomplished his research and documented the huge work in Sanskrit. He is presently a practicing doctor in Nasik and is regularly contributing in his field by his write-ups, lectures and debates on the subject. He has also a special love for the birth land of Charaka -Kashmir.

Dr. Saraf, besides his Phd. on Kashmir-born Acharya Charak and Charaksamhita has also a lot of works to his credit. The Gold medalist doctor gives the names of a series of ancient Vaidhacharyas of Kashmir who had immense contribution in the field of Surgery and Medicine. His research gives a list of such luminaries of Kashmir along with their works.

Some of the names along with their works include: Chikitsalika by Tisat, Sushrutpathshudi by Chandrat-son of Tisat, Charaksamhitasampurn by Yogratan Samuchya Dradhbal, Ashtanghirdeyteeka and Padarthchandrika by Chandranandan, Sidhavaidh by Ravinandan, Shashilekhateeka on Ashtanghahridey and Ashtangasangrah by Indu, Gadnigrah and Gunsangrah by Shodhal, Sangeetratnakar and Adhyatamvivek by Sharangdev, Vitastatatey Kushpurnivasi gudhartha deepika on Vaidhjeevan by Goswami Harinath, Rajnighantu by Narhari Pandit and Kashmir key Mahaan Vaidh by Ishwarsuri.

Besides these great names of Vaidhacharyas of the ancient times, there are some very famous names of Kashmir who achieved brilliance during the medieval times and the modern times as well. The ancient and the medieval luminaries in this field would be called "Bhats". Sirya Bhat or Acharya Shri bhat is one such name of the medieval times

who achieved brilliance in the field of medicine and surgery. He also played a key role in the field of politics and governance, In recent times, Hakim Shyam Bhat and JiaLalKakroo (Vaidhji) of Habbakadal-Srinagar are a few great names who achieved both excellence and popularity in the Vale of Kashmir. While Vaidhji's diagnoses were exceptional, Hakim Shyam Bhat's treatment had no parallel.

Over the last one century, when modern system of medicine and surgery crept in, Kashmir produced a strong battery of brilliant doctors, academicians and celebrities in this field. Their diagnoses, treatment, study and research have brought laurels to the Jammu and Kashmir State and also to the Indian nation. The brilliant names from Kashmir in the Allopathic system of cure and medicine made their mark not only at a regional and national level but also at an international level.

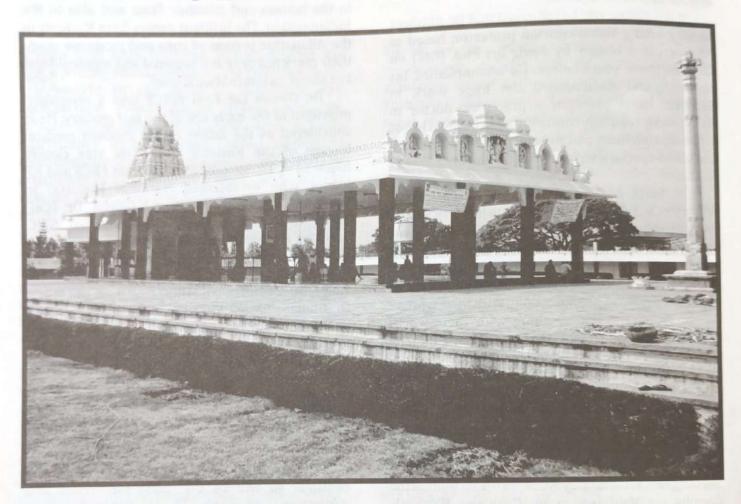
Dr. Gwash Lal Kaul MRCP was a renowned physician of the early era of the last century. He is considered as the father of the modern medical lineage of the Kashmir valley. He was closely followed by Dr. ShambhuNath Peshin FRCS and KP leader who established National Hospital in Srinagar. Dr. JiaLalOgra, Dr. S.N.Ghassi, Dr. (Col) Saligram Kaul MD, FRCP, first Principal GMC, Srinagar, Dr. GopiNathWali, Dr. Sri Kanth Shangloo and Dr. PranNath Kaul, Chest Specialist were the household names for half a century in the Kashmir valley, Dr. Ali Mohd, Jan MRCP, Dr. Allagband MRCP, Dr. Ghulam Rasool FRCS, Dr. Syed Naseer Ahmed Shah FRCP and Dr. (Capt.) Ali Mohd. gave a great meaning to the profession of Medicine and Surgery.

The lady doctors who earned their place in the then male dominated society of the Kashmir valley included Dr. Jahan Aara Nagshbandi, Dr. Girija Dhar FRCS, DRCOG, Dr. Mahmooda Khan and Shakti Bhan followed by a number of specialist doctors from the fair sex.

The quest for brilliance and excellence will continue so will be the quest for service and dedication to the mankind and humanity. As long as the quest continues, gems will also continue to be produced in and from the land of Kashyap - the Kashmir valley. The field of medicine and surgery will also thrive such gems, and their noble contribution will bloom and blossom that is unheard in the history and fairy tales both. With this will also the journey of Acharya Sushruta and Acharya Charaka continue to inspire the world thousands of years following them.



Shri Ram Lingeshwar Temple of Karnataka



harat is blessed with numerous temple from North to South and From East to West depicting its unity in diversity. The religious places, temple and culture in the North were subjected to changes due to continuous attacks from Western and North-Western frontiers. The identity of real Bharat remained almost unchanged in the Southern India which has many temples dedicated to Hindu Gods and goddesses where very

little cultural changes has taken place.

Shri Ram Lingeshwar temple dedicated to lord shiva by Shri Rama is one such beautiful temple in village Aavni. This temple is in district Kolar Karnataka about 100 km from Bangalore situated on a foothills Sita, Guru Valmiki and Luv and Kush (the brave and warrior sons of Sita mata). Shri Ram Lingeshwar temple is under the custody of dept. Of Archaeology and a local trust.

Shri Ram Lingeshwar temple dedicated to lord shiva by Shri Rama is one such beautiful temple in village Aavni. This temple is in district Kolar Karnataka about 100 km from Bangalore situated on a foothills Sita, Guru Valmiki and Luv and Kush (the brave and warrior sons of Sita mata).

In case any kingdom resisted the sovergnity of the king, it was supposed to go for a war which would decided the winner.

Wars were fought from dust to down. Minors, old age people, women and unwell people were not touched in the war, and only able bodied people used to fight. The prisoners of war were treated with human dignity and honor. If anyone turned to be a traitor, he was exiled from the country with a note not to return. After the war the Shri Ram, in order to seek forgiveness from god for the may hour committed war undiscipline has established a Shiv Ling which is call Shri Ram Lingeshwar temple. Similarly his brother, viz. Lakshman, Bharat. Shatrughan and other generals established a Shiva Linga as a mark of repentance. There are about two dozen Shiva Lingas called Lakshman Lingeshwar, Bharat Lingeshwar and so on. The temple are very ancient make of huge stones, with each temple having a "Garb-grah". Important among all the Lingeshwars is Shri Ram Lingeshwar temple. Presently this temple is with of Archaeology Dept. A watchman explained us the history of the temple.

We have to climb 750 steps up to the top of the hill. There are places where saint valmiki used to hold his prayers, where Sita Mata lived in her room and a cave where Luv was born. It is said that if an issueless lady takes a little bit of clay with water regularly, she is expected to have a normal delivery. It is said that mother Sita would keep her son Luv in the custody of Shri Valmiki and she would fetch firewood, fruits, etc. from nearby forest.

One day Sita mata went to the forest and shri Valmiki was busy in his Samadhi. Meanwhile when he completed his prayers, he found Luv missing. On searching him everywhere, Valmiki could not find him. He thought that probably wild animals had killed him and Sitaji would get shocked. high powerful in his yogic powers (kriya), Valmiki converted a piece of KUSKA grass into a little boy replica of LUV.

After which Luv returned to Valmiki and Sitaji. She accepted both as her sons and brought them up to the best of her ability. Valmiki taught them all the Vedas, shastras and trained them in the warfare. They learned it with efficiency by the blessings of Valmikiji and became great warriors.

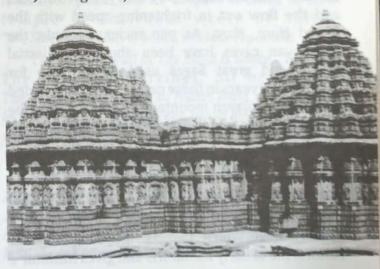
There is also a pond on the rocks where Sitaji would both Luv and Kush to sleep and wash their clothes. The rocks has a yantra ingrained and foot prints of some people. A little ahead there is a little pond which even today has lotus flowers. It is surprisingly beautiful lotus flowers have bloomed in this small water body of the rock.

In the Sita Temple, above the hill, people still recite Ram bhajans and verses from Ramayana. There is also a math of Shankracharya of Shingheri which provide south India breakfast and lunch to yatris who visit the temple.

This area of Aavni is still quite and dependent on agriculture. It has mixed population of both Hindus and Muslims.

There are many other ancient temple around this area in a radius of 10-15 kms like Anjanya (Hanuman) temple, Vinayak (Ganpati) temple, Someshwer (Shiva) temple and more.

Jai bhagwan ji





The Quest for **Amarnath Tirtha**

he quest for Amarnath tirtha has only secret, because it is so sacred. Amarnath is swayambhu linga, formed on its own at the cave temple in the upper Sind Valley of Kashmir, surrounded by great Himalayan range of mountains. As per ancient literature cave temple of Amarnath, was worshipped by devotees of Lord Shiva from time immemorial. The original name as given in the ancient texts is Amareshvaratirtha. Amarnath, the Immortal Lord, being a name given later to the holy tirtha.

Amarnath is one of five 'Shiva Maha-Tirthas' in Himalayas. First one is Pashupatinath (Nepal), second Jageshwar (Kumaun), and third Kedarnath (Garhwal), fourth Baijnath (Himachal) and fifth Amarnath (Kashmir), besides many other tirthas.

"Of the mountains, I am the Himalaya" says Lord Krishna in the Bhaawad Gita.

Someone asked Swami Vivekananda, "Why have we so many Gods and Goddesses?" He promptly replied, "Because we have Himalaya." The music of the Himalayan streams brought divine feelings to the Seers. The rushing streams fall like thunder with the sound of Vyom, Vyom on the rocks and the flow out in frightening speed with the sound Hara, Hara. As per ancient records, the Himalayan caves have been abode of celestial beings and great Sages used to meditate for hundreds of years in these caves. It is also recorded that the Himalayan mountain range especially the northern range is indeed the first and the sublimes symbol of divinity. Pilgrimages to the Himalayas as a home to Gods have been an ancient practice of the Hindus.

The earliest reference to Amarnath can be seen in the Nilamata Purana (v.1324), a 6th century Sanskrit text which depicts the religious and cultural life of early Kashmiris and gives Kashmir's

own creation myth. The pilgrimage to the holy cave has been described with full topographical details in the Bhringish Samhita and the Amarnatha Mahatamya, both ancient texts said to have been composed even earlier.

Pandit Kalhan, the greatest and earliest historian-poet completed in 1150 AD, his immortal work of 7,844 verses, Rajtarangini, "River of kings", the history of ancient Kashmir, in a detailed manner. According to Rajtarangini the most famous pilgrimage in Kashmir is the cave temple of Amarnath and mentions that King Ram Deva is stated to have imprisoned the debauch King Sukh Deva and to have drowned him in the Lambodheri (Lidder) among the mountains of Amarnath about 1000 BC. It states in Tarang II, Samdimat (Arya Raja) 34BC-17AD, a great devotee of Shiva who rose from the position of a minister to be the king of Kashmir,



"used to worship a *Linga* of snow above the forests, during the delightful summers of Kashmir, which is not to be found elsewhere in the world."

In another reference to Amarnath, Pandit Kalhan in his Rajtarangini, Tarang VII,V183conveys that Queen Suryamati, the spouse of king Ananta "submitted trishuls, bana-lingas and other sacred emblems in the name of her husband at Amershwar". Kalhana further in Tarang I of Rajtarangni narrates the legend of Naga Suravas who bestowed his daughter Chandralekha upon a Brahmin youth who had helped the Naga in partaking the part of harvest from the fields. King Nara whose domain flourished around Chakardara (Tsakdar) near Vijeshvara (Vijbror) cast an evil eye on the young Brahmin's Naga wife, which aroused the wrath of Naga Suravas resulting in death of Nara and destruction of later's kingdom. After completing the frightful carnage the Naga took his son-in-law (Zamatur, in Kashmiri) along and carved a place for him besides his own abode, Shushram Naga (Sheeshnag). Kalhana says; "It is seen to this day (i.e. 1148-49 AD) by pilgrims proceeding to Amreshvara". Upstream of Shushramnaga towards Koenjnar glacier is located a smaller lake cased Jamtarsaras (Zamtirnag) the residence of this Brahmin son-in-law transformed into a Naga. Kalhana describes in verse 267 of Rajtarangni;' The lake of dazzling witness (resembling) a sea of Milk, which he created (for himself as residence) on a far off mountain, is to present day seen by the people



on the pilgrimage to Amreshvara. Pandit Kalhan also makes a mention of 'Vateshwar', an ancient Shiva-lingam worshipped even in his lifetime. A king of Kashmir, Ravana, and (1000 B.C) worshipped it as it was believed to predict future occurrences and events through the light emanating from the Sri-Cakra engraved on it.

