



Connecting Roots

Net-journal of 'Project Zaan'

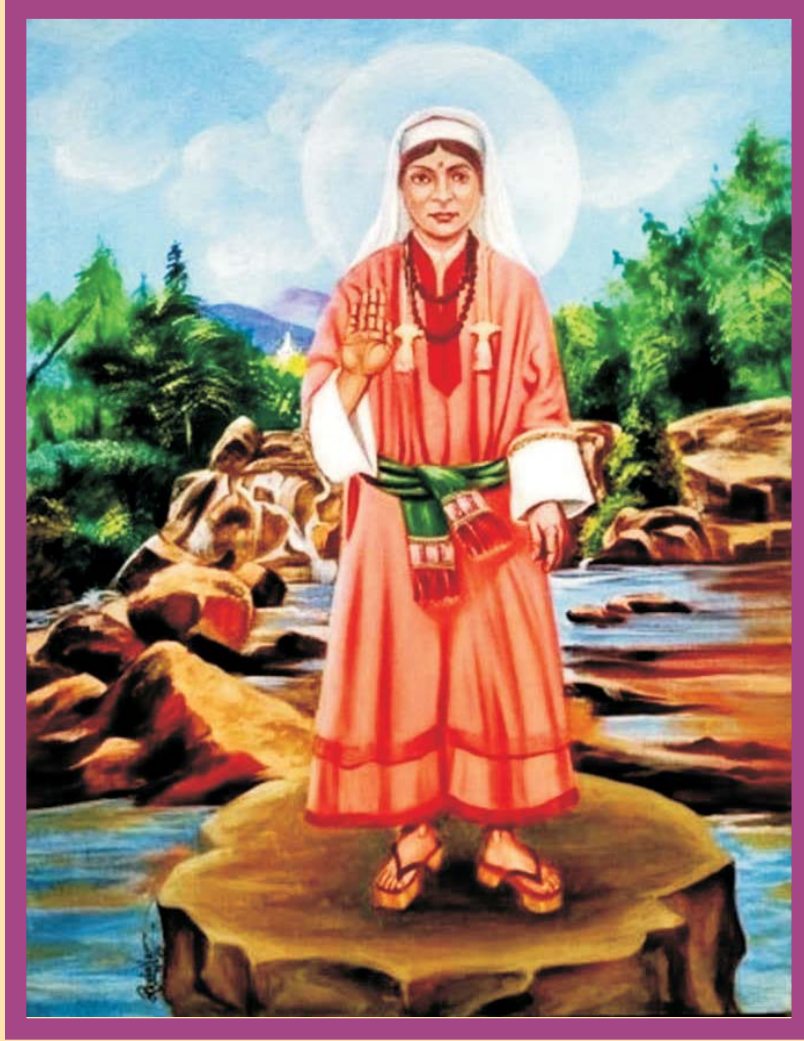
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प्रागाश
प्रागाश



Praagaash
प्रागम

Dedicated to Our Heritage, Our Language and Our Culture



Rupa Bhawani : Painting by Ravi Dhar

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

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Editorial - T.N.Dhar 'Kundan'



Hope, positive attitude and determination are some of the most important traits to be imbibed by every well-meaning person. These traits are even more important at the present time when the entire world is struggling against the devastating pandemic, which has taken away valuable lives, shattered many families and thrown the economic activities off the gear. We must fight this enemy with full determination and resolve. We must help those who need succour. We must take all safety measures. We must cooperate with the administration by following all the prescribed rules and restrictions. The number of daily fresh cases is showing a downward decrease. It has gone below 50,000 mark and let us keep our hopes alive that it will further go down and before long it shall come to naught. Our attitude should be positive. We shall deal with the situation as it unfolds, sensibly and with care so that our economy is back on the tracks, lives are normal, and our beloved country is on the path of peace and progress. Remember God's grace is available to those who work hard and are on the path of truth, piety and purity. The dark night is bound to come to an end and a pleasant dawn is sure to rise from behind the mountain peaks and from beneath the horizon.



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वाख - लल द्यद

पूरक कुम्बक रीचक कोरुम
पवनस त्रॉवुम पेठ्य किन्य वथ ।
अनाहतस बस्म कोरुम
केंह नो मोतुम स्वय छय कथ ॥

श्रुख - शेख नूर-उद-दीन वली

कुस नु गोंडुम कुस नु छोंडुम
चमरुवि हाँकलि गोंडुम सुह ।
नफस तु शेतान छलु पाँठ्य गोंडुम
गोंडुम व्वंदु तु वोलुम प्रीह ॥

پۆرك كۆمبىك رىچىك كۆرۈم
پۈنس تىراۋۇم پىئىھى كىزى وتھ
اناھىس بىسم كۆرۈم
كىنەھ نۇمۇتۇم سۆيىھى كەھ

كۇس نۇ گۆندۇم كۇس نۇ خۆندۇم
چىمىرۈۋى ھۆكلى گۆندۇم سۇھ
نەفس تە شەيتان خەلە پائىھى گۆندۇم
گۆندۇم ۋۈندۈ تە ۋولۇم پىرەھ

وَلِیْب جَان کَرِو

vālīv zān karav

وَلِیْب جَان کَرِو

One Page Primer

New diacritical marks (vowels) introduced in the Kashmiri Nastaliq (in addition to those already existing in Urdu) are:

اُ، آ، اِ، اِی، اِو، اِے، اِے، اِے، اِے

New diacritical marks (vowels) introduced in the Devanagari Kashmiri (in addition to those already existing in Hindi) are:

اِے، اِے، اِے، اِے، اِے، اِے

Roman equivalents of all the Vowels used in Kashmiri language

اِ a	آ à	اِ à	اِ ä	اِ i
اِی i	اِ u	اِ ü	اِ ú	اِ ù
اِو ó	اِ ò	اِو ô	اِے é	اِے ê
اِے y	اِی i	اِے è		

Practice Lines

Following lines contain all the new Vowels/Diacritical Marks explained above. If you are well versed with Urdu, Hindi and English alphabet, you should be through for reading and writing Kashmiri in Nastaliq, Devanagari and Roman Scripts

کَاشُورِ زَبَان چھِ سَانِ مَاجِ زَہ۔ کُتْسَہ مِٹھ تُو مَوْدُور۔ بُوْجْیْ تھُی چھِ بَوکُ پَچَلان۔ اَسِی پَازِی پَنُونَن شُرِن سُوْتِی جَیادُو خَوْتُو جَیادُو اِٹھِ زَبَانِ مَنز کَٹھ کَرِی۔

کَاشُورِ زَبَان چھِ سَانِ مَاجِ زَہ۔ کُتْسَہ مِٹھ تُو مَوْدُور۔ بُوْجْیْ تھُی چھِ بَوکُ پَچَلان۔ اَسِی پَازِی پَنُونَن شُرِن سُوْتِی جَیادُو خَوْتُو جَیادُو اِٹھِ زَبَانِ مَنز کَٹھ کَرِی۔

kāshūr zabān chhē sān' mājī zēv. kūtsāh mīṭh tū mōdūr. būz'thūy chhī bōkū phōlān. asī pazī panūnēn shūrēn sūtī zyādū khōtū zyādū āṭh' zabān' manz kath karūn'.

© M. H. Raina

Reflections - Ushi Kak A Survival Toolkit in Covid Era

To quote Don Quixote, the famous Knight created by Cervantes, in support of sanity may seem quixotic but it really isn't: *"Too much sanity may be madness, and the maddest of all, to see life as it is and not as it should be."*

That seems comforting advice in Covid times. It is not easy to have a 'lightness of being' with told and untold stories of loss and sorrow swirling all around us. But excessive emphasis on 'Gravitas' is only going to plunge our feet deeper into the morass of anxiety and depression.

We should be buoyed by the heartwarming stories out there to cancel the ones of greed and gouging even for life saving equipment. See life as it should be as the Knight says. A certain amount of 'levitas' as opposed to gravitas (pardon my irreverent coinage!) is a must too.

I am not aspiring to be a life coach,

be assured. My survival kit for sanity has a set of fairly easy and effective tools. Top of the shack is the simple act of a full throated laugh.

I feel guilty about my erstwhile disdainful sneer at the Laughter Clubs sprouting like mushrooms in every colony. What I thought was a motley collection of oldies guffawing without rhyme or reason is actually a social therapy session. Being older and wiser, I realise laughter clubs are no laughing matter! John Milton's lines from the poem 'L'Allegro' come to mind *'And Laughter holding both his sides'*

Laughter being the best medicine is a proven fact. Even the laughter induced by the Tik-tok funny videos with canned laughter, Snapchat, WhatsApp jokes and the ceaseless loop of memes can increase our happiness quotient. When the world itself is considered a 'Divine Leela', a playful sport, taking ourselves too seriously seems laughable! Tool number two in my coping kit is to keep alive the sense of wonder. A tough ask this, but worth following. The child in you should always lurk at the back of your mind peeking out now and then. Don't get



too browbeaten by admonitions to act your age. Be yourself and revel in the moment. 'Mindfulness' is a money spinning global movement nowadays. You have to watch a child at play and you get your free lesson. Perhaps an imaginative engagement with whatever one is doing is the way to go.

With Covid lockdowns the outside has stepped inside. WFH (work from home), Online Education, On-line Shopping, OTT platforms, Live Streaming Music, Virtual Theatre and Museums, even Digital Travel, Spectator sports without spectators, unthinkable earlier, are all clamouring for digital space. A whole new vocabulary has come into being.

The world wide web is a great gift but don't succumb to social media as a finger-wagging Nag at less than perfect posts. The danger of us becoming digital Hobbits is real! With the all-pervasive AI, our natural intelligence is imperilled. App-happiness may just turn us into Androids.

So one has to keep one's mind ticking. Many options exist despite our being locked in. Connect with Nature - curtailed through a window-view though, Sudoku, cross-word puzzles, board games, reading, writing, singing, meditation, Netflix or whatever gets you energised. Adopt the amazing Japanese concept of *Ikigai* in your work ethic. It literally means your reason to be.

Perhaps I got the survival strategies order wrong. Most of all we must express gratitude for each moment and day that goes by. Hubris for being Homo Sapiens has to be shed to be part of the oneness of this fragile planet.



Syed Abdul Rashid Jawher



اکھ ٹکھ
بہتہ ہتہ دار پیٹہ تنہا موڑیومت
خبر دلبر چھ کتہ شہرس سنیومت
دیپوس کتہ کرکھنا تورء وونم
”یہ باغک سروء گل ہا سوسنیومت“



Dr. Rafiq Masoodi

یہ کیاہ؟
پریتہ پُرمستس ور قس پیٹہ
میانن انجکشن ہیند نشانہء بنیامت --
مگر نصفس وآتہ کیا ز رود
امس "لول" پر نیچ خائش
زآنتیچ تریش؟

World Affairs - Er. M.K.Dhar

World Zoonosis Day

July 6 is celebrated as World Zoonoses Day. This is to commemorate the scientific advancement of administering the first vaccination against the zoonotic disease. Zoonoses are infectious diseases caused by bacteria, viruses and parasites that spread between animals and humans.

This day is held every year on July 6 to celebrate Louis Pasteur's scientific achievement and raise awareness of the risk of zoonotic diseases. Make sure that people get vaccinated for the right diseases at the right time.

It was on July 6, 1885, when Louis Pasteur successfully administered the first vaccine against Rabies virus, a zoonotic disease.

Louis Pasteur was a French microbiologist and chemist renowned for his discoveries of the principles of

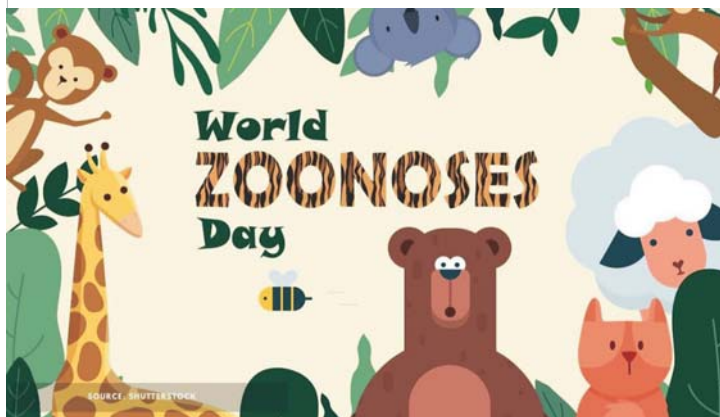
vaccination, microbial fermentation and pasteurization. Louis Pasteur is best known to the general public for his invention of the technique of treating milk and wine to stop bacterial contamination, a process now called pasteurization. He is remembered for his ground breaking work in the cause and prevention of diseases and his discoveries have saved many lives ever since. He created the first vaccine for rabies and anthrax.



