



Net-journal of 'Project Zaan'

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प्रागाश प्रागम
Praagash
پراگاش



Dedicated to Our Heritage, Our Language and Our Culture



Water colour landscape depicting Rural Kashmir in Spring.
Drawn by Dr T.N.Walli from the original by his great artist father
Late Shri D.N.Walli 'Almast Kashmiri'

ॐ नमामि त्वां शारदा देवीं, महाभार्गीं भगवतीं काश्मीर पुरवासिनीं
विद्या दायिनीं रक्ष माम् रक्ष माम् । नमामि त्वाम् ।

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Editorial

- M.K.Raina



It is heartening to see a number of organisations coming up in and out of Kashmir, to popularise our mother-tongue - Kashmiri language and to inculcate upon our youth, their interest in the language. Preserving Kashmiri language, which otherwise is threatened to vanish soon, by the scholars and the language lovers in an atmosphere where official support is not what it should have been over the decades, is a task of challenge. Many literary organisations are doing commendable work in this regard and deserve all kudos.



While we cheer for what has been stated above, we feel disheartened to mark the new trend undertaken by some sections of the society. For quite some time, it has been observed that many people among the Kashmiri Pandits are keen to do away with some popular Arabic and Persian origin words, by replacing them with the Sanskrit origin words. Similarly, many people among the Kashmiri Muslims are trying to replace popular Sanskrit origin and old Kashmiri words with new words from Arabic and Persian. This is very unfortunate. We are only destroying our mother-tongue to satisfy our ego. This trend needs to be stopped as soon as possible. Scholars on both sides must come forward and do their duty in a scholarly way. Let us not expose our progeny to the communal hatred, least in case of our language.

Continued on last page

Inspiration : Late Shri J.N.Kachroo ~ Guide & Consulting Editor : Shri T.N.Dhar 'Kundan' ~ Editor : M.K.Raina
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वाख - लल द्यद

श्रुख - शेख नूर-उद-दीन वली

परस हा मालि पोरुम तु पानस वुनुम
वनु कस ललि छुय मे पानस राह ।
वाय गोम दिलस मे क्याह कोरुम
कुनुय ऑसिथ सोरुम नु ज़ांह ।।

क्या करि दंदु रोस डूनिस
क्याह करि रँनिस तीर कमान ।
क्या करि म्वख्तु हार हूनिस
क्या करि अँनिस पदमान ।।

पर्स हा मालि पोरुम तु पानस वुनुम
वनु कस ललि छुय मे पानस राह ।
वाय गोम दिलस मे क्याह कोरुम
कुनुय ऑसिथ सोरुम नु ज़ांह ।।

کیاہ کر دندروں ڈونس
کیاہ کر رنيس تير کمان
کیاہ کر موخيتہ ہار ہونس
کیاہ کر اَنيس پدمان

Saints & Sages - B.L.Razdan On Krishen Joo Razdan

That Pt Krishna Joo Razdan was a Kashmiri poet and has written beautiful poetry in Kashmiri, is all well known and documented. What, however, is not known is that he used to write poetry in Dogri, Hindi and surprisingly even in Persian. Krishna Joo did poetry almost under impulse or what you call 'vaikhuri' in Kashmiri or even in Hindi. He would recite a poem sometimes at the prodding of his daughter in law. Using his buttocks as substitute for drums he would go on outpouring stanza after stanza that were rhyming beautifully even as the theme in his mind would also be accomplished simultaneously. He would recite similarly when prodded by his Guru or even by his gurubhais. Having said what he had to, it was for these friends and / or relatives to write these down on paper. It was left for his eldest grandson, Pt Jia Lal Razdan to take rounds of all places Pt Krishen Joo Razdan would visit, like the homes of his



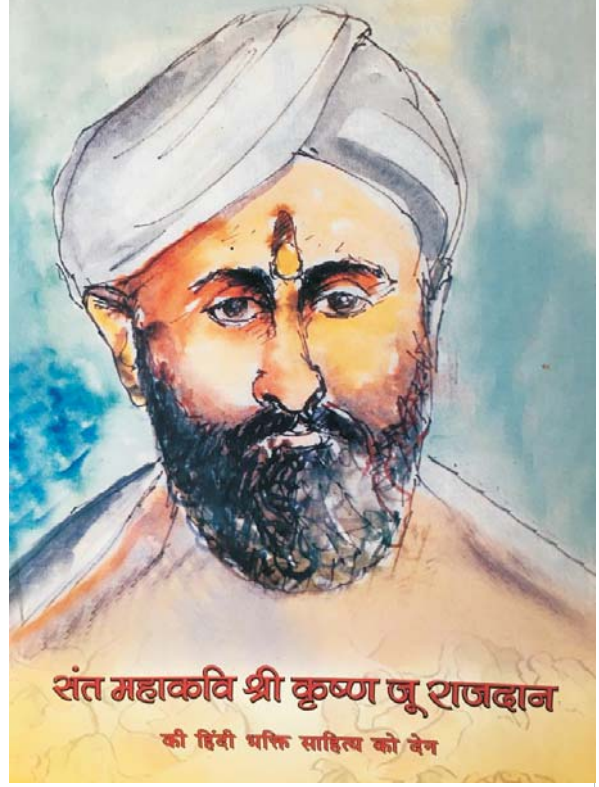
disciples such as Pt Kanth Kak Sharabi, Pt Kailash Nath Fotedar, Pt J N Misri and others, who would most sincerely maintain and preserve these precious verses. Pt Jia Lal wrote a beautiful hand,



which he used to compile Krishna Bhajanavli in Persian script, which we preserve as a precious family heirloom. For the benefit of the posterity this bhajanavli has been got digitised and is available on the net. The disciples of KJR copied this document and hand wrote several copies thereof. They would present a copy to each of their daughters at the time of their marriage. While Fotedar Sahib's family has preserved their copies and made the Devanagari version available on the

internet, Misri family has made copies of their family heirloom available in six volumes at Amazon. The Persian poems are not traceable. However, Pt Damodar Lal Bhat, a leading advocate of Anantnag recollected some Persian poems, one of which was spontaneously recited by Krishen Joo Razdan on one of their family functions. Similarly he was witness to another recitation at another function, which again he could recall.

Dr Mathura Datt Pandey was quite impressed by the depth of Krishen Joo Razdan's poetry in general. He rendered nine of his Kashmiri poems into Hindi, which were published separately under the title 'Navrattan'. Seeing that Krishen Joo Razdan has dabbled in Hindi and Dogri poetry as well, he edited a separate booklet titled 'कृष्ण जू राजदान की हिंदी साहित्य को देन'.



कुनवुह शथत सतथ विक्रमी सनस मंज श्री चंद्र भट साहेब मन पूह
सद्यन शुरयन हंजि मेखलायि प्यढ राजदान सॉबन चंद्र काक निस फर
माशस प्यठ वोनमुत नमून :-

इम रोज रोजि इशरत फरखन्द फाल आमद
बुरजेश बा अतारू दर बुजि सॉद आमद
बर गिरद यज्ञ कुण्ड निशास्तन्द ब्रह्मनान
चूँ व्यास भृग मुनीश्वर बर वेद ख्वाँदन आमद

आं जनाने पारसा रा महवे साम वेद दीदन्द
 दर बज्में विष्णु ब्रह्मा खुद शिव शंकर आमद
 अज बहरि साले सम्बत हातिफ चुनी निदाजद
 विशुमर हजार व नह सद पिंजाह व बिस्त आमद



यि गजल छु राज सॉबन वेसि किस शंभू नाथ कोल सँदिस खांद्रस
 प्यठ Extempore खान्दर महफिलि मंज फरमॉयिशि प्यठ पॅरमच

दस्ति जोदत जर बख्शद सर बसर नेसान सान
 गंज बख्शी जाय बख्शायिश यके मेदान दान
 गरचि लुकमान मुरदा अस्त अज देग गरदानद सदा
 रेज दारोये सखावत याफते बे जान जान
 है कमां अब्रोजे गोशे चशिम तू हैरा गजाल
 गर खरामी खुश खरामत मे ज़नद कबकान कान
 अँय मुनव्वर मिहरि दहर अफलाक खदायिम दिही
 बहरि दाना कन्दो खुरमा बहरि कि अस्पान पान
 करद नूरे अदल तू जाये जो माहे बर पहर
 आफताबे हस्त पैदा बर फलक रखशान शान



From the Pages of Ancient History - M.K.Parimoo Zaena Lank and Roapa Lank

Wular lake of Kashmir has only one small island which is called Zena Lank. Kalhana Pandit's Rajatarangini has no inkling of Zaena Lank, which indicates that the island must have not been existing before 12th century A.D. There are some archaeological stone remains at the base of Zaena Lank and some researchers are of the opinion that the island is based on the plinth of some old construction and the area occupied by the island must have been created by filling huge stones of certain huge ancient structures. Pt. Anand Kaul Bamzai, a historian and a researcher has coined the name Sona Lankh, whereas the court historian Jonaraja writes in his Rajtarangini : "The highest achievement in the field of constructional



skill was shown when a portion of Maha Padam Sar was filled with huge stones brought from various places of Kashmir to create an artificial small island in the water of the lake and



it has been named Zaena Lank. Moreover a building for the Royal Kingdom of Kashmir was got constructed on the island under the supervision of an engineer Suia."

A stone with engraved words about the establishment of the island has also been discovered at the site of of the Zaena Lank and the stone was preserved at Sri Pratap Museum, Lal Mandi, Srinagar. It is engraved on the stone that the island was also named Zaena Dweep, thus testifying the written statement of the then court historian Jonaraj that the island was got constructed by the then king of Kashmir Zainul Aabudin (Badshah) during 1420-1470. The engraved stone is the oldest stone found with engraved language in the Nastaliq script. Another historian Mirza Hyder Dughlaat writes in his historical book 'Tareekhi - Rasheedi': "Zaena Lank is a very

beautiful and attractive place for joyful Royal congregations". Another historian Peer Hassan Koihami writes in his book, Tareekhi --- Hassan : "The island has a length of 300 feet and width of 225 feet. The king Zainul Aabiddin has got laid a beautiful garden which has a vast variety of flowers in addition to the fruit trees. At the northern end of the island, a beautiful Royal building of three storeys and also a beautiful mosque has also been constructed". A traveller Francis Bernier has written in 1663 A.D. in his travelogue 'Travels in Mughal empires' : "In the lake there is a small hut having a small garden adjacent to it. According to some legendary tales, it appears that the island floats on the water of the lake, which is quite astonishing. Another traveller William Moorecraft (1663 A.D.) writes in his travelogue , "The area of the island on the lake is around 900 square feet, over which there are two houses in a dilapidated condition. The Royal building constructed entirely with stones towards the East definitely belongs to the Hindu period of Indian kings ". From the observation of the Moorecraft, it appears that the square shaped island on the Wular Lake must have retained its original shape up to 17th century A.D. Another traveller Baron Charles Hoogal writes during his travel in 1835 A.D., " There is a small island named Lanka near the bank of world famous Wular Lake in Kashmir India. This inspires a researcher that there must have been an astronomical observatory on this island used for

making astronomical observations and forecasts. Moreover, there is also a very dilapidated building which must have been a Buddhist Hermitage housed in a square shaped building with a staircase made of stones."

According to some other historical records, "There are some archaeological remains of a beautiful Palace got constructed by the king Zainul Aabiddin and also a mosque got constructed by one Hassan Khan." Another traveller Sir Richard Temple had reached Zaena Lank in 1859 A.D. He makes his observations in his travelogue as, "Lankha is a very attractive place but whole of it is submerged in water and surrounded by marshy land, which mars the beauty of the island. The archaeological stones of some ancient temples must have been used in the construction of some structures and in the building of the floor also. There are also some archaeological remains of the mosques which were got constructed by the king Zainul Aabiddin of Kashmir, inside which the king Badshah used to pray during the month of Ramadhaan ."

According to an archaeological survey during early eighties of the last century, nothing except the broken stones of the old archeological buildings were scattered all over the island. Some historians have mentioned, "The mosque and the Balcony was got constructed by the king Badshah". Later it was testified that the temple as well as the mosque had been got constructed by the king Zainul Abiddin only.



