

# Neel Nag

A quarterly publication of Kashyap Kashmir Sabha, Gurgoan

Volume : 6

January - March 2007

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***Cover Picutre of Maa Durga***

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**Editor in Chief**

**Anjana Dhar**

**Associate Editors**

**Bupinder Tiku**

**Vinod K. Pandita**

Views expressed in articles are not necessarily those of Kashyap Kashmir Sabha or Neel Nag

## **EDITORIAL**

A decade and a half after the mass exodus from their homeland, Kashmiri Pandit families have finally settled down at various locations in the country and a new generation has grown up in an environment which is far removed from the environment their parents were used to. Of course, change is necessary for the survival of any species and so has the Kashmiri Pandit community adapted itself to merge with the mainstream of Indian Cosmopolitan Culture wherein the necessity of remaining competitive leaves little time for any pursuit other than studies or working 24x7 for a living. Socio-cultural organizations like the Kashyap Kashmir Sabha, Gurgaon are trying their best to bridge the gap between generations so that the roots of the Kashmiri Culture remain within the reach of those that wish to seek them. Two articles in this issue by Shri Piyaray Raina are a step in this direction.

Apart from the activities listed in the Annual Report presented by the General Secretary, KKS, Gurgaon, several commendable initiatives have been taken by the Sabha like the Kashmiri Speaking Workshop organized by Dr. Razdan which finally culminated into the Kashmiri Speaking Contest held on 5<sup>th</sup> September, 2006. The event is briefly covered in this issue. KKS, Gurgaon has always believed in maintaining transparency in all its activities and has been publishing the Audit Report every year for all its members to see. We are very grateful to our Auditor, Sh. Lavlesh Bhat who made it possible to publish the Audit Report, Balance Sheet, Income & Expenditure Statement for the Year ended 31<sup>st</sup> March 2006 in this issue of Neel Nag.

The Year 2006-2007 is a landmark year since it happens to be the Birth Centenary Year of the great Saint of Kashmir, Swami Lakshman Joo Maharaj. Swamiji was the last exponent in the oral tradition of Kashmir Shaivism, a philosophy that has originated in Kashmir and is a subject now being studied all over the world by scholars in religious studies. International Seminars on Kashmir Shaivism have been held in Srinagar and Delhi in an attempt to bring the scholars from India and abroad together and share their learning. There was a tremendous response during these seminars and a detailed account of the events is given in this issue. The proceedings of these Seminars are in the process of being compiled and can be obtained on request from The Ishwar Ashram Trust after February, 2007.

It is also our responsibility to inform our readers about the members of our community who have excelled in their fields and have been awarded for their works. Smt. Chandrakanta is an author from Kashmir who has untiringly written stories, poems and novels about the experiences of the people of Kashmir. A few of her stories have also been published in the past issues of Neel Nag. We are proud to inform our readers that she has received numerous awards in recent times including the Vyas Samman 2005 given to authors who have made outstanding contribution in the world of literature. She is an inspiration for us all and we congratulate her for her achievements.

The KKS, Gurgaon exhorts all its members to contribute whole heartedly towards the publication of Neel Nag by way of articles, poems, news, achievements and advertisements and make this effort a success.

Wishing you all a very happy & prosperous New Year,

**Anjana Dhar**

## **PRESIDENT'S ADDRESS**

Dear Biradari Members,

Namaskar,

First of all, I wish all my community members a great New Year & happy Shivratri. Before I start with the message through this medium of Neel Nag, I am personally grateful to all my biradari members for selfless contribution towards making several events a success in the recent past year like Annual Havan for betterment of our community, which included Koshur Speaking Contest & Painting Competition for our young generation. The last year went off smoothly & our Sabha has been able to achieve some milestones in terms of tangible developments. I would like to share these developments with all my brethren, who have participated in real sense in ways of contribution of donations & their valuable time, which I am personally indebted to them and am delighted for their marvelous involvement.

Through this issue of Neel Nag, I would like to reemphasize to all my community members to extend their valuable feedback, comments, suggestions, articles, creative inputs, professional help, ideas & views to make our community service goals achievable.

The developments include inclusion of young members in the executive council, positive lead towards possession of land for temple & community center in Gurgaon from HUDA, extension of help to students from deprived section of our community in terms of scholarships of some worth, establishing Neel Nag as a quarterly affair from this year to make this as our strong bond to express one's thoughts & creativity including using this as a vehicle of message for joy & sorrow. Designing our own website for Kashyap Kasmir Sabha, Gurgaon including creation of group linkage among our members at [kksurgaon@yahoogroups.co.in](mailto:kksurgaon@yahoogroups.co.in).

The common cause for all of us shall remain intact, towards helping our community members & create a place for us to get equal rights amidst competition & politics. For this, I request all my community members to work through associations & groups.

I personally feel that we all have to rise above small things in life & support a cause, which is helpful for humanity at large. I always share with my executive members during our Monthly Executive Council Meetings that if we gather for a cause the result should be tangible, otherwise the purpose is forfeited.

In the end, I wish you all a good life & once again invite you to contribute in real sense to make this effort a success.

**M.K.Kitchloo**



# Kashyap Kashmir Sabha (Regd.), Gurgaon

Registered Under Societies Act 1860  
Regd. No. 1291

Office :  
H-744, Palam Vihar, Gurgaon  
Tel. No. : 0124-2369362

## ANNUAL REPORT (2005-2006)

Dear Members,

24<sup>th</sup> Sept 2006

Namaskar,

It is my pleasure to present the annual report for the year gone i.e. 2005-06.

The major activities carried out during the past year are outlined below:-

1. **Temple Project:-** The Temple Project has been the most important activity of the Samaj and as reminded by Biradari members, from time to time, this constitutes also the most visible facet of the Sabha. Dear respected members, it is always encouraging to find every member enquiring about the progress of the Project, but kindly give a thought to what each one of us has done to achieve this goal at the earliest. I believe an element of self introspection might be in order and maybe is the need of the hour. Yes, the Sabha, as a collective body has a lot to achieve and the support and efforts of each one of us are sought for this noble cause. Great Plans and Ideas are forwarded every day, but the implementation of the same is left for other equally thoughtful members.

I have taken this opportunity of sharing our views with this esteemed gathering with the hope that coming days ahead will see many members coming forward to be actively involved in all the activities with greater stress on the Temple Project. All the same the present status of the project is that we are waiting for the Extention orders from the HUDA, meetings have been held with the Officials over there including with the Administrator also. The present financial position of the Sabha shall allow us to pay the necessary balance out of the funds available and there after pursue the project further. As advised we have paid the full cost of the land and shall have to pay the interest component only amounting to less than Rs. 1.00 Lakh. The layout plans for the project have been worked out with the architect and it is expected that actual work on the project shall hopeful start this year itself. Collective efforts on large scale, from everybody, are required to execute this project. I again, at the cost of sounding repete, take this opportunity to appeal to all the Biradari members to come forward and help in achieving this cherished goal. Biradari members of all Shades and opinion are cordially invited to be a part of this team and work together for this noble cause.

2. **Financial / Educational Grants:-** The educational scholarships, as in previous years, were sanctioned to the students from the Biradari residing in different parts of the country. An amount of Rs35000/- was disbursed towards this direction till March 06'. But for the shortage of funds, more students would have been covered under this scheme at that time, though additional students have been granted scholarships during last six months

amounting to Rs 15,000. Like always, I appeal to members to sponsor a child or two by providing for their education.

3. Kindly come forward and let us see that the number of scholarships is now more than what was in previous years. I would like to share the information with the members, that amongst the students covered by our Scholarship programme, we have a student studying in BITS as well as some Toppers at college level in Jammu. The joy of being a part of the team which helps in building lives, particularly of our future generations is immense. Please join in this most noble cause amongst all the causes dear to you. Every time you think of the child you help to grow up and stand tall in the society, will generate the same sense of feeling which a gardner gets to have when he observes the sapling growing in to a tree, with out ever having thought of the fruits. I believe we owe it to our society and the generations to come.

3. **Neel Nag:-** "Neel Nag" the publication of the Sabha is circulated amongst the Biradari residing in Gurgaon, free of cost. This publication is evolving as a platform for exchange of ideas / views from all sections of the Biradari. It is expected that in days to come the difficulties faced in such a venture shall be over come and the publication of the journal takes place regularly. Like all ventures of the Sabha, co-operation of the members is sought in all aspects of this activity, be it contributing articles / views / news or arranging advertisements / donations, so that "Neel Nag" remains a self sustaining venture as well as enhances the quality both in content as well as presentation. Members will be glad to know that all the issues printed till date have been self supporting and free of any financial support from the Sabha funds. The next issue of 'Neel Nag' is in print and hopefully will reach Biradari members in October 2006.

4. **CULTURAL EVENT:-** Like earlier years, this year also a cultural event was organized on 29<sup>th</sup> Jan 2006. Many people converged on this event, which was a big success. It was almost a panorama of events, which attracted people, young & old. It was a afternoon of Kashmiri music in which the popular singer of the valley, Shri Vijay Malla enthralled the audience with his soulful renderings. Since Kashmir is regarded as Sharadha peeth, one cannot afford to organize a Kashmiri function without music, which is manifestation of Maa sharada. In addition to music, there were arrangements for lunch –vegetarian & non – vegetarian with purely Kashmiri delicacies, which was relishebythe whole biradari.

The guest of honour included Sh M.K.Kaw President All India Kashmiri samaj, Shri Ashwini charangoo from Panun Kashmir, Sh Vijay Saqi,Sh,Nanaji Raina from Delhi SamitiWe also had the privilege to have with us Sahitya Academy Award winner Kashmiri poetess Smt Chandrakanta ji.

Arrangements were made to provide every visitor with Kashmiri specialties like "luchas " & "nadir monjas". This function brought together many people after a long lapse of time. It was almost -living in our traditional locale. Traditional Kashmiri "kehwa"& kulcha was also served to the people who gathered there.

**5. ANNUAL HAVAN:-** The annual havan of 2006 will be performed at Sushant lok phase I on 4<sup>th</sup> & 5<sup>th</sup> of November 2006. Arrangements for the same have already been started .I must thank the residents of Sushant lok who volunteered for this function . I personally thank Dr.R K Kaul, Sh Rajinder Bhat ,Sh B L Pehalwan ,Dr Subash Raina and Mrs.Nalni Raina for their efforts . I pray to Maa Shardha that Havan will be attended by all the biradari members as they have been doing in past years.

**(D.K. THUSOO)**  
**General Secretary**

LOOK FORWARD AND TRUST GOD		
LOOK WITHIN AND FIND GOD	HEALING TOUCH FOR THOSE WHO WANT FINANCIAL FREEDOM, SECURITY OF LIFE AND PROPERTY <i>Contact :</i> <b>RAMESH BHAN</b> <b>922728567</b>	LOOK BACK AND THANK GOD
LOOK AROUND AND SERVE GOD		

AUDIT REPORT

To,  
**The Members of the Kashmir Kashyap Sabha,**

I have examined the Balance Sheet of Kashmir Kashyap Sabha, Gurgaon as on 31<sup>st</sup> March 2006 and the Income and Expenditure account ended on that date and report as under :-

In my opinion and to the best of my information and according to the books of accounts and records along with the explanations given to me, the attached financial statements, read with the notes to accounts, give a true and fair view: -

- (a) in the case of the Balance Sheet, of the state of affairs of the Sabha as on 31<sup>st</sup> March 2006 **and**
- (b) in case of the Income & Expenditure account of the excess of the expenditure over the income for the year ended on that date.

I have obtained all the information and the records which to the best of my knowledge and belief were necessary for the purposes of my audit.

In my opinion proper books of account have been kept so far as it appears from my examination of the books of accounts.

We further report that: -

- (i) the cash balance in hand as on 31<sup>st</sup> March 2006 is in agreement with the books of account.
- (ii) All collections in the form of subscriptions and donations as well as from miscellaneous Income have been properly accounted for, in the books and properly authorised.
- (iii) All expenditure has been properly accounted for in the books and properly authorised.