The practice of immunisation dates back hundreds of years. Buddhist monks drank snake venom to confer immunity to snake bite. Edward Jenner is considered the founder of vaccinology in the West when in 1796 he inoculated a 13 year-old-boy with vaccinia virus (cowpox), and demonstrated immunity to smallpox.

Approximately 150 zoonotic diseases are known to exist. Zoonoses can spread from direct contact with animals or indirectly, vector-borne or food-borne.

A zoonosis (plural



zoonoses, or zoonotic diseases) is an infectious disease caused by a pathogen that has jumped from an animal (usually a vertebrate) to a human. Zoonotic pathogens may be bacterial, viral or parasitic, or may involve unconventional agents and can spread to humans through direct contact or through food, water or the environment.

They represent a major public health problem around the world due to our close relationship with animals in agriculture, as companions and in the natural environment. Zoonoses can also cause disruptions in the production and trade of animal products for food and other uses.

Zoonoses comprise a large percentage of all newly identified infectious diseases as well as many existing ones. Some diseases, such as HIV, begin as a zoonosis but later mutate into human-only strains. Other zoonoses can cause recurring disease outbreaks, such as Ebola virus disease and salmonellosis (An infection commonly caused by contaminated food or water.). Still others, such as the novel coronavirus that causes COVID-19, has turned out a global pandemic. A report, titled "Preventing the Next Pandemic: Zoonotic diseases and how to break the chain of transmission", was launched last year on World Zoonoses Day.

As the COVID-19 pandemic continues to take lives and disrupt economies across the world, a new report warns that further outbreaks will emerge

unless governments take active measures to prevent other zoonotic diseases from crossing into the human population, and sets out ten recommendations to prevent future pandemics. The report is a joint effort by the United Nations Environment Programme (UNEP) and the International Livestock Research Institute (ILRI). The recommendations are:

1. Investing in interdisciplinary approaches.
2. Expanding scientific enquiry into zoonotic diseases;
3. Improving cost-benefit analyses of interventions to include full-cost accounting of societal impacts of disease;
4. Raising awareness of zoonotic diseases;
5. Strengthening monitoring and regulation practices associated with zoonotic diseases, including food systems;
6. Incentivizing sustainable land management practices and developing alternatives for food security and livelihoods that do not rely on the destruction of habitats and biodiversity;



7. Improving biosecurity and control, identifying key drivers of emerging diseases in animal husbandry and encouraging proven management and zoonotic disease control measures;

8. Supporting the sustainable management of landscapes and seascapes that enhance sustainable co-existence of agriculture and wildlife;

9. Strengthening capacities among health stakeholders in all countries; and

10. Operationalizing the "One Health approach" in land-use and sustainable development planning, implementation and monitoring. One Health is based on the understanding that human health and animal health are interdependent and linked to the health of the ecosystems in which they co-exist.

In this time of crisis, thousands of papers and guidelines have already been published about COVID-19. Most of these consider the important questions of how to respond to the ongoing public health crisis, or how to mitigate the impacts of the pandemic. UNEP experts advise to take a step back and consider the root causes of the emergence and spread of the novel coronavirus and other 'zoonoses' diseases that are transmitted between animals and humans. The experts have come up with a set of practical recommendations that can help policymakers prevent and respond to future disease outbreaks. Every year, some two million people, mostly in low- and middle-income countries, die from neglected zoonotic

diseases. In the last two decades alone, zoonotic diseases have caused economic losses of more than \$100 billion, not including the cost of the COVID-19 pandemic, which is expected to reach \$9 trillion over the next few years.

"The science is clear that if we keep exploiting wildlife and destroying our ecosystems, then we can expect to see a steady stream of these diseases jumping from animals to humans in the years ahead," said UNEP Executive Director Inger Andersen. "Pandemics are devastating to our lives and our economies, and as we have seen over the past months, it is the poorest and the most vulnerable who suffer the most. To prevent future outbreaks, we must become much more deliberate about protecting our natural environment."

There are also ways to help prevent getting a zoonotic disease. These include the following:

Wash your hands diligently.

Use insect repellent or other methods to keep mosquitos, fleas, and ticks away.

Practice safe food handling. This includes washing off all produce before eating it.

Avoid being bitten or scratched by an animal.

Have your pets vaccinated and take them for regular check up to the veterinarian. Keep areas where animals are kept clean and hygienic, and use gloves while handling sick animals.

Don't eat, drink, or touch your eyes or mouth while handling or in close contact with animals.



ادب نامہ

غزل



ڈاکٹر شیدا حسین شیدا

بھنس گیا دل عشق کی زنجیر میں
اک طلسمہ تھا نظر کے تیر میں
اک ہنسی لیکر تری میں کیا کروں
یہ جہاں دے دے مجھے جاگیر میں
اک ہنسی لیکر تری دیتا تجھے
یہ جہاں ملتا اگر جاگیر میں
پھاڑ کر بھی آج تک آنکھوں میں ہے
کون سا جادو تھا اس تصویر میں
یوں ہوا پھر پیار کا قصہ تمام
کوئی رانجا اور نکلا ہیر میں
دل ہے پاگل ڈھونڈتا ہے بس وہی
جو کبھی تھا ہی نہیں تقدیر میں
پڑھ کے رویا آج شیدا کی غزل
درد تھا ہر شعر کی تفسیر میں

ہفتہ روزہ اخبار "سبزار"

پرنٹر/ایڈیٹر: محمد یوسف میرا، شیڈنگ ایڈیٹر: محمد شفیع آزار

غزل



مشروع نصیب آبادی

مشکل لگی ہے دل کی جہنم دل لگا کے دیکھ
اک بارگی میں روح و بدن تو مٹا کے دیکھ
جاناں! زرا سی جاں نہ سمجھ جان میں ہے جاں
بند آنکھ سے تو جلوہ ذی شان آ کے دیکھ
چاہت سے کر ہیو تو چاہ وجود میں
ہوگا صعود طائر لاہوت اڑا کے دیکھ
اس پیکر وجود کو تحلیل روح کر
انفاس کی اس ڈور کو یکسر دبا کے دیکھ
ہیں عکس ترے آئینے میں بھیڑے نہ باگ
کثرت کے انتشار کو وحدت بنا کے دیکھ
ہے دیکھنے کی چیز بڑی دھوم ہر طرف
ہر لحظہ آب و تاب سے خود کو سجا کے دیکھ
چلنا زمیں پہ سیکھ لے اس خواب سے نکل
قدموں تلے ہیں آسماں تنکے اٹھا کے دیکھ
یاں بھی تمہاری ذات سے چرچے ہیں چار سو
واں بھی تمہاری ذات ہے اس اور جا کے دیکھ
ہر ایک رس میں گھول دے تو پریم رس کا بھاو

غزل



شوکت ثاقب پوشپوری

ہوئے ہیں خار اب گلاب سارے
یہاں ہیں چہرے سراب سارے
سجا لئے تھے جو خواب میں نے
بکھر گئے ہیں وہ خواب سارے
یہ میری بستی میں ہو کا عالم
پی لیتے ہیں یاں شراب سارے
یہ خونی رشتے بنے ہیں قاتل
یوں آدمی ہیں خراب سارے
کروں میں کس پر بھروسہ اے دل
ہیں پھیکے یاں جناب سارے
کروں شکایت کسے میں ثاقب
ملیں گے الٹے جواب سارے

By arrangement with
Weekly Sabzar

*Tribute - Mushtaque B Barq***Shujaat Bukhari****I have reasons to remember him**

The chill upon my memories has unmistakably influenced my flow to write about Dr. Shujaat. I take privilege as a well-wisher of Praagaash to pay tribute to him but as an admirer of his writings, I register my sorrow by making an attempt to bring at fore my personal interactions with him. I am in a dilemma and truly I shall not be able to fasten myself formally to write an official tribute, but certainly, I shall let the heart bleed to serve my impulse. Reasons are numerous, yet the strongest one is circulating within the ambits of my frame that has administrated vim and vigor into the recesses of my heart and the echo is here. It takes a moment to a wandering wasp to pump in the venom but takes a lifetime to negotiate the pain. A slice of time at times rewinds the reel of

realities, and life takes a back turn. How wonderful is to look back, but how unfeasible for a loving heart to drag itself out of the gulf of gloom. Reasons are numerous, yet another set of it is still

scratching my conscious mind to put forth my reason to remember him. Dr. Shujaat Bukhari, a journalist by profession for the rest but to me a man of different skin, different skill, and skull. A man who knows how to treat a stranger, a gentle soul who knows how to care for a friend and above all a responsible and loyal lover of his mother tongue besides a critic who knows how to pull down the skin from the bones.

I met the tall man at Hari Parbat when I had taken my students for the photoshoot. The young enthusiastic aspirants were clicking randomly. The randomness hardly irritated Shujaat Sahab; he let them click to obey what was in their frames.

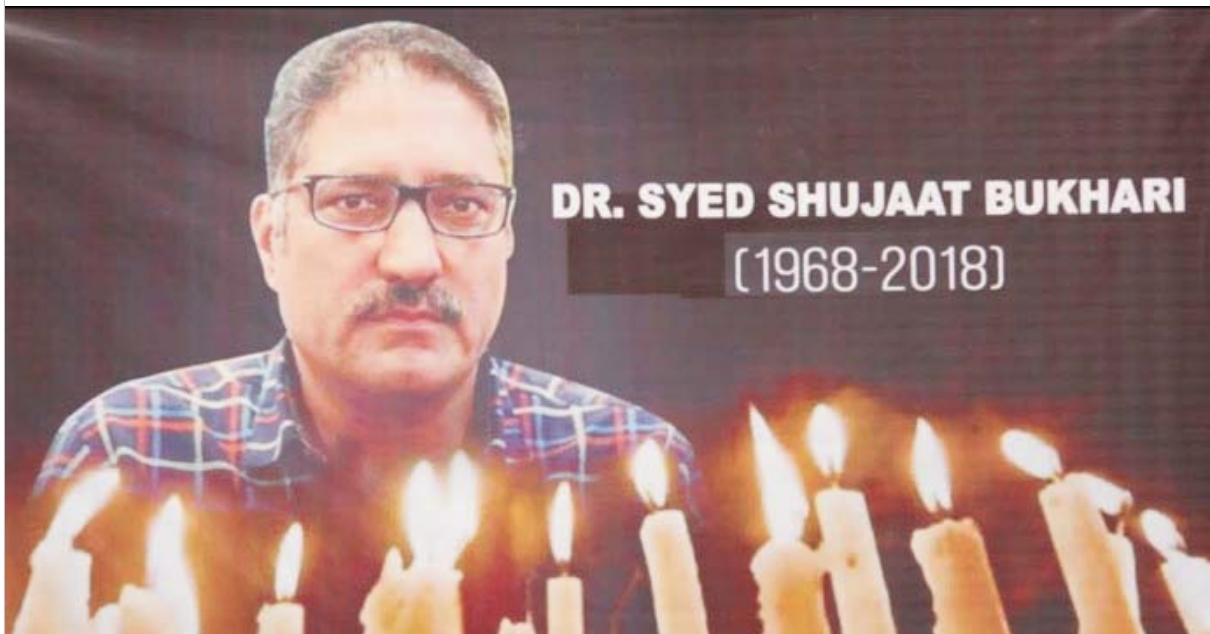


He was aggravated to the extent of frustration when he called me and thrashed me for something I was not aware of. He roared, "Haven't you taught them how to speak Kashmiri, why are they using an alien language? Then and there he carved his place in my heart. He pinpointed what I had never thought of. He exposed my ignorance. My students flocked around him for the reason they know the best, but they were moved about by his powerful speech on the importance of mother tongue. A casual outing he turned into a remarkable session. Their lenses that day captured Dr. Shujaat for a reason and I kept myself wondering how Dr. Shujaat turned the table. I was a mute spectator. He changed the ambiance of the fort by motivating them to communicate in the language he was

proud of.