"Listen O Devi, I tell of the Maha-Tirtha Amreshvara, by listening to which alone, One is freed of millions of grave sins." Amreshvara Mahatmaya

The cave temple Amarnath is located in South Kashmir (34.12':75.07') at an altitude 12,720ft about 140 kms from Srinagar. The huge natural cave is about 25 meters high and enough to hold hundreds of devotees where a self-forming 'Ice-Lingam' waxes and wanes with moon. The holy cave is 50' long 25' wide and 15' high approximately. The cave is nature's temple where 'Ice Lingam' is completely filling the right corner of the cave, the top of the Lingam touches the base of the cave. The base of the cave is also covered with ice, like a carpet. Here Shiva is worshipped by nature in the purest way. Shiva is snow-white and pure. Lingam is formed by drops of water falling from the top of the cave and two other small 'Ice Lingams,' are also formed, believed to be the symbols of Goddess Parvati and Lord Ganesha. The dripping that followed from the feet of 'Ice Lingam' or 'Shiva Lingam' took form of a stream known as Amaravati, the stream of immortality.

As per the written records the icy-Lingam has different nomenclature such as 'amresh' 'amreshvar', 'swayambhu lingam', 'rasa-lingam', 'siddhi-lingam,' 'buddhi lingam,' 'shuddhi lingam,' 'puratan buddhi lingam' and 'pumsavan lingam'.

Probably Adi Shankara, inspired by snow clad Himalayan peaks and ice Lingam of Shiva at cave temple of Amarnath wrote of Shiva; "Oh, Shiva, Thy body is white, white is Thy smile,

The human skull in Thy hand is white. Thy axe, Thy bull, Thy earrings, all are white, The Ganga flowing out in foams from your matted locks is white. The crescent moon on Thy brow is white. all-white Shiva, give us the boon of complete sinless-ness in our lives."

Swami Vivekananda wrote about Shiva of Amarnath; For whom all gloom and darkness have dispersed, That radiant light, white beautiful, As bloom of lotus white is beautiful, Whose laughter loud sheds Knowledge luminous.



Homage Paid to Late Prof. Omkar N Koul

he All India Kashmiri Samaj (AIKS), Kashmir Education, Culture and Science Society(KECSS), Centre for Kashmiri Language, Literature and Culture (CKLLC) and Kashmir Cultural Trust (KCT) organized a prayer cum Shradanjali meeting in honour of Late Prof Omkar N. Koul an eminent Linguist, Scholar and Educationst on 22nd July,2018 at Lal Ded Centre, Pamposh Enclave, New Delhi. It may be mentioned that Prof. Koul had breathed his last at his residence in Rohini, New Delhi recently. Large number of Biradari members from NCR region, well wishers, friends and family members of Prof Koul attended the programme. The programme started with paying a Floral tribute to the departed soul by all those present in the hall. This was followed by a Bhajan recitation by the young community artiste Ms. Ritika Raina. After this several persons paid tributes to Late Prof Koul remembering his humble personality, his noble deeds and tremendous contributions in various fields of linguistics, education and Kashmiri language.

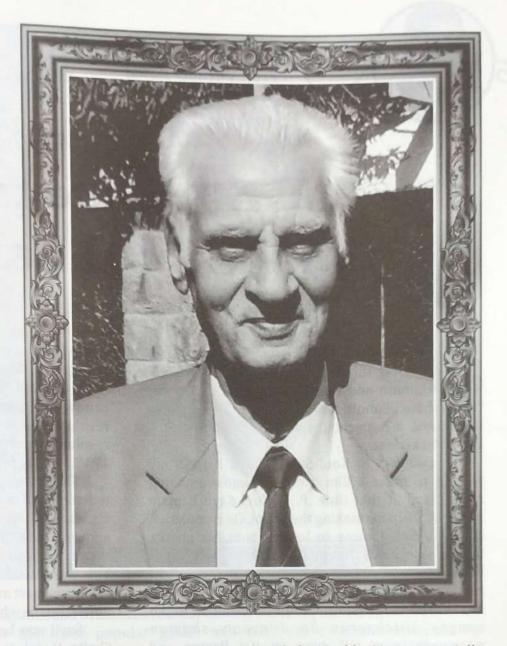
Dr. Col Tej Tikoo said that Prof Koul was a humble, soft spoken person whose contributions in various fields of education are well documented. He recalled several portions of Prof. Koul's biography the Whispering words in which he had expressed his pain for his displacement from native place on one hand and shown no remorse while writing about his visit to POK. He recalled his long association with AIKS in his capacity as Editor of Vaakh and as organizer of International mother tongue day programme.

Dr. Rajindar Tikoo president KECSS in his

remarks remembered Prof Koul as a man ever ready to help and contribute for community cause as a scholar and writer and his long association with various programmes of KECSS like shuhul taaph. Prof M.L. Sar recalled his association with Prof Koul in CIIL, My sure and at NRLC Patiala where he had visited him. Sh Arvind Shah the community activist and editor shuhul taaph narrated few anecdotes about his meetings with Prof Koul and said how he was happy to know about Mr Shah's academic persuits. Dr. Romesh Raina recalled how he roped in Prof Koul to work as editor Vaakh and recalled his contributions and his noble personality. He suggested that a Prof. Omkar Koul memorial lecture should be organized. Sh. Utpal Kaul the community activist said that he had heard about Prof Koul in Kashmir and witnessed many of his programmes after displacement. He recalled him as agreat scholar Kashmir has produced. Sh. Jagar Nath Dhar editor Koshur samachar spoke about the humbleness and humility of this great scholar whom our youngsters should know. Sh M.L. Naaz an eminent Kashmiri poet presented an account of his association with prof Koul. Sh. Arun Shalia recalled how Dr. Koul was keen to promote Kashmiri language and his long association with KECSS. Sh. Rajinder Premi spoke in detail about contributions of prof Koul and said he deserved a Padma award and requested community leaders to recommend his name for Padma award. Sh. Omkarnath shabnam a famous poet recited a poem in his honour and similarly a poem written and sent by another poet Jawahar Lal Kosam was also played. Sh. MK Machama and Sh. Kuldeep pandita also spoke about prof.
Koul and expressed condolences
on behalf of their association.
Master Meet Koul presented a
beautiful tribute to his grand papa
by narrating his memorable
association with him.

On this occasion the fiftieth issue of VAAKH was released. Speaking about Vaakh Dr. Roop Krishen Bhat said that Vaakh was conceived in this very premises of Pamposh Enclave about fifteen years back and this is the only Kashmiri litrary magazine which has continuously run for 50th volume. The only other Kashmiri magazine is Sheeraza of JK Academy a Govt. of J&K supported one. He said after Prof. R.L. Shant edited it for first three years it was Prof. Koul who took it forward and brought it to this level and standard. He said the front cover of Vaakh 50 portrays a painting of Black lack depicting a big leap this journal has taken by a young Kashmiri boy Mridul Bhat who is persuing his MBA at Hong Kong and at the back cover is Prof. Koul's portrait who was responsible for its success and sustenance. Dr. Bhat further said that Prof. Koul single handedly worked for its development. He said it would be a great tribute to Prof. Koul if we are able to keep Vaakh going on.

The other book released on this occasion was "Prof Omkar Koul shakhsiyat ta kaarnama" a collection of 27 essays on the life and works of Prof. Koul by eminent writers and scholars. This important book is edited by Dr. Afaq Aziz an associate professor in Kashmiri University. Roop Krishen Bhat read out a long biographic poem written by Afaq Aziz on Prof Koul which was appreciated by all present.



Dr. Bhat said that both this book and the Vaakh 50 was specially prepared for this occasion as tribute to Prof Koul who was keen on both these publications and it was not possible without the support of Ms. Asha Bhat who did dtp work for both works in record time.

The entire programme was anchored by an eminent Kashmiri poet Ms. Sunita Raina Pandit. She mesmerized with her poetry lines hailing the life and personality of Prof Omkar Koul. Some other important personalities present on this occassion were Sh MK Pajan general secretary AIKS, Sh Peary Lal Razdan a broadcaster, Sh. Gauri Shankar Raina a media personality and writer, Sh. J. L. Raina a broadcaster, Sh. M.K. Nirdhan broadcaster and editor koshur samachar, Smt. Veena Wanchoo a social activist, Smt. Sunita Raina Koul poet, Prof. Mahraj Krishen Koul Linguist, Dr. Susheela Sar, academic, Sh. Ashok Saraf Ghayal poet, Smt Anjali Ada artiste, Sh Ravinder Pandita community activist Sh. Paviter Handoo and R.K. Bhan Executive committee members of KECSS and many other members of KECSS, AIKS and KCT. The family members, relatives and many friends of Prof. Koul were also present.



A Tribute to P N Koul Sayil

ay 2018 was the unfortunate and gloomy day for the literary circles of the state of Jammu and Kashmir and particularly for the Kashmiri Pandit community. On this day, P. N. Koul Sayil, a household name in Kashmiri leela, breathed his last.

I visited P. N. Koul Sayil for his help in my pursuit to make a film. I did not know anything about Sayil at that time. P. N. Koul Sayil happily agreed to help for making the script. On completion of the script, I came to know about his poetry, bajans and gazals that he had written. I could not believe to be talking with a person whose lyrics had remained most popular and continue to be all-time hits. I used to get goose bumps on listening to the songs "diltchooran ha dilnyoom shaman paamunthavnem jai" sung by Raj Begum and "pamposh malai travay nael" sung by Vijay Malla when I was youth. I could not believe that I was sitting in front of one of the icons of his times. With some unknown divine intervention I, there and then, decided to make film on the living legend Sayil Sahab. And the bio-pic on Sayilen titled Profile For Progeny-1 was released and screened in K. L. Saighal hall on 6th of December 2009.

P. N. Koul Sayil's poetic capabilities are deeply rooted to important historical era. In 1925-1926 Maharaja Hari Singh took over as the king of the state. During this period, Cultural Revolution started having its grip in the state with the help of various cultural organisations. This revolution was somewhat very powerful because some of the organisations were financially sound and some were operating through voluntary organisations. In

1941-1942, a new type of revolution started in two Colleges in Kashmir. This revolution was started by IPTA (Indian People Theatre Association). Some renowned people got associated with this revolution and under their leadership a fresh revolution started even after the independence in 1947.

The drama groups, poets, writers, artists came together and were successful in carrying on the message of benefits of independence to every nook and corner of the valley. They made people realise their rights and duties while living in a free country. This was the time when the common person of the state was least aware of Cultural Revolution and its impact on the whole society.

Sayil was born to Late Sh. Tara Chand Koul at Shalla Kadal HabbaKadal Srinagar. Sayil was a trained graduate senior teacher. He had diplomas in painting & decoration to his credit. He had expertise in Kashmiri, Hindi and Urdu languages. He was an ace writer, producer and broadcaster. Besides being a renowned poet, he was an excellent calligrapher and stage actor.

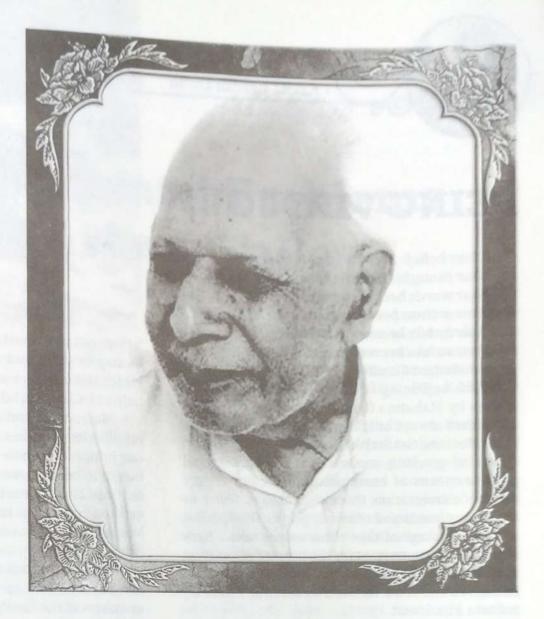
His father being a Persian literate was able to expertise Sayil in this language right from his childhood. Sayil's maternal uncle Pt. Maheshwar Nath Maheshwar was a renowned spiritual poet. It is he, who generated the spark of poetic attitude in Sayil. Home environment of Sayil was overall spiritual and that had a tremendous impact on him too.