Roapa Lankh :

Another island is Roapa Lankh situated towards the east of Srinagar in the world famous Dal lake. The court historian of the 15th century Shrivar gives a detailed account of Roapa Lankh island. Another historian Peer Hassan Shah of Koihama writes in his book 'Tareekh-e-Hassan': "Sultan Hassan Shah (1486AD) had got constructed the island in the Dal Lake."

Some other historians claim that Roapa Lankh island was got constructed by the Mughal kings. Who started construction over the island is not clear. According to another historian G.T.Vigne, when he visited the island, "There was a square shaped temple with pillars made of marble stone and the roof was made of silver. A beautiful flower garden was encircling the temple. Later an engraved stone of black colour was got installed at the Roapa Lankh during Maharaja Ranbir

Singh's rule but towards the end of 19th century A.D. , it was taken away from the site. However, according to another historian A Baron Hugel (Ref. Travels in Kashmir, Punjab & Delhi 1835 A . D .) , " There are archaeological remains of a temple at this site". During his travel Col. Mahaan Singh was the governor of Kashmir. Sir Richard Temple (1859-1871) writes, "A Balcony was got constructed by Dewaan Kripa

Ram, but during his tour it had crumbled down leaving behind four Chinar trees which were planted on the four corners of the island which was submerged in water and two Chinar trees were dried up. During the mid seventies of the 20th century, a hotel was constructed on the island.

According to various researchers, a garden was got constructed by the prince Muraad Baksh on the southern bank of Dal Lake and that is why the island Roapa Lankh was given the name 'Chaar Chinari'. A. Baron maintains its ancient name Roapa Lankh in his book but Sir Richard Temple calls it Chaar Chinari, which evidently shows that the name had been as such during Dogra period.

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گزل

سُنیٲا رینہ پنڈت



اءءاؑاؑری آے اوش تراون تی گاہے
 جیگر بڈریتھ یی شروپراون تی گاہے
 مءخن ءن پٲٹ یی جوتان مءخٲ جیگرک
 پءوان ءامانہ وءھراون تی گاہے
 یی مانء یاء بءخشان جینءاؑاؑنی
 ہءکیءکٲ آے آھ مءشراوان تی گاہے
 یی ءءپءجءس تی وئی آانءن اءشارن
 پءوان ءیل ؑاؑسہ رءڑھراون تی گاہے
 ءوگوشس ؑیاہ ؑرن ٲتہ سہزارس
 مگر وچھنے پوان ہاؤن تی گاہے
 مءماس وائے ٲچہ ؑلہ ؑھوٲہ نیہتر
 آے رستہن ؑوچہ پھر راؤن تی گاہے

سُنیٲا رینہ پنڈت

غزل

اءاؑاری چھے اوش تراون تی گاہے
 جگر بڈریتھ یی شروپراون تی گاہے
 سوکھن ءون پٹھ یی زوتان موکھتہ جگرک
 پوان ءامانہ وءراون تی گاہے
 یی مانو یاء بءخشان زینءاؑانی
 حقیقٲھ چھے چھ مءشراون تی گاہے
 یی ءپزبس تی وئی آانءن اءشارن
 پوان ءیل ؑاؑسہ رءڑھراون تی گاہے
 ءوگوشس ؑیاہ ؑرن ٲتہ سہزارس
 مگر وچھنے پوان ہاؤن تی گاہے
 مءماس وائے ٲچہ ؑلہ ؑھوٲہ نیہتر
 آے رستہن ؑوچہ پھر راؤن تی گاہے



Flavour of Spice - Marryam H Reshii Assafoetida - The Hing

Hing is a wild plant. It has never been cultivated. It grows in uninhabited hilly regions of Afghanistan and Iran. Neither country uses it much. It is ALL consumed in India, except a tiny part that Germans use as Insecticide for fields! Beat that!

Hing is a resin. Without 'stabilizing', it is as potent as, say, an insecticide, and will make you dizzy. It HAS to be stabilized, naturally, with an edible substance. In North India this is wheat flour. In South India, rice flour is used.

Here comes the vital 'secret'. The less flour used, the more superior or stronger, the hing. The more rice/wheat flour, the less the % of hing. It is my FAVOURITE spice but even I can't remain in a hing godown in Old Delhi because of the smell/fumes.

To give you an idea of the quantum of total volume of hing in the market, there



are 1500 zeera wholesalers in Delhi but 22 wholesale dealers of hing. Wholesale dealers stabilize it: hardly any processing is done in Af/Iran. Both countries have different flavour profiles, btw!



Until 40 years back, the trade was by individuals: an Afghan 'kabuliwala' would come on a jaunt to India with turquoise, hing, lace etc and sell it to various small-time dealers. Tibetan ladies in hill stations would famously sell hing, sewing needles and assorted knick-knacks.

Hathras in UP has become a centre of processing hing. It is usually poor quality because too much flour. In North India, hing cannot be used in Navratra fasts or by celiacs because of flour. You CANNOT purchase pure hing in the market. Maybe Govt regulations (too potent)

All stories about a lone tree in some random colony where hing used to be extracted are not true. Hing does NOT come from a tree. I would love to see it being grown in HP/Kashmir, but I am not betting on it. Man can but try, but Nature holds the trump card.

The excitement about India growing heeng in Lahaul Spiti is because India is the largest single market of the spice, which is used all over the country, except perhaps in the North East. It is used to neutralize the 'heaviness' of certain foods, like whole lentils and make them more digestible. Some communities use it lavishly, like Tamil Brahmins; others like Gujaratis use it in far more conservative quantities. However, the one community that makes very prominent use of it is not vegetarian at all. It is the Kashmiri Pandit community. Though Brahmin, their diet has included mutton and fish (though not chicken) for millennia, perhaps because of the severity of winter in the Valley. Kashmiri meatballs, roghan josh and kaliya all have the distinctive flavour of heeng, as also vegetarian preparations like collard greens (haakh) and paneer (tchaaman) kaliya. Kashmiri Pandits eat no onions or garlic.

If, in five years' time, the seeds planted in the upper reaches of Himachal Pradesh take root and grow well in their new 'home' India will become one of the few countries in the world where the spice is grown, the others being Iran and Afghanistan. As the crop of Iran is rather floral and not consonant with the Indian penchant for strongly flavoured asafoetida, that only leaves Afghanistan with its well-known socio-political ups and downs as India's sole source. In recent years, there has been a move to grow asafoetida in environments that are more stable hence a small quantity is growing in



Turkistan. It is likely that the international market for this spice will become topsy turvy if the world's biggest consumer of heeng starts to grow significant quantities. It might take a decade or more of trial and error (ideal growing conditions, best flavour), cheapest manpower (a very important consideration, as it does not grow around human habitation) but India will shake the international market up no end, if the crop takes root here well.

About the author:

*Marryam H Reshii has been writing about food and lifestyle for the last 30 years. She is the Times of India food critic besides being an independent writer on cuisine and matters gastronomic. She is fond of travelling the world to explore culinary trends, to discover long forgotten food stories, obscure ingredients and to revel in the connection between a land, its people, its culture and cuisine. She has written **The Flavour of Spice**, about all the popular spices. It has been published by Hachette India.*

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सुमरन



मास्टर ज़िंद कौल

सुमरन पनुन्य दिन्नॉनम, लोलुक निशानु वेसिये ।
 रँछरुन तोगुम नु रोवुम, ओसुम नु बानु वेसिये ॥
 पथ कालि छुम नु द्युतुमुत, स्वन म्वख्तु दान वेसिये ।
 अँन्य सारि क्याह लबख व्वन्य, तिम म्वख्तु दानु वेसिये ॥
 वॉलिंजि मंज़ थवुन गोछ, हावुन थोवुम अथस प्यठ ।
 राह कस छु कोर मे पानस, न्वखसान पानु वेसिये ॥
 हावुन छू रावुरावुन, छावुक समर छु खॉमी ।
 थावान छि छावु बापथ, बानन ति ठानु वेसिये ॥
 यनु सुय निशानु रोवुम, तनु मँन्न गँमुन्न तु फलुवा ।
 न्युन ह्योन नु कँह ति फेरान छस वानु वानु वेसिये ॥
 यछ पछ मु हार, ब्याखा ह्यथ यूर्य वाति कांछा ।
 तस छा वँमी निशानन, बँर्य बँर्य खज़ानु वेसिये ॥
 डोलान कोहन वनन मंज़, शोलान छि गुलशनन मंज़ ।
 ज़ोतान छि तारकन मंज़, काँत्याह निशानु वेसिये ॥
 व्यसरिथ, डँलिथ, पथर प्यथ, बुथ क्याह दिमय तँमिस निश ।
 पथ फेरनुक्य पकान छा, यिथ्य हिव्य बहानु वेसिये ॥
 मानव जि अँस्य ह्यमव पथ, छोर्या तसुंद मोहबथ ।
 पयवंद यि आदनुक छा शुर्य दोस्तानु वेसिये ॥
 दिल फुट्यमुत्यन सु तोशन, यँन्न गँर्यमुत्यन छु रोशन ।
 गछ वँर्यमुत्यन स्वदामन, पृछ गॉयिबानु वेसिये ॥
 अँद्य पँख्य तँती छु आसन, ब्वदु ब्रोर सूरदासुन ।
 बोज़ान छु माय लॉगिथ लोलुक्य तरानु वेसिये ॥



Short Story - Mushtaqe B Barq Gold Bangle

Profitably my subsistence drew closer both rundown and lavish clientele. I dole out for all to meet the requirements of the human race. From the golden hands of the artists to the much caretaking merchant's shelf and from the shelf to the wrist, my journey ends in the furnace to be re-shaped for future use. I bear within me the entire world. From parental home to in-laws, the ride leaves behind footprints of reminiscences. The destitution of its donor on one hand and imperceptible impasse was drawn on the thin sheets of fate on the other had something in the abysses. The hollow of me knows the world I am being pushed into. My luster had under its precious frame a solution.

The future necessities behind those muslin curtains promising new dawn seemed silent but had their eye on me nailed. Curtains are pleasant and painful.

At times behind their bosom, they put out of sight what simply irritates a human eye and at times exposes human needs to the inconsiderate certainties.

Lower the weird and wonderful



calm of curtains; a murmur attracted my attention. The communication was muddled with mysteriously jam-packed and bamboozled voice. In the garb of my glee, many things, however failed to exert a pull on me and I kept myself occupying those wrists that could hardly read the lines beneath the skin they were hiding.

The curve was enough massive to create a safe globe for the generation that was still wrapped in the gown of clouds, unknown to mundanity. Need is deadly. The relation between the man and metal is enigmatic; one holds it as property and the other as responsibility. Both the man and metal live and die, leaving behind tales together; some are narrated while some remained safe and sound for the want of narration.

Behind those curtains, the earlier murmur had somehow draped itself up in the attire of resonance. The music was rich like my unruffled frame. In that silent room, where I was detached from the wrist under duress and placed safely in the jewelry box as an upcoming asset, the script of marital life recited its opening lines in the sweetest of the tunes which with the prerequisites of



a plot suffer and fall.

With the passage of time, the battery of the wall clock was worn out and the world in my room came to a standstill mode like my boxed identity. Both the limbs of the clock and my locks were overlooked.



Once a craze on the wrist was now a forgotten property like a dead body buried under the soil with a name plate.

The bell behind the curtain was now occasionally barking. Now that a newcomer was due on the date. Jollity and jubilation took over my stillness. I too stirred in the box, sensing my presence, but the couple was unaware of my significance.

The night passed and the dawn broke the silence with a cry of newborn. It became a routine, for two more kids kidnapped the silence of the room within

five years.

The last one, a son, came silently. His cry was feeble unlike two daughters who tortured the operation theatre with their shrieks, registering their demands.

I was after a gap of seven years exposed to the sunlight when on a marriage ceremony my design was discussed so was the artist who decked me up.

I was now only a piece of ornament carved out of uphill struggle of my donor with his sweat and skin pasted on my curves. A memorable gift to rely on. The hall ticket into the world of assessments and assignments.



The silent cry of the newborn came with a silent disease. It drained whatever was saved. Piggybanks and tin boxes were the first to be ravished, followed by few

gold en rings and earrings. Nothing came handily to usher in relief. Meningitis followed by recurrent shunts and dear prescriptions had already compacted the



little wardrobe of two daughters. Now that neurosurgery, the last resort had its eyes on the Bangle.