My second meeting with him brought before me a different Shujaat Sahab. I showcased my poetry; he appreciated it. His positive reception encouraged me to move ahead to seek his help. He without wasting a minute agreed to write a blurb for my anthology *Withered Petals*. He wrote:

The anthology by Mushtaque Barq is soul-stirring reflections of the surroundings he has been living in. Barq is a prolific writer and has come to us as a poet who peeps through the ups and downs of today's Kashmir. His heartfelt expression is very much visible in his poems which I believe are speaking about pain and sufferings of contemporary Kashmir. Since our vocabulary has changed in the last 27 years, he has not been able to avoid the





new jargons and that is why the poems are dotted with bullets and pellets. To my understanding, Barq's latest work is representation of the grind of hard routine through which an average Kashmiri has to pass. His work is recognizable and readable. I am sure this will be read worldwide, and the pathos it carries will be felt by those who are yet to visit and understand this place. I am confident that Barq will occupy a space among the poets of reckoning as his flow, diction and the way of expression is worth noticing.

*Dr. Shujaat Bukhari
Journalist/Writer
President Adbee Markaz Kamraz
Jammu and Kashmir.*

This brief note on my Anthology branched over my head a spell of surprise and serenity. I kept reflecting upon the fact that how can a man you have met only twice peeped down your spine and read your state of mind, know your pain and pleasure, acknowledge your metaphors and explore the diction that one has picked from the noisy streets. On one hand I found myself rediscovered by a legend,

yet on the other hand, my quest for the conclusion was sincerely addressed. For a multidimensional character like Dr. Shujaa, it might have been too easy to read the script of a man from his forehead.

When 'Verses of Wahab Khar' was released at Hotel Shahanshah, I presented him a copy of it at his office after a few days. The tall man stood up, hugged me, kissed my forehead and embraced the book. His response filled my eyes. We discussed at length the problems and the hardships a translator faces while translating Sufi poetry into English. His love for Sufi Kashmiri poetry and Wahab Khar in particular further glued our friendship. He gifted me a mug reading Rising Kashmir. He was too enthusiastic to publish my interview and offered to start a column in Rising Kashmir which I started as well. But his absence silenced my ink as well. The empty cabin haunted me; I never visited that place after he left the table.

Apart from this his occasional visits to Jammu Kashmir Fiction Writers Guild would infuse new energy among the budding writers. The way he used to analyse the short stories, one would love to listen and forget his piece. He was known for his comprehensive understanding and wit. He suggested apt titles for most of my short stories. His death is my personal loss and as a mark of respect, I still have few of my stories untitled for the reasons enough strong to remember him.

May Allah grant him peace.



Darling allow me,
I will take some of your time,
Darling allow me,
If I write something romantic in rhyme.

Love, allow me,
If I open my heart's desire,
Love, allow me,
If I take the part in your heart.

Being your woman and show you a view,
That only a real woman could do.

My honey, allow me,
If i can make you smile,
My honey, allow me,
If I hold you in my arms for awhile.

Sweetheart, allow me,
If I kiss your face,
Sweetheart, allow me,
If I aim to replace.

All the women in your past wouldn't do,
Promised to be faithful, always be true

My Soulmate, allow me,
If I look through your brown eyes,
My Soulmate, accept this faith,
I will never tell a lie to you.

My life, allow me,
To find out way when we will see,
My life, allow me,
Together throughout the life.

My man, allow me,
If I take some of your time,
My man, allow me,
If I write something romantic in rhyme.

To tell you one thing I do to love,
To spend my whole life in loving thou

Darling Allow Me



Dr. Nidhi Kansal

Homage - Upender Ambardar **An Emotive Remembrance Homage to Surja Sahib**

Surja Sahib, the well known and highly acclaimed announcer, anchor cum presenter has departed from this world on 6 June 2021. It is a huge loss to the Broadcasting landscape. She was known for her brilliant presentation skills, soulful anchoring, proper accent and soft tone of presentation delivery. Her proper and authentic articulation of the words especially in Urdu would bespeak of professional and confident orientation. It would give an engaging and captivating

tinge to the presentation programme, which would ensure close link and contact with the listeners and her radio audience.

An added quality of Surja Sahib was her natural way of intimate radio speaking, without any trace of pompousness or laboured presentation. The captivating listening would give a listener a feel of the great whole. She also had a brief stint at the reputed Urdu service of All India Radio, Delhi, wherein, her replies to listeners also made her a favourite presenter to the vast multitude of Urdu listeners. She will also be remembered for her edgy and engaging anchoring engagement in the once most popular programme Of Srinagar "Wadi ki Awaaz", in the company of stalwart Broadcaster anchor artists Shri Kidar Sharma as stock character of Munshi Allaharakha and Shri Manohar Parothi as Aziz Bhai and Uma Khosla as Nikki Appa. She will be missed and remembered by a huge multitude of radio listeners, with whom she linked through her presentation. Peace to the departed soul.



کلام میر حسین میر تل رُٹنے کم جانانے

لچھ ساس گنزران چُھکھ نادانے
کُنّی سے پانس دین چُھے جواب
رؤد گتہ رُسٹم سُم پہلوانے
کینہہ باسامانہ بیتھ گے تور

چپر رٹھ پپر سُنڈ پاک دامانے
سپر ن چانین سے سرپوش
حیس کر یُتھ نو گڑھی گمانے
کینہہ باسامانہ بیتھ گے تور

شدادن دوپ چُھس بُہ مہانے
جنتھاہ کیاہ زیر کورنے تیار
ملک الموتن تھوؤس ارمانے
کینہہ باسامانہ بیتھ گے تور

میر حسین دنیا چُھے بُہتانے
عملا تور کڑھ گر تو جان
پاے بَرکاب گڑھ روزانے
کینہہ باسامانہ بیتھ گے تور



میر تل رُٹنی نے گم جانانے
کینہہ باسامانہ بیتھ گے تور
کینڑن سر گو بنے یہ مردانے
کینہہ باسامانہ بیتھ گے تور

مُستی پاد گر ہا مستانے
ہستی تور نو وِیان چُھے
نیستی سِتین وُچھکھ نورانے
کینہہ باسامانہ بیتھ گے تور

سر گر گتہ چُھے چون مکانے
اَلست بر بکُم یاد رے کر
قالو بلی آم فرمانے
کینہہ باسامانہ بیتھ گے تور

رُینان کونہ چُھکھ ہا انسانو
کتہ چُھے آخر چائی جائے
وُسی تَتہ پیوان یورک ٹھکانے
کینہہ باسامانہ بیتھ گے تور



کاشتر زبان تہ بٹھہ ٹھری

ڈاکٹر امتیاز احمد ڈار لیکچرر گورنمنٹ ڈگری کالج تھانہ منڈی (راجوری)
ای میل: imtiyazahmadalig@gmail.com: فون نمبر: 8825045610

کاشتر زبان چٹھے سائی ماجہ زو۔ سائی کاشتر زبان چٹھے اکھ باگہ نمڈ زبان۔ سانہ اتھ زبانی چٹھے پانوں ساسن وڈرین ہنز سندیوسہ زن وٹہ تہ پٹن صوتی کردار برقرار تھاتھہ ہاتھ زبان مقابلیہ لڑوڑ چٹھے پکان۔ کاشتر بولن واکر چھ برصغیر علاقہ وٹھیکس کونس کونس منز روزان۔ کاشتر زبان چٹھے قدیم کاکو جنوب ایشیائی زبان منزاکھ تہ یہ زبان رور پنہ گوڈ کالہ پٹھہ زندگی ہندو پٹھہ شعلس منز پٹھہ تقاضہ پور کران ییک انداز کاشتر لکھ ادبک مطالعہ کران سپدان چھ۔ کاشتر زبان تہ لکھ ادب چھ کشپ ہندو تاریخ مرتب کرنک اکھ اہم وٹھیلہ۔ کاشتر زبانی پٹھہ کتھ کران چھ میہ غلام نبی آتش صائن یہ شعر یاد پوان۔

زو پٹھہ ، ساٹھ پٹھہ ، ارزتھ پٹھہ

راو راوان کیاڑ چھکھ پزرتھ پٹھہ

ماجہ زو چھکھ تھپ نوان پر زو دوان

نیشہ بدن چٹھے کج گوشان باوتھ پٹھہ

پٹھہ پزرتھ تہ پٹن وڈو دقائم تھاونہ باپتھ چھ ضروری زاسر کرو اتھ زبانی راجہ۔ بیلہ زن کاشتر بولن وول یہ علاقہ تقریباً دہ ساس مربع مہلن پٹھہ پٹھہ چھ۔ کاشتر زبانی چھ پٹن اکھ منفرد تہ بدون لسانی کردار لہذا چھنہ ساختیاتی بنیاد پٹھہ اتھ کتھ تہ ووپر زبانی ستر نسبی رشتہ۔ کاشتر زبانی چھ لسانی، ادبی تہ تدریسی سطحس پٹھہ بے شار چلیج تھہ۔ ’لغت‘ چھ زبانی ہندو ساروے کھوتہ اہم معلوماتی ذریعہ مانہ یوان۔ وٹیک تام آیہ کاشترس منز صرف زٹور لغت ترتیب وٹہ۔ بے شمار وق گزرنہ پتہ تہ سپدنہ یمن لغتن نہ کاتھہ تصحیح (Revision) تہ نہ آوکاتھہ ہندو عقیدہ جاپڑ خاطر کاتھہ قدم ٹلنہ۔ تھہ کتھ تہ چھنہ کاتھہ شہ زسانہ کاشتر زبانی پٹھہ چھ ہاتھ زبان ہندو اثر دیدمان

گوشہاں۔ مثلاً انگریز، اردو، عربی، سنسکرت، فارسی، ہندو، چھتہ سانی کا شری زبان بیوں تہ بدون چھتہ صومئی کردار
منز۔ اکثر لوکھ یم کا شری بولان چھ، چھ ا مہ کس لسانیاں شہ یگل ناواقت۔ یودوے کا شری چھ کا شری بولان مگر کا شری ادب کس
گرایمرس پٹھ چھتہ اکثر ناخواند کا شری نظر۔

کاشتر زبانی ہندی بیشتر مسلمہ چھ اسہ تمہہ ساتھ در پیش یوان۔ بیلیہ نہ سرکار کہ طرفہ اتھ گن کاٹھہ توجہ پھ میلان تہ اسہ زبانی ہندی بولن واکر تہ چھ اتھ لول برنہ بجایہ اتھ عتر کچھر تھاون۔ گنہ تہ زبانی ہندی مسلمہ تہ مسائیل گوٹھن تمہہ ساتھ حل بیلیہ تمہن سرکار سرپرستی آسہ تہ بیلیہ ادیکو قلم کار یمن وژھہ وانچہ لول برن۔ اکثر و بیشتر زبانہ چھہ تمہہ یمن سرکار سرپرستی حاصل گہو چھہ۔ مگر بیشتر زبانو منہ چھہ سانی کاشتر زبان تہ اکھ موہلو زبان تہ سرکار سرپرستی چھہ مچھو تہ شادمانی ہنز کتھ چھہ یہ ز بیلیہ ۲۶ جنوری ۱۹۴۹ء، ایس منہ شایع سپدی ہنس ملکی یہ کس ٹھہمس شڈولس منہ کاشتر زبان تہ اتھ سان پیہ ژودہ علاقائی زبان تسلیم کرنہ آہ تہ سانہ ریاستک اُنین مرتب کرنہ عتر ہون کاشتر زبانہ متعلق گوڈنچہ پھر سرکاری ایوانس منہ کتھ وہنہز۔