Sayil came in contact with Pt. Dina Nath Nadim, an eminent poet, Principal of Hindu High School Badiyarbala while studying in primary class. Sayil considered Nadim his best teacher and mentor. At the first very moment, when Nadim saw Sayil writing poems, he said 'bachcha kutchh bolta hai'. Nadim instructed all the concerned teachers to go on giving him homework until he is comfortable in writing poems. The group of five friends who were named as Nadim's Panj pyare, were Makhan Lal Bekas, (News reader), Dr. Shankar Raina (Story writer), J.L. Kaul (Editer Din Manas), P L Ogra and Prathvi Nath Koul Sayil. Nadim gave all of them their pen names. Because of the wonderful handwriting, Nadim gave Prithvi Nath Koul the penname of Sayil. Sayil gives credit for his beautiful calligraphy to untiring efforts of his father. It is due to his wonderful handwriting that he was always in demand by various dramatic clubs and similar organisations for writing the scripts, in Hindi, Urdu or in Kashmiri. Sayil was also a good actor and a stage decorator as well.

Sayil's bajans won tremendous accolades from the public. His numerous bajans are still on the tip of the tongue of Kashmiri Pandits. His some of the hit bajans are:

Darshan dokht chali trobvan lalai pamposhe malai travay nael/prokhitnay poz neernaey myen ahi tche pooshnaey/nyetrezal goad dimyo. yoogish waro. satgoar chum mye chyen laadiniy

Sayil's poetry has a very big canvas. From writing spiritual songs to gazals, to



nazams, and to naats have exceptionally made Sayil heartthrob of all. Some of his most popular gazals and naat are: misaleshamachus be dewaanechusna/ chus gaddady edital bozmyen zaaryarasoola llahhaavdeedar/diltchooran ha dilnyoonshamunpaamunmyethavnum jay/vaademashruthbaaleyaarojaangav.

P N Koul Sayil has also written dramas and operas like waqtukpartav, nigheban, rang bulul, athwas, nazrenazre, prathvimangal (opera), shiv arti (opera), oh! oh! oh (tv serial), intizar (serial), oalmoraavinkaanse and many more.

Some of his literary contributions include lalanaad, aradhna, guru geeta, rich ded, mastane matey, israaf, gayitree chaleesa, fashion etc. His couplets like bare gave gulab adfolduuthumne soanth hi hi / yavunvadaan chudeaj dithgavtas tibronth hi hi/buhavay gaguraz brerisk raangrass / buhavayshu yeba bus ma kraan pass/buhav ayzahar khyavaan byenth erusmas/chuvothmutsamyasiyeandkaarbasun/ meiharuspohpohus chum haarbasun are valuable assets to the literature. P N Koul Sayil has also translated 105 sanskrit shalokas into Kashmiri.

Salutes to the departed soul for his huge contribution.

(Prof. Virender Rawal is a freelance documentary filmmaker and is President of Vyeth)



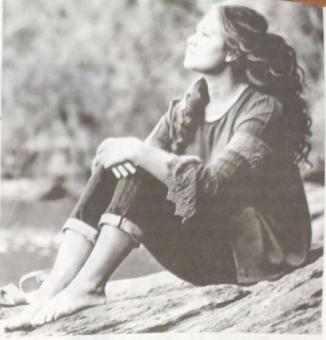
BEING VIRTUOUS

"Your beliefs become your thoughts, Your thoughts become your words, Your words become your actions, Your actions become your habits, Your habits become your values, Your values become your destiny." - Mahatma Gandhi

I am beginning with the golden words once spoken by Mahatma Gandhi. Values... our parents and elders always talk about it. Namaste, Pranam, Good Morning, Sat Sri Akal etc... are some gestures, a way of greeting someone. It is a strong and positive means of communication. It can trigger positive conversation. Our elders always advise us to join our hands and offer our prayers to God. But with the passage of time these values take a back seat. It is very important for the present generation and the torch bearers of the community to take initiatives and come forward so that our values do not take a back seat.

Ethics and morals are the leaves of a tree of our lives. They are the foundation of any life on this earth and play a very important role in our lives. They not only help us to become good human

Ethics and morals are the leaves of a tree of our lives. They are the foundation of any life on this earth and play a very important role in our lives. They not only help us to become good human beings but also nourish our soul.



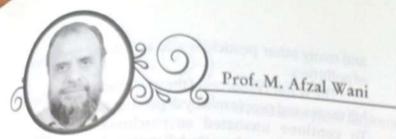
beings but also nourish our soul. If we are the bricks to stay in place and make the building of our life, ethics and morals are the cement, the plaster which help us look beautiful and live longer.

Majority of Indians belong to lower class or middle class families. Our resources are limited and our limitations endless. When we are born, we are taught to keep a pace with time, yet be connected to our basics, our roots. And those basics are not defined and taught in the classes or homes, but are learned while growing. Here nurturing plays an important role.

When a child takes birth, he not only belongs to his parents but to the whole society. All the members of the family take pains to groom him and bring the child up to the level when he could understand the difference between good and bad, right or wrong. He learns to be selfless and respectful to everyone. If he comes across a beggar, he treats the beggar nicely, believing he is the messenger of God. He learns to love, respect, share, care for everyone around.

This process of learning helps him. When he starts going to school, he is all prepared to know that his teacher is his parent, guardian, mentor and guide in the school. He never raises his voice and develops the quality to listen with patience.

These values are expected from our elders to forward to generation next in the same way they were taught. One should always be tied up to these ethical and moral values, the basics of our life. We should never say bad about anyone, never raise our voice even if we know that others are not in consensus with our decisions. One should always respect and value others.



Environmental Problems in Kashmir Valley

THEPERSPECTIVE

The most undesirable outcome of the modern developmental pattern and industrialization is the problem of environmental imbalances. It has posed an alarming threat to the existence of life it self. The problem which was once, in a peculiar form, confined to few places has now spread over deep to the ocean depths, mountains peaks and high up to space. Man is now more worried about the environmental equilibrium than ever before. The politicians, scientists and the technologists are yet to fully gauge the extent of the problem and seem to fail to provide means to protect human beings with other animate and inanimate associates on earth in their natural order. The outcome of the various international conferences, seminars, symposia and public debates has till date proved too small a measure to curb the evil. What can be expected from WTO, will be too early to say something about a vital issue. The deep concern sometimes shown by the advanced countries is mostly politically motivated and dilutes with similar considerations. Economic considerations also often go against environmental consciousness. It can be said with certainty that at global level an internationally motivated move can alone help in resolving the environmental issues. To ensure the same at local levels, there has to be a move to develop schemes to be operated through public cooperation. Mere legislations cannot be found effective; moral standards, economic security and the social behaviour have a major and significant role to play in this respect. Since the problem of pollution has, besides affecting the health of the people, caused general unrest at all levels in all the corners of the world, there is a need to highlight the issues further without suppressing the information about its

dreadful consequences. In this paper we confine our focus at local dimensions of the problem in Kashmir valley and articulate certain suggestions for further consideration and implementation.

ENVIRONMENTAL OUTLOOK OF KASHMIR VALLEY

Invariably called as the "Paradise on Earth", the environmental set up of Kashmir valley is to some extent stable but not in its original natural order. Deforestation, unplanned constructions, fossilization of animal races and neglect about the maintenance of rivers, lakes and streams are some basic issues that need immediate attention.

The valley, with Srinagar as its capital city is all around surrounded by beautiful mountain ranges laden with forests. On its surface are green cultivated fields, lakes, springs, rivers and smaller hills. The biggest river is the Jhelum passing down the whole valley from its source Verinag at the top. There are some other smaller rivers, canals and streams. The well known lakes of Kashmir are Wular, Dal, Anchar and Mansbal. Some lakes in the mountain terrains of the valley have won global fame. These are Kaunsarnag, Neelnag, Sheshnag etc. It is near to these rivers, lakes and mountain terrains that the famous tourist places of valley are situated. Phalgam is situated at the banks of the River Lidder and the Mughal gardens spread around the Dal Lake. The other places like Daksum, Kokarnag, Yusmarg, Sonamarg, Aharabal, Mansbal etc. carry rivers or lakes in their laps. Some more places to be mentioned are hill tops like Gulmarg. glaciers of Lidder Valley and Sonamarg, besides different gardens dotted with magnificent Chinars.

Generally the climate is pleasant. In winter the hilly areas remain covered with snow and the plains receive frequent rain-fall or snow fall. In the

previous years there has been report of major reduction in the rainfall as well as the snow fall.

The people of the valley live in compact towns and villages with agricultural lands around. In rural areas there is much dependence on surface water. Rice is the main cereal grown here. The common fruits of the valley are cherry, apple, pear, apricot, walnut and almond. The valley is not industrialised in true sense of the term. The main industries are agriculture, handicrafts and tourism. So the economy as well as the beauty of the valley is "nature dependent", which needs to be preserved.

THE DEGENERATION IN ENVIRONMENT Industrialisation

As is evident from the above, the Kashmir valley is not highly industrialized, though some smaller establishments are existing. The threat to the environmental equilibrium, therefore, flows from sources other than mechanical adventures. It may, however, not be ignored that few cement producing plants have been established in the valley. The people of surrounding areas rightly opposed these establishments on the ground of air and noise pollution. But ultimately they had to surrender their demands and accept jobs in those establishments as a "compensation". To talk of confining these establishments to hilly areas is not the solution of the problem. That practice will not only mean the end of precious wildlife of the valley but will also prove an inappropriate measure to pollute the whole valley during the course of time. The industrialisation of the valley should be selective, both in its kind and extent. To determine the limits there should be a survey conducted through expert agencies.

Water Safety

Pollution of water is the most pressing issue from the environment point of view, because now almost the water of every river, stream and lake is unsafe for drinking and the schemes of supplying drinking water are deficient as well as they have not yet reached all the people of the valley. So the problem of water pollution attains serious dimensions when there is no proper system of supplying drinking water on scientific basis. No reliable mechanism of of water purification is presently existing in the valley. There is, however, further putrification of water taking places locally because the people residing near to the rivers, canals and streams or in house-boats use no proper sanitation methods. Use of anti-weed chemicals for agricultural purposes

and many other pesticides also add to the problem of pollution.

The water resources of the valley mostly lie in the hill ranges and people mostly depend on surface water To continue unabated encroachments on the mountain tracks and use the hill stations for industrial establishments is, therefore, in no case advisable.

Tourist Industry

Now the question that warrants our attention is that whether the hill stations of the valley can be used as tourist places or camping cites. If so, how? This is also ordinarily not safer. It should be a very careful operation with specialised modalities. The human disposal of these places washed away by frequent rains into rivers and streams has many times led to the spread of viral diseases like jaundice and other disorders taking many lives. In this respect the frequent newspaper reports about abdominal disorders in Salar, Kular, Kangar etc. in the Lidder and Sind valleys need to be kept in mind. Also the construction of roads leading to hill stations or building residential establishments and markets in such places can cause much forest loss, a problem which cannot be ignored for long. In such situations the existing green wealth will be a better gain.

Special mention of the Dal lake will not be out of place here, which supports a huge population in and around it Its importance is obvious from its location in the vicinity of the city of Srinagar, having the most beautiful Mughal gardens on its banks. On its waters it carries hundreds of house-boats accommodating a large number of local population along with tourists from various places; the former earning their living and letter enjoying life. But, in return they only pollute its water and fill it with dirt and filth. Encroachments upon its surface and the drainages it it receives are quite intolerable. It is quite understandable that once a vast fresh-water lake, the Dal lake is now likely to get shrink into a sewage pond or a cess pool. It will be no more available for use as a tourist place. The aquatic life in the Dal lake has substantially got reduced in quality as well as quantity. Instead, the vulgar growth of weeds has quickened the process of its shrinkage.

The Anchar lake has materially turned blind. The potential of Wular and Manasbal lakes is not being properly realised. The acquatic life, both animals and plants, in these water bodies should be studied as well as preserved. The value of this wealth should be understood in true terms.

The other activities that are posing a ... continued on page 54



- Dinanath Nadim

Translated from Kashmiri By Dr Abid Ahmad

The Pathway

Some of the trees grown every now and then blossomed into fruition, on their own while others just withered away into oblivion.
For naught have they encroached upon the pathway by growing tall and stout straight willow plants.
Had they grown up, even we would have enjoyed their shade.