She opened the chest. Her rough hands reached where she had her last hope shelved.

“Come out, today you have an uphill task ahead,” she muttered.

Willingly she opened the box but unwillingly she closed her eyes. The box seemed heavy enough to shoulder the burden.

For the last time she slipped the Bangle into her feeble wrists.

“Ah! How ugly is the Gold, how poorly the Bangle has been crafted,” she claimed.

The agonized folds of her skin certainly appeared insignificant. The Bangle moved freely in that much strained wrist.

“Now that I rely on your weight, mine is too little, I beg of you to feel my load,” she sighed.

The amount sufficed the requirements. Unaware of the consequences, a mother surrendered her wrist like her bones and back.

Gold is certainly precious when it discharges a son from hospital to home and undoubtedly worthless when it sends a man down to the ditches. I was sold for a purpose. I was melted for a cause. I lost my face and race for human race.

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We invite writers to write for Praagaash. Write ups can be in Kashmiri, Hindi, Urdu or English, concerning Kashmir, Kashmiri language and Kashmiri culture. Write ups on Science, Medical Science, Health, Humour and topics of general interest are also welcome.

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گزل

کلیم بشیر

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یار زانہہ نمارِ رُوس کانہہ تازِ یاؤن شوہِ ما
 تریشہ ہوتاہ وعدہ دتھہ اِد کزیشہ ناؤن شوہِ ما
 جود کورنم چاؤنی حُسنن دود بجزک چھم دس
 پیہ تہ پیہ اکھ آڑِ موُمٹ آڑِ ماؤن شوہِ ما
 جام چھی بُری بُری غارن عام دعوت چھکھ دوان
 یس فدا سپدان چھے سے زہر چاؤن شوہِ ما
 یار بے عارس مدنوارس چھ مولوم حال میون
 سپر باجن غارن اس سپر باؤن شوہِ ما
 شونگو ضمیر اسہ خوفتہ پیہ وارفتہ گے
 دوستو بیدار یس گلو پیہ سہ ساؤن شوہِ ما
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 مارکن مژ یار پنے مند چھاؤن شوہِ ما

یار جّانہ خومار رُوس کاہ تاجّ یایون شوبی ما
 تریشی ہوتاہ واد دیتھ اد کیشیناوان شوبی ما
 جود کورنم چاؤنی حُسنن دود بجزک چھم دس
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Koshur in Me - Kamal Hak Kashmiris have Vision

The world has vegetables and meats - Kashmiris have Vision.

Kashmiris are a specially endowed people. They have done what no other people in world have been able to do.

Millions of years back when God was creating the universe, he created the world. He created Earth and He created Heaven. Since he ordained the Heaven will have a restricted entry available to only a select few, he created a parallel Heaven and named that Satidesh. The place we now know as Kashmir.

The God created a paradise for us but being super talented people, we converted that into a Hell.

Sometime in the middle of eighth century, Atrigupt, a learned man from Madhya Desa, present day Kannauj, settled down in Kashmir. Two hundred years later, we created an Abhinavgupt from his progeny. But, this is not a story about that. This is about our food and vision.

Nobody can match our ingenuity, innovations, and creativity particularly in recognizing the hidden attributes of commonly available cuisine essentials.

Let us look at Olu, a humble vegetable without which no Kashmiri cuisine is complete. In the early seventeenth century, Portuguese introduced Batata along the western coast of India. Two hundred years later British

traders introduced Potato to Bengali farmers who called it Alu.

The poor Alu continues to satiate the taste buds of millions of Indians as a minor part of Batata Vada, or as spices infused stuffed filling in a Samosa. It somewhat comes to its own as Zeera Alu but is relegated to an insignificant position as a volume builder in more expensive preparations of Cauliflower and Green Peas.

Pan to a Kashmiri kitchen. Apart from the exalted position the poor Alu enjoys in our daily culinary needs and cuisine we elevate it to supreme heights. We craft a DUMALU out of it.

Back home in Kashmir I have seen some frowning at its mention. They used to



call it galeez. In my present abode of three decades, I haven't seen it getting greater dignity than a stuffing in a parantha or in small slices being part of green salad to be devoured raw. The poor Mooli (Radish) is always poor cousin of other glamorous vegetables.

It is only in Kashmiri kitchens this nondescript root vegetables acquires an exalted position reserved exclusively for it. Kashmiri cuisine without the liberal helping of curd infused Muj Chattin is virtually inconceivable. Muj chattin in its fried avatar is always something to die for, especially when accompanied with green Hakh. Oh My God! Does any other green leaf assume such divinity as simple Hakh fortified with just a little salt and a hint of asafoetida?

The other day, while shopping for vegetables in our weekly market I happened to sight yet another vegetable, which figures very low in the pecking order here but makes Kashmiris mad. Yes, all time favourite of every Kashmiri, the Gogji (Turnip). Many years back an immediate neighbour caught up me in the local Safal outlet while I was picking slightly larger Gogji for adding to Syun (Mutton). While



walking back to our residential block, he expressed surprise at my not picking up tomatoes, onions, ginger and garlic for adding to the Gogji.

Too much of a hassle preparing Shaljam with loads of tomatoes, onions etc, he explained. You can't cook it without these and the result is not worth the effort or cost. He added. The people in plains of India hardly savour Gogji. Some even look at it with contempt as the larger variety goes to feed the cattle. The same looked down upon humble Gogji becomes king in a Kashmiri kitchen. Come winter and life becomes impossible without the divine



Gogji-Razmah, an ultimate Gogji-Syun, delectable Gogji-Nadur and most delicious of all Tsatta Gogji. All this apart, there are dried Gogji, which can give a heart attack to an uninitiated.

In most of the country, ordinarily culinary preparations are impossible to conceive without onions and tomatoes. Onions have even caused a government to fall once. Even now, the shortage and the cost of these two essential flavouring or taste enhancing ingredients cause mass outrage and a national crisis.

Tomato and onion are internationally accepted food essentials but none of these has been able to breach the famous Kashmiri trait of not recognising anything as superior to him. You may be a king but that is in your home. Not before me. Onion and tomatoes virtually find no place in traditional Kashmiri cuisine. Of course, tamatar wangun, a glorious exception in Kashmiri hands elevates the red berry to pristine levels not seen anywhere else. This brings



us to that other berry Aubergine that in India is condemned to satiate the people's taste buds in form a Baingan ka Barta only. Do I need to say what all Kashmiris do with it? For that matter how can we not talk about that crunchy lotus stem, which receives a royal ignore from the majority in the country but for a Kashmiri it becomes a matter of life and death? Kashmiris create nectar in nadur Yakhni.

A few weeks back I found a new helper serving the customer in the Pujj wan (Meat shop) I frequent. The owner was busy taking orders on the phone. The helper asked me about the quantity of



mutton that I required. The owner overheard the question and immediately beckoned him to stop. A few moments later, he asked the helper to move aside and took the seat besides the chopping log.

“Yes sir, tell me what do you want? Roganjosh, Yakhni or Kabargah?” One could easily discern the confused



Rogan Josh. A Kashmiri creates a symphony out of Yakhni with a broth though physically homogenous, yet, not failing to augment the individual flavour of all condiments in it. Whereas for most of the people's imagination stops at an occasional Keema-Kaleji, the spices laden Kashmiri Masch is always gourmet's delight. One can go on.

In the end, I must say my journey of rediscovering the beauty of our food preparations leads me to a beautiful conclusion. Kashmiris not only love their

expressions on the faces of other customers.

There may not be a single country in world, which does not consume meat in one form or other. Most of the times, meat is either, grilled or made into a patty. At the most, it could be cooked in a stew. But, bring the meat into a Kashmiri kitchen and see the magic happening. In rest of the country, one comes across mutton as a curry or do piazza, while as a Kashmiri transforms it into an out of world experience in form of an aromatic delight



vegetables but have huge respect for those as well. This results in our creating masterpieces out of all vegetables and using those in awesome combinations.



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Shrines & Places of Worship - Namrata Wakhloo

Shrines of Kashmir

Kashmir is known for its mountains, lakes, springs and the mystic shrines that are nestled among them. Not many probably know that Kashmir has been a land of spiritualism. For ages, it has been known as Reshé Ver or Peer Ver (Reshé/Peer: a sage or a spiritually enlightened person and Ver: a garden). It's the land of Saints and Sufis.

Kashmiris share a deep emotional connect with these shrines and every family has one special one that the clan has been paying obeisance to, since hundreds of years. And if you've lived in Kashmir, you would've sensed how these shrines are practically an extension of your everyday life.

Today, let me take you through a journey of some of these shrines so that, wherever you are, you get to experience

some of them.

It is interesting to note that most of the Hindu shrines are based around natural Nags and Sars (springs and lakes respectively).

Practically, every prominent Nag or Sar is considered holy and so are the fish in them. Nobody catches the fish - both Muslims and Hindus consider them sacred and just love feeding them!

Similarly, most Muslim shrines have courtyards full of pigeons and people from all faiths feed them grains. Another common sight is the local sweetmeat vendor who has a stall right outside the Ziyarat (shrine), selling Nadir Monje (lotus stem fritters) and other fried

breads. Many times you would find women distributing Taher (yellow rice) outside to the devotees visiting. Anyone and everyone most respectfully accepts a handful as a blessing.

Devotees at these shrines often seek blessings and tie threads in the niches there praying for a boon to be granted. It's called - Dashi Gandin.



Some Sufi shrines like Dastgeer Sahib and Nund Resh are in which both Hindu and Muslim have faith alike. At many Hindu shrines, you would find Muslim vendors outside selling flowers and Naveed (an offering of food) which are offered to the deities. However, there are some Sufi shrines where women cannot enter, they just have to limit themselves to the main door.

Kheer Bhawani :

Kheer Bhawani temple is a highly revered Hindu shrine, situated in the Tul Mul village about 22 km from Srinagar. The temple, made of white marble, sits in the middle of a hexagonal sacred Nag, surrounded by a huge number of Chinar trees, which render a very peaceful aura to the place.

The water of the Nag is said to change its colour, sending a sign of the time to come. While the hues of pale blue and green are supposed to be a good omen, the colours of red and black are not



considered auspicious. Goddess Ragnya - an incarnation of Goddess Durga - is the presiding deity of this shrine. The temple is named after the popular Indian dessert Kheer, which is offered to the Goddess.

Though the ancient spring has been there from time immemorial, the Dogra king - Maharaja Pratap Singh built this temple first in 1912.

There are arrangements to stay in the premises. One can book a dharamshala and eat at one of the many food stalls right next to it. Luch'e te Halve (puri-like fried bread and halwa) with Kehwa (green tea) is the most sought after delicacy along with Nadir Monj'e (lotus stem fritters).

Hari Parbat or Parbath :

If you have been to Srinagar, the first thing that catches your eye is an imposing fort atop a hill which forms the backdrop of the Dal Lake. Since, this lake is the first thing all tourists usually rush to, it's hard to miss the Hari Parbat fort, the walls of which were got constructed by the Mughal ruler, Akbar in 1590 and later the fort was built by an Afghan governor in 1808 during the Durrani rule. The fort gives a panoramic view of "Shahar-e-Khaas" or the entire downtown.

Popular belief is that Kashmir was once a huge lake wherein resided the demon Jalobhava, who used to terrorize the locals. The inhabitants prayed to Goddess Sharika, an incarnation of Goddess Durga, for help. She is said to have taken the form of a bird Haer (Mynah)



and dropped a pebble on the demon's head. The pebble which magnified in size, and what we call Hari Parbat now, drained all the water out from the lake, crushing the demon instantly!

On the western slope of Parbath, is the shrine of Mata Sharika, which is regarded as the presiding deity of Srinagar by Hindus. The temple has an 18-armed idol of the Devi and a big rock smeared with Synder (vermilion). This temple is regarded as one of the most sacred sites by Kashmiri Pandits. The shrine is thronged with devotees at all times who offer Taher Tsarvan (Taher is rice cooked with turmeric, oil and salt & Tsarvan is liver of sheep cooked in oil and spices) to the goddess.

My oldest memories of this day from childhood are still very fresh in my mind. Baabi — my grandmother, even if she would not be able to go to

Parbath on a festival, she would offer huge chunks of raw lamb meat to the kites by flinging them high into the sky from the attic of our home in Srinagar. The kites would majestically swoop down and catch them without amiss! All the kids in the house would watch the spectacle with so much awe!