کاشُر زبان اچھو وار یاسلمہ درپیش یمہ ستر نہ یہ پٹن اکھ تھو د مقام چھ پر اوتھ ہرکان ۔ سترہ کنزن باغے زبان پٹن پٹن
مقام برقرار تھو چھ ۔ یونیورسٹی دوس تھو ستر تربیتی تہ تعلیمی ادارس منز گوڑھ کشمیری لیکز کان (Kashmiri Lexican) ناؤک
شعبہ قائم گوہن تاکہ ڈکشنری تہ انسائیکلو پیڈیکو ہڈی ہڈی پروجکٹ یمہ ہن دودس نہ یمہ ستر پر ن والہن پڑتھو ستر قسج ڈکشنری دستیاب
ہوئے ۔

یہ چھ مہارکچ کتھ زِ وُئِئِن چھ ”کاشٹر“ سکولن منزاکہ لازمی مضمون رنگو پدناونہ یوان۔ کاشتر زبانی ہنزدر زبانی عملہ ستر والستہ مابرن پٹھ چھہ یہ ذمہ داری زِ تم کرن امہ کس نصا بس منزملکی معیار پاؤ۔ کاشتر زبانی تہ ادبہ کین مختلف شعبین منز یو دوے حوصلہ افزا تہ اطمینان بخش کامہ کرنہ آے تاہم آوثرین ہند باچتھ نصا بی مواد تخلیق کرنس کُن سبٹھا کم ظون دینہ یمہ ستر زن طاکہ علمن ہنز دلچسپی باقے سبکلشن کُن پھیرتہ وُئِئِن چھ اکثر کاشتر سائنس تہ باقے کتابن کُن پُن ظون پھیران۔ یمیلہ زن کاشتر زبانی ند موجودہ دورس منزتھنز ڈگری چھہ یوان کرنہ تہ روزگار تہ چھ میلان مثلاً ”ایم اے، ایم فل، پی ایچ ڈی تہ ڈپلوما عتیر۔ بیا کھ کتھ چھہ یہ زو کُن منز یوتا متھ تہ کاشتر زبانی ہند تقدس تہ پنہ نہ مادی زبانی ہنز بیچان بیہ تہ پنہ عین بچن کاشتر زبانی کُن مائیل کرن تو تا متھ چھ مشکل ز کاشتر زبان کیا لہ یوچھر۔ یوتا مزن کاشتر زبان تہ امیک تعلق چھ امکیو ژوک دَرُو چھ دژھ وانجہ کام کرہو۔ مثلاً یوو ادیبو اتھ زبانی

About the Compiler



M.K. Raina

Born in 1948 at Chhattal, Srinagar, M.K. Raina is a civil engineer by profession. He has been working on Kashmiri language and literature since 1995. He was nominated Convener of Project Zaan in 1999.

M.K. Raina has transliterated volumes of Kashmiri literature from Nastaliq to Devanagari for the benefit of those who are not able to read Nastaliq. This includes Lafia Vaakh, Shrukh, Kashmiri Folk Tales, Children's songs, Proverbs, Riddles, Allusions (Talmih), Katha Sani Segar (14 Chapters), Gulrez, Krishen Joo Razdan's Bhajan Mala and scores of other renowned authors' books. M.K. Raina has also translated Pt. Som Dev's Vetaal Pacheeal from Tawney and Penzer's English translation to Kashmiri. He has rewritten Kashmiri Folk tales as Grandma's Stories in English, Hindi & Kashmiri. He is co-author of Project Zaan's 'Basic Reader for Kashmiri Language' and 'Elementary Kashmiri Information Digest'.

M.K. Raina is a poet and short story writer too. He has published his two collections of short stories in Kashmiri titled 'tsök modür' and 'kénh nón, kénh sön' and a collection of his poems 'pévan chhum yid'. His third collection of short stories 'kyah kyah vanú' is yet to be published.

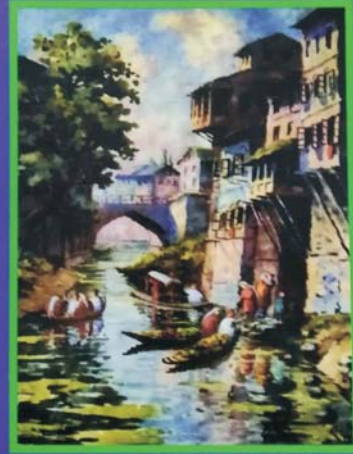
M.K. Raina has published yet another collection of short stories in English titled 'Pentachord'.

M.K. Raina conducts Kashmiri Learning classes on social media since 2017. He has authored lessons on 'How to Read & Write Kashmiri in Nastaliq' and 'How to Read & Write Kashmiri in Devanagari'. He is the Editor of Project Zaan's monthly e-magazine 'Praagaash', dedicated to Kashmiri language and culture. He has his own website www.mkraina.com and a YouTube Channel 'Maharaj Krishen Raina'.

M.K. Raina has been honoured by Kashmir Education, Culture and Science Society, New Delhi in February 2013, All India Kashmiri Samaj, New Delhi in February 2015, Jammu Kashmir Vichar Manch in February 2020 and Kashmiri Pandits' Association, Mumbai in March 2021 for his outstanding contribution in the field of Kashmiri language and literature.

M.K. Raina lives in Mumbai. He can be contacted at: rainamk1@yahoo.co.in

A Dictionary of Peculiar & Uncommon Kashmiri Words & Phrases



A legendary painting of Nallah Mär, Srinagar
by D.N. Walli

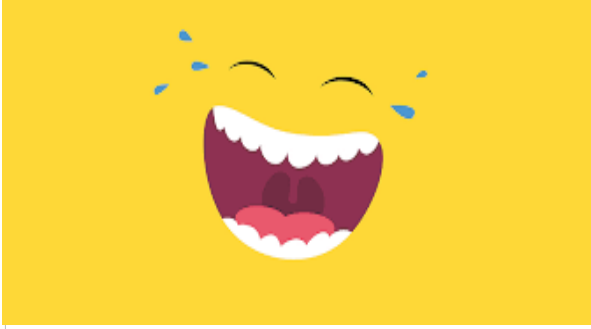
M.K. Raina

A Dictionary of Peculiar & Uncommon Kashmiri Words & Phrases by M.K. Raina

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ساموسے

سموسے

ٹرین رُکتے ہی اِک یاत्री نے پلےٹفارم پر خبڈے اِک لڈکے سے کُھا، 'لو بےٹا، یھ چار رُپے لو اُور چار ساموسے لےکر آاؤ، دو مےرے لیئے، دو تےرے لیئے۔'

ٹرین نیکلنے کے سَمَی ہی لڈکا واپس آاؤ اُور بولا، 'اَنکل، یھ اِپنے دو رُپے واپس لےجیئے۔ سٹال والے کے پاس دو ہی ساموسے تھے۔ مےں نے اِپنے خا لیئے۔'



ٹرین رُکتے ہی اِک یاत्री نے پلےٹ فارم پر کُھڑے اِک لڈکے سے کُھا "لو بیٹا، یھ چار روپے لو اور چار سموسے لیکر آؤ، دو میرے لیے، دو تیرے لیے۔"

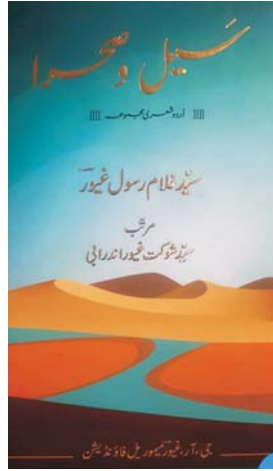
ٹرین نکلنے کے سَمے ہی لڈکا واپس آیا اور بولا "اَنکل، یہ اپنے دو روپے واپس لیجیے۔ سٹال والے کے پاس دو ہی سموسے تھے۔ میں نے اپنے کھا لیے۔"

سید غلام رسول غیور

جو گُل جیسے بدن میں ہوتا کوئی سنگ جیسا دل
نہ زخموں کا یقین ہوتا، نہ ارماں کا گماں ہوتا

اگر احساس دامن کو بچاتا داغ لگنے سے
تقدس میری لغزش کا یہاں وردِ زباں ہوتا

حرم کے صحن میں غیور تیرا تذکرہ ہی تھا
جبین ہم چوم ہی لیتے نہ وہ شعلہ بیاں ہوتا
☆☆☆



نہ کرتے صبر اتنا ہم تو ویراں یہ سماں ہوتا
حقیقت میں یہ تیرا رازِ پنہاں تو عیاں ہوتا

اگر فن زندہ رہنے کا سلیقے سے نہیں آتا
کہاں تم ڈھونڈتے ہم کو کہاں نام و نشان ہوتا

یہ آدم زاد ہی ہیں زندہ لاشیں جو نظر آئیں
اگر بیدار دل ہوتے حسیں تیرا جہاں ہوتا

یہ ناطق اب اشاروں سے زباں کا کام لیتے ہیں
بڑا ہی لطف تھا اے کاش آدم بے زباں ہوتا

Environment & Life - Prof. B.L.Kaul Do The Fish Urinate ?

Quite often questions like the one forming the heading of this write up arise in the minds of students and laymen. The answers to such questions are not always simple and often need elucidation.

To begin with therefore let us consider what is understood by the word 'urination' in common usage. In simple terms urination may be defined as the "the process of voiding urine". Chambers twentieth century dictionary describes urine as "excretory product usually amber liquid, of kidneys, chief means of voiding nitrogenous wastes". Thus urination is essentially a process of getting rid of undesirable nitrogenous wastes from the body, an important physiological activity for which all animals right from the microscopic *Amoeba* to the mighty *Homo sapiens* have one or the other means.

Whereas invertebrate animals (without back bone) have developed a wide range to mechanisms varying from the simple contractile vacuoles of the

Protozoa to Malpighian tubules of the insects, the Vertebrates (animals with back bone) have evolved kidneys as their chief organs of removing nitrogenous wastes and "regulating the balance of salts and water in the body.

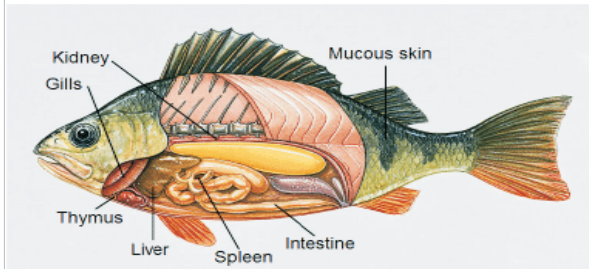


The Fish Kidney:

Although fundamentally based on the same plan yet the vertebrate kidneys vary in structure in different groups especially so in their external appearance. Internally the typical vertebrate kidney consists of numerous nephrons which are the units of excretion. Being presently concerned with fishes we shall dwell upon the structure of their kidneys only.

There are many forms of kidneys among the various groups of fishes but without touching upon their differences we shall consider the structure of a typical type. The typical fish kidney is an elongated organ generally extending the whole length of the abdomen and lying closely attached to the dorsal body wall.





There are always two kidneys and each is divisible into an anterior "head kidney" or "pronephros" a remnant of the embryonic kidney - and the posterior "mesonephros" which is the functional adult kidney.

Histologically "*pronephros*" consists of a mass of lymphoid tissue and is considered by many workers as a haemopoietic (blood making) organ, whereas the "*mesonephros*" or the functional kidney consists of renal corpuscles and the uriniferous tubules. The renal corpuscles constitute the filtration apparatus and the uriniferous tubules form a system of channels which collect and carry the filtrate out.

Typically a renal corpuscle is made up of a vascular apparatus called glomerulus which fits inside a cup-like Bowman's capsule. Some marine teleosts like the goose fish (*Lophius piscatorius*) and the toad fish (*Opsanus tau*) have either small number of glomeruli or none at all. Their kidneys are termed as 'aglomerular' compared to the 'glomerular' kidneys of other vertebrates including fishes. In fishes with aglomerular kidneys nitrogenous wastes are secreted by the cells of *uriniferous tubules* whereas in glomerular ones this work is done by the cells of the *uriniferous tubules*.

The glomerular filtrate collects in the *Bowman's capsule* and moves along the uriniferous tubule by movements of the microvilli of the ciliated epithelium lining parts of it. While the filtrate passes through the *uriniferous tubules* much of the water and many of the useful salts which the renal corpuscles have been unable to stop and the body can not afford to lose, are reabsorbed by their cells. The uriniferous tubules join larger collecting tubules which ultimately join to form the ureters. A urinary bladder is often present in the fishes. While its utility in fresh water fishes which pass large quantities of urine is understandable it is of no obvious practical use in marine fishes which pass very small amount of urine. From the urinary bladder the urine passes through a urinary pore into a *cloaca* present in most fishes.