In my opinion there is a reasonable system of recording receipts from members, which is commensurate with the size of the Sabha.

Place: New Delhi  
Date: 22.09.2006

**LAVLESH ASSOCIATES**  
Chartered Accountants



*Lavlesh Bhat*  
**LAVLESH BHAT**  
(Prop.)

**KASHYAP KASHMIR SABHA , GURGOAN (HARYANA)**

BALANCE SHEET AS ON 31ST MARCH 2006

	31-Mar-06	31-Mar-05
	AMOUNT	AMOUNT
<b>LIABILITIES</b>		
<b>CORPUS FUND</b>		
Balance as on 1.4.2005	366,073	356,073
Add:-		
-Donation towards the Corpus		
-Life Membership Fees	13,000	10,000
Sub-total	379,073	366,073
<b>INCOME &amp; EXPENDITURE A/C</b>		
Opening Balance	89,298	95,524
Add: Excess of Income over Expenditure	(394)	(6,227)
Balance in the Income & Expenditure acct	88,904	89,298
<b>CURRENT LIABILITIES</b>		
Expenses Payable	-	3,067
Lavlesh Associates	-	6,500
Cheques Issued not presented		
<b>TOTAL</b>	<b>467,977</b>	<b>464,937</b>
<b>ASSETS</b>		
<b>INVESTMENT</b>		
<del>In Fixed Deposits with Corp. Bank</del>		
(Corpus Fund)		
Towards C/o Land (Estate Officer-HUDA)	369,425	369,425
<b>CURRENT ASSETS &amp; ADVANCES</b>		
Cash in hand-impresst	328	9,895
Other Advances		
Cash-Education Fund		
<b>BALANCE AT BANK</b>		
Corporation Bank-6816	2,832	2,832
Corporation Bank-8898	4,052	4,052
Andhra Bank-565	71,529	72,674
Andhra Bank-1732	19,810	6,060
<b>TOTAL</b>	<b>467,976</b>	<b>464,937</b>

As per our report of even date attached read with notes attached thereto

For LAVLESH ASSOCIATES  
Chartered Accountants

(J. AVLESH R. HAT)  
Prop.

Place: New Delhi

Date: 22/9/06



*[Signature]*

PRESIDENT

*[Signature]*  
GENERAL SECRETARY

*[Signature]*  
TREASURER

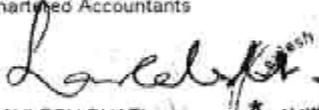
**KASHYAP KASHMIR SABHA , GURGOAN (HARYANA)**

**INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st MARCH 2006**

<b>INCOME</b>	31-Mar-06 AMOUNT	31-Mar-05 AMOUNT
Donation & Annual Subscriptions	69,936	52,720
Donation: Education Grant Fund	-	29,001
Interest Earned	6,639	1,794
Misc Recpts		14,850
Excess of Expenditure over income		
<b>TOTAL</b>	<b>76,575</b>	<b>98,365</b>
 <b>EXPENDITURE</b>		
Hawan Exps.	27,450	41,497
Postage & Courier Charges		2,727
Educational Assistance	35,000	48,000
Bank Charges	(681)	748
Printing & stationary	14,000	7,000
Membership Fees	1,200	400
Other Misc Expenses	-	4,220
Excess- Expenditure over Income	(394)	(6,227)
<b>TOTAL</b>	<b>76,575</b>	<b>98,365</b>

As per our report of even date attached read with notes attached thereto

For LAVLESH ASSOCIATES  
Chartered Accountants

  
(LAVLESH BHAT)  
Prop.



Date: NEW DELHI  
Date: 24/5/06



PRESIDENT



GENERAL SECRETARY



TREASURER

**KASHYAP KASHMIR SABHA, GURGOAN (HARYANA)**

**RECEIPTS & PAYMENTS ACCOUNT**

FROM 1st APRIL 2005 to 31st MARCH 2006

RECEIPTS		AMOUNT (Rs)	Prv. Year	PAYMENTS		AMOUNT (Rs)
200,105	<b>TOTAL</b>	185,088	200,105	<b>TOTAL</b>	185,088	
	<u>Balance as on 1.4.2005</u>		48,000	Educational Assistance	35,000	
	In Fixed Deposits with Corp. Bank			Payment to HUDA for Land	-	
2,647	Cash in Hand	9,895	41,497	Hawan Exps.	27,450	
22,462	Corporation Bank-6816	2,832	2,727	Postage & Courier Charges	-	
2,832	Corporation Bank-8898	4,052	-	Audit Fees Payable	6,500	
4,052	Andhra Bank-565	72,674	4,220	O/s Expenses	3,067	
59,746	Andhra bank-1732	6,060	748	Bank Charges-reversal	(681)	
	<u>Donation &amp; Subscriptions</u>		400	Membership fees	1,200	
81,721	Annual Sub & Education Grants	69,936	7,000	Printing & Stationary	14,000	
14,850	Misc Receipts		-	O/s Cheques presented & paid	-	
10,000	Life Membership	13,000				
	<u>Interest Earned</u>					
1,795	Intl. From Banks					
				<u>Balance as on 31.3.2006</u>		
				In Fixed Deposits with Corp. Bank		
				Cash in Hand	328	
				Andhra bank-1732	19,810	
				Corporation Bank-6816	2,832	
				Corporation Bank-8898	4,052	
				Andhra Bank-565	71,529	
					98,551	

*[Signature]*  
PRESIDENT

*[Signature]*  
GENERAL SECRETARY

*[Signature]*  
TREASURER

For LAVLESH ASSOCIATES  
Chartered Accountants



*[Signature]*  
(LAVLESH BHAT)  
Prop.

Place : NEW DELHI  
Date : 24/9/06

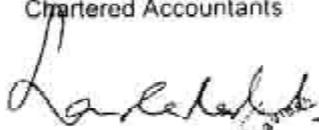
**KASHYAP KASHMIR SABHA , GURGOAN (HARYANA)**

**NOTES TO ACCOUNTS:**

To be read with the accounts and the audit report of even date

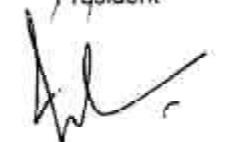
1. Life Membership Fees and Annual fees has been accounted for based on the receipts issued during the year and accounted in the books thereto.
2. The Contributions received on account of life membership fees, Annual subscriptions, donations etc are as per the confirmation certificate received from the Executive committee.
3. Small donations and cash proceeds on account of sale of food on the occasion of the Annual Hawan ceremony conducted, were received in cash & accounted for in the books of accounts for which individual details of contributions are not available.

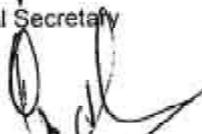
For LAVLESH ASSOCIATES  
Chartered Accountants

  
LAVLESH BHAT  
(Prop)  
Place: New Delhi  
Date: 22/9/06



  
President

  
General Secretary

  
Treasurer

*"My philosophy is that life is all about learning  
and growing and that life can be a real  
adventure of learning, growing, compassion and  
joulfullness"*

*John Mackey*

# Annual Havan- Traditional Community Event

*Contribution By: Vinod K. Pandita*

Community witnessed Year 2006 annual Havan at Sushant Lok- I organized by Kashyap Kashmiri Samaj, Gurgaon with great enthuse & participation. The Havan included many other cultural programmes, which were enjoyed thoroughly by each community member. From planning to actual closure of Havan was a great event for two days on 4<sup>th</sup> & 5<sup>th</sup> of November 2006. The first day event started with songs & bhajans sung by a popular Kashmiri band, who enthralled the public with beautiful Kashmiri & Urdu songs. This day could gather a good 400 odd number of community members from across Gurgaon locals & the venue was also visited by a strong Kashmiri biradari beyond Gurgaon covering Noida, Faridabad & Ghaziabad.

Kashmiri singing event was followed by mouth watering vegetarian dinner which was relished by everyone. Subsequent to this, Havan Kund was enlightened by the Kashmiri pundits, who took charge of the Havana & started sholakas & religious hymns along. Shri PK Kaul took the lead & sat for Havana with his close comrades whose commitment & religious bent of mind could make this auspicious event a

success on 5<sup>th</sup> by evening. The second day started by visitors early morning mainly by residents of Sushant Lok &



DLF for taking blessings from Havana Kund. Then the day started with a warm up for the day preparation for Havan Naveed combined with detailed lunch, a painting competition & Kashmiri Speaking Contest for children. The painting competition was organized towards making Kashmiri Children explore their creativity through art work & a unique contest was organized for children to speak correct, pertinent & so called typical Kashmiri language.

This contest was organized for children who are born after 1990 exodus in Kashmir valley to ensure that the Kashmiri language is retained as mother



tongue of almost all Kashmiri children in future. A great amount of learning & training was imparted by senior community members to around twenty odd children ranging from 4 years to 16 years & this effort was led by Dr. Ramesh Razdan, who took this challenge for making this event a success.

On this day of event, the menu for lunch was quite comprehensive, which included favorite delicacies like Nadar

Monja & Luchas, along with main course covering Dham Aloos, Chok Wangun, Dal & Nadar Monjas, which were served to & taken by biradari members for their nears & dears who could not attend this event.

Let's make such events in the future always a success by contributing our time, energy & competence towards ensuring our community is enriched with love, affinity & passion through such gatherings & events.

*"The greatest danger for most of us is not that  
our aim is too high and we miss it,  
but that it is too low  
and we reach it"*

*Michelangelo*

# Swami Lakshman Joo's birth Anniversary

-Scholars discuss on Kashmir Shaivism-

A two day seminar was organized by the Ishwar Ashram Trust of Ishber, Nishat on 23-24 September, 2006 at SKICC (CENTAUR HOTEL, SRINAGAR). The seminar was organized by the Ishwar Asram Trust on the occasion of Birth centenary year of **Sri Ishwar Swaroop Lakshman joo Maharaj**, the founder of the Trust.

Scholars from all parts of the world discussed threadbare Kashmir Shaivism and its relevance in the contemporary world. The seminar evoked extraordinary response from the public and the Hall was jampacked on both the days.

Advisor to the Chief Minister **Shri Vijay Bakaya** was the chief guest on the occasion, while as his holiness **Jagatguru Shankaracharya Amritannad** of Sharda Peeth was the guest of honour.

The two day seminar started with the garlanding of the portrait of the Swami Lakshman Joo and lighting of the traditional candle. This was followed by Saraswati Vandana and reciting of temple verses.

**Shri Inder Krishen Raina Secretary/Trustee** presented the Bouquets to Chief Guest, Guest of Honour and other Speakers. **Vijay Kumar**, Convener of the Centenary Celebrations Srinagar presented the welcome address.



The seminar was attended by Shaiva scholars from across the world including **Boris Majanovic** from Croatia.

The inaugural session was noted for the presence of audience comprising of Hindus, Muslims and Sikhs. Following the inaugural session, scholarly papers on role and teachings of Kashmir Shaivism, which is the old age heritage of Kashmir has inherited from great Shaivism gurus of Kashmir, like Utpaldeva, Abhinav Gupt followed by a chain of great Shaiva yogis.

Talking about the great philosophy of Kashmir Shaivism, **Jagat Guru Shankaracharya** paid glowing tributes to Sri Lakshman joo, who he described as Lord incarnate of his times. He further stated that his holiness Lakshman Joo Maharaj filled up the void in the Indian philosophy and gave a new lease of life to Indian philosophical thought.

Chief guest **Vijay Bakaya** said that Kashmir Shaivism is a philosophy, which fits in the modern world as the perception and practice of Yogic preaching are more relevant now.

This was followed by reading out of papers on the subject by **Shri Samvit Prakash Dhar**, Trustee who paid homage to his holiness Swami Lakshman Joo Maharaj and brought out various aspects of his contribution to Kashmir Shaivism. **Sushri Prabha Devi** also paid glowing tributes

to Swamiji in her brief speech.

**Prof. Dharmanand Sharma**, Department of Philosophy, University of Punjab presented a paper on Abhinavgupta's Aesthetics and Kashmir Shaiva Philosophy with special reference to Pratibha.