My wearied self on this skewed road that has crossed the age of 25 is it young anymore?
We keep calling it a crooked road.
Some have rested at that place as the traces are visible still.
Others have struck against this stone of, may be, the dry blood is stuck to its edge.

My wearied self is on the bent road
After relishing the hundred feasts
And the residue lies on a side.
The cart has ridden in the middle and dug a road.
The shoe with nails has scarred the face
And the cooing of the cuckoo is lost in this noise.
The sound of the river too is lost in this blabber.
A mule sitting in the shade of a tree
munches his anger instead of grass.

My wearied self on this hackneyed road
can see a lovely Chinar from a distance
braving the heat of the scorching sun
and looking like the masterpiece of the bygone times.

My wearied self on this fragile road after hearing the chirping of birds absorbs the screams of ages and meaning is shorn of meaning.

Naat

In praise of Prophet Mohammad (SAW)

That deep and profound insight, beautiful lovely light
Delves deep into the universe and reveals the deep secrets
Brings the truth to the fore to challenge falsehood
Love learns flying when wings stretch out
Resolve breaks new ways, hope moves forth
When love dives into the ocean, turning reason into a beacon

That deep and profound insight, beautiful lovely light
A mystic's ways are born in the bosom of sweet sleep.
The grand beats of his music surge like gushing water
When the modest voice lends credence to courage and valour
The deep secrets of love begin to float forth
and the status of Adam rises as the secret is unfolded.

A mystic's ways are born in the bosom of sweet sleep
Once this river passes by, our Kashmir glitters up
Truth merges with truth and my conscience is born
it nurtured my heart and grew your conscience
its reach is vast, its effect caressing
As our Kashmir is known for courting grandeur
greeting and prayers are divine and
mysticism is essence of Kashmir and is pride
of the love of the Prophet (SAW).



Vitesta, Vitesta Divas & Kashmiri Pundits

itesta, the River Jhelum, a major tributary out of five major tributaries viz. Sutlej, Beas, Ravi Chenab and Jhelum which are ultimately merging with river Indus in Pakistan is a major river flowing in the heart of the valley of Kashmir. The Jhelum (Vyeth in Kashmiri, Vitesta in Sanskrit and Hydaspes in Greek) is the main waterway of the Kashmir Valley. Jhelum River originates from a magnificent spring called "Chashma Verinag". The river Jhelum (Vitesta) rises from Verinag Spring situated at the foot of the Pir Panjal in the southeastern part of the Valley of Kashmir in India. It flows through Srinagar and the Wular Lake before entering Pakistan through a deep narrow gorge. Verinag is approximately 80 km from Srinagar, by road, at an elevation of 1,876 m. It is believed that the eponymous Verinag spring is the chief source of the river Jhelum. There is an octagonal base at the spring, surrounded by a covered passage. The river Jhelum is called Vitastā in the Rigveda and Hydaspes by the ancient Greeks. The Vitasta (Sanskrit: also, Vetastā) is mentioned as one of the major rivers by the Holy Scriptures — the Rigveda. It has been speculated that the Vitastā must have been one of the seven rivers (sapta-sindhu) mentioned so many times in the Rigveda. The name survives in the Kashmiri name for this river as Vyeth. According to the major religious work Srimad Bhagavatam, the Vitastā is one of the many transcendental rivers flowing through the land of Bharata, or ancient India. In the course upto Anantnag town 3 major tributaries viz. Sandran River, Bringi River and Arapath joins on its right flank. Lidder River joins on its right flank at 2



kilometers down stream of Khannabal town. The water from River Vishow and Rambiara joins it on its left flank at about 5.00 kilometers upstream from Sangam town. From Khanabal to Srinagar River Jhelum flows along the right side of the valley abutting close to the hills, in a zig zag manner. When the river is in spate it crosses and overflows its banks and damages the crops in the cultivable land and causes a drastic damage to crops and property. Just before the river enters the main city of Srinagar which is situated on its banks it is joined near

shergari by a stream which drains from Dal Lake, shergal flood protection of main city, there is a For the supplementary channel with a capacity of about 700 cusses just above Srinagar (near Kursu 700 cust Bagh) which functions only when the river discharge rises above the danger mark. Below the Srinagar city, the flow of Dudh-ganga combines with the river and down below nallah Sindh merges with it at Shadipora on the right bank. At Banyari about 20 kilometers downstream the river joins with the water of Wullar Lakes and takes off from the lake at its south west corner and flows to the west south west direction through the alluvial plain for a length of about 20 kilometers up to the bridge at Baramulla. At Baramulla the river enters a gorge in the hills. After flowing through this gorge for about 5 kilometers, the fall out channel takes off a sharp bend towards the left. The end of the gorge at Khadanyar is marked by huge rock projecting into the river from the left side. Khadanyar River takes a sharp turn rushing over rapids from Wullar Lake to Khadanyar in a stretch of 26 Kilometers. (Courtesy India -WRIS, Wiki, Water Resources Information of India)

River Jhelum was called Vitasta by ancient Indians in the Vedic times. The Kashmiri Pandits worship the river (Vitasta), which is identified with Goddess Parvathi in the Hindu religion. This day of worship is the occasion of Vitasta Divas. Many legends are associated with the name and origin of Ihelum River in Kashmir Valley. According to the "Nilamata Purana", Sage Kashyap drained the Satisar to put an end to the Jal Dev (water demon) who was harassing valley dwellers and killing them. The 'pishaches', used to hamper the meditation of Aryans, who approached Kashyap Rishi for help. The sage requested Lord Shiva to prevail upon Goddess Parvathi to manifest herself in the form of river to cleanse them. Lord Shiva obliged and struck the ground near the abode of Neelanaga with his trident. The opening measured one vitasta, a measure of length equal to 12 angules, hence the name Vitasta. From this hole near the abode of Neelanaga on 13th day of the bright fortnight of Bhadrapada, Goddess Parvathi gushed forth in the form of a river, goes the legend. Kashmiri Pandits of the Valley while living in the Valley, would worship it constantly during every calendar year as per Vedic and ritualistic schedule, not for fun or a dilemma of dogmatic disbeliefs, but as a Goddess.



Kashmiri Pandits would observe this day on the 13th tithi of bright fortnight of Bhadrapada for the observance of worship of the Jhelum (Veth). This occasion is known and observed as 'Vetha Truvaha'. After the mass exodus of the Kashmiri Pundits from the valley due to the militancy and its brutal acts of terror on Kashmiri Pundits, Kashmiri Pundits while living in exile have been observing this day as a sacred day and observing it as Vitasta Divas in Jammu. Mostly this 'Vitasta Dvas' is observed by the Kashmiri Pundits in exile, with traditional Pooja and ritualistic gaiety and fervor on the Ranbir Canal of Jammu, which is a tributary of River Chanderbhaga (Chenab) So one can understand its spiritual importance and face, which came under a disastrous assault during and after the periods of militancy, when there was no regard for its sanctity and its prominent use and utility for the prosperity and welfare of Kashmir, including its graceful presence to maintain communal harmony and peace in the valley, being used for peaceful purposes by all the living souls of Kashmir equally. Ghats (Yarbal) of Jhelum (Vyeth) used to be common places of friendly meetings between various communities in the Valley. The recent floods almost about just three years back in the river Ihelum have caused extreme devastation, when such a spectacle has not been heard of before. Such a tragedy, which only we the Kashmiri Pandits have understood better than anyone else, as such "hard and dry currents of flood fury" in the form of the militancy acts of "fanatic and Islamic fundamentalist", devastated us about 27 years back, with much more intensity than the devastation faced by our fellow Muslim brothers due to these floods, living in the valley. We the Kashmiri Pandits living in forced exile as migrants in the various parts of the country can better understand and feel the agony of getting deprived of homes and hearths and thus bear full sympathy with our brethren in the Valley, who have suffered due to this flood fury of Jhelum (Vyeth). Has this flood furry of Jhelum (Vyeth) occurred now as this River Jhelum (Veth) was trying to locate and trace most of its original residents and worshipers, viz, the Kashmiri Pandits, who would take its care of piety and worthiness, but could not locate or find them? It was never seen or heard of that the Jhelum (Vyeth) has risen so high and terrible that it would enter the places in the main heart of the city like Lal Chowk, Jawahir Nagar, Rajbagh and the like, above all did not spare the seat of power of the King (Civil Secretariat) as also the seat of power of Justice (High Court Complex), not to speak of other places of equal government importance. In fact no place cognitive in nature in public domain or as per public concern has been spared by this furry of Jhelum (Veth). It ironically occurred in the posh areas of the Srinagar City known as Civil Lines. Was

Jhelum (Vyeth) so angry, that it had to resort to such serious punitive measures?

Yes, it can be understood so. It is learnt that the condition of River Jhelum (Veth) is so bad that it is almost shrunk to the condition of a stream due to constant onslaughts of encroachments and denigration of sorts on it, during the militancy periods as also presently. This all happened during the spate of militancy in the Valley. Probably the Jhelum (Vyeth) was now in enough anger to tolerate it. Thus its worst flood fury. Similaly the hypocritical platitudes of 'Kashmiriyat', and often claimed bonds of brotherhood as a public outcry, between the two communities as Kashmiri Muslims and Kashmiri Pandits, got exposed as insincere and false, once the resettlement of minority Kashmiri Pandits was talked about. It was almost refused in one voice by all in the Valley. Probably the Jhelum (Veth) was now in anger to tolerate it. Thus its worst flood fury. Probably Jhelum (Vyeth) has serious intentions to bring all of us 'the displaced Kashmiri Pandits' back to the Valley.

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substantial threat to the existing ecological balance in Kashmir are: the deforestation, uncontrolled establishments and the unskilled townships. These problems are aggravating continuously. If not checked now, these problems will ruin all the natural resources and outlook of the valley turning it into a desert. Then only the floods or the drought will be a regular phenomenon in the valley.

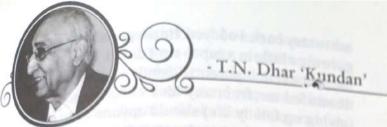
Air and noise pollution

Some aggravation in the air and noise, pollution is also being reported from the valley. The major pollutants and irritants are the dust and noise from vehicular traffic, brick kilns, husking machines, high pitched record players at public places and local small scale industrial units creating damaging vibrations. The vibrations are very harmful for the body and mind of the people living nearby, though its sound is not audible. The infra sound, having a frequency of below 30 cycles per second and thus inaudible to the human ear, is still capable of impairing the human organism. Many small industrial establishments have been settled in the valley and many private mills are also in run. Though these may be turning at a slow rate but these generate infra sound. The ultra-sounds can also not be heard by human ear, but these can cause greater damage to human body

Noise builds up nervous tension, kills sleep, causes sometimes mental collapse, increases the chances of heart failure and makes one quarrelsome. Animals are equally susceptible to the effect of noise. It is said that by noise "rats lose their fertility and eat their young ones."

Social order and approach to developments are important factors for addressing environmental issues. The sensitivity to economic welfare if not in friendly relationship with environment is bound to create more and more problems for living and healthy survival than any real progress. The social order determines the attitude of people, it bears affects to affiliation to surroundings and the environment. Because it is the relationship that human beings keep with the surrounding, and the over all environment that determines the health of Earth and its people and its other things.

Courtesy: Kashmiri Scholars Contribution to Knowledge and World Peace



Reshi Vaer

y birth place Kashmir has many names. The name I like the most is 'Reshi Vaer' or the garden of sages. This is the most appropriate of the names given to this holy land from time to time. This land has produced a galaxy of saints and sages, Buddhists monks, Rishis. Pandits, Shaivaacharyas, Sufis, scholars and spiritual luminaries. There have been sages with enormous spiritual powers, learned saints having erudite knowledge of Shastras as also lesser known household savants. Every village both in South Kashmir and North Kashmir had one or the other swami revered by the inhabitants of that area. The city and major townships like Anantnaag. Baramula, Sopore etc. too had saints of repute, who were visited by a host of their followers. They used to ameliorate their hardships, solve their problems and guide them on the path of spirituality. It was for this reason that the KECSS had organized a seminar on the Saints and Sages of Kashmir, which was well received. The papers presented on that occasion by various scholars together with some more articles were compiled into a book, 'Saints and Sages of Kashmir', which I had the privilege of editing.