The Fish Environment:

No doubt fishes are aquatic animals but not all fish can live in all waters. The salt concentration of various types of water bodies varies considerably and if a freshwater fish is transferred to the sea water or vice versa it dies. The difference in the salt concentration of the medium makes it impossible for a fish to live in a medium other than its own. Fishes may be divided into three categories on the basis of their tolerance of salt concentration:

1. Stenohaline Fishes: Those fishes which can tolerate only a narrow range of salt concentration in water are grouped

under this category. Majority of fishes inhabiting freshwater and sea water have a narrow range of tolerance and are thus stenohaline.

2. Diadromous Fishes: Some fishes migrate for breeding from their normal habitat to other habitats which differ considerably in salt concentration. Such fishes are termed as *diadromous*. Fishes such as *Salmon* (trout) and *Petromyzon* (*sea lamprey*) which migrate from the sea to freshwater are termed as *anadromous* while those like the *Anguilla* (eel) which migrate from the freshwater to the sea are called *catadromous*. Diadromous fishes have built in mechanisms in their bodies which bring about physiological changes facilitating shift from one type of excretion to another. Their young later migrate to the same habitat where from the parents had originally come.

3. Euryhaline Fishes: This category includes such teleostean (bony fishes) which can tolerate a large range of salinity in water. Some freshwater and marine fishes which are euryhaline may migrate from one habitat to another for breeding. It has, however, been observed that



breeding is not always the only motive of their movements. Examples of *euryhaline* fishes are *Fundulus* (killifish) and *Gasterosteus* (three-spined stickleback). It must be mentioned here that more number of species of fish migrate from the sea to freshwater than vice versa because it is easier for fishes to adopt to environments of excess water and less so to those of excess salt.

Water and salt regulation: The body of the fish and its medium i.e. water have different salt concentrations and thus there is an interaction always going on between the two. The body fluids of a fish especially blood (internal medium) are separated by its skin from the water (external medium). In the freshwater fishes the internal medium has a stronger concentration than the external medium. The process of *osmosis* sets in resulting in the constant inflow of water and loss of salts mostly through the gills and partly through the skin. The result is a situation in which kidneys are called upon to remove the excess water along with nitrogenous wastes resulting in secretion of copious amounts of dilute urine. The gills actively absorb salts. Needless to say that in a situation of excess water in which a freshwater fish is placed it needs to drink no water.

The situation in the sea is different. The blood of marine bonyfishes is a weaker solution than the sea water. So there is a tendency for the water to pass out of the body of the fish through the gills into the sea. To compensate this loss the

marine bonyfishes drink large quantities of sea water from which salt is absorbed into the blood and the excess secreted by chloride secreting cells of the gills. The kidneys perform their usual function of excreting nitrogenous wastes in the form of urine which, however, is more concentrated than that of fresh water fishes. Cartilaginous fishes (i.e. sharks, rays and skates) have solved the problem in quite a different manner. The *uriniferous tubules* in their kidneys reabsorb large quantities of urea excreted by glomeruli making osmotic concentration of the blood equal to that of the surrounding sea water. They are thus *hyperuraemic* i.e. having higher concentration of urea in the blood. However, there occurs a little inflow of water through body membranes which is used for urine formation by kidneys. The cartilaginous fishes do not drink water for there is no need to do so. The salt concentration in the blood is maintained low like all other vertebrates.

Diadromous fishes pass from the river to sea or vice versa. This change of habitat involves a change in their excretory mechanisms because the problems of freshwater are different from those of the sea. There is thus a switching over of excretory mechanism from one type to another through a slow and steady physiological change. The young *Salmon* (trout) from a stream can not be dumped suddenly into the sea without killing them. There has to be a proper physiological change brought about by hormones to make a safe transfer possible and arrival

of this change is indicated by appearance of guanine, a silvery substance, in the skin.

Fish urine: Fishes are ureotelic and their urine contains urea, creatine, creatinine, ammonia, trimethylamine oxide and chlorides. It has been calculated that the total amount of nitrogen excreted by freshwater fishes amounts to 7-25%. In the mirror carp (*Cyprinus carpio specularis*) about 50% of the nitrogen excreted is by way of the gills as urea and ammonia.

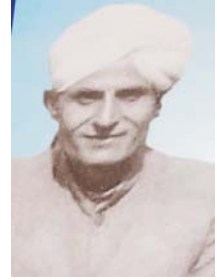
Elasmobranchs (fishes with skeleton of soft bone-cartilage) excrete nearly 80% of their nitrogenous wastes as urea.

Conclusion: Fishes urinate like all other vertebrates. They maintain a low salt concentration in the blood and utilize gills and kidneys for excretion. In freshwater forms, the kidneys function largely as urea and water excreting devices and gills actively absorb salt ions from the surrounding water. In marine bonyfishes the kidneys function chiefly as an excretory device for urea, magnesium and sulfate ions. They drink sea water to compensate for the water loss and the gills excrete the excess salts taken up. The cartilaginous fishes i.e. sharks, skates and rays maintain a higher osmotic concentration of their blood by reabsorption of some urea by their kidneys. They have combined the principal functions of the kidneys of freshwater as well as marine bony-fishes.



गज़ल

प्रेम नाथ कौल 'अर्पण'



हय हय बु लूसुस सॅन्य तु व्वगुन्य वॅन्य च़े दिवॉनी ।
 नॅन्य पॉठ्य वनतम क्याज़ि रूठूख छुख नु यिवॉनी ।।
 क्या सादु लोगुथ आदुनुके यारु मॅठुय माय ।
 छुय ना सॉ मे सुत्य वादु कोरमुत याद प्यवॉनी ।।
 अडु पॅज हियि थर तेलि बु ऑसुस व्वन्य बु पॅजिस पूर ।
 ल्वकुचार सूरुम व्वन्य बु वंदय टॉठ जवॉनी ।।
 हा नॉग्य रायो ज़ायि कोरुथ म्योन ल्वकुट पान ।
 ही मालि यावन च़ूर छुहम दूर ह्यवॉनी ।
 बौबुरो मो दिम डालु रॅटिथ नालु यॅबुरज़ल ।
 बॅर्य बॅर्य छि मसु की प्यालु च़ु गछ लालु चवॉनी ।।
 गॅल्य गॅल्य गॅयि तिम लोलु ज़ालन नाल यिमन वो ल ।
 हा अॅशकु यिमन दूरि रूदुख तिम छि नवॉनी ।।
 येम्य दिल च़े द्युतुय पानु तस नज़रानु मौंगुथ जान ।
 काँत्याह च़े वॉलिथ नावि छिहख तावु तवॉनी ।।
 दर दिल च़े कॅरुथ जाय येमिस पाय तसुंद क्याह ।
 पनुन्यन तु परद्यन काँसि लायक छुख नु थवॉनी ।।
 मेहमान बॅनिथ आख प्रेमस गोख मेहरबान ।
 ह्यथ नक्द दिल ह्यथ खूनि जिगर द्राख रवॉनी ।।



कहानी - रवी धर भाग्य का खेल

“रोज-रोज स्कूल जाना तो एक झंझट है। यार इन बड़े लोगों की समझ में यह बात क्यों नहीं आती कि अभी हम बच्चे हैं। हमारे साथ यह अत्याचार नहीं होना चाहिए।” मैं स्कूल जाते हुए यह बात बन्टी से कह रहा था।

“कैसा अत्याचार?” उसने भोलेपन से पूछा।

“अरे यही कि पढाई करो, मास्टर्स के सामने सर झुकाके खड़े रहो। बड़ों का कहना मानो। क्या हमारी कोई अपनी पहचान नहीं है?” मैंने एक बुजुर्ग आदमी की तरह बन्टी से कह दिया।

“यार क्या किया जा सकता है। हम जब तक बड़े नहीं हो जाते तब तक हमारी कुछ नहीं चलेगी।” बन्टी ने कायदे की बात की। और बातें करते करते हम स्कूल की तरफ जाने लगे। रास्ते में एक बड़ा सा चिनार का पेड़ हुआ करता था। वह एक तरफ से खोखला था। जिसमें एक साधू बैठा करता था। उसके इर्द-गिर्द एक मिट्टी के बर्तन में राख रखी रहती थी। एक कमण्डल और कुछ

लाल रंग के कपड़े भी हुआ करते थे। हम कभी-कभी स्कूल जाने के समय या स्कूल से आने के समय उसके पास जाया करते थे। वे पास पड़े कुछ किशमिश

के दाने या बादाम के टुकड़े प्रसाद के रूप में हमें दिया करते थे। कभी-कभी कुछ औरतें भी उसके पास दिखती थीं जिनको वह कुछ तावीज बनाके दिया करता था। उसके बदले में वह उसे थोड़े बहुत पैसे दिया करती थी। उस दिन भी हम उसके पास गए। वहां पर एक आदमी और एक औरत बैठे थे।

“यह भभूती उसके माथे पर लगाना



उसका सब काम ठीक हो जाएगा। पिच्चानवे साल तक जिएगा आप का लाल। सब बीमारियाँ उड़न छू हो जाएंगी।” उसने हम लोगों को वहां देखा तो कहने लगा “तुम दोनों किस्मत वाले हो।” और पास पड़ी कटोरी में से थोड़ा सा चना और बादाम के टुकड़े निकाले और हमें दिए। हम दोनों ने प्रसाद ले लिया और चल दिए स्कूल की ओर।

भारत में साधू-संयासियों का एक अलग ही स्थान है। गुफाओं और कंदराओं में



रहकर ये लोग तपस्या में लीन रहकर अपने आप को तपा देते हैं। बदन पर राख मल कर, हाथ में त्रिशूल व कमंडल लेके, सामने धूनी रमाके, भांग की चिलम सुल्गाकर, बम-बम भोले का उदघोष करते हुए भिक्षा मांगते हैं। आप सोच रहे होंगे मैं इनके बारे में क्यों बोल रहा हूँ। मुझे इनसे कोई बैर नहीं पर इनकी भविष्य वाणियों पर हमेशा संदेह रहता है। इस



आत्मविश्वास से यह अपनी भविष्यवाणी करते हैं कि फर्यादी गदगद हो जाता है और अपने कोष का मुँह खोल देता है।

उस दिन मौसम ठीक नहीं लग रहा था। ऐसा लग रहा था बरसात तो दस्तक दे ही देगी। गर्मी से सभी परेशान हो रहे थे। बाहर का मौसम जितना सुहावना हो रहा था स्कूल के अंदर का उतना ही गर्म। कई दिनों से गणित का मास्टर नहीं आ रहा था। मालूम हुआ था उसकी शदी होने वाली थी। हम लोग तो तरह-तरह का गणित लगा रहे थे उनको लेकर कि चलो कुछ दिनों के लिए गणित से जान छूट जाएगी। पर आज वह न जाने कहां से अचानक प्रकट हो गए थे। जबकि मैंने सवेरे ही एक बच्चे से उनके के बारे में पूछा था। वह तो कह रहा था कि कल उनके यहां उनके ससुराल वाले आ रहे हैं उनकी सगाई के लिए। तो फिर आज आने की क्या जरूरत थी। खामखाह मैं एक चांटा रसीद किया था काम न करने पर। और वह बुढ़ा बाबा कह रहा था