**Shri Moti Lal Qazi** presented an interesting profile on Vijananabhairava, which was appreciated by the participant. **Shri Pran Nath Kaul** read out a paper on Acharya Utpaldevji and definition of Bakhti in Shivastotravali.

**Dr. S.S. Toshkhani** concluded the celebrations. Later a video cassette of discourses by His Holiness Swami Lakshmanjoo Maharaj was also played.

In question-answer session after a paper "Abhinavgupt's Aesthetics and Kashmir Shaiva Philosophy with special reference to Pratibha" by Prof. Sharma of Department of Philosophy, University of Punjab, the participants asked questions about difference between Kashmiri Shaivism and Shaivism practised in India. The question generated debate forcing an anchor of programme to say, "Some times simple questions are most difficult questions."

**Prof. Sharma** responding to the question, saying aesthetically there was no difference but there was difference in the form. However, others said Kashmir Shaivism was different and it has got edge over Shaivism practised elsewhere.

In response to a question posed by a journalist who had sought views of "learned speakers of the subject" overextension of Amarnath Yatra and its religious significance, the organizers refused to comment describing it "not related to the seminar".

American scholar **Boris Marjanovic** read his paper on "Rituals and the role of a teacher in enlivening Mantravirya." His paper was

followed by a long speech by Moti Lal Qazi described himself as disciple of Ishwar Swaroop Swami Lakshman Joo Maharaj and shared many personal experiences and anecdotes with the participants.

**Prof. Mohammed Hussain Zaffar**, Head of Department of Kashmir Studies, Kashmir University, read a paper on "Spiritual Evolution of Lall Ded." **Prof. S.M. Mishra** talked about "Upayas-Aspects of praxis in Kashmir Shaivism." **Shri Vijay Kumar Koul** read paper on "Discipline in Kashmir Shaivism Random thoughts of a disciple."

**Shri R.K.Sadhu**, "Convenor" Centenary Celebration Committee (Central ) delivered the validictory address. Talking to **Surender Kher** of *Koshur Samachar* Shri Sadhu said motive of the conference was to create awareness among people about the Kashmiri Shaivism, "which transcends borders, territories and has a universal appeal. " He said the conferences will be organised till May 2007 in different parts of the globe. He also informed that second two days seminar will be held on 28th & 29th October, 2006 at Sai International Centre, Lodhi Road, New Delhi and all are kindly invited.

Shri Mohan Krishan Watal, Trustee thanked all the speakers and audience

*-Courtesy Koshur Samachar*



*With Best Compliments from :*



**PADAM LIGHT, TENT HOUSE  
& CATRERS**

Phone : 4076187  
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No. 22/43/2006-2GSHI

From

The Chief Secretary to Government Haryana

To

1. All Heads of Departments in Haryana States
2. Commissioners Rohtak, Gurgaon, Hisar and Ambala Division
3. All Deputy Commissioners in Haryana State and
4. Managing Directors/Chief Executive Officers of all Boards, Corporations and Cooperative Institutions in Haryana

Dated Chandigarh, the 19<sup>th</sup> May 2006

Subject: - Rehabilitation of Kashmiri Migrant families in the State of Haryana.

Madam/Sir,

I am directed to invite your attention on the subject cited above and to say that the plight of Kashmiri Migrant families deserve sympathetic consideration and possible assistance for their rehabilitation on the pattern of other States like Punjab & Delhi. Therefore, it is requested that such families may be helped under various schemes/training programs in Private/Government Sectors after due verification by the district administration.

These instructions should be brought to the notice of all concerned working under your control for compliance.

Yours faithfully,

Deputy Secretary General Administration, for Chief Secretary to Government Haryana.

# The Relevance of *Muhurat* for KP Diasporas

Piyaray Raina( Saddhak)\*

For a Kashmiri Pandit observance of *muhurat* (*saath*) is an essential part of his life. Be it time for undertaking a journey, performance of religious duties, observing a fast on auspicious days, *shradda* of an ancestor, celebrations such as birthday, marriage or any other auspicious function such as making or entering a new house. In short, observance of *muhurat* is a *sin qua non* for us. It is for this reason that we always keeps an annual almanac (*jantary*) handy in our surroundings and eagerly await for the arrival of its new annual edition.

Keeping up with these traditions is building a wall between seniors and juniors in our *biradari*. Currently, our youth are living in a very different situation than their ancestor. He cannot take the liberty of observing these traditions even if he wants to continue with these traditions. He is a world traveler and has to face many challenges in his career. Life style has changed and is changing rapidly. Twenty-first century is very different from any thing we have seen so far.

*Muhurat* is linked with *tithi* and *nakshatra*. *Tithi* is a lunar day that is determined by the waxing and waning of the Moon. The path of the Moon in reference to our earth is an elliptic path. Its movement is variable. While the mean duration of its movement in a day is 23 hours 37 minutes and 28 seconds, it varies from less than 16 hours to a maximum of 36 hours at times, depending upon the position of Moon in its journey round the earth. When it is nearest to earth (perigee) it is fastest and travels in less time that at times results in abandonment of a *tithi* and when it is farthest from earth (apogee) Moon has reduced speed thus it may take more than one day to cover a *tithi* (*devadev*). All the *panchangs* register these details.

*Nakshatras* are a group of small stars in the

sky that fall in the path of the lunar motion as observed from earth. In our astrology, these *nanshatras* play an important role as they are considered the resting places of the Moon in its journey around the earth. They are called as lunar mansions. There are 27 *nakshtras* viz: *Ashwini, Bharani, Kritika, Rohini, Mrigashira, Ardra, Punarvasu, Pushya, Ashlesha, Magha, Purva phalguni, Uttara Phalguni, Hasta, Chitra, Swati, Vishakha, Anuradha, Jyeshtha, Mula, Purva Ashadha, Uttara Ashdha, Shrivana, Dhanishtha, Shatabhisha, Purva Bhadrpada, Uttara Bhadrpada, Revati*. In the Vedic astrology the position of the Moon in these *nakshatras* is considered important for determining the characteristics and timing of events.

These *nakshatras* have been divided into three groups of nine planets each for determining their influence on the timing of events. These are *rajsic, tamsic, and sattwic nakshatras*. While *rajsic nakshatras* are considered to influence the individuals with high-energy activities, *tamsic nakshatras* create dullness, and *sattwic nakshatras* influence by inducing one into spirituality, purity and harmony.

It is important to understand that all observations regarding *tithi* are made in India and while preparing annual almanac the position on earth from which the observations have been made is recorded. Observation of a *tithi* in our *jantary* is made from Jammu (Lat 32 deg 44 min and Long 74 deg and 54 min). Since there is difference in the timings of day in various parts of the globe the observations made at Jammu will not apply all over the globe. Technically speaking, to find the *muhurat* for all the places

*Continued on page ....20*

# KASHMIRI SPEAKING CONTEST

## - An event worth remembrance

*Contribution By: Vinod K. Pandita*

On the auspicious occasion of Annual Yagna (Havan) organized by Kashyap Kashmir Sabha of Gurgaon, a Kashmiri Speaking Contest among children born after 1990 exodus was held on 05th Nov at Community Center, Sushant Lok I, Gurgaon. Community members witnessed this contest among 29 children from age 03 to age 14 who actively participated with great enthuse and involvement, who were trained & guided by senior community leaders for almost two months in advance during various relevant workshops held at many localities in Gurgaon.

The Children were from almost all areas of Gurgaon covering Palam Vihar, New Palam Vihar, Sushant Lok, DLF, Ashok Vihar, Maruti Vihar, Sec-31, 40 & 56 and from many other locales.

Preserving Mother Tongue and ensuring Kashmiri language remains a part of the life of future generation to communicate with relevance among community & family members.

Topics like Kashmiri counting (GRANDH), names of body parts, Kashmiri



Bhajans, Kashmiri literature, Kashmiri rhymes & riddles (Hokus Bokus), Spiritual quotes were some of the chosen ones for this contest, which were fluently spoken by mix of contestants.

Hundreds of community members and parents present during the event appreciated the young ones with great applaud. It was a wonderful experience listening to toddlers who were unable to pronounce the correct lingo of the language but proved their intellect and passion while demonstrating their speaking talent.

Among winners were Master Vayehak Ganjoo of 4 Years who stood first among the lot followed by Baby Anoushika Bhatt, again a 4 years old, who stood second followed by Baby Himall Pandita of 07 years old, who stood third. Consolation prizes were distributed to all participants to encourage each one of them along with giving away trophies to the first three toppers.

Shri A.N.Kaul "Sahib", noted linguist, Shri Bhatt renowned Radio Producer, Shri T.N. Razdan of J.K.V.M, Shri M.K. Kitchloo,



President of K.K.S. Gurgaon, and Mrs. Anjana Dhar, Editor Neel Nag were present on the occasion.

The cover story of the event was captured by media and was published on different dates in the month of November in news dailies like Gurgaon Explorer of T.O.I., Amar Ujala, Jagran City, Dainik Bhaskar and DLF City News.



We all community members must appreciate the efforts put in by a core team led by Dr. Ramesh Razdan, who is the sole inspiration behind such cause. We must help our young minds to participate in these kind of events and programmes towards ensuring Kashmiri language remains our Mother Tongue, which shall be frequently used with pride at home by our children who are future architects of our social & constitutional framework. ■

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where we are now settled there has to be a different *jantary* based on observations made from some central position in that area or we need to make local adjustments based on where we live corresponding to the observation made in Jammu.

The purpose of this writing is not to mislead my *biradari* into non-observance of our traditions but rather to make all aware of the importance of these practices in the changed situations. It was a non-issue while we were all living in Kashmir but now when all of us are scattered all over the globe observance of our

traditions with a blind faith is not practicable. It will help us if we know the correct background of our traditions.

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\* The author is a regular contributor of articles regarding Kashmir Pandit traditions. He has recently authored a book *Socio-Cultural and Religious Traditions of Kashmiri Pandits* (<http://kp-culture-and-religion.blogspot.com>) He lives in Alpharetta, Georgia and DLF City, India He can be contacted by email at [pl\\_raina@yahoo.com](mailto:pl_raina@yahoo.com).

# मधुर मिलन

by Bupinder

दादी अपनी आखिरी साँसे ले रही थी, इसका चेहरा एकदम पीला पड़ गया था जैसे किसी ने सारा खून निचोड़ लिया हो, शरीर पूरा काँप रहा था और वह बाहरी साँसे ले रही थी, मेरे पिताजी और मेरी माँ बेबस खड़े उसकी जान जाते हुए देख रहे थे। माँ और पिताजी की आँखें नम थीं और मैं एकटक दादी को देख रहा था, उसे निर्जीव चेहरे की तरफ, अचानक मुझे लगा कि दादी के चेहरे पर लाली छा गई और उसकी आँखों में एक अजीब सी चमक आ गई। उसके होंठ कपकपाने लगे और वह कुछ बुदबुदाने लगी, दादी के मुँह से शब्द नहीं निकल रहे थे लेकिन उसकी नज़र का पीछा करके मुझे लगा कि वह अपने पुराने सन्दूक जो सामने म्यानी पर रखा था उस पर नज़रे गड़ाये थी, और कुछ पल बाद इसी अवस्था में उसकी आँखें पथरा गईं और वह परलोक सिंघार गईं। कुछ पल शोकताद करने के बाद पिताजी थोड़ा संभल गये और मुझे तुरन्त पंडित को लिवाने भेज दिया और खुद माँ के साथ क्रियाक्रम की बाकी रीतियाँ पूरी करने में लग गये।

जब मैं पंडित जी को लेकर घर पहुँचा तो वहाँ आस पड़ोस के लोगों की अच्छी खासी भीड़ जमा थी। दादी के आखिरी सफ़र की तैयारी हो रही थी। मैं हर कार्य को एक स्वचालित यंत्र की तरह अंजाम दे रहा था, दादी के मर जाने पर मेरी आँखों में आँसू न आये थे, ये भावनाहीन सा सारा कार्यक्रम पूरा होते देखे रहा था। आखिर दादी की अर्था शमशान की ओर ले जाने का समय आया, उसकी आखिरी यात्रा में अनुमान से अधिक लोग शामिल थे। कुछ चेहरे तो बिल्कुल अन्जान थे, जिन्हें मैंने कभी देखा न था, राम नाम सत्य है... का स्वर बोलते हर प्रवदाक्षा उसी मार्ग से जा रही