Some of these sages advocated worship of form-less, attribute-less God. Some were in favour of idol worship too. One thing was common, however, that they preached honest and simple living with piety, purity and straightforward attitude. I had once written an article on idol worship for 'Prakash' and this is what Patrizia, Director Aeon Centre of Cosmology had to comment on that with reference to the tradition of Kashmir: 'If I want a taste of the true Kashmir I turn to Prakash where I find its praises sung as nowhere else. From time to time there appear especially inspiring articles, and I am filled with gratitude at being given the opportunity to share the experience

of Kashmir through the eyes of a Kashmiri Pundit. It is an Eye that cannot be closed. Such has been the case with the last issue of Prakash, April-June 2007. Especially moving is Idol Worship of T.N. Dhar. Few pieces of writing have captured the essence of what it is to be a Hindu better than this one. Shri Dhar carries us deeply into the atmosphere of the Sanatan Dharma in every paragraph, every line, and with every word. The message it conveys is that the Dharma arises out of the sacred Plenum and not from nothingness or voids. Therefore indeed everything, from the tiniest atom of matter to the highest mountain, from the rising Sun, heart of our solar system, to the distant galaxies, all is the Divine and cannot be otherwise. Logic alone, apart from the direct experience as Shri Dhar describes it, tells us this is so. No other civilisation in the world today can boast of having maintained this pagan tradition that was once the culture of all civilisations across the globe. Today only in India is a continuity maintained precisely because of the idol worship the author has so exquisitely described. For how can we deny to the Divine the manifest world as an intrinsic part of its Being? And why would we wish to do so? What do we gain by demanding that space be starkly barren and that the zillion forms that populate it be relegated to some inferior dimension at the behest of minds enjoying a less mature experience of Reality? God is everything and everywhere. There is no separation between Manifest and Unmanifest. This knowledge of Oneness is the essence of the Sanatana Dharma, and we are blessed to live in this manifest 'body' of the Lord, every bit as sacred as the emptiness the spiritual seeker strives to attain by contemplating the Formless alone. The Sanatan Dharma lives on because this knowledge of Oneness endures. T.N. Dhar has beautifully reminded us of these sacred roots in the manifest Divine. Indeed, every now and then we are reminded'.

The other day I thought let me recollect who the sages were whom I have seen or known personally. The earliest memory that I had was of Kasha Kak of Manigam. Our entire family, along with some near relatives, was invited by a family living near Manigam. After we had our lunch we went to see the sage who was sitting on the bank of the river Sindh. I faintly remember that he had predicted that a son would be born to my cousin, which eventually came true. I also remember that he gave me some sugar candy saying that that would help me get good education. The next thing I remember is that there was another sage of the same name who was called Kasha Malla. He lived in the first floor of one of the two houses that the family had near second bridge, facing each other. Once, one of the two houses caught fire. His disciples came running to rescue the family and their belongings. They implored the sage to leave his room but he would not listen. After the fire was extinguished, everybody was surprised to see that the house where the sage had his room remained unscathed while the top floor of the other houses gutted, although the two houses were connected by a balcony-bridge.

Another sage whom I have seen in my childhood was one Rehman Saeb. My maternal uncle used to go to him often. He took me and his son there with him a couple of times. The sage lived near Shalimar Bagh. He used to move and rotate his head vehemently in extreme ecstasy and bless all those present. He was a Sufi engaged in 'Zikra' as I came to know later. I have also seen lady sages, Mathra Devi and Sati Ded and some other sages like Prithvinath, Grata Bab, Nanda Bab etc. But there was one sage at Anantnag whom I will never forget. His name though I have forgotten. I had appeared for my matriculation examination and was waiting for my result when a known family in Anantnag asked my father to send me there for a few days for rest and recreation. I went there and was well received and well taken care of by the family. I visited all the beautiful places in and around the township as also the holy spring and the temple. One day I saw a small crowd entering into a house. On enquiry I came to know that a sage lived there and these people would call on him for spiritual satisfaction. I too entered the house and bowed before the sage. Next day I went again to him. After the meeting was over and the people left, he asked

me to stay back. I obeyed. He prepared some tea and gave me a little in a cup to sip. I did so. Then he asked me about my parents, family and studies. He dissuaded me from any idea of taking to sanyasa (giving up family life) should anyone ever suggest that. He advised me to devote my entire time to my studies and serve my elders sincerely and dutifully. This was a lesson for me for my life time.

I recollect once Swami Laxman Joo had visited our house and I had observed a glistening radiance on his forehead. In fact when my elder brother got married we came to know that his brother in law was a disciple of Swami ji. So through him a request was made to him to pay us a visit, which he graciously agreed and we had the good luck of welcoming him in our house in Srinagar, remember him saying in some context that 'the logic carries us to a point after which we have to depend wholly on faith and belief'. How true this statement is! In my younger days I met two non-Kashmiri saints too, one at Tula Mula and the other at Nishat garden. The former was young but highly elevated spiritually. This I could gauge from his voluntary utterances. The latter was sitting under a tree when some of my friends and I approached him while we were on a picnic. He advised us to take care of our possessions, books, equipment, clothes et al very carefully and kindly. Kashmir attracted many saints from outside the valley, particularly for the pilgrimage to Amarnath. It is said that some of these saints would visit Jagat Guru Gopinath ji and he would pay them one rupee each as 'dakshina'. There were some South-Indian sadhus camping in an Aashram at Barbarshah and many others in dharmashalas of various temples. They would go for pilgrimage to various holy places including Swami Amarnath, Jwala ji, Tula Mula and Martand.

During a visit to Tula Mula I had the privilege of the company of Swami Trilokinath Dutt on my return journey in the boat that carried us back to Srinagar. On this trip he explained to me the significance of the seed syllable 'OM'. There were many hidden saints in Kashmir. One such exalted soul was working as a cook in our area. His employer was a patient of my father's and he would often come to our clinic to take medicine for him. I used to respect him very much knowing as I did his spiritual level. My father was not aware of that and, therefore, he once asked me the reason for giving him out of the ordinary respect. I promised him that I would demonstrate his heights to him one day. The

day came when my father and I were alone in the day came to take medicine in the dinic and sked him whether he had some time to master. He replied in affirmative. I requested him to spare. It is spared the meaning of a shloka from Bhagavad Gita, which briefly says that one cannot conceive of a thing which blood exist and what one conceives must that does must he construction must necessarily exist. 'Naasato vidyate bhavah naabhavah necessary, he obliged us and started explaining the purport of this verse. After three hours he realized that it was late for him to return and promised that he would resume the explanation some other time. Such was the depth of his knowledge gained mainly from his spiritual experience.

Apart from saints and sages Kashmir has had a galaxy of saint-poets, both Hindus and Muslims. While Hindus are invariably referred as Rishis, Muslims are given various epithets. One of the epithets given is Sufi, which I feel is a misnomer. Sufis have come to Kashmir towards late thirteenth century and fourteenth century. They include Sharafud-Din Bulbul and Sayyad Mir AH Hamadani etc. They were Sayyads, who had escaped the tyranny in their country of origin and had sought refuge in Kashmir. With the advent of Islam and large scale conversion the demographic situation changed and the valley became Muslim majority place. Naturally, therefore, these inhabitants carried forward their Hindu tradition in the matter of their faith, customs, language, beliefs and so on. Kashmiris had a six hundred year old philosophy called Kashmir Shaiva Philosophy, which had seeped into the very psyche and the way of life of the populace. This philosophy is a non-dualistic doctrine, which emphasizes that the creation is the manifestation of the Creator and that in the ultimate analysis a being as a seeker can attain the Supreme and be one with Him.

That God is one is a universally accepted fact. There is no difference of opinion about the existence of one God, although there is some doubt about the existence of God itself in some faiths. All those who do not doubt the existence of God universally believe that only one Supreme Power exists. There is absolute unanimity on this point among the major religions, religious ideologues, philosophers and thinkers. This view is held by those who believe in Confucianism, Taoism and Shinto in the East, by the Christians, Jews and Muslims in the West and the Middle-East as also by Indians with Sanatana Dharma as their faith. Even

Zoroastrians believe in one God, 'Ahur Mazda' although they also believe that there is another evil entity called 'Angra Manyu', which misleads people. This is more or less like Christian and Muslims' concept of Satan. Christians believe in trinity of God, Son and the Holy Ghost, who they believe are one like water, ice and steam are as clarified by Huston Smith in his book 'The World's Religions'. As regards Indian view point, the God is no doubt one called 'Brahman' but He is also perceived through various powers of the nature, which are viewed as 'Devatas' (Literally those that shine) as His different facets only. Thus there is universal 'Ekeshwaravad' or belief in one God. This is called 'Vahdat-ul-vajud' in Islamic parlance. Sometimes this term is mixed up with 'Advaita' or non-dualism of the Upanishads. Advaita actually denotes oneness of 'Jeevatma', the individual soul and 'Paramatma', the Universal Soul. This doctrine of the Upanishads is against the tenets of Islam and many other faiths. When a Sufi saint or poet talks of oneness he is referring to this doctrine and not to the existence of one God, for he says 'Anal Haq and Man Khuda' - I am the Truth and I am the God. The Muslim Rishis in Kashmir who are called Sufis too subscribe to this view.

Advaita as conceived in the corpus of Upanishadic literature, the Brahma Sutra of Badarayana and the Bhagavad Gita (The three together are called 'Prasthana Trayee') has been interpreted and enunciated in a variety of ways. Basically it is a doctrine explaining the relationship between the Creator and the creation. Some sages and philosophers have held that the two are really one and what we see and observe outside these, is all an illusion. Some of them believe that no doubt the two are one but individually they have their own identity. Some sages have likened the two to the phenomenon of an object and its reflection in a mirror, while others have explained the two as the ocean and its waves. The Kashmir Shaiva Darshan has not subscribed to the illusion theory. It propounds that since the creation is the manifestation of the Creator and since the Creator is real there cannot be anything unreal about the manifestation. What is unreal is the apparent difference observed between the Creator and the creation. This difference is actually an illusion and once this veil of illusion is removed from our vision we can clearly perceive the truth of the individual

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A Memorandum from your Child

What your child intends & means to tell you:

1.Don't spoil me. I know quite well that I ought not to have all I ask for. I am only testing you

2.Don't be afraid to be firm with me. I prefer it. It lets me know where I stand.

3.Don't use force with me. It teaches me that power is all that counts. I will respond more readily to being led.

4.Don't be inconsistent. That confuses me and makes me try harder to get away with everything that I can...

5.Don't make promises; you may not be able to keep them..That will discourage my trust in you.

6.Don't fall for my provocations when I say and do things just to upset you. Then I 'll try for other such "victories".

7.Don't be too upset when I say"I hate you".I don't mean it, but I want you to feel sorry for what you have done to me.

8.Don't make me feel smaller than I am. I

will make up for it by behaving like a "Big Shot"

9.Don't do things for me that I can do for myself. It makes me feel like a baby, and I may continue to put you in my service.

10.Don't let my "Bad Habits" get me a lot of your attention. It may encourage me to continue them.,

11.Don't correct me in front of people. I'll take much more notice if you talk quietly with me in private.

12.Don't try to discuss my behavior in the heat of a conflict. For some reason my hearing is not very good at this time and my cooperation is even worse. It is all right to take the action required, but let's not talk about it until later.

13. Don't try to preach to me .You'd be surprised how well I know what is right and wrong.

14.Don't make me feel that my mistakes are sins. I have to learn to make mistakes without feeling that I am no good.

15.Don't nag. If you do, I shall have to protect



myself by appearing deaf.

elf by art 16.Don't demand explanations for my wrong behavior. I really don't know why I did it. 17.Don't tax my honesty too much. I am

easily frightened into telling lies. 18.Don't forget that I love and used to experiment. Ilearn from it, so please put up with it. 19.Don't protect me from consequences. I

need to learn from my own experiences.

20. Don't take too much notice of my small ailments. I may learn to enjoy poor health if it gets me much attention.

21. Don't put me off when I ask HONEST QUESTIONS. If you do you will find that I stop asking and seek my information elsewhere.

22. Don't answer "silly" or meaningless questions. I just want you to keep busy with me.

23. Don't ever think that it is beneath your dignity to apologize to me. An honest apology makes me feel surprisingly warm towards you.

24.Don't ever suggest that you are perfect or infallible. It gives me too much to live up to.

25.Don't worry about the little amount of time that we spend together, since it is how we spendit that counts.

26. Don't let my fears arouse your anxiety. Then I will become more afraid. Show me courage.

27.Don't forget that I can't thrive without lots of understanding and encouragement, but I don't need to tell you that, do I?

AND MOST IMPORTANT OF ALL

Treat me the way you treat your friends, then I will be your friend, too. Remember, I learn more from a model than from a critic.

Collection of what your child intends and means to tell you but doesn't directly.