आज का दिन मेरे
लिए अच्छा है।
क्या खाक
अच्छा है। लोगों
को बेवकूफ
बनाते रहते हैं।



होने दो मुझे बड़ा फिर देखो सब की दुकान
बंद कर दूँगा।

बात इतनी सी होती तो क्या था। पर
चिंता इस बात की हो रही थी कि आज ही
मैंने अपना नया जूता भी पहना था जो मेरे
ताऊ जी मेरे लिए लाए थे। कितने दिनों से मैं
रोज उसको डब्बे में से निकालता था पर फिर
साफ करके डब्बे में ही रखता था यह सोच
कर कि आज बारिश होने की सम्भावना है तो
जूता खराब हो जाएगा। जिस दिन धूप होगी
उस दिन पहनूँगा। आज इस लिए पहना था कि
आज सवेरे बादल का एक टुकड़ा भी
आसमान में दिखाई नहीं दिया था। खूब अच्छी
धूप खिली हुई थी। पर मुझे क्या मालूम था
कि भगवान भी मुझे धोखा देगा। और उसपर
वह पाखंडी बाबा कह रहा था कि आज का
दिन मेरे लिए अच्छा है। उसी समय बबलू मेरे
पास आया उसने कहा कि आज हमारी जल्दी
छुट्टी होने वाली थी क्योंकि बरसात आने

वाला था। मुझे बरसात का इतना डर नहीं था
जितना मुझे अपना जूता बचाने की फिक्र हो
रही थी।

रोज तो स्कूल की छुट्टी चार बजे
होती थी पर आज तो अभी दो ही बजे थे।
यह प्रिंसिपल भी पागल था। भाई छुट्टी कर
दो नहीं तो आज मेरा यह जूता बचने वाला
नहीं था। मेरा यह सोचना और छुट्टी की घंटी
बज गई। प्रिंसिपल साहब तो अच्छे आदमी
निकले। मैं उनके बारे में कितना गलत सोच
रहा था। हम ने अपना-अपना बस्ता उठाया
और चल दिए घर की ओर। मैं तेज-तेज
कदमों से घर की तरफ जा रहा था। यह
समझ लो लगभग भाग ही रहा था। मुझे बन्टी
को बार-बार आवाज लगानी पड़ रही थी
क्यों कि वह पीछे रह जाता था। मुझे डर था
कहीं वर्षा शुरू न हो।

अभी हम आधा किलोमीटर ही चले
होंगे कि हलकी-हलकी फुहार शुरू होने

लगी। अब हम दोनों भागने लगे। जैसे तैसे हम उस बाबा के पेड के पास पहुँच गए थे। अब बरसात ने अपना जोर दिखाना शुरू किया तो हमने बाबा के पेड में शरण ली। यह देखते ही बाबा चौंक गए।

“बच्चो तुम लोग घर चले जाओ।” बाबा ने कहा।

“बाबा जी थोड़ी बरसात थम जाए तो चले जाएंगे।” मैंने कह दिया। मेरा यह कहना कि जोर-जोर से बिजली चमकने लगी और बादल गरजने लगे। पानी इतना बरस रहा था जैसे पूरे इलाके को बहा के ले जाएगा।

“मोन्टी मुझे डर लग रहा है। घर चले जाएंगे।” बन्टी ने कहा।

“अबे पागल है क्या? इतनी बरसात में? नहीं भई नहीं। जूते खराब हो जाएंगे।” मुझे तो बस जूते ही दिख रहे थे।

“सुनो बेटा, बन्टी ठीक कह रहा है। तुम लोगों को यहां नहीं रुकना चाहिए।” अब बाबा भी वही राग आलापने लगा। बन्टी तो बन्टी यह बुढ़ा भी मेरे ही पीछे पडने लगा। मैंने जैसे उसकी बात को अनसुना कर दिया।

“बेटा मैं तुम से कह रहा हूँ तुम घर चले जाओ।” बाबा ने फिर कहा।

“बाबा मेरे जूते खराब हो जाएंगे।



बारिश रुक जाए तो मैं चला जाऊँगा।” मैंने बाबा को समझाने की कोशिश की। मैंने देखा बन्टी बहुत ही घबरा रहा था। बाबा का यह सलूक मुझे बहुत अटपटा लग रहा था। बाहर इतनी बरसात हो रही थी और यह हमें जाने के लिए कह रहा था। एक बार तो मेरे मन में आया कि कह दूँ यह चिनार का पेड क्या तेरे बाप ने लगाया था जो हमें यहां से निकाल रहा है। पर हिम्मत नहीं हुई। उसकी आखें देख कर डर लग रहा था। इतने में जोर की बिजली कड़की।

“चलो मोन्टी।”

मैंने कुछ नहीं कहा।

“अगर तुम नहीं जाओगे तो मैं अकेले जाऊँगा।” और वह उस पेड से निकलने लगा तो मैंने उसका हाथ पकड़ा। यह देख कर बाबा की आखें लाल हो गई और उसने कहा “मोन्टी तुम्हारी समझ में नहीं आ रहा है। चले जाओ यहां से।” उसका गुस्सा इतना था कि

हम दोनों उस पेड के तने से बाहर आ गए। अब गुस्से की बारी मेरी थी। और मैंने कहा, “बुढ़े यह पेड क्या तेरे बाप का है?” पर वह बुढ़ा मुस्कराने लगा। मुझे यह बात कुछ अजीब सी लगी। मुझे लगा कि वह बुढ़ा पागल हो गया था। पागल ही तो है। जो इस तेज बरसात में हमें रोकने के बजाए हमें भगा दिया।

मूस्लादार बारिश ने तो मेरे जूतों को भिगो दिया था। मैं मन ही मन बाबा को कोसे जा रहा था। जिसके कारण आज यह जूते खराब हो गए थे। खैर क्या किया जा सकता था। मगर मेरे मन में उससे बदला लेने की कसक पैदा हो रही थी।

“मैं बड़ा हो जाऊँगा ना तो इस बुढ़े बाबा की खटिया खडी कर दूँगा। छोड़ूँगा नहीं उसे।” मैंने गुस्से में बन्टी से कहा।

“जब तक तू बड़ा होगा वह बाबा मर चुका होगा।” बन्टी ने चुटकी ली। पानी तो इतना बरस रहा था कि क्या कहने। हमारा बैग हमारे कपडे पूरी तरह पानी में भीग गए थे। और हम जैसे तैसे घर पहुँच गए। मैंने सब से पहले अपने जुते को सम्भाला। उसमें पानी जमा हो गया था। मैंने सारा पानी निकाल दिया उसको पोंछा ओर एक तरफ रख दिया। सारी

किताबें गीली हो गई थी। सारे कपडे गीले हो गए थे।

“तुम लोग कहीं रुक नहीं सकते थे। सब कुछ गीला हो गया है।” मां ने पूछा।

“मां मैं रुकना चाहता था पर वह बुढ़ा बाबा है ना उस चिनार के पेड के अंदर, उसने रुकने नहीं दिया वहां। हमें भगा दिया वहां से। मैंने तो कहा था कि थोड़ी देर और रुकने दे पर वह माना ही नहीं।” मुझे बाबा की शिकायत करने का मौका मिला।

“यह बाबा वाबा ऐसे ही होते हैं। कोई बात नहीं।” उसने मुझे सांत्वना दी।

बादल अभी भी गरज रहे थे। पानी का उफान कम होने का नाम ही नहीं ले रहा था। ऐसी बिजली कडकती मैंने पहले नहीं देखी थी। एक बार तो जोर की बिजली कडकी और भयंकर गर्जना हुई। ऐसी गर्जना, आकाश का ऐसा रोष, दिल कम्पा देने वाला माहोल हो रहा था। मेरी मां ने कहा, लगता है कहीं बिजली गिरी है। हे भगवान सब की रक्षा करो।

जब-जब मेरी नजर अपने जूते पर पडती तब-तब मैं उस बाबा को गालियाँ देता था। उस बाबा का चेहरा याद आते ही मेरा खून खौलता था। इसी उदेडबुन में कब समय



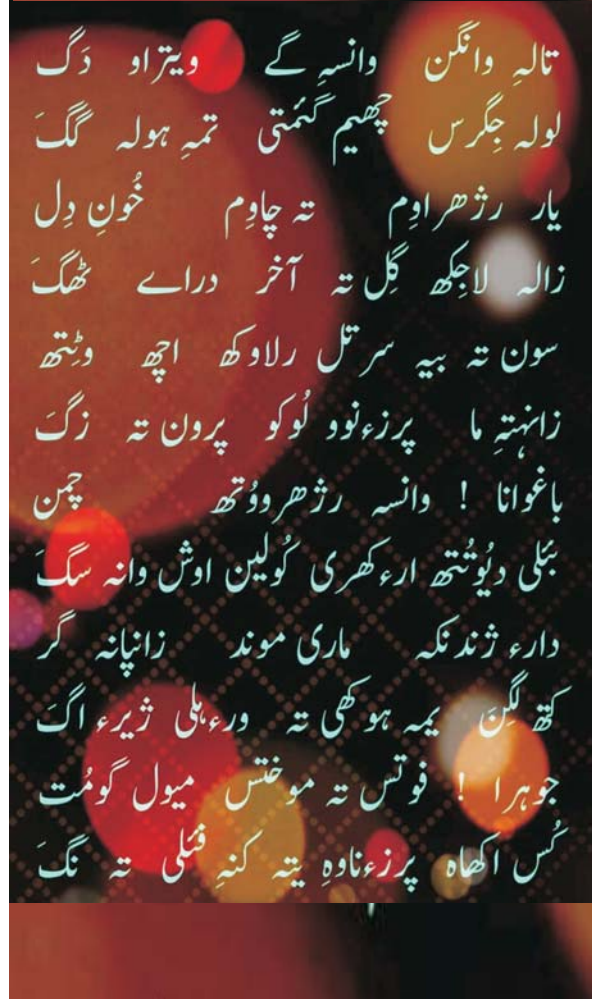
**Syed
Abdul Rashid
Jawher**

निकल गया पता ही नहीं चला। अब तक बरसात थम गई थी। और मुझे पापा के आने की आवाज सुनाई दी। वह कह रहे थे कि बिजली उसी चिनार के पेड़ पर गिरी थी जिसमें वह बाबा रहता था। बाबा बुरी तरह झुलस गया था और उसकी मौत हुई थी।

यह सुनते ही मैं घबरा गया। बाबा का वह गुस्सैल चेहरा और उसकी मुस्कान मेरे सामने से हट ही नहीं रही थी। मेरी समझ में अभी भी नहीं आ रहा है कि क्या वह बाबा मेरा भविष्य जानता था। अगर मैं वहां रुकता तो मेरी मौत निश्चित थी जिसे शायद बाबा जानता था। उस दिन के बाद मैं हमेशा उस टूटे पेड़ के सामने माथा टेकता हूँ।



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काव्य - त्रिलोकी नाथ धर कुन्दन

हयो यारु



दिलदारु वुछुहथ वारु - हयो यारु चु यिखना ?
 च्यय रोस गॅयस बेमारु - हयो यारु चु यिखना ?
 यॅचकोल छुम अमारु - वुछिना रोय बु चोनुय,
 दॅजमुच बु कुनिरुकि नारु - हयो यारु चु यिखना ?
 गोंडमुत च़े बोड दस्तारु - बॅनिथ जॉफ़ुरा बागस,
 माहर्यन्य बु च़ेय पथ लारु - हयो यारु चु यिखना ?
 यीहम चु येमि अनहारु - रटथ नालु पानस सुत्य,
 लोच़ लथ गछ़यम शेहजारु - हयो यारु चु यिखना ?
 जिगरस मे गोमुत पारु पारु - दूर्यर बु ज़ॅरथि छस,
 बस्ती दिलुच्य वुजारु - हयो यारु चु यिखना ?
 रूदुय च़े कवु युथ खारु खारु - हंगतु मंगय म्योन ?
 ग्युन्दथम दिलस तिकुतारु - हयो यारु चु यिखना ?
 वॅरथस बु यिछ़ लाचारु - फोरान मे मा छु कॅह,
 यिखनय बु गछ़य मारु - हयो यारु चु यिखना ?



*Languages - Sunil Fotedar***Kashmiri Language Resources on KP Websites****Background**

Even before I came to this country to pursue higher education and earn my bread, I had noticed a growing but disturbing trend in Kashmir. Kids from both the communities, especially in and around Srinagar city, were being taught to speak in Hindi by Pandits and in Urdu by Muslims at their respective homes. And if the kid came from a rich family, he/she was taught to speak in English at home. This in my experience is perhaps the only two communities in the entire world that proactively encouraged their young wards to reject their own mother tongue *Koshur*. How strange can it get! I am not a trained psychologist to understand the logic behind it, other than what the parents thought that it made them, and their kids, somehow look superior to those around them. Muslims had at least Nastaliq to write *Koshur* in, Devanagari did not even accommodate some of the widely spoken Kashmiri words. Our previous generation could read and write Urdu, but our generation, especially in the city, were taught Hindi in our schools. There was no support from the State and Center either. Terrorism in 1989-1990 that resulted in uprooting of our entire community provided many challenges, and the preservation of our language was one of them.