थी। जिससे दादी अपने जीवन काल में रोज सुबह गणेश मंदिर और शरिकापीठ के अस्थात को जपा करती थी। मुझे भी यह रास्ता पूरी तरह से याद था। कुछ दूर आगे ही मोड़ पर एक मुन्सीपालिटी का नल होगा, जिससे दादी नित्य अपना छोटे से गणेश में पानी भरती थी, मन्दिर में प्रतिमा पर जल घटक के लिये मुझे धीरे-धीरे लग रहा था कि मैं अतीत में आ गया हूँ और दादी की उंगली पकड़ कर इसी रास्ते पर चल रहा हूँ। मन्दिर जाने के लिए भोर का समय, मुँह अंधे, कड़ाके का जाड़ा, आकाश में काले घने बादल, दादी तेज कदमों से मन्दिर जाने वाले रास्ते पर चल रही थी। मैं उनके तेज कदमों से कदम नहीं मिला पा रहा था, पर फिर भी दौड़ते चलते उनके साथ था। मेरी उम्र उस समय 11 साल की होगी, दादी पच्चास से ऊपर थी परन्तु उसमें गजब की चुस्ती और फर्ती थी, पतला, छरहरा शरीर, छोटा कद, पैरों में भूरे रंग के केनस के फ्लीट शूज और हाथ में जल चढ़ाने वाला लोटा लेकर दादी किसी मिलीट्री की पलटन की रफतार से मन्दिर की ओर अग्रसर थी। कई बार उसे मेरे लिये पीछे मुड़ कर देखना पड़ता और रूकना पड़ता था। फिर मेरा हाथ पकड़ कर मुझे लगभग खींचते हुए उसी रफतार से चलती।

मन्दिर पहुँच कर दादी हर प्रतिमा पर जल चढ़ाती और सिन्दूर घिसती और प्रतिमाओं पर तिलक और लेप लगाती, फिर कोने में बैठ कर सल्गत होकर भजन तथा प्रभू की लीला गाती। दादी की आवाज बहुत साफ और मार्मिकतापूर्ण थी, मन्दिर से सूयी यक्तजन उसकी लीला सुनकर मंत्रगुग्ध हो जाते थे। मैं इन सब बातों से दूर सामने वाले फलों के बाग में सेबों के पेड़ को देखता रहता था। और लालायित होता था कि कब हम बाहर निकले और दादी उस बाग के

सामने रूक कर बाग मालिक जिसका नाम मु0 अकबर लोन था उसे पुकारे और मुझे बाते करे, जिसके बाद अकबर लोन हमेशा मुझे एक दो लाल सेब दिया करता था और सिर पर हाथ फेरता था, यही मेरा सब से खुशी का पल होता था और मुझे सुबह उठने और तेज पैदल मार्च करने की यातनाओं के बदले में इनाम मिलने की अतुयूती होती थी। इसके अलावा दादी की दिनचर्या में घर के बाहर के सारे काम का जिम्मा था। मन्दिर से आते हुए घर के लिये सब्जी लाना, घर के लिये राशन और बाकी सौदा लाना, बिजली की लाइन में कुछ गड़बड़ हो तो **Lineman** को बुलवाना, नल खराब हो तो मिस्त्री की हाजरी लगवानी, चूल्हे की लकड़ी लाने का प्रबन्ध और सुखा गोबर गाले से लाने का जिम्मा दादी का था। माँ को चौका चूल्हा घर की साफ सफाई, कपड़ा लत्ता धोना, पानी लाना इत्यादि जिम्मेदारी थी। दादी को खाना बनाते हुए मैंने कभी न देखा था। उसे खाना पकाना आता था, यह मैं नहीं जानता था, सुना था जब दादी ब्याही गई थी तो हमारे घर में चार बहूँए पहले से ही घर के काम को बांट कर करती थी। इनके सुसुर तो इनका पतला शरीर और डील डौल देखकर इनकी सांस से ताकीद की कि इन्हें कोई भी भारी काम न दिया जाए। नतीजा हुआ कि वह ऊपर के काम में माहिर हो गई। मुझसे बहुत स्नेह और प्यार था दादी को लेकिन गुस्से और आक्रोश की कमी भी न थी, माँ और पिताजी इनके गुस्से का प्रकोप कई बार सहते थे, और उस समय उनकी एक नहीं चलती थी। लेकिन दादी एकदम गुस्सा थूक के हस बोल के घर का माहौल हो हल्का भी करना जानती थी। इनके दिल और पेट में कोई बात देर तक न रहती थी। जो दिल में आया वैसे ही बोल दिया, दादी की एक खास बात थी कि वह चरखे पर रेशम बहुत अच्छा और बारीक कातती थी। कातते-कातते उसके होंठों पे हमेशा एक गीत रहता था जो बहुत

मार्मिक एवम् सुरीला होता था। आस पड़ोस की औरते अपना सारा काम छोड़कर हमारी खिड़की के पास खड़ी होकर वह गीत सुना करती थी। और उसमें खो जाया करती। दादी को गुजरे हुए नौ दिन हो गए थे, कल उसका दसवाँ था। रीति अनुसार दादी की पहनने ओढ़ने की वस्तुओं में से कुछ एक दान के लिए देती थी इसलिए मैं दादी के कमरे में उसकी सारी चीजों को निकाल कर देख रहा था कि मेरी नज़र मियानी पर पड़े हुए सन्दूक पर गई, मैंने वह छगैदा पुराना सन्दूक नीचे उतारा और उस पर से धूल की परतें साफ कीं। उसको खोलने में बहुत मुश्किल हुई पर खुल गया। उस में एक सोने का हार और एक शादी का जोड़ा और एक फोटो एलबम थी। हार और शादी का जोड़ा तो जैसे बिल्कुल नये लग रहे थे। लेकिन एलबम बेहद पुरानी थी। दादी की शादी की कुछ तस्वीरें थीं। मेरे दादी जी की ये तस्वीर थी, रौबदार चेहरा, बड़ी-बड़ी आँखें, सिर पर तुर्र वाली पगड़ी, अचकन और चूड़ीदार पाजामा, बहुत ही सजील लग रहे थे। दादी से ब्याह के एक साल बाद ही भगवान को प्यारे हो गये थे। और यह पहाड़ जैसा जीवन दादी ने उनके बगैर काटा था। अब मुझे याद आया कि मरने से कुछ पल पहले दादी के मुँह पर लाली क्यो आई थी और वह अक्स्मात ही क्यो उठी थी, इस पुराने सन्दूक को देखकर। क्योंकि उसमें दादी के वीरान जीवन में कुछ हसीन पलों की यादें बसीं थीं, जो उसने हम सब से हमेशा के लिए छुपा के रखी थी। दादी के लिए मिलन की घड़ी आ गई थी, आज वह अपने प्रिया से मिलने जा रही थी और इस लोक में इनका कई सालों से कोई इन्तज़ार कर रहा था। शायद यह पहाड़ सा जीवन उन्होंने इसी पल के इन्तज़ार में काटा था। दादी का जीवनकाल कितना ही दुखद रहा हो पर उनके मौत में सुख की एक उदभुत किरण ने एक ही पल में उन्हें तृप्त कर दिया था।

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# Some thoughts on preserving our cultural traditions

Piyaray Raina (*Saddhak*)\*

There is a lot of discussion going on through all our modes of communications as to how we can preserve our cultural after our migration from Kashmir .It is genuine concern. We have a glorious culture of our traditions guarded and developed by our ancestors over a long period of more than five thousand years No body would like to dissociate himself with such an inheritance .The culture of a group of people does not evolve overnight .It is not philosophy only. It is collective history; wisdom and thought of a group of people living under similar geographic conditions. Traditions are the manifestation of that culture. It is natural that longer the life of a culture the more complex will be its traditions. The components of any culture can be categorized as:

- 1) Language of the people through which they write and read
- 2) Religious traditions
- 3) Social customs
- 4) Festivals
- 5) Music, singing and dance
- 6) Food
- 7) Dress
- 8) Art

## **1) Language**

The language we speak is known as Kashmiri. It is spoken by about four million Kashmiris, both Hindus and Muslims. Despite its status as a regional language in the Indian constitution, it has remained as a spoken language only. No doubt we have Arabic as an official script for writing this language but in actual usage it is not used in any official correspondence. It has not developed as a mass medium for conveying our written thoughts. There is hardly any literary material available which people would like to read. How can we then preserve this language

even as spoken one? Perhaps the answer is to speak it in the family and familiarize children with its usage. In the mean time we should develop a Devnagri and Roman fonts which is accepted by all for preserving whatever literature we have in Kashmiri. We have few Devnagri fonts but they are not universal in acceptance .As for example Devnagri font in which Koshur Samachar published from Delhi writes Kashmiri section is not followed by other people who write in Kashmiri language.

## **2) Religious Traditions**

We are deeply religious people. Perhaps it is due to our groupings as Brahmins. Although as Brahmins we are supposed to know how to perform their religious rituals but over a time we have established a subclass of priests called *gorus* within our community who guided us in the performance of our religious functions. Due to social stigma *gorus* community had shrunk in numbers while we all lived happily in Kashmir. After our migration, some diasporas of community are left without the services of priests .The problem is more magnified for those who have migrated to foreign countries like we are in USA. Our religious scriptures are all in Sanskrit and we have little or no knowledge of what goes on the performance of these rituals .We do not have translations of the books that describe the methodology for the performance of our rituals. A few suggestions for preserving the religious traditions are as under:

- a) *Institutionalization*. During good old days we had the privilege of having priests calling at our homes for performance of our rituals. In the changed situation we should build establishments at central places where our community members are living, with facilities for the performance of

religious and social functions. It should have place for installing deities, living place for a priest and some cooking facilities.

- b) *Recruit new priests.* To man these establishments we need to recruit priests .If we can not find priests among our community then we may have to train priests from other communities who are willing to do the job.
- c) *Separate spiritual from social content.* Almost all our festivities in the social life are linked with our religious activities with the result over the years spiritual content of a religious function has almost disappeared. For example *Yagnopavit*, if performed as per our sacred texts should not take more than three or four hours but as per current practice it takes a full day from morning to late evening for the performance of this *samskara*. It is so partly because priests have developed interest in prolonging the ritual to gain time to receive maximum possible collection of *abid* and also because we keep on serving all sorts of food items while the sacred *vedic* recitations are going on. This reduces the sacredness of the ritual. We could keep both going on if we separate the two. For example if we perform sacred rituals in the morning three or four hours and then serve all the food items in the lunch or dinner (depending upon the *muhurat* time of *yagnopavit*) time that would do justice to all.
- d) *Simplify our rituals.* We have lot of recitations in our rituals. Even priests from outside Kashmir find it difficult to recite as per our texts .All *karmkandas*, (texts used for performance of a ritual) are regional in character and most of the regional bodies keep on modifying these

*karmkandas* as per their needs of time. That is the essence of *Sanatana Dharma*. It is time for us to revise our *karmkanda*. We have to simplify it.

- e) *Translate texts.* We are now in the twenty-first century. During the last 16 years, since we left Kashmir, world has changed a lot and it will still keep on changing at a faster rate. Our youth is more pragmatic. They do not stick to blind faith. They look for the meanings of their actions we must provide them an opportunity of knowing the sanctity behind the *Vedic* rituals by translating Sanskrit texts into the language, which they can understand.