Children learn what they live with If a child lives with criticism, He/She learns to condemn. If a child lives with ridicule, He/Shelearns to shy. If a child lives with shame, He/She learns to be guilty. If a child lives with tolerance, He/She learns to be patient. If a child lives with encouragement, He/She learns to be confident. If a child lives with promise, He/She learns to appreciate. If a child lives with fairness, He/She learns justice. If a child lives with approval, He/She learns to like him/her self. If a child lives with acceptance & friendship, He/She learns to find love in this world.

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soul and the Universal Soul being one. This state can be achieved in a variety of ways including contemplation, devotion, spiritual pursuit and the like. This doctrine has appealed the thinkers world over, whether Greek and Roman philosophers, Eastern thinkers, Christian monks or Muslim Sufis. The Muslim saint poets of Kashmir also could not remain unaffected by this captivating doctrine. That is why one of them has said, 'Ognuy sapanto dognyar travo pana nish pan parzanavo lo - Believe in nondualism, shun dualism and realize yourself by going inwards'.

I remember my old home in Chhattabal. There was a long lane leading to our house from the main road. On the one side of the lane there were cultivated fields full of vegetables and tobacco. The other side was a row of houses. One of these belonged to one Sheikh Mehmud, who ran a small shop in the ground floor, selling milk, yogurt and some pulses. Whenever I passed by this shop or went to him to purchase yogurt, I would observe a number of men sitting with him and talking about mystic subjects. Soon I came to know that he was also a holy person of the same Rishi order and had a number of disciples whom he guided in their spiritual pursuit. This 'Peer-mureed' or 'Gurushishya' tradition in Hindu terminology, meaning a lineage of preceptor and disciple is an essential feature of the Rishi order. This holy person was revered and though illiterate, he also wrote mystical poetry to bring home to his disciples the secrets of mysticism, as was the practice with other holy persons of this order.

No wonder, therefore, that this land of Kashyapa is called the Garden of Sages, who have contributed to the culture of this holy place and given it a spiritual ethos that is our valued tradition. It is our bounden duty to nurture it and carry it forward so that this garden of sages turns into garden of peace, prosperity and brotherhood



कश्मीरी भाषा के मुहावरे और उनका सामाजिक संदर्भ

भाषा व्यवहार की प्रत्येक प्रक्रिया विश्लेषणात्मक प्रज्ञा को हमेशा से आकर्षित करती रही है। आधारभूत तत्वों पर चिन्तन करें तो पता चलता है कि ध्वनियों की एक सीमित संख्या ही उस भाषा के लाखों शब्दों का कारण बन जाती है। हिन्दी भाषा की ध्वनि व्यवस्था देखें तो ज्ञात होगा कि स्वर और व्यंजन मिला कर वर्णमाला में वर्णित वर्गों की संख्या पचास के आसपास ही है। वर्षों की यह सीमित संख्या भाषा में प्रयुक्त लगभग पाँच लाख शब्दों का सृजन करती है। शब्दों की संख्या सीमित नहीं रहती। निरंतर नए शब्दों का निर्माण भी होता रहता है तथा भाषा व्यवहार की दौड़ में कुछ शब्द पीछे छूट भी जाते हैं। लेकिन समय के एक निश्चित बिन्दु पर शब्दों को संख्याबद्ध करना संभव है। शब्दों की संख्याबद्धता का यही गुण शब्दकोशों की रचना में सहायक होता है और

मुहावरे और लोकोक्तियाँ भाषा में तीयों और उत्सवों की तरह प्रकट होते हैं। प्रदाता और उपभोक्ता दोनों आनन्द का अनुभव करते हैं। प्रदाता इसका प्रयोग करते ही संतुष्ट हो जाता है कि कथ्य की अभिव्यक्ति सटीक हो गई है और उपभोक्ता अभिप्रेत आशय प्राप्त करके उल्लास का अनुभव करता है।

फिर समय-समय पर इन कोशों की सामग्री का परिशोधन भी होता रहता है।

शब्दों की सहायता से असंख्य वाक्य बनाए जा सकते हैं। 21वीं सदी के प्रसिद्ध भाषाविद् नोम चॉमस्की का कहना है कि हम ऐसा वाक्य बनाने में भी सक्षम हैं जो हमने न तो कभी पढ़ा ही हो और न सुना ही हो। इसी कारण भाषा के सभी वाक्यों का कोश बनाना सम्भव ही नहीं है। सीमित सामाजिक व्यवहार के निमित्त वाक्यावली बनाना संभव होता है। उदाहरण के लिए एक पर्यटक जब किसी भिन्न भाषाई क्षेत्र में जाता है। तो वह कुछ सीमित कार्य के लिए एक वाक्यावली कोश का उपयोग कर सकता है। ऐसे वाक्यावली कोश विश्व की अनेक प्रमुख भाषाओं के लिए उपलब्ध है। ये वाक्य सीमित कार्य-सिद्धि हेतु मात्र अभिधामूलक अर्थ ही सम्प्रेषित कर सकते हैं। इन में लक्षणा या व्यंजना की संभावना नहीं

प्रयोजनपरक वाक्यावली से भिन्न भाषा के कुछ वाक्य या वाक्यांश अश्मीभूत हो जाते हैं और समाज के वाक् व्यवहार में चमत्कार उत्पन्न करते हैं, क्योंकि इन उक्तियों के सामर्थ्य में लक्षणा अथवा व्यंजना शक्ति भी निहित होती है। ऐसी अश्मीभूत उक्तियाँ उस भाषा समुदाय के पीढ़ी-दर-पीढ़ी अनुभवों को व्यक्त करती है और अभिधार्थ से भिन्न एक व्यापक आशय सम्प्रेषित करने में सक्षम होती हैं। भाव—प्रवाह लालित्यमय हो जाता है और आशय सहजता से ग्राहय बन जाता है। कालक्रम में पीछे छूटा हुआ भाषा-व्यवहार भी कभी-कभी इन उक्तियों में सुरक्षित मिलता है। यही उक्तियाँ मुहावरों अथवा लोकोक्तियों का रूप धारण करती हैं।

ऊपर कहा गया है कि मुहावरों या लोकोक्तियों में भाषा समुदाय के पीढ़ी-दर-पीढ़ी अनुभवों को व्यक्त करने का सामर्थ्य होता है। यह अनुभव नीतिपरक, ज्ञानपरक, सांसीक चेतनापरक आदि अनेक क्षेत्रों के हो सकते हैं।

यहाँ पर हम कश्मीरी भाषा समुदाय को निकटता से समझने के लिए ऐसी ही कुछ अश्मीभूत उक्तियों का अध्ययन

करने का प्रयत्न करेंगे। जाड़े से बचने के लिए कश्मीश करने का प्रयोग किया जाता है। हाथ में उठाई समाज में पार्टी से टोकरी जैसा उपकरण, जिस के मुख्य बाने वाला जाने में मिट्टी का एक छोटा डोंगा फिट किया जाता है। इस भाग में पात्र में लकड़ी का कोयला धीमी-धीमी आँच में मही के वाता है। काँगड़ी को अपने समीप रखकर शरीर को बुलगता कुमा प्राप्त होती है। बैठे रहने की स्थिति में काँगड़ी फेरन के क्रमा है। रहती है। फरन एक ढीला-ढाला परिधान है, जो भीतर है। परिवार के उपर पहन सकते हैं। परिवार के हर कमाज के लिए एक-एक काँगड़ी निश्चित होती है। निजी जीवन से जुड़ा हुआ और इतनी सघनता से व्यवहार में आने जावा यह उपकरण निश्चित रूप से अश्मीभूत उक्तियों को जन देता है। काँगड़ी को कश्मीरी भाषा में काँगर कहते हैं। इसको लेकर अनेक लाक्षणिक प्रयोग व्यवहार में आकर महावरे बन गए हैं। उदाहरण के लिए यह मुहावरा देखिए-बीय संदि अथ काँगरि व्यखुर करुन' शाब्दिक अर्थ है 'दूसरे के (शारीरिक अंग) हाथ में अपनी काँगड़ी की आग सहेजना'। मतलब यह है कि किसी दूसरे को कष्ट में डाल कर अपना नार्य सिद्ध करना। दूसरा मुहवरा देखिए-'काँगर नॉल्य गछन्य अर्थात् 'काँगड़ी गले पड़ना' मतलब यह है कि किसी दसरे की मुसीबत में अकारण फँस जाना। प्रो. मिर्जा मुहम्मद अजुर्दा ने, ऐसे अनेक प्रतीकों के आधार पर बने मुहावरों और लोकोक्तियों की समीक्षा की है। इन्ही का एक और प्रतीक है फरि अर्थात् बुनी हुई छोटी मछलियाँ। इसके आधार पर एक नोकोक्ति है- 'फरि चुरस दारि कांड' शाब्दिक अनुवाद है-फरि च्राने वाले की दाढ़ी में मछली का काँटा होता है। हिन्दी में इस के समान अर्थ वाली लोकोक्ति है- 'चोर की दाढ़ी में तिनका'। दोनों में अन्तर यह है कि कश्मीरी लोकोक्ति कश्मीर में व्यापकता से खाए जाने वाले एक पदार्थ का उल्लेख करके वहाँ के सामाजिक जीवन की सूचना भी प्रदान करती है। ये तीनों उक्तियाँ सामाजिक व्यवहार के दृष्टांत हैं। सांस्कृतिक चेतना प्रकट करने वाली एक लोकोक्ति का अवलोकन करते हैं। कश्मीरी पंडित सांस्तिक पर्वो और उत्सवों के लिए संवत पर आधारित महीनों के नाम, यथा–चैत्र, वैशाख, ज्येष्ठ आदि का ही प्रयोग करते हैं। निर्वासन के पश्चात घाटी में इस प्रकार का भाषा व्यवहार कम हों गया। मार्च 2015 में सत्ताईस साल के बाद मुझे और मेरी पत्नी डॉ. सुशीला सर को एक समारोह में कश्मीर जाने का अवसर प्राप्त हुआ। यह चैत्र का महीना था। समारोह के दिन श्रीनगर में भारी हिमपात हुआ। कश्मीर के सुविख्यात साहित्यकार, प्रो. रहमान राही के साथ मुझे बैठने का सौभाग्य प्राप्त हुआ। चैत्र मास में हिमपात को लेकर लोकोक्ति की पहली पित मैंने प्रो. राही से कही। उन्होंने तुरन्त इस लोकोक्ति की दूसरी पंक्ति जोड़ दी। मेरी पंक्ति थी- चितरन्य थास्य' अर्थात् पेत्र मास के हिम के बड़े—बड़े फाहे'। प्रो. राही ने जोड़ा, "बुड यव बॅस्य" अर्थात् 'बुड्ढा फिसल कर गिर पड़ा।'

कश्मीरी पंडितों के कश्मीर घाटी से पलायन के पश्चात्

लोक व्यवहार में महीनों के इन नामों का व्यवहार भी लगभग समाप्त हो गया है। लेकिन लोकोक्ति में यथावत सुरक्षित है।

प्रो. रहमान राष्ट्री सुविख्यात रचनाकार हैं। उन की भाषा में 'चैत्र' शब्द सुरक्षित रहना आश्चर्य की बात नहीं है। लेकिन 25-30 वर्ष के एक नवयुवक से भी यह उक्ति सुन कर हम रोमांचित हो गए। विगत लगभग 30 वर्षों के उपद्रव से सांस्तिक चेतनाएँ काफी हद तक आहत हुई है। जो बच्चे इसी माहील में पनप रहे हैं, उन के मानस पर भी इस लोकोक्ति का सुरिक्षत रहना मेरे लिए निःसंदेह ही उल्लास का उत्सव था। मुशताक नामक युवक, हमें क्षीर भवानी मंदिर से मानसबल झील की सैर के लिए, तिपहिये स्कूटर में ले जा रहा था। अभी अभी हुए हिमपात के कारण सड़क के दोनों तरफ बर्फ दिखाई दे रही थी। बर्फ की ओर इशारा करते हुए, मैंने उसी लोकोक्ति का पहला हिस्सा कहा, जो मैंने प्रो. राही से कहा था। मुशताक ने तुरन्त उसी लय में अगली पंक्ति दोहराई। सामाजिक चेतना में गहराई से रची-पची ये उक्तियाँ आतंक के थपेड़ों के बावजूद जीवित हैं। सम्पूर्ण लोकोक्ति है—'चितरन्य थास्य बुड प्यव वॅस्य" अर्थात चैत्र

अथवास छ मोहर सास।

ath was chu mohr isass.

Unity is equal to a thousand golden coins.

अन पोशि तैलि यैलि वन पोशि।

an po:ši teli yeli van po:ši.

Food will last as long as the forests. (It is a quote attributed to Sheikh Noor-ul-Din Wali - A Kashmiri saint poet of 14 th century).