Tsrar-e-Shareef :

Tsrar-e-Shareef is the most revered and loved Sufi Islamic shrine of all Kashmiris. It is situated 30 km from Srinagar in a town called Tsrar which is close to the idyllic meadows of Yusmarg. It is the tomb of Sheikh Noor-ud-din Wali, a Kashmiri Sufi saint, poet and mystic known famously as Nund Rishi. He also goes by the name of Sheikh-ul-Alam and Sahajanand. Both Hindus and Muslims



have deep faith in him. It's important to note that, while some other Sufi saints revered today in Kashmir neither belong to Kashmir nor have they ever visited it, Nund Resh was born here and propagated the Rishi-Sufi order of Islam. That's why Nund Resh is known as Alamdar-e-Kashmir. The patron saint of Kashmir.

The shrine was built in 1460 and Sultan Zain-ul-Abidin's is supposed to have laid foundation of the shrine after the saint passed away in 1438.

Nund Rishi was deeply influenced by the Shaivite Hindu mystic Lal Ded as both belonged to the Rishi order of Kashmir. The Rishi Order is a spiritual practice associated with religious harmony which was practised in the Valley. The true syncretic culture or Kashmiriyat was propagated by these Rishis and Sufis.

Women are allowed through a dedicated entrance.

Khanqah-e-Moula :

Also known as Shah-e-Hamadan shrine, it



is one of the oldest and most revered Sufi shrines in Kashmir. Located on the right bank of river Jhelum in downtown Srinagar, it was first built in 1395, by Sultan Sikandar in the memory of the Sufi Islamic preacher Mir Sayyed Ali Hamdani. Shah-e-Hamadan came to Kashmir as a preacher from the city of Hamadan in Persia in the 14th century. He has been the largest influence in the widespread conversion to Islam in Kashmir.

Khanqah is a sanctuary for penance where the Sufis would spend a time of 40 days in deep prayer and meditation.

The shrine is quite imposing with beautiful wooden architecture in the Buddhist, Hindu and Islamic styles. The designs in wood are quite intricate with beautiful Papier Mache adorning the walls.

Women are not allowed inside, only up to the shrine entrance.

Naqshband Sahib :

This shrine is named after the popular Sufi saint from Bukhara in Uzbekistan, Syed Baha-ud-Din Naqshband the founder of a Naqshbandi Sufi order. The mystic never visited Kashmir but his followers made a shrine in his name. In this Khankah, one of his descendants, Mohi-u-din, lies buried in a mausoleum.

The architecture of this wooden shrine particularly stands out as it has some fine panels



done in the pinjra-kari style. Women are not allowed inside.

Shankracharya Temple :

Shankaracharya hill is the centre of Srinagar, figuratively and almost literally too. It is a part of the Zabarwan range. In

ancient times, it went by the name of Gopadari Hill.

The stone temple is dedicated to Lord Shiva and is right at the peak of this hill, at a height of 1000 ft, overlooking the city of Srinagar. From the top you can see the entire city with the river Jhelum meandering through.

Kashmir is the seat of Shaivism, therefore, this very ancient temple holds a very special in the hearts of all. There are different backgrounds attached to the temple. Many believe that the temple is from 200 BC although the present structure is probably from 9th century AD. The seer, Adi Shankara visited the temple and that's how the temple got the name Shankaracharya.

Some historians believe that the temple was originally built by a Hindu king Sandiman ,who, reigned in Kashmir from 2629 to 2564 BC.

The earliest historical reference has been made by Kalhana, the great Kashmiri poet and historian. He called the mountain Gopadri. Kalhana mentions that King Gopaditya built the temple as a shrine to Jyesthesvara (Shiva Jyestharuda) around 371 BC.

The Doodarshan TV tower also stands on this hill!

Kali Mandir :

One cannot not talk about





Khanqah-e-Moula and miss one of the oldest Hindu shrines dedicated to Goddess Kali adjacent to it. It shares a common wall with the Sufi shrine and overlooks the river Jhelum as it sits right on the banks of it. Most of this shrine which is also supposed to be around a sacred spring, is now under the earth.

But the belief of the people is still very strong and faithful come and pray at the steps of Kali Ma!

The shrine consists of a wall with a huge round figure made of vermillion on it.

The only time I have visited it was in the summer of 2018. It had been pouring from the heavens since morning. The raindrops splashing on my face, the steps of stone awash and Vyeth (River Jhelum) flowing furiously in the front. It was a moment to reckon with!

Mattan Nag :

Most of the people would have heard of

Anantnag in South Kashmir.

Anant means numerous and Nag means spring in Kashmiri. Thus, Anantnag means endless springs! There are so many springs in Anantnag, some of them being Nagbal, Devibal, Salak Nag, Kokernag, Achhabal, Verinag, Mattan Nag, Malik Nag and many more.

What we see below is Mattan Nag.

This beautiful shrine has a huge Shivling at the centre of a rectangular natural spring. The entire shrine is surrounded by huge Chinar trees which must be hundreds of years old. The blue-green water of the Nag is full of fish of different hues, which are considered very sacred. In fact, most holy springs and lakes have fish in them which are never killed or eaten. There's a folklore about this spring which says that there exists a fish in this spring, which wears a gold nose ring. Only the lucky ones get to spot it. And the one who does, is truly



blessed by the Gods!

The temple at Mattan is where priests used to maintain a record of Hindu families. They were also soothsayers and matchmakers.

Martand Sun Temple :

This 1300 yrs old Martand Sun Temple is in Anantnag. Built by King Lalitaditya of Karkota dynasty, the foundation of the temple is said to have been laid in 370–500 AD, by King Ranadatiya.

Martand is from two words – “Mrita + Anda” meaning “The Sun That Set To Rise Again”. The temple sits atop a plateau from where one can view most of the Kashmir valley. From the ruins and archaeological findings, the architecture is said to be a blend of Gandharan, Gupta, Chinese, Roman, Syrian-Byzantine and Greek forms.

The temple has a beautiful



colonnaded courtyard, with the main shrine in the centre, surrounded by 84 smaller shrines. The entrance is impressive and huge. The shrine is supposed to have had a pyramidal top – a common feature of the temples in Kashmir, which no longer exists. Various wall carvings in the antechamber of the temple depict gods and goddesses such as Vishnu, Ganga and Yamuna, in addition to the sun-god Surya.

It is a profound testament to the architectural achievements of ancient Kashmir. In the words of British architect and scholar, Sir Alexander Cunningham: “The architectural remains of Kashmir are perhaps the most remarkable of the existing monuments of India.”

Dastgeer Sahib :

Ya Peer Dastgeer! This is the cry you often hear from faithfuls of Dasgeer Saeb!

The 200-year-old Sufi shrine in downtown Sringar is of Syed Abdul Qadir Jeelani, the patron saint of Kurds. The Sufi saint never visited Kashmir but people of all faiths there revere him a lot.

It is said that an Afghan traveller on a visit to Kashmir presented the then Afghan governor of the state, Sardar Abdullah Khan, with a holy relic belonging to the renowned Sufi saint. That's when the shrine was built in its honour. It was initially built in 1806 in a locality called Khanyar. The wooden shrine boasted of the finely carved



Zyeethyaer :

It is a shrine dedicated to Zeestha (Jyeshtha) Devi in Srinagar, at the foothills of Zabarwan mountain range. Set amidst a cross-section of Shankaracharya mountain and Zabarwan, it overlooks the famous Dal Lake. It is quite close to local spots of tourist attraction like Pari Mahal and Chashma Shahi.

The approach to the temple is through a high security area which houses many VVIPs.

traditional Kashmiri Khatamband ceilings.

Unfortunately, the shrine got burnt down in fires twice, however, an equally magnificent structure still stands at the same place. And the relic is well preserved there.

Dastgeer Sahib is also called Kahnavi (one with eleven names). And that's the name I have always heard my folks take in reverence of the saint. People often say "Kahnaviyas path" or "Kahnaviyin Kah" while invoking the saint's name for sounding truthful.



Pokhribal :

Pokhribal is a place just below the Hari Parbat and close to Nagin Lake. It is a famous place of pilgrimage since ancient



Situated at an altitude of about 7,000 feet, near Ramboh village near Gulmarg, the shrine of the Baba Reshi is the tomb of the Sufi saint Baba Payam Uddin. Built-in 1480, in Mughal & Persian style, this shrine and its surrounding garden is a popular destination for pilgrims from across Kashmir.

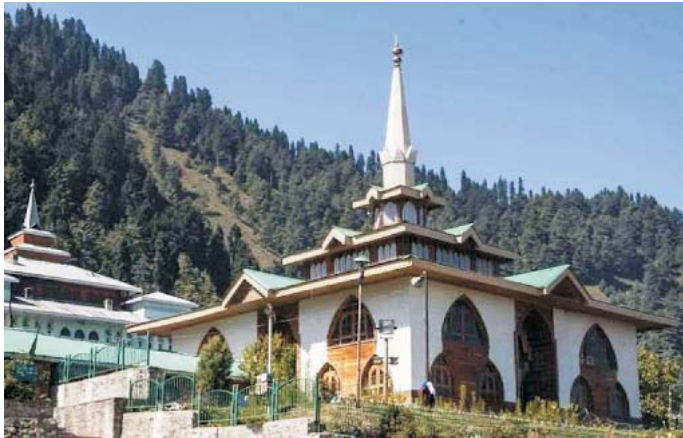
Baba Payam Uddin was a courtier of Sultan Zain-ul-Abidin who later gave up all his worldly belongings in order to serve the common people. He lived and meditated at this location, which became the site of his tomb and a shrine.

This shrine has a big minaret and inside the shrine is the Noor Khwan where the grave of the Sufi saint lies. The Noor Khwan is made of glass and wood carvings.

times. Pokhri means spring and Bal a place - the place of springs.

The temple is at the centre of a rectangular spring surrounded by many Chinar trees. The water from the spring flows out to join the waters of the lake. An ancient Shiva temple stands overlooking the holy Amrit Kund. The most prominent decorative features of the temple are the carved eaves board and the carved wooden balustrades.

Baba Reshi :



Rani Mandir :

This shrine of Shiva is in the town of Gulmarg, perched atop a tiny hillock. It was built by the Dogra ruler, Maharaja Hari Singh in early 20th century. His better half Maharani Mohini Bai Sisodia was an ardent believer in Lord Shiva and used to offer prayers here.

Many Bollywood movies have been shot in the surroundings and it's highly reminiscent of the song "Jai Jai Shiv Shankar, Kaanta Lage Na Kankar" which was shot at Shankracharya temple and partly



here.

Mamal or Mamleshwar Temple

It is an ancient Shiva temple next to River Lidder, nestled among the mountain ranges of Zanskar and Pir Panjal, in Pahalgam. It was made by King Jayasimha in 400 AD. The shrine's made of stone with a double-headed Nandi. Ganesha was appointed by Shiva as Dwar Pal here, so the name 'mam mal' which means 'don't go'!

It's probably the oldest and smallest of all shrines in Kashmir with an area of 8 square ft!

Bumzoo Caves :

These are also called Bhaumajo Caves which lie on the left bank of River Lidder in Anantnag district. This shrine



is the biggest one dedicated to Kaladeva.

The cave-temple is perched on a small limestone cliff with the cavern at about 60 ft above the river level. You have to walk up several steps through a small hamlet to reach the sanctum sanctorum which sits inside the caves.

The temple is again a true representative of Kashmiri style of architecture - simple and made of stone. There are no written records, but oral

history puts the date of erection as 1st-2nd century AD.

The carved stone doorway is square in shape, with a rectangular top, flanked by two round-headed niches (now

bare) on either side of it. One moves through a 50-ft long passage, to reach a cella 10 sq ft in size.

One can gaze at these shrines in amazement and awe – wondering at the stupendous skilled hands that built these architectural marvels. So sturdy yet so sublime.

A trip to these caves can be combined with Mattan Nag and Martand Sun Temple visit as all three are situated in close proximity to each other.

Tips for travellers :

There are no organised tours for visiting these shrines. You need to plan on your own. All shrines in the downtown can be planned on a single day and those in South Kashmir can be done separately. Pahalgam can be a good base location for those.