In this writeup, I will attempt to provide a proper background to Kashmir Language resources, both written and as audio clips, that are on the websites developed and maintained by me, with the aim of giving proper credit to



those individuals who made it possible. A sincere attempt has been made to collate information from whatever information was available to me at the time and proper credit given to all those involved in the process. My sincere apologies if any details are left out or if I missed any names, as it is unintentional. There were some individuals that I met along the way who encouraged me every step of the way. They were those who I derived inspiration from. They had left Kashmir in pursuit of their own professions, as Kashmir provided very little opportunity for them to grow in the professions, just as I did in mid 1980s. They may have left Kashmir, but Kashmir never left them. It was their inner desire to use their skills to do something for Kashmir. I will start this writeup with Dr. Brij Krishen Moza of Kolkata, India.

Brij Krishen Moza

In July 1999, KOA held its summer camp at Moodus, Connecticut. This is the place where I met Dr. Brij K. Moza for the first time who had come to visit his daughter Kalpana Fotedar and son-in-law Dr. Akhilesh Fotedar of Albany, NY.



Dr. Moza has lived in Kolkata in most of his adult life. I struck friendship with him right away, as I found him very charming and passionate about our community affairs. He had spent several years as a community activist in Kolkata and was editing *Vitasta*, a publication of Kashmir Sabha, Kolkata. Since I was developing and maintaining the KOA website at that time, I offered my services to put *Vitasta* Annual Number online (now at <http://ikashmir.net/vitasta> for past issues), which he readily agreed. This resulted in a beautiful friendship to this day.

Dr. Brij Krishen Moza was born on 18th April 1933 at Srinagar, Kashmir. He secured his B. Pharm. degree from Panjab University in 1953 from Department of Pharmaceutical Sciences, Amritsar. In 1954 Dr. Moza was selected for a Research scholarship at the then prestigious Bengal Immunity Research Institute, Calcutta to pursue his further studies. In 1961, he was selected for a

merit scholarship by Education Ministries of Indian and Czechoslovakian Governments and accordingly he proceeded to Prague for further studies. He was awarded Ph.D. degree by Charles University, Prague in 1964. He returned to India to pursue his profession in Pharmaceutical Sciences. Later in 1967, he submitted a thesis based on his studies, under his guidance to Jadavpur University in 1967, for Ph.D. degree. Incidentally, this was the first thesis for Ph.D. degree in Pharmaceutical Sciences, submitted to Jadavpur University.

Dr. Moza himself was knowledgeable about Koshur language and devoted his life to its advancement. As an editor of *Vitasta* (English section), he devoted its entire issue on the need for the preservation of the language and its development at the time. Check out *Vitasta Annual Number*, "Mother Tongue



of Kashmiri Pandits in Exile - Origin, Advances, Threats and Thrusts", Vol. X X X I V , 2000 - 2001 at <http://ikashmir.net/vitasta/pdf/Vitasta2000-2001.pdf> for a variety of writeups by several authorities on the subject matter. You may read his appeal for "Preserving Kashmiri Mother Tongue" at <http://koshur.org/bkmoza.html> that he sent out in July 2008.

For his lifetime services to the community, he was given KOA's *Excellence Award* in 2015 when we had arranged a summer camp at Albany, NY.

Prof. P.N. Pushp

In his writeup "Kashmiri and the Linguistic Predicament of the State", Prof. P.N. Pushp writes:

"Kashmiri is the Language recognized by the Constitution of India (in the VIII



Schedule) as the language of the Jammu and Kashmir State. During the early fifties Kashmiri was, no doubt, introduced in the schools of the Valley, from the I to the V Primary, not only as a subject of study but also as a medium of instruction. But the experiment was discarded, soon after, as unfeasible on the lame excuse of a clumsy script.

"Even after a fairly suitable script was officially accepted for the language, and a

new set of textbooks produced for re-introduction of teaching of the Kashmiri/Dogri/Punjabi language as an elective subject, the experiment did not take off. Systematic implementation of the project was progressively postponed on some plea or the other. It was argued that Kashmiri could not be introduced as long as the demarcation of areas for teaching Dogri and Punjabi in the Jammu Province was not finalized; and the finalization was intriguingly delayed and delayed. The scheme was, meantime, nipped in the bud."

He further adds, "Linguistic predicament of the State, thus, calls for appropriate logistics of pedagogy involving a thorough overhaul of curricula and syllabi at the initial stage," and suggests a viable model that could be worked out in the context of the Kashmiri language. I have never met Prof. Pushp in person. For details provided in his writeup, please visit:

<http://koshur.org/Pushp.html>

To be continued

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माजि ज़्यव

डा. शौकत शिफा



पोत काल ज़बरदस्त अम्युक हाल ज़बरदस्त
 ब्रौहकुन ति यि ज़्यव रोज़ि बहरहाल ज़बरदस्त
 कौशुर छु ज़बरदस्त तिथय पौठ्य छि यिथु पौठ्य
 डल सोन ज़बरदस्त तु पांचाल ज़बरदस्त
 मा आसि ज़बरदस्त बदल कांह ति वुछव कॉल्य
 बस माजि ज़्यवुय सॉन्य छे फिलहाल ज़बरदस्त
 यिय रोज़ि ज़बरदस्त इथय रौछ करां रूद्य
 अमु काक, कर्मजीत, मखन लाल ज़बरदस्त
 लोलुक छु समंदर तु पिलन क्याह चु करख तोर
 हे हाँज़ु मे हा मोन चै छुय ज़ाल ज़बरदस्त
 वनवुन छु वनान कांह तु सु वातान छु पॅरिस्तान
 अमि खोतु वुनिकन रात क्यो दूह शाल ज़बरदस्त
 यस गाश अँछन रूद तँमिस वनतु शिफा सॉब
 प्रज़लन छु अम्युक म्वख तु अमिच चाल ज़बरदस्त



ما جہ زیو
 ڈاکٹر شوکت شفا

پات کال زبردست امیک حال زبردست
 بزونه گن تہ یم زیو روز بحر حال زبردست
 کاشر پھر زبردست تھے پائھر چھ پائھر
 ڈل سون زبردست تہ پائزال زبردست
 ما آسم زبردست بدل کانہہ تہ وچھو کاکر
 بس ماہی زیوے سائز چھ فی الحال زبردست
 پیٹ روز زبردست اتھے رائھر کراں رڈر
 امی کاک، کرچیت، مکھن لال زبردست
 لوک چھ سمندر تہ پلن کیاہ ژ کرکھ تور
 ہے ہائز مے ہا مون ژے چھے زال زبردست
 وون چھ وناں کانہہ تہ سہ واناں چھ پرستان
 امی کھوتہ ونگن رات کیو دوہہ شال زبردست
 یس گاش اچھن روو تھمس ویتہ شفا صاب
 بزلن چھ امیک موکھ تہ اچ چال زبردست

*Art & Artists - Tina Raina***Pankaj Raina****From an Ordinary Line to the Master Stroke**

Art can speak things that can't always be said with words and this was proven by our young artist Pankaj Raina. A self-taught artist who helped others to evoke and validate their emotions in their convenient ways. Pankaj Raina hails from Baramulla, Kashmir originally and presently putting up in Mohali, Punjab. A post Graduate in Business Administration never stopped this young artist to chase his dream of becoming a



professional artist, rather it gave him a better vision of converting his dream into a reality.

It is invigorating to see him dedicating his life to what brings you joy. By pursuing these passions despite the risks and fears, he inspires us to do the same. I have witnessed his work personally and he has always amazed us with his great work. Every time he brings something superior and surprise so many art lovers including me. He didn't confine his art to one particular community and showed to world through his work that Art has no religion and can connect beautifully people from different cultures. He has won many hearts and remained always grounded.

His Paintings are always inspirational and thoughtful engagement. He brings his thoughts on Canvas and present it to the world with an open heart. It needs a lot of courage



and he got it all. He influences deeply with his master strokes and mesmerize everyone with different shades of colors. Thank you for creating magic with your art work.

There are many feathers to his cap, to mention few are :

'Certificate of Achievement' awarded by Smt. Laxmi Kanta Chawla ji (Former cabinet minister of Punjab government), during National Art Exhibition at Indian Academy of fine arts, Amritsar.



Prestigious award at National Art Exhibition, Chandigarh, **'Award of honor'** organized by Art Zone at Government museum and Art Gallery, Chandigarh.





Certificate of Achievement awarded by Dr. Rajan Malik (Professor and Dean, Chitkara School of Art and Design, Chandigarh) during National Art Exhibition at Chandigarh art gallery.



Article published in leading Dainik jagran newspaper, on the theme and message for – “Justice for Animals” “ Justice for Pregnant Elephant who was killed in Kerala state in the year 2020

1500 चालान : मोहाली में अब तक 1500 लोगों के चालान काटकर, तीन लाख रुपये से ज्यादा की राशी जुमाने के रूप में जुटाई जा चुकी है।



केरल में हथिनी की हत्या पर पेंटिंग बनाते हुए आर्टिस्ट पंकज रैना • जागरण

रंगों से उकेरी बेजुबानों के लिए संवेदना

जासं, जम्मू : केरल में एक गर्भवती हथिनी की हत्या से पूरा देश आहत है। देश के लोग इसे इंसानियत की हत्या बताकर सवाल उठाकर अपनी संवेदना इस बेजुबान के लिए जता रहे हैं। चित्रकार भी अपने रंगों से जानवरों पर हो रहे अत्याचार को उकेर रहे हैं। जम्मू के पंकज रैना ने केरल में हथिनी की हत्या पर जस्टिस फॉर एनिमल, शेम फॉर ह्यूमैनिटी पर पेंटिंग उकेर दी।

मौजूदा समय में चंडीगढ़ के मोहाली में रह रहे पंकज ने कहा कि जब से उन्होंने बेजुबान की हत्या के बारे में सुना तो उनके ब्रश ने रंगों से श्रद्धांजलि तो दी साथ उन हत्यारों पर सख्त कार्रवाई की मांग भी उठाई। उन्होंने पहाड़ी पर खड़ा हाथी अपनी साथी को पुकारते विषय पर पेंटिंग बनाई है। जानवरों के संरक्षण पर पंकज पहले भी कई पेंटिंग बना चुके हैं।

घर पर रहने की अपील

गंगा कोरोना

राजबीर सिंह बरवाला
व जसविंदर सिंह रामगढ़
चौकी इंचार्ज बने

'Certificate of Honor' by Saijaya youth Initiative Trust (Delhi), for appointed as a Judge for the Art Contest " Atmanirbhar Bharat.



SAIJAYA YOUTH INITIATIVE TRUST

249, Nilgiri Apartments, Alaknanda, New Delhi-110019
Phone : 9810289727, 011 26027042

1st, November, 2020.

This is to confirm that Mr. Pankaj Raina, Artist, Founder RAINA ART WORKS, CHANDIGARH was appointed as Judge for the Art Contest "Atmanirbhar Bharat" conducted by SAIJAYA YOUTH INITIATIVE TRUST for the children in the age group 10 years to 16 years. This was an All India contest and received 85 entries. The standard of drawings was highly appreciated by Mr. Raina and he conducted the assessment in a fair and transparent manner. The Board of Trustees would like to place on record our deepest appreciation for the valuable time devoted for this cause by Mr. Pankaj Raina. We wish him good luck in all his endeavours.

V.M. KAUL
V.M. KAUL
Managing Trustee

'Certificate of Appreciation' by Saraswathi Educational, cultural and Charitable Trust, (Chennai), for appointed as a judge for the Art Contest



The list may go on. Besides this, the artist had the honor to judge the art work of many budding artists. Leading newspapers have also featured him several times and appreciated his dedication and love for colors.

Pankaj Raina's journey until now is showing how much hard work he has put in to reach to this level and we believe this is just the beginning for him. The amount of potential he got will take him to greater heights. We wish him best of luck in this endeavor.