अन मना कर फनाह, रछुन छुय बोड ग्वनाह।

an mana: kar phana:h, rachun chuy bod g ma:h. Bring a mound and finish it. It is a great sin to save. A spendthrift. One who does not think about tomorrow. Eat, drink and be merry for tomorrow you may die.

अनहार्यन अरमान, कॅर्यमत्य पशेमान।

an hæren ar ima:n, kær'm it' paše:ma:n.

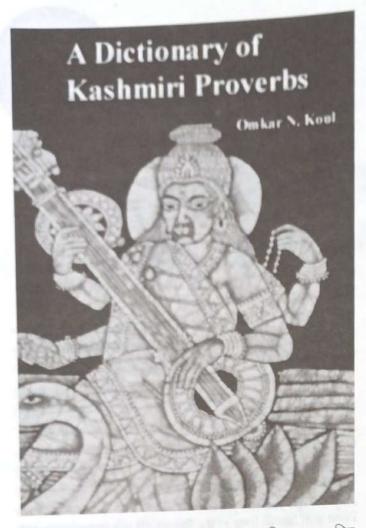
The bachelors crave to get married, and the married ones regret it. Marry in haste and repent at leisure.

अनुवृति ज़ेनुवृति, रिन हुंदि मदनो वॅक्यमित लूसिमित, माजि हंदि गोबरो

an w mi ze:n w mi, rani h mdi madno: thak'm ti lu:sim ti, ma:ji h indi gobro:

One is dear to one's wife as long as one earns and brings it home, but when one is tired and weary, one is dear to one's mother only.

अनिम न श्रपान तु नीजन गौगजन ऑस दारान। animinišrapa:n tini:jan gogjan æs da:ra:n.



मास के हिम के बड़े-बड़े फाहे (देखकर) बुड़ा फिसल कर गिर पड़ा। इस स्थिति में लोकोक्ति ने मात्र अभिधामूलक अर्थ ही सम्प्रेषित किया। परंतु इस में व्यंजनामूलक आशय सम्प्रेषित करने की भी क्षमता है। किसी लुभावनी वस्तु के लिए आष्ट होने की स्थिति में भी इस लोकोक्ति का प्रयोग संभव है। यह लोकोिक्त मनोरंजनपरक मानी जा सकती है।

व्यक्ति की आर्थिक स्थिति स्पष्ट करने के लिए एक मुहावरा है- 'रस मीनिथ त नाट गॅजरिथ' शाब्दिक अर्थ है-रसा नपा-नपाया और गोश्त के टुकड़े गिने गिनाए'। प्रयोग में यह मुहावरा सीमित आर्थिक स्थिति की व्याख्या करता है। अर्थात् व्यक्ति हाथ खोलकर खर्च नहीं कर सकता। साथ ही साथ यह मुहावरा समाज के सामान्य आहार की तरफ भी इंगित करता है। कथ्य को रोचक और प्रभावशाली बनाने के लिए व्यापकता से व्याप्त व्यवहार का वर्णन अपेक्षित रहता है। स्पष्ट है कि कश्मीर की अधिकांश जनसंख्या सामिष भोजन ही पसंद करती है। इस मुहावरे के द्वारा व्यक्त की गई विपन्नता से भिन्न सम्पन्नता व्यक्त करने के लिए एक बहुत प्राचीन लोकोक्ति है- 'खसुन गुर त वसन्य नाव' शाब्दिक अर्थ है- "ऊँचाई पर जाने के लिए घोडा और नीचाई पर जाने के लिए नाव" यह तब की लोकोक्ति है, जब कश्मीर में यातायात के मात्र दो साधन थे- घोड़ा और नाव। ये दोनों साधन जिन को उपलब्ध हो, वे निश्चित रूप से सम्पन्न है। जीवन के हर

क्षेत्र में खुले हाथ से खर्च करने वालों की आर्थिक क्षमता हुन कहावत से सटीक अभिव्यक्त हो जाती है। वर्तमान में इस कहावत से किस प्रयोग सीमित हो गया है। यातायात के साधना में विस्तार और विकास के कारण मात्र घोड़े और मौका की बात करना दिकयानूसी भाषा व्यवहार प्रतीत होगा।

कुशल भाषा व्यवहार और प्रवाह पूर्ण अभिव्यक्ति का साकार बनाने के लिए साहित्यकार के सम्मुख ये उक्तया अनायास ही प्रकट हो जाती है। कार्य की असम्भवता प्रकट करने के लिए एक लोकोक्ति है - बोनि मुहुल तारुन शाब्दिक अर्थ है— 'चिनार के वृक्ष में मूसल घुसाना' मतलब है। 'असंभव कार्य को संभव बनाना'। इस लोकोक्ति द्वारा एक व्यापक और विशालकाय वृक्ष चिनार की ओर ध्यान आए किया गया है। साथ ही साथ ग्रामीण लोक जीवन के एक आवश्यक उपकरण मूसल का भी उल्लेख है। ऐसे प्रचलित उपमानों के माध्यम से आशय स्पष्ट और सर्वग्राही बन जाता है।

भाषा में कालजयी साहित्य की कुछ उक्तियों का उपयोग भी इसी उद्देश्य से किया जाता है। इस ष्टि से कश्मीर की आदि कवयित्री लल द्यद के वाक और नुन्द ऋषि के श्रक पर्याप्त रूप से व्यवहार में आते हैं। अत्याहार और निराहार दोनों की वर्जना करते हुए, सामान्य जीवन जीने के लिए उत्साहित करने वाला लल द्यद का एक वाक है -

ख्यन ख्यन मनशों कुन नो वातख, न ख्यनय बनख अहंकॉरी। सोमुये खे मालि सोमुय रोज़ख, स्वमि ख्यन मुचरनय बरन्यन तॉर।।

शाब्दिक अर्थे है- हर दम खाते रहने से ऐ मनुष्य कुछ भी प्राप्त न होगा और कुछ भी न खाने से अहंकारी बन जाएगा। सामान्य खाओ उसी से (सौभाग्य के) द्वार खुल जाएँगे। यह सुप्रसिद्ध वाक् मात्र आहार प्रक्रिया तक ही सीमित नहीं रहा है। प्रत्येक व्यवहार की अधिकता अथवा न्यूनता को इस वाक द्वारा नियंत्रित किया गया है। व्यापार अथवा व्यवहार को सामान्य और स्ट्रज बनाए रखने के तिए परामर्श के रूप में उक्त वाक समय-समय पर उद्धृत किया जाता है। संसार की सभी प्रमुख भाषाओं में कालजयी साहित्य की ऐसी अर्थ-गर्भित उक्तियों द्वारा दैनिक जीवन में नैतिकता बनाए रखने का निरंतर प्रयत्न होता रहता है।

मुहावरे और लोकोक्तियाँ भाषा में तीथौं और उत्सवों की तरह प्रकट होते हैं। प्रदाता और उपभोक्ता दोनों आनन्द का अनुभव करते हैं। प्रदाता इसका प्रयोग करते ही संतुष्ट ही जाता है कि कथ्य की अभिव्यक्ति सटीक हो गई है और उपभोक्ता अभिप्रेत आशय प्राप्त करके उल्लास का अनुभव

सौजन्य : अखिल भारतीय साहित्य परिषद् न्यास प्रकाशन, "भारतीय साहित्य में लोकोक्तियाँ और मुहावरे", 2016



शिव शक्ति का एक वार्तालाप

जब पार्वती ने बनाया भोजन तो शिवजी ने उन्हें बताई ये अनेखी बात। एक बार माता पार्वती ने भगवान शिव से कहा की प्रभु मैंने पृथ्वी पर देखा है कि जो व्यक्ति पहले से ही अपने प्रारक्ष से दु:खी है आप उसे और ज्यादा दु:ख प्रदान करते हैं और जो सुख में है आप उसे दु:ख नहीं देते हैं। भगवान ने इस बात को समझाने के लिए माता पार्वती को धरती पर चलने के लिए कहा और दोनों ने इंसानी रूप में पति—पत्नी का रूप लिया और एक गावं के पास डेरा जमाया। शाम के समय भगवान ने माता पार्वती से कहा की हम मनुष्य रूप में यहाँ आए हैं इसलिए यहां के नियमों का पालन करते हुए हमें यहाँ भोजन करना होगा। इसलिए मैं भोजन कि सामग्री की व्यवस्था करता हूँ, तब तक तुम भोजन बनाओ।

जब भगवान के जाते ही माता पार्वती रसोई में चूल्हे को बनाने के लिए बाहर से ईंटें लेने गईं और गाँव में कुछ जर्जर हो चुके मकानों से ईंटें लाकर चूल्हा तैयार कर दिया। चूल्हा तैयार होते ही भगवान वहाँ पर बिना कुछ लाए ही प्रकट हो गए। माता पार्वती ने उनसे कहा आप तो कुछ लेकर नहीं आए, भोजन कैसे बनेगा। भगवान बोले - पार्वती अब तुम्हें इसकी जरूरत नहीं पड़ेगी। भगवान ने माता पार्वती से पूछा की तुम चूल्हा बनाने के लिए इन ईटों को कहा से लेकर आई तो माता पार्वती ने कहा - प्रभु इस गाँव में बहुत से ऐसे घर भी हैं जिनका रख रखाव सही ढंग से नहीं हो रहा है। उनकी जर्जर हो चुकी दीवारों से मैं ईंटें निकाल कर ले आई। भगवान ने फिर कहा – जो घर पहले से खराब थे तुमने उन्हें और खराब कर दिया। तुम ईंटें उन सही घरों की दीवार से भी तो ला सकती थीं। माता पार्वती बोली – प्रभु उन घरों में रहने वाले लोगों ने उनका रख रखाव बहुत सही तरीके से किया है और वो घर सुंदर भी लग रहे हैं

ऐसे में उनकी सुंदरता को बिगाड़ना उचित नहीं होता। भगवान बोले — पार्वती यही तुम्हारे द्वारा पूछे गए प्रश्न का उत्तर है। जिन लोगों ने अपने घर का रख—रखाव अच्छी तरह से किया है यानि सही कर्मों से अपने जीवन को सुंदर बना रखा है उन लोगों को दुःख कैसे हो सकता है। मनुष्य के जीवन में जो भी सुखी है वो अपने कर्मों के द्वारा सुखी है, और



जो दुखी है वो अपने कर्मों के द्वारा दुखी है। इसलिए हर एक मनुष्य को अपने जीवन में ऐसे ही कर्म करने चाहिए की. जिससे इतनी मजबूत व खूबसूरत इमारत खड़ी हो कि कभी भी कोई भी उसकी एक ईट भी निकालने न पाए। प्रिय बंधुओ व मित्रो, यह काम जरा भी मुश्किल नहीं है। केवल सकरात्मक सोच और निःस्वार्थ भावना की आवश्यकता है। इसलिए जीवन में हमेशा सही रास्ते का ही चयन करें और उसी पर चलें।

सीख:

- 1. हमेशा अच्छे कर्म करें।
- 2. जीवन में हमेशा सही रास्ते का चयन करें



ममतामयी माँ

वाराणसी में कवि द्वारा सानुवाद पढ़ी गई।

रोम रोम रोमाचित करते मां मुझको झरने तेरे माध मास में शीत लहर हो बर्फानी चादर ओढे फुलों का यौवन तुम ही हो महक रहा तुम में आषाढ़ हंसमुख हो तेजस्वी मां हो हर ऋत में उपजाकं खेत सावन में अमृत वर्षा हो शरद ऋतु तेरा सैन्दर्य बोल तुम्हारे लय भी तेरी तेरी ही माध्यं धिरा महानदी कावेरी, कृष्णा, ब्रह्मपुत्र, वितस्ता मां भाग्यलक्ष्मी रनेहमयी हो कड़ी घूप में हो छाया पहनावे रंगों से सुशोभित तेरे समुद्रवसने मा तेरे ही पर्वत स्तनों से दग्धपान हो रहा यहां विश्व शांति की ज्योति जलाई तम ने है सदियों से मां पूजन मां हो रहा तुम्हारा हर क्षण हर पल तेरा जय तुम ही हो मां तिलक का नारा सुभाष बोस का दृढ संकल्प माला जो पहने हो उसमें गेंदे, केसर, कमल, गुलाब माथे के टीके हैं तेरे ऋषि कश्यप, नुन्द, अगस्तय, कबीर अरावली, महेन्द्र हिमालय विन्ध्याचल मां की पहचान वांसती पुरवाई, मेले मां के हाठों की मुस्कान बुद्ध, नानक, चिस्ती तुम से हैं तुम से है अश्फाकउल्लाह बाज गुरुगोविंद सिंह के तुम तीर तुम्हीं हो अर्जुन के ज्ञान स्त्रोत हो ध्यान मग्न हो