There are no tickets to be bought anywhere. Dress modestly and cover your head especially for the Sufi shrines. Best time to visit is summer. Photography is allowed except at Shankracharya temple.

Nearest airport is Srinagar and most convenient railhead Jammu Tawi. For any other query, you may write to me at:

namrata.wakhloo@gmail.com



हना सूचिव !!

शुर्यन कथ छु राह

खारुन ?

तोह्य छिवु तिमन सुत्य

कॉशिर्य पॉठ्य कथ

करान ?

शुर्यन सुती योत क्या ?

तोह्य छिवु पनुनि वाँसि

हुंघन सुत्य ति कॉशिर्य

पॉठ्य कथ करान ।

हना सूचिव !

कॉशुर ज़बान किथु

पॉठ्य रोज़ि ज़िंदु ?

हयो पानु म्याने त्रिलोकी नाथ धर कुन्दन



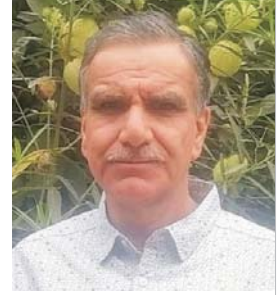
हयो म्यानि अनजानु नादानु पानय !
दिलुक योद चु बोजख तु आवेजु रोजख,
करख ती येमिच्च्य दिल पनुन्य दी गवाँही,
अगर मनुचि मनकलि चु वुशान्यार तापख,
चु सौंचान रोजख करय वोन्य तु करु क्याह ?
अमापोज च़े योद बोज ह्यचुथ कॉम विजि विजि,
करख पूज पजरस गछी दँय च़े अपजिच ।
ननी जान क्याह गव तु नाकारु क्याह गव,
छु क्याह पोशिवुन रोजवुन क्याह छु चलुवुन,
करख ती करुन यी च़े बासी छु लायख,
दिलस मंज छु एहसास बँरिथ माय आसान ।
तमी आयि हावान सु वथ कामि कारुच,
अमापोज यि चंचल मनस प्यठ नु कोबू ।
अती आसि यतिथुय, अती वाति कोतताम,
गरा हावि अख वथ गरा हावि बदलय ।
गरा बावि अख कथ गरा बावि ब्येयि कांह,
अमिस रज करुन्य मान दुशवार मुशकिल ।
यि क्याह हावि वथ क्याह करुन शूबि मनशस,
अमी किन्य नमुन गाटजारस छु लॉजिम ।

सु युथ हावि वथ स्यँज तु पँज गाटजारुच्य,
मनुश छुख, करुम कर अथ चारु छुय मा ?
अगर माँछरख केंह नु परवाय माल्यो,
मगर दाँछरिथ वँरजि यी जान बासी ।
यि पथकुन कौरुथ साम ह्येन तथ छि जानुय,
अमापोज कुन्युक युथ नु पछतावु थावख ।
चु थव कल तु कांख्या यि दरपेश अज छुय,
फिकिर युथ नु थावख चु यिनुवालि पगहुच ।
पगाह ती करख यी पगाह जान बासी,
पिली योद तम्युक थँवजि नकशा बनॉविथ ।
मगर अँज्यकिसुय कारुबारस छि च्यथ दिन्य,
सम्बालुन, सजावुन, तु अंद वातुनावुन ।
मनस मंज मु थव कांहति पछतावु रातुक,
पगाह शोलि दुनियाह पगाह आसि फोलुवुन ।
अज्युक कार कडि वथ योसु वाति माँजिल,
सु माँजिल येत्यथ सासु बँद्य सिरिथि प्रजलन ।।



कहानी : पवन जलाली मांग

दक्षिण कश्मीर के एक गाँव में कश्मीरी पंडित मोती लाल का परिवार रहता था। मोतीलाल जी एक प्राथमिक सरकारी स्कूल में मुख्य अध्यापक थे। मोतीलाल जी के परिवार में उनकी धर्मपत्नी, दो पुत्र और एक पुत्री थीं।



मोती लाल जी के पास कुछ भूमि थी जिस पर कृषि करके उनकी गृहस्थी सुचारु रूप से चलती थी। मोतीलाल जी के घर के निकट एक बहुत छोटा-सा मंदिर था। मंदिर पर केवल छत थी और चारों तरफ से खुला था, जहाँ एक छोटा-सा शिवलिंग था। अड़ोस-पड़ोस के कश्मीरी पंडित मंदिर में शिवलिंग पर जल चढ़ाते थे। पंडित मोतीलाल जी भी नित्य मंदिर में माथा टेकते और पूजा अर्चना करते थे। मोतीलाल जी के अच्छे स्वभाव के लिए मुसलमान भी उनकी काफी इज़्जत करते थे। मोतीलाल जी के बच्चों में सबसे बड़ी उनकी बेटी थी जिसकी शादी को नौ साल हो गए थे परंतु अभी तक उसकी गोद नहीं भरी थी। एक बेटे की भी शादी हो चुकी थी। मोतीलाल जी के सबसे छोटे बेटे की शादी तय हुई। उसकी बारात दुल्हन को लेकर मोतीलाल के घर पहुँची। वियूग पर दूल्हा-दुल्हन को मिठाई खिलाई गई। अब एक महत्वपूर्ण रस्म होती है जिसमें दूल्हे की बहन (दुल्हन की ननद) को घर का द्वार बंद करना होता है और दूल्हा अपनी बहन से पूछता है कि बहन द्वार खोलने का क्या लोणी? जो बहन मांगती है भाई (दूल्हे) को देना होता है और फिर बहन दरवाज़ा खोलती है। यहाँ एक हैरान कर देने वाली घटना घटती है जिसके साक्षी सभी बारातियों सहित एकत्रित गाँव

वाले रहे। दूल्हे की बहन घर का द्वार खोलने के लिए राज़ी नहीं थी। मोतीलाल जी ने बेटी से पूछा, "कितना पैसा चाहिए?" परन्तु बेटी पैसा लेने से साफ़ इंकार करती रही। बेटी ने अपने बाप से घर का द्वार खोलने के बदले पुत्र प्राप्ति की गृहार लगाई। मोतीलाल जी बेटी की माँग सुनकर हैरान हुए और उन्होंने बेटी से कहा, "यह मेरे हाथ में थोड़ी ना है। यह सब ऊपर वाले के हाथ में है।" परन्तु बेटी टस से मस नहीं हुई। दुल्हन को खड़े-खड़े चक्कर आया और उसे सहाय देना पड़ा। सभी एकत्रित लोग परेशान हो गए कि यह कैसी तर्क विरुद्ध माँग रखी ननद ने। ख़ैर आखिर में पंडित मोतीलाल जी ने बेटी से कहा "अच्छा बेटी, जा तुझे पुत्र की प्राप्ति होगी।" यह सुनकर बेटी ने घर का द्वार खोल दिया लेकिन मोतीलाल जी को चक्कर आया और ज़मीन पर गिर पड़े। उनकी हृदय की गति न के बराबर हो गई और कुछ क्षणों के लिए लगा जैसे वे मर चुके हैं। खुशी और उल्लास का वातावरण मातम में बदल जाता है। करीब आधे घंटे के बाद मोतीलाल जी को होश आता है। मोतीलाल जी से जब लोगों ने पूछा कि आखिर उन्हें क्या हुआ? इस पर मोतीलाल जी ने कहा कि मुझे "दरबार" में बुलाया गया और पूछा कि बिना अनुमति के कैसे आपने बेटी को पुत्र प्राप्ति का वरदान दे दिया। क्षमा याचना पर मुझे छोड़ दिया गया और भविष्य में इस तरह अपनी शक्तियों का दुरुपयोग नहीं करने की चेतावनी दी। लेकिन सबसे महत्वपूर्ण बात है कि मोतीलाल जी की बेटी कुछ ही समय बाद गर्भवती हो गई और उसने एक पुत्र को जन्म दिया।

कॉशिरि सुत्यन कॉशिर सॉरी
नतु वॉरानुक्य हॉरान काव

अमीन कामिल

World Affairs - Er. M.K.Dhar

World Energy Conservation Day

Energy conservation is the effort made to reduce the consumption of energy by using less of an energy service. This can be achieved either by using energy more efficiently (using less energy for a constant service) or by reducing the amount of service used. World Energy Conservation Day is celebrated every year on 14th December since 1991 to highlight the importance of energy consumption and its use in our day-to-day life, its scarcity and its impact on sustainability of global eco systems. It focuses our concentration on significant issues facing the future of mankind with respect to energy. It is a day for building up awareness regarding :

- Need for energy conservation,
- Energy efficiency and
- Prudence in energy use.

In India also, National Energy

Conservation Day is celebrated every year with a special theme to make some goals and objectives more effective among the people.

It is celebrated among people to send messages of importance of energy conservation in every area of life.

To promote the process of energy conservation, organizing many programs like: discussion, conferences, debates and workshops in the whole country.

To encourage people to optimise energy consumption and use it efficiently.

The Petroleum Conservation Research Association (PCRA) is an Indian governmental body created in 1978 that engages in promoting energy efficiency and conservation in every walk of life. In the recent past PCRA has done mass-media campaigns in television, radio, and print media. This is an impact-assessment survey by a third party which revealed that due to these larger



campaigns by PCRA, the public's overall awareness level has gone up leading to saving of fossil fuels worth crores of rupees, besides reducing pollution.

The Bureau of Energy Efficiency is an Indian government organisation created in 2001 that is responsible for promoting energy efficiency and conservation. The energy efficiency labelling programs, initiated in 2006, under BEE are intended to reduce the energy consumption of appliances without diminishing the services it provides to consumers.

The Energy Conservation Building Code (ECBC) was launched by Ministry of power for new commercial buildings in 2007. It sets minimum energy standards for new commercial buildings. The National Mission for Enhanced Energy Efficiency (NMEEE) aims to strengthen the market for energy efficiency by creating conducive regulatory and policy regime and has envisaged fostering innovative and sustainable business models to the energy efficiency sector.

School Education Program by Bureau of Energy Efficiency and NCERT is also being conducted as a need to make the next generation more aware regarding efficient use of energy resources. In this regard, promotion of energy efficiency in schools is being promoted through the establishment of Energy Clubs.

UJALA scheme aims to promote efficient use of energy at the residential level, enhance the awareness of

consumers about the efficacy of using energy efficient appliances and aggregating demand to reduce the high initial costs thus facilitating higher uptake of LED lights by residential users.

Promotion of Electric vehicle

National Electric Mobility Mission Plan (NEMMP)

In the year 2013, government of India launched the National Electric Mobility Mission Plan (NEMMP) 2020. It aims to achieve national fuel security by promoting hybrid and electric vehicles in the country. There is an ambitious target to achieve 6-7 million sales of hybrid and electric vehicles year on year from 2020 onwards. The government aims to provide fiscal and monetary incentives to kick-start this nascent technology.

Energy can be conserved by reducing wastage and losses, improving



efficiency through technological upgrades and improved operation and maintenance. On a global level energy use can also be reduced by the stabilization of population growth.

Energy use is a major source of global warming, which has the potential of making the earth uninhabitable. As we are aware of the threatening fact that reserves of all conventional forms of energy are fast depleting. Every day the human population across the world uses energy for leading a civilized life. These resources are critical input of human development which comprises providing adequate food, shelter, clothing, water, sanitation, medication, schooling, transportation, industrial applications, access to information, etc. In short, energy affects all facets of activities related to everyday and modern life. Per capita energy consumption is often considered an important indicator of development.

The non-renewable resources of energy are available only in limited quantities and therefore demonstrates the need for urgent world action for funding research and development of alternate energy sources, which are affordable, available in adequate quantity and perennial in nature. The need for energy conservation and economical use of energy arises basically because of its features of universal usage, fast depleting resource and impact on climate change.

Why Is Conserving Energy So Important?

Energy has become part and parcel of our



daily lives. We use it for lighting our homes, operating machinery and industrial equipment, cooking food, playing music, powering a wide range of appliances, and so on. However, excessive consumption of energy is expensive and harmful to our environment. Here's why conserving energy is so important:

It is good for the Environment As the energy sector continues to thrive, a lot of waste is released to the environment. Coal and other fossil fuels are often burnt to produce energy and, in the process, different kinds of gases and residual particles are emitted to the environment. If we do not take control of the levels of these toxins, they can pollute the environment and affect our health as well. **It Saves You Money** With the ever-increasing utility bills, it makes sense that everyone wants to save as much as possible. Energy conservation can help us do that. By investing in energy-efficient appliances, lighting bulbs, and heating systems we can save up to 25-30%.