### **3) Social customs**

Social customs are the breath of a community. It is through the social customs that we share the joys and sorrows of our loved ones. Despite our dispersion into small-scattered groups we keep up our contacts with our community members and always feel glad to find a new arrival. A few suggestions to preserve our social traditions are:

- a) *Know your social customs* It is important to know the customs of our social functions such as those associated with the marriage in the family, celebrations of festivals and even in the case of a death of a family member or close relation. This is our great inheritance, which binds us together. After all humans have been described as social animals to distinguish them from other animals.
- b) *Make global directory of our community.* Almost all Diasporas of our community have made some sort of directories, which they use for interaction at the time of performance of social events such as *havan* or *shivratri*. We need to publish them in one volume to serve as our global address book.

- c) *Establish Mrityoo Samgri Bhandars.* It is said that you know your true friend in your adversity. Death of a loved one in the family puts family members in great disarray. In Kashmir, we had a great tradition of having *Mriyyoo Samgri Bhandars (death related material warehouse)* in our neighbourhood localities where one could get all the materials needed for the cremation of a body without any botheration of locating the available sources of procurement or immediate payments. The need for establishing these *bhandars* was recognized primarily to provide solace to the bereaved family at a time when they it needed most and was appreciated. Senior community members managed these Bhandars.
- d) *Community pride symbols.* We have a saying in Kashmir which states that for finding a place for a night halt in a village look at the condition of village mosque, meaning thereby that if the community in that village is generous they would have provided good amenities for halt of a pilgrims in their mosque. Post migration, our community largely has done well financially. However, we do not have a tradition or culture of giving for social or community causes. While we may spend lavishly on marriage function of our children, we are poor donors when it comes to community activities. There are many of our community members still languishing in deplorable conditions in Jammu camps. They have suffered as a result of migration and have not been able to wean themselves out of the situation primarily because of lack of skills and they need help in the education of their children, medical care and marriage of their daughters. We should keep these community members in our

minds and take a lesson from the traditions of Sikhs who have a great tradition of community life. We should build small community hospitals, educational centers, community centers, and enhance help in education and job opportunities for our community. Can we take a leaf out of many communities, who donate 10% of their annual income or spending in a marriage function or special event for community causes?

#### **4) Festivals**

We have great traditions of celebrating our festivals, which are numerous, reflecting our long historical presence in Kashmir and our faith in *Shaivism*. We must educate our children with the background of our tradition of celebrating our festivals. For example, our children must also know why we celebrate *Shivratri* and *Janam Saptami* (Lord Krishna's birthday vs other Hindus celebrating His birthday) differently than other Hindus.

#### **5) Music, Dance, Food, Art**

Our community has had a history of developing great talent in various fields of art and literature. We should encourage these artistes and strive to develop new artistes. We should teach our kids our food preparations and continue to have picnics where we enjoy good food and music. We should also enhance our repository of music, art work, literary work, poetry, phrases, dramas, etc on our KOA website.

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\*\* The author is a regular contributor of articles regarding Kashmir Pandit traditions. He has recently authored a book *Socio-Cultural and Religious Traditions of Kashmiri Pandits* (<http://kp-culture-and-religion.blogspot.com>) He lives in Alpharetta, Georgia and DLF City, India He can be contacted by email at [pl\\_raina@yahoo.com](mailto:pl_raina@yahoo.com).

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## चन्द्रकांता : एक परिचय

चन्द्रकान्ता का जन्म 3 सितम्बर, 1938 को जम्मू-कश्मीर श्रीनगर में हुआ। उन्होंने बी.ए. की शिक्षा श्रीनगर के महिला महाविद्यालय से और बी.एड. की उपाधि गांधी मेमेरियल कॉलेज, से प्राप्त की। साहित्य में रूचि होने के कारण इन्होंने बिरला आर्ट्स कालेज, पिलानी (राजस्थान) से हिन्दी साहित्य में एम.ए. की उपाधि प्राप्त की।

यों तो चन्द्रकांता का लेखन कार्य विद्यालयी जीवन से ही शुरू हो गया था पर उनकी विधिवत् साहित्य यात्रा 'खून के रेश' 1967 से आरम्भ हुई। आठ वर्ष बाद उनका पहला कहानी संग्रह "सलाखों के पीछे" और उसके छः वर्ष बाद पहला उपन्यास 'अर्थन्तर' प्रकाशित हुआ। चन्द्रकांता की रचनाओं के अनुवाद अन्य भारतीय भाषाओं तथा अंग्रेजी भाषा में भी प्रकाशित हुए हैं।

'अर्थन्तर' तथा 'बाको सब खैरियत है' उपन्यास ओड़िया भाषा में अनूदित हुए हैं। 'ऐलान गली जिन्दा है' का अनुवाद अंग्रेजी भाषा में प्रकाशित हुआ है चन्द्रकांता ने देश-विदेश में काव्य गोष्ठियों और सेमिनारों में भाग लेकर अपनी छाप छोड़ी है।

चन्द्रकांता के उपन्यास 'ऐलान गली जिन्दा है', यहां वितस्ता बहती है', 'अपने-अपने कोणार्क' विशेष रूप से प्रसिद्ध हैं। उपन्यास के अतिरिक्त कहानी के क्षेत्र में भी चन्द्रकांता ने ख्याति अर्जित की है। चन्द्रकांता की कहानियों में भारतवर्ष के विभिन्न क्षेत्रों के विभिन्न रंग बिखरे हैं। चन्द्रकांता ने अपने प्रामाणिक जीवनानुभव को शब्दबद्ध कर समकालीन कथा साहित्य के क्षेत्र में अपना विशिष्ट स्थान बनाया है 'कथा सतीसर' जिसे वर्ष 2005 के व्यास

## कथा सतीसर कश्मीर के दर्द और हादसों की कथा

&idk'k ey

चन्द्रकांता हिंदी की उन शक्तिसंपन्न लेखिकाओं में से हैं जिन्होंने स्त्री-लेखन की बनी-बनाई रूढ़ियों को ढोने के बजाय, अपनी प्रबल ऊर्जा और प्रतिभा से उन्हें तोड़ा और अपने तर्ई लिखने, सोचने और

जीने का एक अगल रास्ता बनाकर दिखा दिया। लिहाजा महिला कथाकारों में वे सबसे अलग खड़ी नजर आती हैं और कम से कम

हिंदी की किसी और लेखिका से उनकी तुलना हमें संभव नहीं जान पड़ती। वे जीवन को संपूर्णता से देखने-भालने और अपनी पुरजोर शक्ति से जो ठीक समझा, उसे लिखाने के लिए बेचैन ऐसी लेखिका हैं जिनके सामने 'स्त्री-लेखन' और 'पुरुष-लेखन' जैसे खांचे निहायत फिजूल, बासी और निरर्थक लगते हैं। हिंदी में इधर तेजतर्रार और कुछ-कुछ बिंदास मुद्राओं वाली कथा-लेखिकाओं की ताजा कतार



नजर आने लगी है, लेकि चन्द्रकांता जिस दिलेरी और बेलौस अंदाज में अपनी बात कहती हैं, सका आज भी कोई सानी नहीं है, क्योंकि वे अकेली नहीं उनके साथ-साथ

समय की तमाम पश्चानुगत बचैनियां बोल रही होती हैं।

चन्द्रकांता की एक खासियत यह भी है कि मुख्य रूप से कथाकार बल्कि कहें उपन्यासकार

होने के बावजूद उन्होंने साहित्य की प्रायः विधाओं में लिखा और खूब जमकर लिखा। उन्होंने कविताएं, आलोचना, संस्मरण, फीचर, यात्रा-वृत्तांत, सभी कुछ लिखा है और हर विधा पर अपने मुक्त और अडिग स्वतंत्रता-प्रिय लेखकीय स्वभाव की छाप छोड़ी है। 'यही कहीं आसपास' संग्रह में शामिल उनकी कविताएं समकालीन समय से कुछ अलग अंदाज में मुठभेड़ करके बड़ी

ही करुणा पूरित नजर से जीवन की बची हुई संवेदनात्मक शक्तों की पहचान करती नहर आती है। यही बात एकदम अलग जीमन पर खड़ी उनकी कहानियों और जिंदगी से सीधे उठकर आए 'बेहद असली' पात्रों के बारे में कही जा सकती है।

'तेंतीबाई', 'ओ सोनकिसरी', 'शरणागत दीनार्त', और 'काली बर्फ' सरीखी कहानियों को याद करें, तो यह समझते देन नहं लगती कि चन्द्रकांता उन लेखिकाओं में से हैं जिन्होंने कभी ढर्रे का कहानियां नहीं लिखीं। उनकी हर कहानी स्त्री कथाकारों की एक खास तरह की 'फेंस' या सुरक्षात्मक चौहद्दी को उलांघर आती है और सीधे-सीधे इस बुरे वक्त में जूझते मनुष्य की आकुल पुकार से जुड़ने की कोशिश करती हैं उनके अनुभव-संसार में ज्यादातर कठिन संघर्ष करती और दुःख सहती स्त्रियां हैं, लेकिन सिर्फ स्त्रियां ही नहीं है। वे मनुष्य मात्र की करुण त्रासदी को अपना सरोकार मानकर चलती हैं और स्त्री के दुःखों को एक बड़े केनवास पर रखकर देखती हैं।

'काली बर्फ', 'कथानगर', 'अब्बू ने कहा था' सरीखे ताजे कहानी संग्रहों में भी एक प्रबुद्ध कथा-लेखिका रूप चंद्रकांता की यह तेजस्ता और चौकननापन ही ध्यान खींचता है बेशक उनकी सबसे अच्छी कहानियां कश्मीर की रक्तरंजित पृष्ठभूमि पर लिखी गई है। 'शरणागत दीनार्त', 'काली बर्फ', 'नवशीन मुबारक' संदेह और अविश्वास की

तेज लपटों में जुलटे हुए कश्मीर की करुण गाथा को इस तरह हमारे सामने लाती हैं, मानो इतिहास-पुरुष एक करुण लय और रुंधे हुए गले से हमारे सामने खड़ा होकर उन्हें सुना रहा हो। पीढ़ियों से कश्मीर को अपना घर, अपनी संस्कृति और जातीय गौरव मानकर रह रहे, 'शरणागत दीनार्त' के लसपंडित की दिल को बेधती हुई पीड़ा, 'काली बर्फ' की बलाकृत नर्स परमी की चीखें और एक सदियों पुरानी उदार परंपरा में बंधे, एक-दूसरे को 'नवशीन मुबारक' कहते महाराज भट्ट और समदजू का अपने सामने ही सब कुछ उजडत्र जाने का अहसास किसी व्यग्र हाहाकार की तरह संग्रह के पन्नों से निकलकर हमारे कानों में पड़ता है। ये वे कहानियां हैं जिन्हें पढ़कर ठीक-ठीक समझ में आता है कश्मीर क्या था और कश्मीर क्या हो चुका है। चन्द्रकांता ने कश्मीर की पृष्ठभूमि पर बहुत कुछ लिख है, पर इधर की इनकी कहानियां तो एक आर्तनाद जैसी हैं।

इसके अलावा 'वनवास' और 'टेकरी पर दीया चंद्रकांता की यादगार कहानियां स्त्री-जीवन के उस अंधेरे पक्ष पर लिखी गई हैं, जिस पर आम तौर से ज्यादा ध्यान नहीं दिया जाता। असल में 'काली बर्फ' एक गहरे प्रतीकार्थ की व्यंजना करती है और चन्द्रकांता की कई कहानियां पढ़ते समय अलग-अलग और स्तब्ध करने वाली शक्तों में उससे हमारा साक्षात्कार होता है।

बीसवीं शताब्दी के अंत में छपे, चंद्रकान्ता के सर्वाधिक चुस्त और चर्चित उपन्यास 'ऐलान गली जिंदा है' (1984) तथा 'यहां वितस्ता बहती है' (1992) यों तो मुख्य रूप से स्त्री-अस्मिता के उपन्यास नहीं हैं तथा उनके केंद्र कश्मीर की जीवन और उसकी सांस्कृति आब है लेकिन उनके ये उपन्यास जीवंत स्त्री-चरित्रों से भरपूर हैं। स्त्री के जीवन का उत्सवधर्मी उल्लास और आंसू, दोनों ही यहां हैं और अपने सच्चे, जीवन और खुरदुरे रूप में हैं। वे 'बहिश्त' कहे जाने वाले कश्मीर की स असलियत को सामने रखते हैं, जिसमें कीचड़ अधिक है कीचड़ में कमल तो कहीं-कहीं ही पैदा होते हैं। खासकर 'ऐलान गली जिंदा है' जैसा उपन्यास तो पूरी तरह स्त्री की आंख से देखा गया, जीवन का एक व्यापक हलचलों भरा चित्रपट है, जिसमें साधारण जीवन के पात्रों के अपने-अपने सुख-दुःखों का मेला है। ऐसे औसत लोग, जो घोर सांसारिक हैं और जिनके लिए छल-प्रपंच, सूच-झूठ जिंदगी की ठोस सच्चाईयां हैं। इसमें संसारचंद्र जैसे पुरोहित हैं जो वक्त-जरूरत पड़ने पर मंदिर का दान-पात्रा उलटाने से भी गुरेज नहीं करते। अर्जुननाथ अर्जीनवीस जैसे कंजूस हैं। अनवर मियां जैसे जिंदादिल इंसान हैं, तो रत्नी जैसी दिल की कड़वी बातें उगल देने वाली मुंहफट स्त्री! और फिर पागल भूता तो है ही, जो गली में एक

अजब-सी पुकार लगाता हुआ-सा घूमता है और उपन्यास को एक अजब-सा ट्रेजिडिक अर्थ दे देता है। इसके अलावा 'ऐलान गली जिंदा है' की भाषा इतनी 'ऐलानियां' ढंग से जिंदा भाष है कि किसी को भी चंद्रकांता से रश्क हो सकता है ऐसी खुली और जिंदगी की धड़कनों से भरपूर भाषा लिखना खाला जी का घर नहीं!