वैभव मां का गोद में लेकर बलिदान है वीर अनेक रांझें हीर की गाथा गाती ममतामयी हो भारत मां पर हो काली, दुर्गा भी हो प्रचंड अग्नि की, ज्योति भी भरत की धरती भारत हो मां रमन ऋषि, अरविंद की मां बंकिम की हो मनोकामना झांसी, चिन्नमा का जोर इन्द्रप्रस्थ, बोद्ध गया, आयोध्या मथुरा, वृन्दावन, अजमेर प्रांगन और पहलियों तेरी मोर मोरनियां तेरी शान झील डल में खिला कमल है बादल से निकली बिजली प्रेम से प्रेरित लिखी गजल हो दहाडते शेर की गर्जन भी हिरनी हो मां, चंचल मन हो सन्दर वन हो, वन पक्षी शरद चांदनी, ताजमहल हो जलियांवाला बाग का रूप तेरे भोर की किरनें हम सब तेरा प्रज्वलित सायं हम तेरे ही दर से आये है अभिमन्यु अब्दल हमीद भीम शिवाजी तेरा बल है आतंकी भंयभीत हुए सुबह हो या हो शाम या दिन हो कौन करेगा तुझ पर वार ऐसा जो भी होगा कोई झुलसित होगा बारंबार मां पग मेरे पड़ते तुम पर हर क्षण हर पल, क्षमा करो क्षमा करो मां वारी जाऊं तेरी हरियाली पर मैं।

मॉज मॅछिज

नूर हलम छुय असवनी हवंजि छख वसवॅन्य आरॅ तुलान छी व्यूर मागचि छटि मंज शीन शहर छख हारस मंज बरजसत फुलय श्रावृन छख अमृत दर्शृन छख हरदें ग्वन्यन हेंज छख अंबार महानदी कावेरी कृष्णा ब्रह्मपुत्र वितस्ता मॉज गुफतारा, ल्वकचारा चोनुय चॉनी स्वर लय चॉनी ताल डयक बॅज जगतस रूत कांछान छख मॉज मॅछिज छख सरव शुहुल दीवी छख द्वहदि शपूजॅन्य छख क्वह त संगर चॉन्य चावान शीर रंगाबरंग्य वरदन लॉगिथ छख जन त समन्दर चेय छी नॉल्य कारॅतिकच छख जून चे छवपॅ, छय नारॅ सुभाषिन्य तिलकन्य छख मालि जॅरिथ छी जाफॅर्य पम्पोश ॲष्क सुभाषिन्य तिलकन्य छख मालि जॅरिथ छी जाफर्य पम्पोश ॲष्क पेचान क्वंगपोा शग्वलाब डयकॅ टिकॅ चोन कश्यप रॅयोश नुंद रयोश संत कबीर अगस्त रेशि विन्द्याचल महेन्द्र हिमालय अरावली चोनुय अनहार सोन्तॅ फुलय दिवय अस्तान बुद्ध, नानक, चिरती चेय थन पेयी चेय जामृत अशफाक उल्लाह पॉज गुरु गोविन्द सुंद चुय छख च्य छख अर्जन दीवृन तीर ग्यानुक आग्र द्यान मगन छख मॉज मोदर वाणी वॉन्य वीद अजमथ चॉन्य ललव ख्वनि वीख

होन ग्यान अनहर अरमान होन छख, मायि बॅरच, रच ह्याँच छख शाण केंह्र कॉली हज छख रफ र्गा छख गंगा माता छख रुवान अफगन क्वंडच छख जूत्य भरतन्य छख धरती भारत छख ्मन रेशिन्य अरबिनदन्य वॉर क्षेत्रम चंद्रन्य मनि कामन छख बलमा झांसी हुंद जोर इंद्रपत्स्त, बुद्ध गया, अयोध्या मधरा बिन्द्राबनर अजमीर बॉनी आंगन, चॉनी वथ कथ चॉनिय प्रचंड चॉनी तस्वीर मोर चे छिय ख्वनि व्यसि छख आमच न्सम्बद्धाः इट न् उट देखेर क्रदेवः क्रदेवतः क्यत्रे क्राह ज्य इह दं देंड्लर्ट् द्व गिंख 'ट हस्य कचन हुंद चंचल मन छख खंदर वन छख, छख वन हॉर जिल्यानवाला बागॅच कथ छख ताजमहल छख छख जूनॅ गाश चानि प्रभातचि प्रव ॲस्य सॉरी चॉनी शामुक जूल यकुत चान्य वरासत भीम, शिवाजी अभिमन्यू ओबदुल हमीद चॉनिस सुबहस शामस कुस फरि व्स फरि नारस बुधि दियि पान मांज बखश पंद्य म्यांन्य प्यवान छिय सब्जारस चॉनिस लगॅ पॉर्य

شؤزها والبرزز بشوها تناكنيك كالمناذ فكاله رؤب الراح المقار القالم ما المتمان وزورة الب كوندع العامد والحي بقرتني ففاكه دفرتي بهارت تعاكمه زمنن رنشني ازمندلي وأر مِنْكُم وَلَيْدِ وَمِنْ كُونَ فِعَالِمِينَ قينًا . حسَّ الني مُنْ درور آخد فرست ، مُعالما ، الورها منقراً وتداي المستر جولة ألكن حاكي وتقالمة حالے يرز احالى لفور مور زند جي كورنه والاسه هاكه الرة اذرجه بكوج فتكوفذنل وله وقد وله وقد اور فسنال فيكم ولد كصيله والقنسري الزيموسي

مأج منزهيج

الور المراجع السروة الوروسي والور وسرود الركان هي والور المورد عد منزست المبلط الروان تعالى المرتبة واسن عباه الرواق من منزونيكا المبار المتارا ، فوكمياراه جوت المتارا ، فوكمياراه جوت وي نشارا ، فوكمياراه جوت وي منزهج حباه المرسنا مان المتارا ، فوكمياراه جوت وي منزهج حباه المرسنا المجاد المورد المراجع حباه المرسنا

ن مندر شای كارتي حفيكي زون أر رهن يرحفك لاستمانتي بمكني فعاكم 51850000000 ينسرون كونكديش كوماب الكر المرون كثب وأوسش متعالمة منت كسر ، الست رئيسي وغرتها على مهولار متاك آراؤل جوئ أينار سونت عطا ، دون استان عاض و تطفي محتد كم حار مة الله المن الله الله الله ويضرافت أشفاق التد الأفنا أوليد نفرت عام المن المال داول الوال しいいいいいかい ملع تودر والى مازوت فظمانة حافر للوكفون ومرد

Reasoning

Logical Sequence of Words



Question 01:

(I) Accident

(III) Judge

(V) Police

Question 02:

(I) Andhra Pradesh

(III) Tirupati

(V) India

Ouestion 03:

(I) Trunk

(III) Fruit

(V) Branch

Question 04:

(I) Consultation

(III) Doctor

(V) Recovery

Question 05:

(I) Novel

(III) Award

(V) Publication

Question 06:

(I) Anually

(III) Monthly

(V) Weekly

Question 07:

(I) District

(III) State

Question 08:

(I) Never

(III) Generally

(V) Always

Question 09:

(I) Type

(III) Open

(V) Close



- Aman Sunny

(II) Doctor

(IV) Advocate

(II) Universe

(IV) World

(II) Root

(IV) Flower

(VI) Leaf

(II) Disease

(IV) Treatment

(II) Author

(IV) Story

(II) Fortnightly

(IV) Daily

(II) Village

(IV) City

(II) Sometimes

(IV) Seldom

(II) Print

(IV) Save

Question 10:

(I) Large intestine (III) Small intestine (V) Stomach

(II) Rectum (IV) Mouth (VI) Gullet

Answer

Answer 01: 12543

Accident - Doctor - Police - Advocate - Judge

Answer 02: 31542

Tirupati - A.P - India - World - Universe

Answer 03: BAEFDC

Root - Trunk - Branch - Leaf - Flower - Fruit

Answer 04: 23145

Disease - Doctor - Consultation- Treatment- Recovery

Answer 05: 24153

Author, Story, Novel, Publication, Award

Answer 06: 45231

Daily, Weekly, Fortnightly, Monthly, Annually

Answer 07: 2413

Village, District, City, State

Answer 08: 53241

Always, Generally, Sometime, Seldom, Never

Answer 09: 31425

Open, Type, Save, Print, Close

Answer 10: 465312

Mouth, Gullet, Stomach, Small Intestine, Large Intestine

Rectum

English (Pronou

- 01: Karishma and me go to village everyday.
- 02: My father forbade you and I to play in the sun.
- 03: Mukesh is as fast as me.
- 04: He, you & I go there.
- 05: He and you went to school.
- 06: Everyone attended the party except him.
- 07: I have no liking for such as man as him.
- 08: Jury has given its verdict.
- 09: Every soldier & every sailor was in its place.
- 10: The team are divided in their opinion about playing on Sunday.

Answer

01 : Karishma & I go to college everyday.

Reason: If a noun & pronoun joined by conjunction, their pronoun is in nominative case.

02: My father forbade you & me to play in the sun.

Reason: Pronoun joined by conjunction & used as object of ??? in sentence, both pronoun used as objective ?????

03: Mukesh is as fast as I.

Reason: Pronoun of nominative case is used as As/than.

04: You he and I go here.

Reason: Pronoun of first person, second person and third person are used together, the sequence of the pronoun 231 is followed.

05: You & he went to school.

Reason: If pronoun of two person used together than sequence of pronoun -(2,3), (12,1), (3,1)

06: No error.

07: I have no liking for such a man as he.

Reason: Pronoun of nominative case is used after such as.

08: No error

09: Every soldier & every soldier was in his place.

Reason: If here on mere than two regular nouns are joined by 'and' & each or every is used before the first or both regular noun. Then singular pronoun & adjective are used for them.

10: No error



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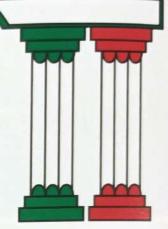
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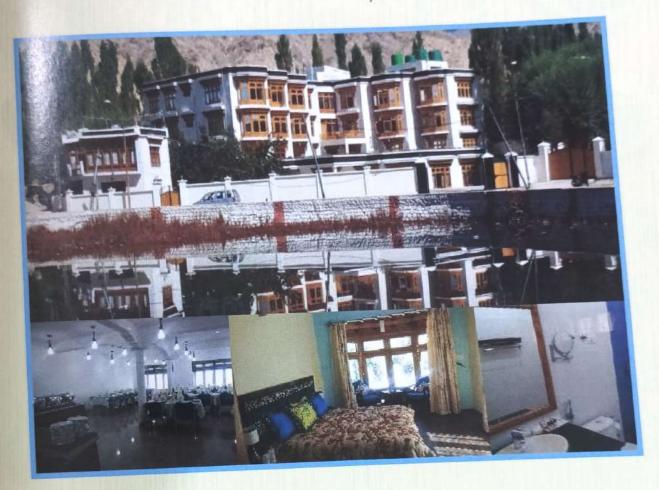
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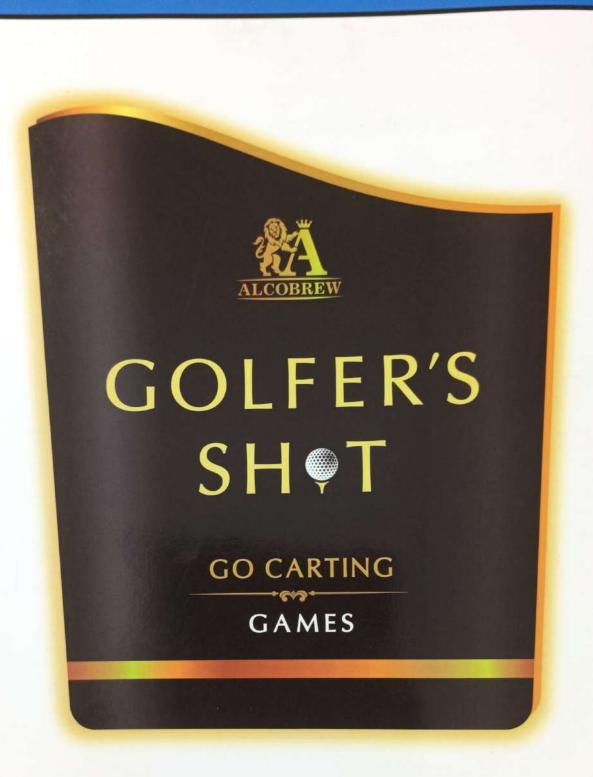
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