It Prevents Destruction of Habitats

The energy industry is often associated with land fragmentation, which can separate animals from their natural habitats. Building dams, clearing forests, and digging up coal are some ways we destroy natural habitats. We can significantly combat habitat loss through energy conservation. A good way to start is to harness natural resources and utilize them in a way that minimizes destruction to habitats.

It Combats Climate Change

The biggest source of greenhouse gas emissions is the energy industry. The energy sector must, therefore, spearhead the global efforts towards combating climate change. The International Energy Agency (IEA) has carried out various assessments on the impact of energy consumption in homes, industries, transport, buildings, and many other areas and recommended energy conservation as the top strategy in achieving the world's climate goal.

It Enhances the Quality of Life

One way to conserve energy is to optimize energy use. By doing so, you can increase comfort levels in your home, which in turn offers notable health benefits. For instance, proper ventilation in your home prevents the buildup of indoor pollutants. This lowers the risk of certain health problems, including allergies, rashes, headaches, sinusitis, and asthma. Domestic energy consumption is the total amount of energy used in a house for household work. The amount of energy

used per household varies widely depending on the standard of living, the climate, and the age and type of residence. Efficient energy use, simply called energy efficiency, is the goal to reduce the amount of energy required to provide products and services. Energy efficiency and renewable energy are said to be the twin pillars of sustainable energy policy and are high priorities in the sustainable energy hierarchy. In many countries energy efficiency is also seen to have a national security benefit because it can be used to reduce the level of energy imports from foreign countries and may slow down the rate of energy at which domestic energy resources are depleted. Here are some easy ways to save energy in your home:

- Turn off the fan when you leave a room.
- Close your drapes or drop your window shades during the day.
- Wash your clothes in cold water.
- Wrap or cover foods and drinks in the refrigerator.
- Always use the cold water faucet, unless you really want hot water.
- Adjust your day-to-day behaviors by performing household tasks manually, such as hang-drying your clothes instead of putting them in the dryer, or washing dishes by hand.
- Replace your light bulbs and use smart power strips.
- Install a programmable or smart thermostat.
- Purchase energy efficient appliances.



فوليث آاب وِلاب ثري موشاکر ب برکر



فوليث آاب وِلاب ثري، لري لري پکيو
کَنڊ مूर کس جري، لري لري پکيو
گَريث داري بر گوو، پَريث اَللاھ هُو
کول جَور کياھ کري، لري لري پکيو
دیلوکيس برَگس پَیٹ، شيلنوی باڻگ دِڇ
اَپجَور کياھ پري، لري لري پکيو
فان يَمي جان کور، دان تَمي پان کور
چَونموت کياھ چَري، لري لري پکيو
اَوريف يَس سَمخيوو، تَوريف تَس بُو کري
گَوفيل کيا سري، لري لري پکيو
موت چَوي جَندسوي، رِندو کيا جَندو کري
مُودموت کياھ مري، لري لري پکيو
برکس يَس جري، تَرَکس سوي دري
تارَس سوي تري، لري لري پکيو

پهولتھ آو غولاب تهر مشتاق ب برق

پهولتھ آو غولاب تهر، لري لري پکيو
گَنڊي موركس جري، لري لري پکيو
گَريته دارِ برگوو، پَريته الله هُو
کول زور کياھ کري، لري لري پکيو
دِله کس برنگس پيٹھ، شلنِ بانگ دِڇ
اَپزور کياھ پري، لري لري پکيو
فان يَمي جان کور، دان تَمي پان کور
ژهونموت کياھ تهر، لري لري پکيو
عَرف يَس سمکھيوو، تَوريف تَس پَه کري
غَافل کياھ سر، لري لري پکيو
موت چَوي جَندسوي، رِندو کيا جَندو کري
مُودموت کياھ مري، لري لري پکيو
برقس يَس جري، تَرَکس سوي دري
تارَس سوي تري، لري لري پکيو

Kundanspeak - T.N.Dhar 'Kundan' Stages of Life

Life can be defined as the period of one's existence from his birth to death. It has various stages, viz childhood, adolescence, youth, adulthood and old age. Throughout these stages a person performs three functions. He thinks, he speaks, and he acts.

Our scriptures have presumed the life span to be of hundred years and have roughly divided it into four stages of twenty-five years each.

The first stage from birth to the age of twenty-five is called '*Brahmacharya*' or the period of celibacy. During this period, a person is required to study and gain knowledge.

The second stage from the age of twenty-six to the age of fifty is known as '*Grihasta*' or the period of household activities. During this period, he is supposed to raise family, earn livelihood and thereby support his family.

The third stage between the ages of fifty-one to seventy-five is termed as '*Vanaprastha*' or the period of withdrawal. During this period, he remains away from active life but guides others on the strength of his life's experience.

The fourth stage starts from the age of seventy-six and runs up to the end of this gross body. This period called '*Sanyasa*' or renunciation, is utilised in spiritual pursuit after shunning all desire related activities, as has been stated in

S h r i G i t a
' *K a m y a a n a a m
karmanaam nyaasam,
sanyasam*' - sanyasa is
to give up desire
related activities'.

If these stages of life are explained in normal worldly terms, we could say the same thing in a slightly different way.

The first stage of life could be called the stage of learning and training.

The second stage would be the stage of action and experience.

The third stage could be identified as the stage of reminiscence and brooding.

The fourth would be the stage of pursuit of truth. Even so there can be overlapping of these activities in all the stages. If the first stage is for learning and training, it does not mean that there is no action and experience during this period. The periods can be identified by the trait that is predominant during it although other activities also would be there but in a lesser measure. This quantum of the specific traits during a stage determines the quality of the person concerned. The variety in these traits and in their magnitude and predominance makes a person what he is. That accounts for the



relative intelligence, zest and grit and the peculiar character of every individual being. That determines the individual aptitude, the liking and the preferences of every person born on this mother earth.

The period of these four stages also varies from person to person. In some cases, the period of a stage may be shorter and in some cases it could be longer. This again depends on the individual characteristic of the person concerned. There are people who are quicker in learning and faster in gaining experience. There are others who take longer time to learn and may be slower to experience. These qualities naturally determine the length of their respective stages of life. Some people make best use of their studentship and mature faster. Some people take it easy and do not benefit as much, even though their teachers may be equally efficient and capable. Some people learn from the experiences of all those in whose contact they chance to come. They learn from their successes and failures both. They learn from their own failures too. For this they keep their eyes and ears open and all their faculties alert all the time. On the other hand, there are people who are care-free. They let the experiences pass unnoticed and consequently waste a lot of learning time and material.

Arrogance is another trait that stands in the way of people taking lessons at the right time. Some people take it for granted that they know everything and they themselves are wiser than all others

that they come into contact with. Their arrogance does not allow them to keep their eyes and ears open to learn in time and experience at every stage. The result is that they remain ignorant as also inexperienced in the theatre of life. Sooner or later they also realise that they have wasted the earlier stages of their life particularly when they are in the third stage of reminiscence and brooding. But alas, the time wasted and not made use of cannot be brought back and the only thing they can do is to grieve at the loss suffered. The first stage of learning is spent with parents and in the educational and training institutes. During this period, one has to surrender before the elders and the knowledgeable and try to maximise his learning under their guidance. One has to be inquisitive and curious enough to ask questions, get all the doubts cleared and be clear in what he learns. The second stage of experiencing is spent with the family, in the society at large, at the workplace, and in the wider theatre of life. Here one has responsibilities to shoulder, guide the juniors, deal with colleagues and obey the seniors.

Whatever we have learnt in the previous stage is to be put into practice during this stage. In doing so we realise how far our learning has been useful and in which way it has been lacking and deficient. At every step we have to correct the course of our life according to practical experience so gained. During this crucial stage of life, we must forget the past but learn from the mistakes of the bygone

days. We must plan for the future but should not entertain any apprehensions therefor. In short, we must live and act in the present with full confidence and commitment, keeping in view our cherished goal all the time.

The third stage is a tricky period. Not only because we mature and change but because times change, life pattern changes, principles and practices undergo drastic changes and unless we readjust with these changes, we will feel miserable. If we take stock of things, we will find that all that is spoken about freely these days was a taboo earlier. We find such jokes published in papers, such scenes shown on screen and such subjects discussed in open as would be wrapped under cover a few years earlier. What we were not allowed to do or speak about in the presence of elders or ladies are done and spoken by youngsters freely in front of us. The definition of vulgarity, shame and taboo has changed drastically. It is, therefore, of paramount importance for us to readjust with the changed times, keep our learning and experience in the background and try to read the writings on the wall of the present times. We should advise and pass on our experience to youngsters only to the extent the changed situation justifies it.

Fourth stage is a stage when we withdraw from the worldly affairs. We eat not for taste but to sustain ourselves. We dress up not for any ostentation but to protect our body. We engage in various chores not for enjoyment but to pass time.

We try to go from without to within. We try to know ourselves and our true essence. We seek the Divine, the ultimate truth. We reread the entire volume of the story of our past life. We grieve at the loss of our departed near and dear ones, and thereby try to know the difference between mortal and immortal, transient and the permanent, momentary and the lasting. We relish the company of sages and savants, spiritually exalted and those who are well versed in scriptures. We even try to meditate and contemplate. We try to know our own inner world. Some of us, who are spiritually exalted, try to find ways and means of liberation. Depending upon the acumen and individual preferences, some take the path of knowledge, '*Jnana*' and some that of devotion, '*Bakhti*'. Frailty of health due to age does not allow us to take the third path of salvation, '*Karma*' or action. However, oral and verbal activity is still possible, which may be categorised as action. To that extent the third path also can be and often is taken by people during this last stage.

This is the way we live our lives and pass the time at our disposal on this planet earth, in the company of our fellow human beings. Then we give up our physical frame and the soul moves on for the journey ahead. Thus goes the cycle of life in four different stages.

Contact author at:
trilokinathdhar@yahoo.com

दुआ

डा. शौकत शिफा



دُعا

ڈاکٹر شوقت شفا

अता करतम सकूने दिल खुदाया
 मे कर आसान हर मुश्किल खुदाया
 बु थोकमुत नाहकस छुस साथ दी दी
 हकस कुन व्वन्य करुम मॉयिल खुदाया
 गोमुत परघन अंदर परु छ्योन तु रुसवा
 मे पनुन्यन मंज़ करुम शॉमिल खुदाया
 थॅकिथ हॉरिथ गॅमुच छम थामि ह्यमथ
 मलॉयिख कर तु व्वन्य नॉज़िल खुदाया
 अगर नय चारु करहम मारु गोसय
 छु मुन्सिफ पानु येति क्वाँतिल खुदाया
 तमन्ना छुम मदीनुच खाक बनुहा
 खबर छम छुस नु तथ क्वाँबिल खुदाया
 शिफा मतु लागतन गॉरन अथन तल
 तॅमिस काँफी चु छुख दरदिल खुदाया

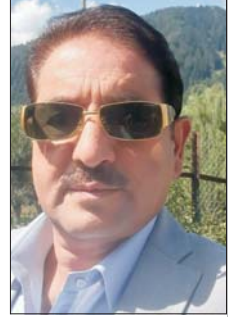
عطا کرتم سکون دل خدایا
 مے کر آسان ہر مشکل خدایا
 بے تھوکت ناھس پھس ساتھ دی دی
 حقس کن ووڈی کریم مایل خدایا
 گوئت پردن اندر پر ٹھوڈین تہ رسوا
 مے پنہ نین منز کریم شامل خدایا
 تھکتھ ہارتھ گہو بھم تمامہ ہمٹھ
 ملا کیجھ کر تہ ووڈی نازل خدایا
 اگر نے چار کریم مار گوسے
 چھ منصف پانہ پیٹہ قائل خدایا
 تمنا بھم مدتھ خاک بہا
 خبر بھم پھس نہ تھ قائل خدایا
 شفا مہ لاگ تن ٹارن اتھن تل
 تمس کافی ٹر چھکھ در دل خدایا