इसी तरह चंद्रकांता के एक और पुरअसर उपन्यास 'यहां वितस्ता बहती है' में भी कश्मीर है अपने अच्छे-बुरे सभी मौजूदा अक्सों और अपनी खरी सांस्कृतिक पहचान के साथ। 'यहां वितस्ता बहती है' के कथानायक राजनागि कौल हैं, जिनमें गजब का जीवन तेज और असाधारण जीवनी शक्ति है। उनके जीवन में कई तरह की त्रासदियां आती हैं, जिन्हें वे अपनी छाती पर झेलते हैं, मगर उनका उदात्त और धीर-गंभीर व्यक्तित्व झुकना नहीं जानता। वे एक परंपरा की उपज हैं और एक नई परंपरा के सार्थवाह भी। चंद्रकांता ने यहां कश्मीर ही नहीं, बदलते हुए समय और काल को एक साथ, अपने पूरे विद्रूप और उदात्तता के साथ पेश किया है कोई आश्चर्य नहीं, अगर चंद्रकांता के तमाम गंभीर पाठक उनके 'यहां वितस्ता बहती है' को ही उनके सबसे शक्तिशाली और शाहकार कृति मानते हों!

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## WORKSHOP ON KASHMIR SHAIIVISM

TRIKA INTERRELIGIOUS TRUST, having its registered office at Guptaganga N1/66-F-12 Samne Ghat Nagawa, Varanasi organized a workshop during 10<sup>th</sup> March 2004 to 19<sup>th</sup> March 2004 at JNANA PRAVAHA, Varanasi on “KASHMIR SHAIIVISM”, a forgotten philosophy of life, being victim of centuries old disturbances in Kashmir.

The objective of the workshop was to bring together intellectuals, research scholars and other interested learners of the philosophy under one roof to interact and learn the philosophy and its richness. The workshop was organized in a manner so that the participant can learn and practice the philosophy simultaneously and also raise their queries, doubts and confusion to the experts as well as share their respective knowledge and experiences about the philosophy.

Lectures on a few of the key terms in the Kashmir Shaivism were delivered by eminent speakers, namely, Pundit Hemendra Nath Chakravarty, Varanasi on “*SHAKTI*” and “*ANANDA*”; Prof. M. L. Kokiloo, Delhi, on “*PRANA*” and “*SAMVIT*”; Dr. Mark S. G. Dyczkowski, Varanasi on “*SPANDA*” and Prof. Bettina Bäumer, Varanasi on “*HRIDAYA*” and “*SHAKTIPATA*”. After the lectures, the participants and the speakers had open interactions on the subject. One of the participants, Dr. Rabinder Kumar Koul, a physicist by education, also delivered a special lecture explaining similarities in

modern science and Kashmir Shaivism as well as his experiences of both.

Prof. M. L. Kokiloo, Delhi and Prof. Bettina Bäumer, Varanasi also held text study and teaching of “*PratyabhijñÁh<sup>a</sup>daya*” by KÒemarÁja with translation by Dr. Jaidev Singh on all the ten days of workshop for two hours on each day with open discussion on the textbook with the participants.

Kashmir Shaivism is the philosophy according to which every individual is *SHIVAA* and one needs to study and meditate to achieve the *Supreme Shivaa*. It is the study of achieving individual consciousness to the ultimate consciousness in reality to taste the attainment of spiritual atonement. It teaches to merge individual consciousness in the ocean of ultimate consciousness. There are number of scriptures available on Kashmir Shaivism authored by great philosophers of pre-Islamic era like Utpaladeva and Abhinavagupta as well as of modern time. However it is also matter of great concern that more number of scriptures are lost than are available due to continuous and deliberate destruction of the same by Islamic invaders and rulers in Kashmir and elsewhere and the same is continuing even at present time in Independent and democratic India.

Besides teaching and discussion of “Kashmir Shaivism”, the participants also practiced the philosophy of Kashmir Shaivism closing the day with meditation.

# WORKSHOP ON KASHMIR SHAIVISM

The workshop also included introduction by Prof. M. L. Kokiloo of Lal Ded, a spiritual woman and a household poet and singer of Kashmiri Hindus even at present, who followed and practiced Kashmir Shaivism in the fifteenth century. During the discussion of life of Lal Ded it also surfaced that there is ample evidence in the history that Lal Ded and Shah Hamdaan did not exist in the same era in the history as well as that there is further ample evidence in the history that Shah Hamdaan (through his heavily armed followers and soldiers) killed and maimed thousands of Hindus in Kashmir and, therefore, could not have been a spiritual person as so claimed by few Muslim historians. The discussion regarding Lal Ded was followed by singing by Pinky Giga, Delhi of devotional Lal Ded's Vakh (Bhajans). The participants also had an opportunity to attend release of CD of "*Shivastotravali*" by Utpaladeva, which was made by Smt. Manju Sundaram (vocal), Vinod Lele (Tabla), Santosh Mishra (Sarangi) and introduced by Prof. Bettina Bäumer at "Banaras Art Culture", Bhadaini followed by a live concert by the artists.

The participants were quite satisfied with the workshop but felt that ten days being too short for understanding and studying such a vast and rich philosophy, there should be more frequent such workshops to improve the awareness and learning of the Kashmir Shaivism. A list

## List of Teachers

1. Pandit Hemendra Nath Chakravarty, Varanasi
2. Prof. M. L. Kokiloo, Delhi
3. Dr. Mark S. G. Dyczkowski, Varanasi
4. Prof. Bettina Bäumer, Varanasi

## List of Participants

1. Borghild Baldauf, MA, Linz, Austria
2. Yoshihisa Kotani, MA, Hiroshima, Japan
3. Dr. Fabrice Blée, Montreal, Canada
4. Usha Malik MA, Delhi, India
5. Patrick Brennan, Belmont MA, USA
6. Anja Mohrdik, MA, Hamburg, Germany
7. Uma Wu Chen-ting, Taiwan
8. Dr. Pramod Kumar Singh, Varanasi, India
9. David Dubois, MA, Paris, France
10. Prof. Dr. Annette Wilke, Münster, Germany
11. Dr. Sadananda Das, Varanasi, India
12. Lee Hemmen, Texas, USA
13. Kuldeep Drabu, Gurgaon, India
14. Robert Kemter, Thane, Maharashtra
15. Ernst Furlinger, MA, Wien, Austria
16. Volkmar Schaefer, Berlin, Germany
17. Ariane Hentsch, Geneva, Switzerland
18. Travis L. Smith, Varanasi, India
19. Rabinder Kumar Koul, Chicago, USA
20. Dr. Rama Ghose, Varanasi, India
21. Dr. Aviva Keller, Zurich, Switzerland
22. Pinky Giga, Faridabad, India
23. Michael Ianuziolo, MA, Montreal, Canada

## **Travelog by Anjana Dhar**

### **– A visit to Srinagar**

I had gone to Srinagar to attend an International Seminar (23<sup>rd</sup>-24<sup>th</sup> September, 2006) on Kashmir Shaivism - a Philosophy originating from Kashmir and propagated by our Guruji, Swami Lakshman Joo Raina (1907 - 1991) who had his Ashram in Nishat, Srinagar. This Seminar was part of the Celebrations to mark the Birth Centenary Year of Swamiji and organised by the Ishwar Ashram Trust founded by him.

Mrs. Dube, a friend of mine from NTPC accompanied me. We were received at the airport by a car sent by the organisers. The venue was Sher-e-Kashmir International Convention Centre which is a part of Centaur Hotel built on the banks of Dal Lake. Beautiful view of Shikaras, Char Chinari, and the mountains covered with Poplar and Chinar Trees greeted us when we looked out of the windows of the hotel.

After the inaugural session and during the lunch break, my friend & I ventured to hire an auto rickshaw up to the Dal Lake. After some hard bargaining with the Shikara owner and his agent, we finally agreed on a price of Rs. 200 for a leisurely Shikara ride from Nehru Park to Char Chinari & back to Centaur Hotel. Char Chinari is an Island in Dal Lake where Four Chinar Trees are growing. At one time one of the Chinar trees had fallen down and for almost 20 years the place was called Char Chinari even though there were only 3 trees. Then another Chinar was planted in 1986 and it has become a grown up tree now though one can make out it is young compared to others. We also took a cup of tea at the restaurant in Char Chinari which is in the shape of a house boat. After the 2 day seminar, we visited the famous temples of Srinagar - Shakaracharya Temple (of Lord Shiva) where the Saint Shankaracharya had done his meditations and is built over a hill top, Ksheer Bhavani Temple, the temple of Goddess Durga, built over a natural spring (they say that the colour of the natural spring changes according to the fortunes of Kashmir & reportedly it had turned black during the peak of terrorism in 1991 when all the Hindus fled), and Hari Parbat, a

temple of Goddess Kali built over a hill and where even Hindu Pandits make offerings of "Kaleji" and Rice to the eagles & Kites hovering around. Needless to say there were hardly any visitors to these temples as even tourists are not to be seen. The temples are heavily guarded by CRPF and maintained very clean & beautiful by them. The scenery around the whole place is refreshingly beautiful. The temperature varied from 4 Deg C at night to 11 Deg C in the day (very pleasant). Our place of stay was also very comfortable and was at a walking distance from the Ashram of Swamiji and also close to Centaur Hotel.

My brother-in-law Vijay & his wife, Marlene who were staying in Srinagar for the past few months, took us to the market at Residency road and Lal Chowk (which are always in the news for bomb blasts, cross firing and terrorist shoot outs) where we did some shopping of gifts etc. We also bought two Crepe Silk Sarees from Raj Bagh Silk Factory of J&K Govt.

It may be mentioned here that all these days Srinagar was creepily quiet. Ramzan days had started so even the muslim women were mostly indoors. The streets were lined up with Border Security Force (BSF) or Central Reserve Police Force (CRPF) pointing their AK 40 rifles towards the people walking on the streets (unmindful of the rifles). Every now and then one would find one self facing an army bunker with alert eyes peeping out. There were no incidents of terrorism while we were there, though we heard in the news that on the day after we left there were some shoot outs. Even Swamiji's Ashram has a bunker inside the Ashram Gates manned by at least 6 CRPF men round the Clock and one has to use the pass word "Jai Guru Dev" to enter the gates. What one cannot forget is the hot Kehwa (Kashmiri Green Tea flavoured with almonds, dalchini & elaichi, sweet but without milk) with bread fresh from bakery, Dam Alu & Hak (leafy vegetable) with steaming hot rice, the Shikara ride in Dal Lake and the majestic mountains all around.

**ALL INDIA KASHMIRI SAMAJ  
ANNUAL GENERAL BODY MEETING / SILVER  
JUBILEE CELEBRATION & GOLDEN JUBILEE  
CELEBRATION OF KASHMIR SABHA, KOLKATA.**

KKS Gurgaon being an affiliate of All India Kashmiri Samaj was invited to attend the AGM to be held in the month of December 2006 at Kolkata. Pt. Vijay Aima represented KKS Gurgaon during this general body meeting. The occasion also happened to coincide with the GOLDEN JUBILEE celebration of KASHMIR SABHA KOLKATA coupled with the SILVER JUBILEE celebration of AIKS.

KASHMIR SAMAJ KOLKATA had made elaborate arrangements for the stay of the participants from all over the country. Delegates representing various affiliates across India were present & messages were received from the affiliates from abroad during the event. The two days of the AGM & conference were taken up by the deliberations affecting the biradari. Political developments taking place within the Country as well as in the neighboring country were spoken about and varying views expressed by the delegates. Delegates cutting across their personal views were unanimous for AIKS to take proactive initiatives rather than wait for

events to overtake us. As a consequence, one of the major decisions arrived at referred to the need of creating a separate political platform for expressing the views of KP biradari. It was further enunciated that the proposed political front will be a representative body of the whole KP biradari and as such all community members shall be invited, irrespective of their individual beliefs, to present a united front.

On second day of the stay of the delegates, a cultural programme enthralled the delegates & the Kashmiri Samaj of Kolkata. Leading Kashmiri artists Smt Neerja Pandit, Dr Sapna Raina Kachru, Pt Dhananjay Kaul enthralled the listeners, different items by the children & ladies of the Kolkata Samaj kept the audience spellbound for the best part of the programme.

The AGM concluded with a press conference held on third day, where in the celebrations of the General Body Meeting and historical background of KP migration was presented.

## CURRENT KKS LIFE MEMBERS

S.No.	NAME	ADDRESS
1	Aima Surinder Kumar	C-2113A Sushant Lok I
2	Aima Vijay	H-744 Palam Vihar Gurgaon
3	Aima Usha	
4	Ms. Aima Zippy	
5	Mr. Aima Siddharth	
6	Dr. Aima Ashok	H-746, Palam Vihar
7	Dr. Aima Indu	
8	Aima Manik	
9	Aima Misha	
10	Aima M.L	H-682, Palam Vihar
11	Late Aima Kanta	
12	Aima Savitri	
13	Dr. Anand Ashok	171 Sector-56,
14	Bagati Anil	9, D- Block, South City -II
15	Bakshi Dilip	21 GF, I- Block, South City-II
16	Bakshi J.N.	F-2694, Palam Vihar
17	Mrs. Bakshi Vijay	
18	Bakshi Shibeen	
19	Bachloo K.L.	1242, Sector - 31
20	Bhan K.K.	447 sector - 7
21	Bhan S.K.	Malibu Towers
22	Bhan Autar Krishen	Malibu Towers
23	Bhat B.L.	Q-9, New Palam Vihar
24	Bhat R.K.	N-203, New Palam Vihar
25	Bhat Baskar	C-673, Sushant Lok I
26	Bhat Sushil Kumar	1061/31 Laxman Vihar I
27	Bhat Vishal	C-1517 Sushant Lok I
28	Bhat R.N.	E-13/29 DLF I
29	Dr. Bhat Pushuplata	D-2035, Palam Vihar
30	Bhat S.N.	
31	Bhat Amit	
32	Bhat Lalit	
33	Bhat Supriya	
34	Dr. Bindroo Nancy	B 95, South City - I
35	Challu AVM (Retd.) B.K.	1129, Sector -15, Phase-II
36	Challu Atuar Krishan	121/42 Silver Oaks
37	Chowdhary Satish	S 5415, DLF Ph-III
38	Dar Chitranjan	LTH-114B, Laburnum Apartments
39	Darbari Rita	K-39, South City, Gurgaon
40	Dhar Vijay	120/140 SO App: DLF I

41	Dr. Dhar Ravi	C-1308 Sushant Lok I
42	Dhar Amit	C-556 A, Sushant Lok-I
43	Dhar C.T.	A 24/8, DLF Ph- I
44	Smt. Dhar S.T.	
45	Dhar S.P.	L-3/8, DLF Ph-II
46	Dhar J.K.	
47	Dhar Anjana	
48	Dhar V.K.	120 / 144, Silver Oak Aptt. DLF Ph-I
49	Dhar Sushim Mukul	D-78 South City II
50	Drabu Kuldeep	C1/23, DLF Ph-I
51	Fotedar K.K.	C-567B, Sushant Lok
52	Fotedar P.N.	A-591, Palam Vihar
53	Fotedar Vijay	C-627, Sushant Lok-I
54	Ganju A.K.	G-18/7, DLF Ph-I
55	Ganju Udbhaw	U-18/7, DLF Ph-III
56	Ganjoo Sanjeev	C-153, New Palam Vihar Ph-II
57	Ganjoo B.L.	C-389, New Palam Vihar Ph-II
58	Ganjoo Siddharth	C/478, Sushant Lok
59	Ganjoo V.K.	
60	Hanjuria Sajinder	F-801, Ardee City
61	Lt. Col.(Retd.) Jala B.L	1656 A, Housing Board Colony, Jarsha Road
62	Dr. Jalali R.K.	C-740B, Sushant Lok
63	Jailkhani B.N	C1-342, Palam Vihar
64	Kachroo Kamal	A-498 B, Palam Vihar
65	Kachroo Ravinder	H 18, FF, South City-II
66	Late Kak J.L	A-14/9, DLF Ph-I
67	Kaw H.N.	S-31A/31, DLF, Ph-III
68	Kak Madan	A-583, Palam Vihar
69	Kakroo Anil Kumar	CW-42 Malban Towers.
70	Kaul Ashish	H-11, Ridgewood Estate, DLF Ph-IV
71	Dr. Kachro Rajan	Malibu Towers
72	Kaul Rakesh	C-260, Sushant Lok I
73	Kaul Kanaya Lal	D-32 South End Floor
74	Kaul S.N.	F-23 Green Wood City Sec 46
75	VrC(Retd) Col. Kaul Anil	D 15/13 Orchid Floors (FF),Ardee City, Sec 52
76	Smt. Kaul Rattantrani	H-746 A, Palam Vihar
77	Kaul V.J.	
78	Kaul Manorma	
79	Kaul Sanatan	
80	Kaul Kunal	
81	Kaul K.N.	
82	Kaul Vishit	
83	Kaul Renuka	
84	Kaul Jawahar Lal	F-4-26, Ph-I, DLF

85	Capt. Kaul A.K.	101/37, Silver Oak Aptt. DLF Ph-I
86	Kaul Phoola	I-866, Palam Vihar
87	Kaul Abhimanyu	
88	Kaul C.K.	
89	Kaul Dr. R.K.	C-260, Sushant Lok
90	Kaul H.L.	309, Sector - 17
91	Kaul H.N.	A-661, Palam Vihar
92	Kaul K.K.	J-1215 A, Palam Vihar
93	Kaul Basanti	J-1200 Palam Vihar
94	Kaul O.N.	
95	Kaul R.K.	J-964, Palam Vihar
96	Kaul B.L.	A/44 South end
97	Kaul Bansi Lal	1004/A Malibu town
98	Kaul Anoop	C-478/B, Sushant Lok
99	Kaul Prufflit	C-266 A, Sushant Lok
100	Kaul Ramesh	H-694, Palam Vihar
101	Dr. Kaul Satish	48, Sukhchain Marg, DLF-I
102	Kaul Sarojini	U 24A-36, Ground Floor, DLF Ph-III
103	Kaul Sameer	
104	Kaul Vinod	7904, DLF Ph-IV
105	Kaul R.K.	2737 A, Sector - 23
106	Koul R.L.	C-258, Sushant Lok
107	Koul T.K.	D 86, South City - II
108	Koul Usha	C-258, Sushant Lok
109	Kotwal Rattan	603, Malibu Tower, Sohna Road
110	Khazanchi Vikram	E-2248, Palam Vihar
111	Khar Rattan Lal	Shiv Kamal C/898C SushantLok
112	Khar Sanjay	
113	Kher Rahul	A-684 Palam Vihar
114	Kher Nikhil	
115	Kher B.L.	E-2190, Palam Vihar
116	Kher Susheela	227, Vyapaar Kendra, Palam Vihar
117	Kher H.L.	
118	Kher T.N.	M-2/37, DLF Ph-II
119	Kher Khema	A-684, Palam Vihar
120	Kher Jyotsana	
121	Kher Rakesh	
122	Kher Sanju	
123	Kher Satish	
124	Kher Sunil	C-17/35, Sushant Lok
125	Kher Vijay	18/4, Ashok Vihar
126	Kher Upender	Q-56, Ph-I, New Palam Vihar
127	Kitchloo P.K.	086 Willingto Estate
128	Kitchloo Ravinder Kaul	101/51 Silver Oak.

129	Kitchloo M.K.	101/51, Silver Oak Apartment
130	Kitchloo Saroj	
131	Kitchloo Suvridha	
132	Kilam S.N.	98, Sukhchain Marg, DLF Ph-I
133	Kuda K.K.	E-2090, Palam Vihar
134	Labroo Rajender	749, Sector - 23 A
135	Labru Mitlesh	Malibu Towers
136	Labru Shali	
137	Labru Divya	
138	Labru Abhay	
139	Dr. Magazin Chuni	H-714, Palam Vihar
140	Mattoo Veena	705A Bevarli Park PH I
141	Mattoo Anil	S-313 Uppals South End.
142	Mandloo A.K.	A 408, Palam Vihar
143	Mattoo L.K.	H 3615, DLF Ph-I
144	Mattoo S.K.	1418, Housing Board Colony
145	Mirakhur C.L.	H-583, Palam Vihar
146	Mirakhur Sanjay	
147	Misri Sanjeev	C-1991, Sushant Lok
148	Moza Pankaj	B-978, Palam Vihar
149	Dr. Moza K.K.	C-1/2829, Sushant Lok
150	Munshi G.L.	36, National Media Centre
151	Nath Samir	C1-405, Palam Vihar
152	Nath Mohini	
153	Ogra Ashok	302/21, Heritage City
154	Pahalwan Sunil	C-336A, Sushant Lok-I
155	Pandita Dilip	U-24/4, G.F. DLF-III
156	Pandita Vinod	B-1000 Palam Vihar
157	Pandita Vinay	002 J Block Rail Vihar
158	Pandita Ajay Kumar	282 Sec 14
159	Peshin V.K.	1620 A/10A, Housing Board Colony
160	Qasba B.K.	C 12/21, DLF Ph-I
161	Qasid Ashishek	P-6 Uppal South End.
162	Raina R.K.	U-14/33, DLF Ph-III
163	Raina S.N.	K-1210, DLF Ph-II
164	Raina Ashok	E-7/23, DLF Ph-I
165	Dr. Raina Varun	K-39, South City-II
166	Raina Siddharth	G1/71, New Palam Vihar
167	Raina M.K.	357/94, Block 16A, Ashok Vihar
168	Raina Savya Saachi	D-114 South City II
169	Raina Rajesh	2815 sector 23
170	Raina M.J.	355/111, Ashok Vihar
171	Mrs. Rangroo Vatsala	K - 4/5, DLF Ph-II
172	Rangroo Sanjay	