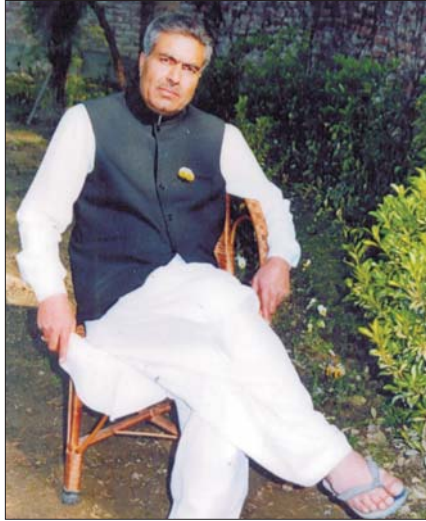
Kashmir Report

Kaleem Bashir



Gayoor Foundation

15th Death Anniversary of Syed Ghulam Rasool Andrabi 'Gayoor' :



On 22nd of October 2020, a grand function was organised to remember Syed Ghulam Rasool Andrabi Gayoor's 15th Death Anniversary at Town Hall, Pulwama by the Gayoor Foundation with the collaboration of Cultural Academy J&K. The function was presided over by Prof. Dr Mohammed Aslam, former HOD English, University of Kashmir and Prof Dr Shaad Ramzan, former HOD Kashmiri, University of Kashmir as Guest of Honour. President Gayoor Foundation Syed Showkat Gayoor welcomed the guests and other dignified personalities who participated in the function irrespective of the threats of Covid-19 and announced

the decision of the Foundation to present 'Khelatigayoor Award' to noted Journalist Jenaab Mohd. Shafi Semnanie, Editor of the Daily Zamindar, Srinager Kashmir for his contribution in the field of journalism since six decades. The award was presented by Prof. Ghulam Mohammad Aslam accompanied by Prof Shaad Ramzan and the President, Sr. Vice President and General Secretary of the Gayoor Foundation. Prof Shaad Ramzan presented a paper on Syed G.R.Gayoor in an impressive manner. Thereafter Prof M. Aslam along with respectable personalities released Special Issue of Praagaash Magazine in the function and praised Shri M.K.Raina, Editor of Praagaash for the beautiful issue on Syed Ghulam Rasool Gayoor. Soft PDF copy of the Special Issue was also released on

Kashmir Report

Kaleem Bashir

line by the Editor, Praagaash from Mumbai.

Weekly Sherbeen edited by Jinaab Shakeel Azad also published a Special issue on the Poet-Scholar which was also released in the function. The function continued till 4.00 PM. Function was concluded after Kaleem Bashir, General Secretary of Gayoor Foundation thanked the guests and gathering who participated in the function.



Kashmir Report

Kaleem Bashir



Kashmir Report
Kaleem Bashir



Prof. Ghulam Mohammad Shaad :

On 5th of November 2020, Maraz Adbi Sangam & Cultural Academy J&K organised 3rd Death Anniversary of great Scholar, Legend, Historian, Poet, Critic and Social Worker Jenaab Prof. Ghulam Mohammad Shaad with the active Support of Principal, Govt Women's College Anantnag, Prof. Ali Mohammed Dar who had been a student of Prof. Shaad. The function was presided over by prominent poet and writer Ghulam Nabie Atash. Former Director Radio Kashmir, Rafeeq Raaz was the Guest of Honour. Three papers were read out by Rashid Sarshar, Ashraf Ravie and Muzafer Ahmad. Among others who spoke on the occasion were Showkat Gayoor, President of the Gayoor Foundation and Kaleem Bashir, General Secretary of the



Gayoor Foundation. It was emphasized and announced that Foundation would take up the issue of releasing a special number of Shiraza with the Secretary, J&K Cultural Academy in order to preserve the contribution of Prof. Shaad in the field of art, culture, literature, language and history. A Mushaira was also organised in which about twenty poets participated. Needless to mention here that Prof. Shaad has written more than 35 books in Kashmiri, Persian, Urdu and English.

Function concluded at 4 PM with the Vote of thanks put forth by Mr. Ezhar Mubashir, General secretary of the Maraz Adbi Sangam.



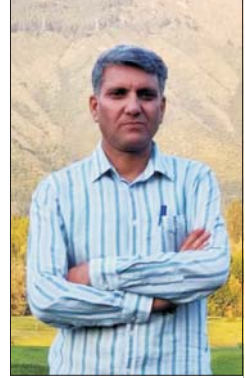
Kashmir Report

Kaleem Bashir



Release of Poems CD 'LOL' of Manoj Pandita Sheeri:

JK Cultural Academy organised a function to honour Poet Manoj Sheeri on 5th November 2020 at Cultural Academy Hall, Srinagar. A Poems CD titled 'LOL' was also released on the occasion. Function was presided over by Prof Shafi Shouq. Dr.Haseeb Mughal, SSP Srinager was the Special Guest. Secretary, Cultural Academy J&K Jenaab Munirul Islam presented welcome address and acknowledged the contribution of Manoj Sheeri. Dr. Haseeb Mughal in his speech congratulated Secretary Cultural Academy and Manoj Sheeri for organising this purposeful function. Prof Shafi Shouq in his presidential address appreciated Manoj Sheeri for his efforts to promote his mother tongue Kashmiri. Earlier the function started with presentation of Kalam-I-Manoj Sheeri by noted artists Ms Shazia Bashir and Eijaz Sahir. Famous Broadcaster Shri Satish Vimal presented a brief life sketch and literary contribution of Manoj Sheeri. Prominent poets, writers and eminent citizens were present on the occasion and hailed the efforts of Manoj Sheeri. Proceedings of the function were conducted by the Broadcaster Ameen Bhat.

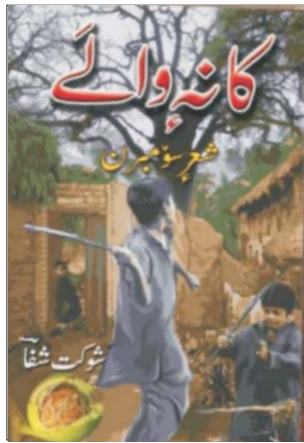


Release of 'Ka:ne Wa:lay' - Poeetry Collection of Dr. Showkat Shifa :

Dr. Showkat Shifa's first poetry collection, 'Ka:ne Wa:lay' was jointly released by J and K academy of Art, Culture and Languages and Maraaz Adbi Sangam on 29 October 2020 at Tagore Hall, Srinagar. Function was attended by a galaxy of writers and literature lovers. The function was presided over by noted bilingual poet Rafiq Raaz. Muneer-ul-Islam, Secretary, Cultural Academy was the Special Guest on the occasion. Other notes writers who were in the presidium were famous broadcaster Shri Satish Vimal, noted poet G M Laloo and President Maraaz Adbi Sangam Riyaz Anznoo. Professor Majrooh Rashid of Kashmir University, Department of Kashmiri read out the paper and appreciated the work of the poet. Noted poet and critic Shabir Ahmad Shabir and translator Ashraf Raavi presented short speeches related to the book. All the speakers appreciated the efforts of poet and were of the opinion that the poet has tremendous potential to be one of the greats of Kashmiri poetic horizon. Ka:ne Wa:lay book was described as a beautiful addition to Kashmiri literature.



Dr. Showkat Shifa was presented a Citation and a Shawl by Maraaz Adbi Sangam as a token of love. Welcome address was given by General Secretary MAS Izhar Mubashir followed by a beautiful dua by Er Umar Yousuf. Function was anchored by noted poet and lyricist Dr Shaida Hussain Shaida Sahib. Citation was read out by ex Maraaz President Yousuf Jahangir and Shawl was presented by noted social activist and ex Maraaz President Kaleem Bashir and noted poet AR Fida.



A video Album 'Sochi Sadrek Malar' based on the same book and composed and sung by Kifayat Fahim was also released on the occasion. All the delegates congratulated the organisers for the successful and well organised event.

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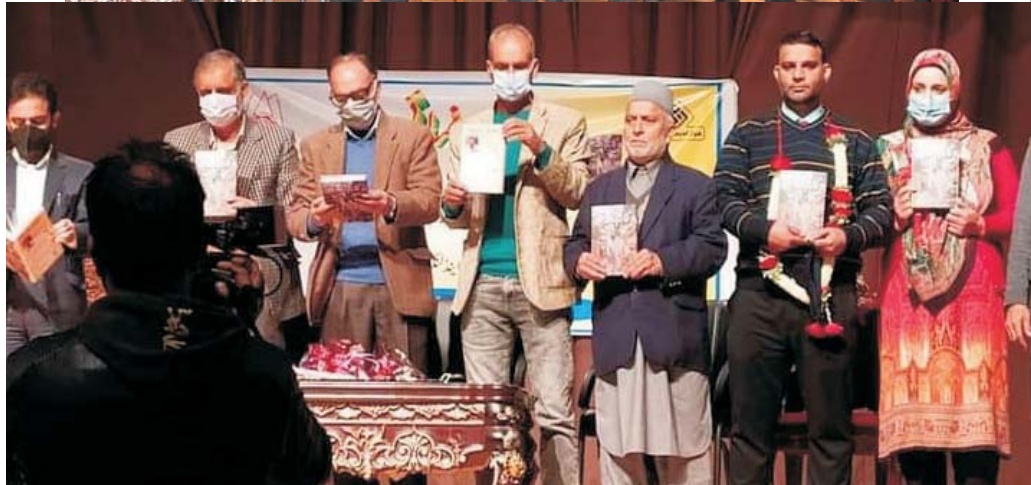
Kashmir Report

Kaleem Bashir



Kashmir Report

Kaleem Bashir



Koshur Saman-bal

Kosam

(A Joint venture of Project Zaan and KAIL)



Kashmiri Rhymes Contest was organised from 1st October 2020 till 10 November 2020. Children were asked to sing 5 given Kashmiri Rhymes, one every week. It was a big success. 22 Children participated. Children submitted their Video Clips which were examined by a panel of judges.

Following children won the Prizes:



First Prize
Saksham Misri



Second Prize
Kavya Razdan



Third Prize
Sanchi Raina



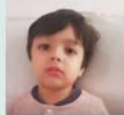
Consolation Prize
Ishika Trisal



Popular Kid
Savit Kaul



Special Prize (Creativity)
Laranya Raina

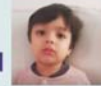
Prize for Under 5
Shreya PanditaPrize for Under 5
Savit Kaul**Kashmiri Rhyme Contest Oct-Nov 2020 ~ Winners**First Prize :
Saksham MisriSecond Prize :
Kavya RazdanThird Prize :
Sanchi RainaConsolation Prize :
Ishika TrisalPopular Kid :
Savit KaulSpecial Prize :
Laranya Raina for
music & creativity

Prizes for under 5 years :

Shreya Pandita



& Savit Kaul



People's messages on conduct of 1st Kashmiri Rhymes Contest :

Congratulations to all the kids & Thankyou to the organizers and Judges for this platform. Promoting kasher zabaan in this way is a wonderful thing which else could be a thing of the past if we all don't do something about it. Let's encourage kids to speak in Kashmiri at home. **- Pankaj Razdan**



I thank the KashmirAsltIs team for thinking about Kashmiri poem recitation contest by kids. I thoroughly enjoyed this activity with my little one by making him learn to recite "Akus Bakus Tael Wan Chu Kus". I also appreciate the kind of information available in KashmirAsltIs App. Many thanks for this initiative to keep our culture alive. **- Shally Saraf**



I would like to thank you all for your efforts & hard work to ensure our new generations gets connected to our roots. **- Amit Raina**



There is a saying - 'Language is culture and culture is language', and thus its extremely important that we keep talking to our kids in Kashmiri. One of the ways to generate more interest about Kashmiri language among kids is to recite Kashmiri rhymes with them. The Rhyme contest organised by 'Kashmir as it is' provided this opportunity to us. I personally enjoyed every bit of it, reciting Kashmiri rhymes with Varenyam. His grandparents (both paternal and maternal) were happily surprised to see him reciting Kashmiri rhymes.