173	Razdan B.L.	C-1/2924 A, Sushant Lok I
174	Razdan Ramesh	236, Sec-40, Housing Board Colony
175	Razdan Sanjay	L-13/6, DLF Ph-II
176	Razdan B.M.	S-28, New Palam Vihar Ph-II
177	Sadhu Y.N.	A-1522, Sector - 31
178	Sadhu Surender	U-23/5, DLF Ph-III
179	Sadhu Ashwani	1656 A, Sector -31
180	Smt. Sadhu Deepa	
181	Safaya P.L.	C-2526, Sushant Lok
182	Safaya Rajni	
183	Safaya S.N.	Q-22, New Palam Vihar
184	Saproo R.L.	A-615 Palam Vihar
185	Brig (Retd.) Sapru B.L.	D-3021, Devendar Vihar, Sec-56
186	Sapru Vijay	
187	Sapru A.N.	H-1001, Mapel Heights, Sushant Lok
188	Sapru Autar Krishan	1102/8 Sushant Estate.
189	Sapru M.L.	966 sector 23A
190	Dr. Sar M.L.	1265, sector - 4
191	Sar S.M.	1256/4, Urban Estate, DLF
192	Sumbly P.N.	J-124 A, Palam Vihar
193	Takru Sanjeev	C-605, Sushant Lok
194	Thusu D.K.	K-35, New Palam Vihar
195	Teng P.K.	S-34/21, DLF Ph-III
196	Tiku Bupender	S 31A/31, DLF Ph- III
197	Tiku Sunil	606 Jeevan Tara APP Sec 43
198	Tikku Jyotender	377, sector - 5
199	Tikku S.N.	
200	Tikku Priya	
201	Tikoo R.S.	N-141, New Palam Vihar
202	Tikoo Ravi	1074, Maruti Vihar
203	Tikoo Rajiv	B-1259, Palam Vihar
204	Tikoo P.L.	A-36/18, DLF Ph-I
205	Vij Smt. Rajini	85, Akash Marg, DFL Ph-II
206	Dr. Vaishnavi Anil	C-405A Sushant Lok I
207	Dr. Vaishinivi Meenakshi	
208	Wali S.K.	F-2578, Palam Vihar
209	Dr. Wasoori S.C.	D-240 Sushant Lok I
210	Dr. Wasoori Sunita Kaul	
211	Dr. Wali Ashok	Q2 / 26, DLF Ph-II
212	Zutshi Ashok	B-294, New Palam Vihar
213	Zutshi Avinash	C-254, Sushant Lok
214	Zutshi Vinod	P-4/34, DLF Ph-III
215	Zutshi Ravinder	U 24/25, DLF Ph-III
216	Zutshi R.K.	B-116, New Palam Vihar

## ...AND KRISHNA SMILED

*Contribution by Bupinder*

### **April 28**

“Robert, these peaks look breathtaking,” Maria exclaimed as the plane approached the Pir Panchal range. Robert sitting besides her glanced at the snow clad mountains and said, “Yes dear, but I have to complete this mail before landing.” and resumed work on his laptop. He was a workaholic and passionate about his new project. His American based software company had deputed him to execute the new contract of networking in Kashmir valley. He was to stay in Srinagar till the completion of the project. Robert, being the youngest executive saw it as a huge responsibility. Maria continued to enjoy the majestic mountains. She was an earnest nature lover and was fascinated by the pictures of Kashmir. Maria wanted to explore the vibrant hues of the valley. As the landing was announced and the plane started its descent, Maria’s chain of thoughts was broken. A young, jovial Sikh greeted them at the airport. His real name was Harvinder Singh but everyone called him ‘Harry’. Maria developed an instant liking for Harry as he started chatting away in his peculiar accent. The taxi took them straight to a stone house on the lakefront with mountains serving as the background. The house was on a plateau and presented a beautiful view of the lake. Maria complimented Harry for choosing the magnificent house for their stay.

The couple settled in the house that belonged to an old Kashmiri lady. Harry told them that the lady was a widow with no children and would not bother them. She lived in the back portion of the house whileas they had the front portion with the beautifully manicured lawns all to themselves.

Robert soon got engrossed in his project. Maria shopped for the daily needs, did small errands and went sight seeing with Harry. He narrated the historic tales about the gardens, temples, mosques and monuments to her. Maria felt delighted and got mesmerised by the whole ambience. The beauty captivated her senses and she felt the fragrance of the effervescent flowers reach her

womb to the baby she was carrying. As the weeks passed by, Maria nurtured the dream of giving birth to their first child in the lap of nature in this enchanting valley.

### **August 1**

Robert was enjoying the view of setting sun as the Dal Lake turned into a vast sheet of gold with the sleek shadows of shikaras making fantastic forms on it. He was relaxed and happy as the project had been successfully completed. His relentless work during the past weeks had produced positive results. They would shortly leave for Bangalore and Maria could deliver among their friends, besides by being at the headquarters, the company doctors could handle any emergencies. But, he was yet to convince Maria about his plans, as she was insisting on having the baby in this unknown land of strangers. Reluctantly, Robert got up to go inside as he had to make a few important calls and had to shower to get ready for the felicitation party organized by the local business associates. He remembered Harry telling him that their room had been changed due to some urgent plumbing job to be done. They had been shifted to another room down the passageway.

Normally, he would have been upset, but being in a buoyant and cheerful mood he did not protest. He had asked Harry about the location of this room and remembered the walnut paneled door on the right side of the corridor.

Robert opened the door and walked into the room. It was bigger and spacious with huge windows on either side. Everything was arranged immaculately in the closet. As he placed his suit on the couch, his gaze fell on a photograph hanging over the fireplace on the wall. In the dim light he could see a young woman in the photograph. He put on the lights and saw the face clearly... astonished and wide-eyed. The same eyes, same smile, and same dress, same flowers in the background... it looked unbelievable. It was the

photograph of his mother whom he had never seen alive. His father had told him that his mother was of Asian origin and that her name was Anna. The presence of this photograph meant that she had lived here. Robert was excited, his heart pounding against his chest. Tears welled up in his eyes and lump of emotion choked his throat as he took the photograph in both his hands and cried.

“Are you sure it is her,” Maria stood besides him. Robert cried like a child, “You know dear, it is her, it is my mother and I have found her.”

“I have also found you, my dear grandson.” a female voice startled both Maria and Robert. The old kashmiri lady was standing in the open door, her deeply lined face lit up as tears rolled down her cheeks. Robert instantly rushed towards her open arms and both hugged each other as Maria gazed at them, astounded.

“Her real name was Anu. She was only twenty when she met and fell in love with your father Michael. They married without informing us,” grandma paused and sighed, Maria and Robert were listening intently as she continued, “Anu wrote to her father from America feeling sorry but he could never forgive her. He went into depression and his health started failing. The day you were born brought us the news of Anu’s demise during the delivery. Her father suffered a stroke and was bedridden. I was shattered – did not know what to do. Finally, Michael performed her last rites in America under the Vedic rituals and I had to stay behind to look after my husband till he passed away a month later.” She could not control herself and sobbed as Robert put his arm around her and Maria consoled her. “I had been writing to your father pleading with him to send you here to live with me, but he was adamant and never agreed. He refused to give me your school address and then my letters would come back undelivered,” Robert remembered that his father had moved to California with him after his second marriage. “I had lost all hope to see you in my lifetime, but God answered my prayers and sent you here, along with my great grandson.” She patted Maria’s midriff lovingly.

## **August 15**

It was Janam Ashtami; Subhadra experienced vigour and newfound energy. She would celebrate this day after 25 years. It was on this very day she had lost her daughter, but today was special. She had a miraculous reunion with her grandson a few weeks ago and it was his birthday today. Subhadra had got a bonus as well; Maria was expected to deliver anytime now. She decorated the pooja room and performed pooja with Robert and Maria. Although, she had observed a fast, this did not deter her from visiting the Krishna temple on top of the hill.

It was past 10 o clock when Maria developed labour. Doctor was promptly summoned and after examining Maria she announced that the baby was on course. Robert was nervous and restless but Subhadra was eager with expectation. She walked into the pooja room and sat by the decorated but empty cradle lying besides the statue of Lord Krishna. Suddenly she felt tired and closed her eyes. The moment she closed her eyes, a swirl of mist and fog started to engulf her. A little later, when the mist evaporated she found herself on her knees. She got up and saw Lord Krishna descending from the skies with the perennial mischievous smile. As if in a trance, Subhadra followed the Lord. She was led to Maria’s room and saw the newborn baby besides Maria. It was exactly midnight, Krishna had arrived in her world; all gloom had melted away. She felt exulted with divine sublimity. The years of pain, anguish and tears were gone replaced by the everlasting smile of Krishna.

Being led by Lord Krishna, Subhadra felt the burden of life being shed off. She felt as light as a feather. Flying across the godly skies she could see Anu and her husband waiting at the gates of heaven. As she looked down, she saw the toothless smile of little Krishna – her great grandson. At last, Subhadra had got best of both the worlds. She was overwhelmed with gratitude and faith for the Lord and looked at HIM with ultimate reverence... And Krishna smiled!!

**Seasons Greetings & With Compliments**



**MacInd Global Services**

57-58 SCF Sec 29, Faridabad.

# HUKUS BUKUS

## – A Spiritual Kashmiri Riddle

*Contribution By: Vinod K. Pandita*

I have been hearing this Kashmiri riddle from the old days of my grandmother & now I am singing this to my daughter for quite some time, though I never got the real meaning of it or maybe I never tried to. But today I discovered the meaning of this rhyme and am thrilled to see that this not only pleases kids but provides them with a message.

The sequence of the whole song:

### The children start:

“hukus bukus telli wann che kus  
onum batta lodum deag,  
shaal kich kich waangano,  
Brahmi charas puane chhokum,  
Brahmish batanye tekhis tyakha.”

### The Teacher corrects:

“Itkayne ne Itkayne...  
Tse Kus Be Kus Teli Wan Su Kus  
Moh Batuk Logum Deg  
Shwas Khich Khich Wang-mayam  
Bhruman daras Poyun chokum  
Tekis Takya bane Tyuk”

### MEANING

**Tse Kus Be Kus Teli Wan su Kus**

Who are you and who am I then tell us who is he the creator that permeates through both you and I...

**Moh Batuk Logum Deg**

Each day I feed my senses/body with

the food of worldly attachment and material love (Moh = attachment)

**Shwas Khich Khich Wang-Mayam**

For when the breath that I take in reaches the point of complete purification (Shwas = Breath)

**Bhruman Daras Poyun Chokum**

It feels like my mind is bathing in the water of divine love (Bhruman = nerve center in the human brain, poyun = water)

**Tekis Takya bane Tyuk**

Then I know I am like that sandal wood which is pasted for divine fragrance symbolic of universal divinity. I realize that I am, indeed, divine. (Tyuk = Tika applied on the forehead)

The message of this poem is rooted in Kashmiri religion. The poem itself is ageless. Some say it came up during Lal Ded's time, other's say it dates back to the origin of Kashmir and Kashmiri culture itself. The poem, in later years, was made a song for children. For years it served as a poetic medium to pass down the essence of Kashmiri culture to little ones.

It is said that the tones produced by the arrangement of words in this poem as well as its rhythm has a calming effect for infants and toddlers of all times. ■

# OBITUARY



**Sh. Narayan Joo Raina**

With profound grief and sorrow we inform the sad demise of Sh. Narayan Joo Raina S/o Late Sh. Tara Chand Raina R/o Babapora, Habbakadal Srinagar Kashmir presently At 357/94 Gali No. 16-A Ashok Vihar Gurgaon, Haryana who left for heavenly abode on 21-12-06.

## **Grief Stricken**

Smt. Sheela Raina-Wife

Smt. Mohini Raina-Bhabi

Smt. Krishna & Sh. P.N. Kaw-Bhabi & Brother

Smt. Kalpana Raina & Sh. Vijay Raina-Daughter-in-law & Son (AIR)

Smt. Daizy Raina & Sh. M.K. Raina-Daughter-in-law & Son (Agri. Deptt.)

Smt. Rajni Raina & Sh. V.K. Raina-Daughter-in-law & Son (BSNL)

Grand Children: Sunny, Sheebu, Preetu, Nitika, Ankush

Tele No: 0124-2253384, Mob: 09818080191

ALL NEARS AND DEARS