Honestly, I personally dint know all these rhymes and I asked my parents about a couple of these five rhymes. Overall not only Varenyam but we all as a family enjoyed this contest. Thank you organisers for this and I hope we see much more initiatives like this. I without doubt can commit our participation. **- Sanjay Koul**



You all are doing a fantastic job to keep our culture alive. God bless you all. **- Surender K Tikoo**



I thank the KashmirAsltIs team for thinking about Kashmiri poem recitation contest by kids. I thoroughly enjoyed this activity with my little one by making him learn to recite "Akus Bakus Tael Wan Chu Kus".

I also appreciate the kind of information available in KashmirAsItIs App. Many thanks for this initiative to keep our culture alive. **- Shally Saraf**



I am very thankful to the kashmirasitis initiative and teams efforts. This not only helped my child to learn new rhymes but also she enjoys them.

- Sumita Raina



The experience was wonderful. Wish we had known about it in October itself. We don't speak kashmiri at home, so most of the lyrics in the rhymes went above my head :)

Om memorized all the 5 rhymes by rote quickly in 2 days though, so that was a relief. So maybe you would like to spread more awareness and it would help add numbers to the group as well. I have already done it at my end! :)

I also feel while having a contest is nice, but that is assuming the elders at home know the language fluently. So before the contest, if someone could explain the meaning or help construct sentences related to whatever contest happens, will be great. Thanks for all the efforts you put in. The child in the sample rhymes is very cute. And it was good to have the adult voice with exact pronunciation of the lyrics. Please try to add sub-titles too for those like us. Overall amazing job done. Thanks again.

- Teevrta Koul



Congratulations to all the kids & Thankyou to the organizers and Judges for this platform. Promoting kasher zabaan in this way is a wonderful thing which else could be a thing of the past if we all don't do something about it. Let's encourage kids to speak in Kashmiri at home. **- Pankaj Razdan**



Dear Zitin, Really. Such a nice beginning to encourage Kashmiri speaking at home.

I have a wondering. When someone says, "we should speak in Kashmiri to our kids", I appreciate that but also what is important is that we encourage our children to answer back in Kashmiri. What happens most often is that only we end up using the language. Kids understand but ask

them to speak, they can't.

I am a parent of two, 17 and 13 year olds. We have been moving around the world since my first child was 8 months old. We very soon realised that as we keep moving to different countries with different languages, there can be only one constant; it is our Kashmiri culture and our Kashmiri language. So we would speak and listen to only one language among ourselves when at home.

Children spend most of the day at school and tend to bring home the spoken language at school. So I would give them a transition period of one hour or so and after that I would not allow them to talk in any other language. With the result.

They can communicate fluently in Kashmiri language. My parents and other older relatives love to have conversation with them. Dil khulith chae saeree bolaan.

The whole idea of writing this is to pass on the message that it is more important that we make our kids reply back in Kashmiri. Don't reply if they talk in any other language. That's what we would do.

I thought it would be just another step forward. Thanks.

- Mrinali Safaya



Mubarak to all kids who participated . Revival of our language and culture is a must to see us survive as kashmiri pandit community in the times to come. Gratitude to KAll & Project Zaan to organize the competition. My kids are charged up to participate in the next contest

- Kapil Bhat



Nicely, congratulations to Project Zaan and KAll who organised this whole thing and gave kids platform to show their love for Kashmiri language and rhymes.

- Deepak Dhar



Thankyou for the initiative and the team behind it who work endlessly giving their time, effort and worthy guidance.

- Sumita Ambardar



Such a wonderful motivation for our young ones to remain connected with their mother tongue. You deserve a huge round of applause for this

initiative. Well done 'Kashmirasitis' and Project Zaan.

- Neelam Razdan Wali



God bless all the kid. It was so wonderful to watch them on you tube . Lovely kids.

- Parul Razdan



What a contest! We are on our way to revive our heritage.. Your work goes down in Kashmir history as the path breaking one. All thanks to Masterji and Shivani. And no justice without thanking the lovely participants.

- Rajeev Raina



मुबारक नवनि तम् फोलनि सञ्जरी तोहसिनि !

- Ajoy Naqib



Just loved their rendition. God bless these kids, particularly Savit Koul and Rumi Parimoo, who are just 3 years old.

- Supriya Kaushik



Great pleasure to watch these little ones reciting Kashmiri rhymes, They will be the flag bearers of our language and culture. Thanks to organisers. We can be assured that our language and culture will survive and prosper.

- V.K.Khoda



Kudos to teacher and his team. Congratulations to the participants. Loads of love and respect.

- Sushma Salman



Congrats all the prize winners and bravo! All the budding flowers. God bless all the participants and the organisers.

- Prof. G.H.Lone



Can I have winners' addresses? I would love to send them gifts from London.

- Dr Zarka Batul



Letters to Editor

Dear Editor,

Thank you for this nice supplement of Praagaash. Late Sayed Ghulam Rasool Gayoor was a renowned educationist, scholar, phillanthropist, writer, a social reformer and a poet. I knew about him because he was a colleague of my late maternal uncle, a retired Principal, who himself was also a literary person. He had made a mention of late Gayoor Sahib and his works a number of times while reviving the memories of his associates. He was also the native of the same village, Ratnipora. I pay my homage to late Gayoor Sahib on his 15th. anniversary.



M.K.Dhar
Jammu/Pune



Nice article on archeology of Harwan. God bless you. While going through the article on "Opera", the author has mentioned that Nadim Sahib's "Bombur ta Yembarzal" (first ever Opera written in Kashmiri) was staged in 1953. I cannot say anything on that as I was away at Lucknow. Then he says that it was staged when USSR leaders (Mr Bulganin & Mr Khrushchev) came in 1956. Both these leaders of the then USSR came to Kashmir during their official visit to India on 12th Dec, 1955 & not 1956. I was that time on the staff of S.P.College. We went to Nadou's to see the wonderful stage show. Those days

College teaching staff too would be invited on Govt. functions. It was staged on perhaps 14th Dec. and we heard people saying that it has been staged for the first time. The Music Director, legendary Shri Mohan Lal Aima had created that immortal composition (Bambro Bambro..)

K.L.Razdan
Through M.K.Parimoo

**Dear Raina Saheb,**

Namaskar! It was a delight reading the essays in the November issue of Pragaash. Referring to the indigenous Purana, the Nilamata Purana, Dr. Agnishekhar (pp.8-14) has given an elaborate description of the evolution of Kashmir from Satisaras to Kashyapamir - Kashmir. The essay is quite enriching and a sample of Dr. Agnishekhar's efficiency. The author's proficiency in Hindi is second to none. He deserves all round praise and applause for attaining high-quality proficiency in Hindi. I enjoyed reading his essay on the evolution of Kashmir.



Dr. Ganjoo (pp.18-23) has introduced the reader to the historical importance of Hariparbat, the shrine revered by Hindus, Sikhs and Muslims with equal devotion. He has referred to the writings of/in Bilhana, Kalhana, Aurel Stein, the Katha Saritsagara and several other authors and works to enable the reader to appreciate the significance of the

Letters to Editor

great shrine. I respect the author for sharing his deep understanding and information with us, the lay readers.

Dr. KL Chowdhury is educating us through his essays on health and wellness issues. The present essay highlights the menace of hypertension that pervades among the displaced KPs. I have been suffering from hypertension on account of stress! I am a vegetarian and I consume insignificant quantities of salt, while sugar is completely missing from my eating habits!

*Pray, do not rouse me,
do not provoke my flow
through indulgences and excesses,
through a rush of temper or nerves.*

I have also gone through some of the write ups that have been included in the special number on Pandit Sarwanand Koul 'Premi' . It was a real pleasure to receive a 180 odd pages long memoir in the memory of Premi Sahab. You are building social-capital to our native tongue. I congratulate you for your spirits and devotion.

Raj Nath Bhat
BHU



Dear Editor,

This month's Praagaash is full of rich content, too many new things for me. Being a mom, my first choice was to read psychological need of the child which was a very



good read, and then the crocodile tears. I am still reading rest - but am already loving it.

Shivani Bhan Dhar
Singapore



Dear Raina Sahib,

Your lines about Sarwanandji and Virenderji (a young boy whose life was sniffed away by brutal humans) in the Praagaash Supplement brought me to tears!! Lord bless their souls with peace.



What hit me the most were the words of your 3 year old daughter... God !! So much pain in those few innocent words of a little kid. Actually Praagaash this time is emotionally hard-hittig but as they say, life moves on.

Supriya Kaushik
Mumbai



Namaskar Mahra,

Just finished reading Praagaash. Latest issue like previous issues continues to provide illuminating and enlightening information about kashmir, about its different aspects. It can be said with certainty that Praagaash is one of the few magazines, which is professionally managed and formulated.



Letters to Editor

All credit goes to you for your selfless and dedicated efforts. Thanks.

Special issue dedicated to Shri Sarwanand Koul Premi is a compendium of information about his sterling contribution to the literary landscape of Kashmiri language. Evidently a lot of sincere efforts have been invested in the compilation and formulation of the special issue on Premi ji. It makes a delightful and compelling reading and definitely is a reader's delight. Congratulations again for this wonderful literary gift.

Upender Ambardar
Jammu



Dear Editor,

Congratulations to all the writers who have paid rich tributes to Shri Sarwanand Koul Premi in the supplement of Praagaash dedicated to the wonderful work done by Premi ji. You deserve a special mention for the pains in highlighting the literary works of Premi ji particularly presenting Premi ji's translated Russian short stories in your rich voice in Kashmiri and also releasing the Praagaash supplement on Shri Sarwanand Koul Premi on his 96th birthday.

M.K.Parimoo
Mumbai



I have gone through the Praagaash

Supplement on Amar Shaheed Sarwanand Koul Premi. This is Nishkam Karma . Ordinary mortals can not do it. But Raina Saheb is an exception and we are blessed to have such people.

V.K.Khoda
Bangalore



Dear Editor,

Had this not been done Premi ji would have remained an unsung hero among many young Kashmiris away from their homeland. Keep up the good work Raina Saheb. God bless you.

Kanwar K Kaul
Jabalpur



Dear Editor,

A request for information, the contribution in the socio-political movement/aspiration of KPs by Late Kashyap Bandhu who actual name was Pt. Tara Chand will be welcomed. Very few people are able to share information on it.

Romesh Nadir
USA



Dear Sir,

Who can deny the fact that Premi ji had a strong pen cutting across the language barriers? It is an irony that he resided in a picturesque valley far away from city glittering lights making the literary works of



Letters to Editor

this multilingual soul rather difficult. The dissemination level of his vast and varied literature remained restricted to few people.

J.L.Wali
New Delhi



Dear Editor,

Supplementary issue of Praagaash magazine on Gayoor Foundation was released on 22nd October 2020 15th death anniversary function of Syed G.R Gayoor at Town Hall Pulwama Kashmir. All the participants including esteemed guests during & after the function appreciated and praised Praagaash magazine and declared it a mouth-piece of Kashmiri language, culture, literature and traditions. All the members of Gayoor foundation have its realization. It is an admitted fact that the supplementary issue of Praagaash is an authenticated document and your sincere efforts & contribution are really praise worthy. Our President Showkat Gayoor Sahib alongwith other office bearers do realise the same & are highly grateful to your goodself. Gayoor Foundation has scheduled a meeting of its executive members on 30th of October 2020, in which the proceeding of the function held on 22nd October including your contribution is the main agenda.

Kaleem Bashir
General Secretary,
Gayoor Foundation



Dear Editor,

The special number of Praagaash dedicated to Late Shri Sarwanand Kaul Premi ji deserves all praise. The volume dedicated to the memory of a great personality is not only a significant historical and biograph-ical account but offers an over all argument on the notable social worker and the literary genius. It offers valuable material on Late Shri Sarwanand Kaul Premi ji. The editor of the volume Shri M. K. Raina ji must be singled out for special thanks for bringing out the special number. Shri Rajender Premi ji also deserves thanks, without whose efforts the material would have not reached the editor before the due date. It is an exceptional volume of its kind. Congratulations!

Gaurishankar Raina
New Delhi



Editorial

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Two more literary figures, Prof. Chaman Lal Sapru, a scholar of repute and Sajood Sailani, a prominent playwright have left us this week, causing great loss to Kashmir, Kashmiris and the literary world. Praagaash pays homage to both of them. Year 2020 has been the most unfortunate year for Kashmir as far as our literature is concerned. We have lost great icons this year and hope Almighty gives us some relief now.