وادی کشمیر کنورکشن کول ہمد

وہ نظارے حسین وہ کیاری
یاد آتی ہے خلد کی تصویر ---
سیئے ڈل پہ خوشگوار چنار
وہ ساوار پائے کے بھرے ہیں اے یار
ہر طرف ہے عجب حسین نکھار
یاد آتی ہے خلد کی تصویر ---
کیا امن و سکون تھا ہمد
بستی بستی تھی بے بہا ہمد
پھر دکھا دے وہی خدا ہمد
یاد آتی ہے خلد کی تصویر ---
یاد آتی ہے وادی کشمیر

مندروں مسجدوں کے وہ مینار
دلربا سنت صوفیوں کے مزار
پار سو ہے عقیدوں کی پکار
یاد آتی ہے خلد کی تصویر ---
میں فلک بوس خوش نما وہ چنار
جھیلیں آبشار اور لالہ زار
مُجھ سے باغوں کا پوچھیے نہ شمار
یاد آتی ہے خلد کی تصویر ---
سیب اخروٹ اور وہ بادام
پیر پودے کیا وہ شاخیں تمام
گویا جھک جھک کے کر رہی ہیں سلام
یاد آتی ہے خلد کی تصویر ---
تیرے کھیت کشتیاں ساری
وہ پہاڑوں کی بستیاں پیاری

یاد آتی ہے خلد کی تصویر
یاد آتی ہے وادی کشمیر
برف والی وہ وادیاں یارب
پھول کلیوں کی ڈالیاں یارب
زعفرانی وہ بستیاں یارب
یاد آتی ہے خلد کی تصویر ---
سنناتی نسیم کی مستی
اور جہلم کی دلربا ہستی
آہ پر کیف وہ حسین بستی
یاد آتی ہے خلد کی تصویر ---
اور جہلم کی کناروں پہ وہ گھر
اور رومانی شام اور سحر
گلی بازار کی حسین دوپہر
یاد آتی ہے خلد کی تصویر ---

Remembrance - Omkar Safapuri Tribute to Dr. H.K.Kaul

Hari Krishen Kaul popularly known as Dr. H.K Kaul by the fraternity of knowledge management experts of the country and abroad, Library & information science (LIS) professionals, poets, writers, academicians, yoga science researchers, editors, history readers, professional travellers and intellectuals of Delhi, was from the soil of Srinagar, Kashmir. He was a unique thinker & philosopher from our community who left Kashmir during 1962-63 in search of doing research work on yoga by joining Lakshmi Bai National University of physical education, Gwalior as a Yoga Research Assistant. He was selected by a team of Yoga experts headed by India's first retired Army Commander-in-Chief Field Marshal K.M Cariappa out of around 50 aspirants especially Sanyasis and Sadhus. He was selected mainly by demonstrating certain difficult yogic Kreyas, some of which were new and invented by him, which others could not perform.

July 1st 2021 is his first death anniversary when last year destiny

snatched him from us unexpectedly and untimely, succumbed to covid-19 dreaded virus. He worked almost till his last day at the age of 79 in his institution namely DELNET which he nurtured, created

and conceptualized during 1988 on the fundamentals of "Transforming Society" by making knowledge available through Institutions at an affordable cost to each and every person of the country who are desirous to seek knowledge keeping in mind even under privileged class of the country on the basic principal of 'Knowledge is Power' by involving National Informatics Centre, New Delhi (NIC), GOI, using internet technology which was at infancy stage in India at that point of time.

Dr. Kaul couldn't pursue his career in yoga science research program for a long time because of its limited research



scope at that time as such, he decided to do his graduation in Library Science from Jaipur University and came out with distinction though he had already done his graduation in science from Amar Singh College, Srinagar, Kashmir and had even joined Kashmir University to do his masters in Mathematics but could not pursue due to domestic compulsions. He eventually chose his Karm Bhomi as Delhi during 1966 by joining as a school librarian at Mothers International School, Aurobindo Marg, New Delhi run by acclaimed missionary namely Sri Aurobindo Ashram and was living in their vast ashram campus along with his family.

I vividly remember during his tenure he would voluntarily conduct yoga classes early morning at 5 am to interested employees of missionary and in fact, at that time, I was hardly 12-14 years young boy and would encourage me to attend those yoga sessions as and when I happened to come from Kashmir during my winter vacations to stay with him. Eventually that laid a deep impression on my mind as a young lad to learn yoga for which I am still passionate and a practicing "Sadak".

After working around one year in the missionary school, he got an opportunity in the year 1967 to join as a library professional at India International Centre (IIC), Lodi Road, New Delhi, which is considered even today as an intellectual club of our country. At IIC he worked for over 40 years and during this process he did his masters from Mumbai University



and later Ph.D. from Pune University in the field of library science and attained the position of Chief Librarian. His journey at IIC was remarkable in professionalism wherein he touched newer heights by establishing himself as an acclaimed library and information science expert at an international level, prolific writer, bibliographer, poet, institution builder, founder Director of DELNET, Founder Secretary-General of the poetry Society (India), mentor and above all a truly Karm Yogi and practicing Yogi thereby emanated as a true human being of par-excellence.

Dr. Kaul's first reference publication 'Sri Aurobindo: A descriptive bibliography' published in 1972 was a tribute to Sri Aurobindo, the great Indian mystic and philosopher which was acclaimed in India and abroad and gave him first recognition as an author. He produced several reference publications thereafter including 'Travels in South Asia', 'Early Writings on India' etc. He was a creative person who screened

thousands of books on India and found that each writer gave better detail on a particular aspect of India and if all better presentations were brought together, it would result balanced picture of India. Using this principle, Dr. Kaul produced two books 'Travellers India : An anthology' and 'Historic Delhi: An anthology' both published by Oxford university Press. These books have been in print from around 3 decades.

Dr. Kaul had been Project Director of many literary projects and Course Director of literary workshops. He authored and edited around 60 books including 15 volumes of Poetry such as, On the Waves, In deep Seas, Poetry of Raj, Poetry India, Poetry of the Young, In the Islands of Grace and Encounters with People and the Angels of Hope. Here I need to mention specifically & passionately about his poetry 'Firdaus in Flames' first published by New Millennium in Great Britain in 1995 in which he emphatically mentions about turmoil in Kashmir and its related memories. Incidentally he is the founder of Poetry Society (India) formed in July 1984 which is actively promoting even now budding poets.

During the year 2010, on the invitation of Vice-Chancellor of Kashmir University he visited Kashmir after around 22 years for delivering a lecture on library networking, resource sharing and concept of knowledge centres created by him. His hotel accommodation was arranged in



some reputed hotel near Dal Gate. One day it so happened, he suddenly decided to visit his then home located in a by-lane stretched from Karfali Mohalla to Drebayar, just near Habba Kadal where he spent his life up to age of 21 years and asked his driver to give him drop only till Mysuma bazar, Lal Chowk intentionally and chose to walk this distance of around 5 Kms from Lal chowk to his erstwhile home passing through Ganpatyar, Banmohalla, Habbakadal, Karan Nagar etc. In the process he walked in all by-lanes of downtown where he had spent his childhood and part of adulthood. To my surprise, on the same day at 11 in the night, he called me from his hotel room in a dispassionate voice describing deteriorated condition of downtown Srinagar city and was terribly moved by the ravaged buildings of those areas what he had seen around 22 years ago. I still vividly remember his description about the river Jehlum Ghat known as Drebyar Ghat where he used to swim in river Jehlum as a teenager narrating that even big stone slabs laid on the Ghat for Hindu worshippers were not spared. There is

even now a small Mandir called Drebyar Mandir on this Ghat, near Habba Kadal in a depleted condition.

Dr. Kaul was a great speaker, traveling across country and continents for meetings, conferences, workshops, seminars for decades. As per my rough estimate, he would spend 30-50% of his valuable time in travelling. From 2000-2019 he extensively travelled throughout India from Kashmir to Kanyakumari, Mizoram - extreme north-east to West - Baroda in Gujarat delivering lectures on library networking, resource sharing, concept of knowledge centres & optimization of library resources in the country by networking libraries of the entire country. His target audience were librarians, faculty members, students, research scholars and academicians in the institutions affiliated to DELNET-Developing library Network in the form of member libraries.

DELNET - Developing Library Network, an institution created by him in 1988 from a small room 8x8 feet size at India International Centre, New Delhi (IIC) has emerged now a prestigious institution in Library Networking in India located in JNU Campus at Nelson Mandela Road, New Delhi having its own magnificent building with a separate guest house building. This institution was conceptualized by him and nurtured as a Director till his last day.

DELNET as on date has around 8000 member institution in 33 states of India and abroad comprising of prestigious

institutions like IIM's, IIT's, AIM'S, Engineering colleges, Medical colleges, Management colleges and Degree colleges of the country besides Central Government prestigious institutions like DRDO, Niti Ayog, National Archives of India, Indian Council of Agricultural Research, PMO Library, Central Secretariat Libraries etc. DELNET in the years has achieved a unique identity and recognition:

Bestowed with a prestigious award "IIPA Award for Excellence in Public Services" by Indian Institute of Public Enterprises (IIPA), an arm of GOI in October 2020.

· Biggest Library Network in South Asia and second largest in International scene.

DELNET is a non-profit, non-governmental organization helping students, faculty members, and research scholars etc. to access knowledge from having more than 3 crore bibliographical details of books, journals etc. and other details in their database expanding the base by having units in Bangalore, Hyderabad & Pune.

Dr. Kaul played a crucial role in networking libraries in India and making global digital content much more accessible and visible to wide range of libraries present in the country through medium of DELNET. He was a member of Indian National Commission for UNESCO, Working Group on libraries of the National Knowledge Commission, member of major national committees

including Board of Management, National Library Calcutta, Delhi Library Board etc. He had been the Chairman of several committees of the Ministry of Communication and Information Technology, Ministry of Culture and DRDO etc.

Dr. H.K Kaul was the recipient of various awards for his contribution and excellence in the field of Library Science Information and other related disciplines from Government, non-governmental organisations and some foreign Knowledge management agencies. His creativity and vision could be judged due to the fact that from the year 1988 onward, every year he would organize National Convention on Library & Information Networking (NACLIN) wherein all library and information science professionals from India and abroad assemble for 3 days and deliberate and get sensitized about emerging technologies and study quality research papers received from the participants. This NACLIN conference has now achieved a prestigious status at the national scene where in around 300-500 delegates meet every year in different parts of the country.

I once candidly asked him about his retirement plan; instant reply was 'never'. He in fact shared his desire to see his departure holding pen in his hand, which to my surprise, he eventually achieved.

I have lost truly my undeclared subtle caretaker from my teenage till last year, a friend, yoga guide and above all like an elder brother as our mothers were

sisters and would dearly address him "Boba", pet name given by his parents. In fact, we have lost an undeclared legend who was working for the mankind by engaging himself in a missionary work to fulfil his dream to see India emerging as a Knowledge society. In this regard, he had lot of plans to achieve this goal and left a legacy behind which his successor will be carrying forward, now heading as Director DELNET, to achieve its futuristic goals. He believed firmly in working for making India as Knowledge society and was staunch devotee of Mother Saraswati, Goddess of Knowledge and had got installed a big "Pratima" of Mata in the front compound of DELNET and would worship Goddess daily in the morning before entering into his working cabin to start his day.

I am inspired by his dedication to his cause for which he lived and left a deep impression in my mind that one should try to work at some point of time for the society/humanity in any form and in any capacity without any materialistic desire which will ultimately manifest into love towards infinite and that is precisely what Lord Krishna says in Bhagwat Gita.

This tribute is to pay my salutations to this noble soul and visionary who would be still working in Cosmos for the benefit of mankind in an infinite mode.





رُت کتھ

ظریف احمد ظریف

कथ बोज़ रुच कन थाव, पतु पुशराव खुदायस
रुत बोज़ रुत वरताव, पतु पुशराव खुदायस

सुलि नैदरि वेंथिथ पर, अरज़ा चु रबस कर
पोरमुत ति च्यतस थाव, पतु पुशराव खुदायस

माहोल थवव साफ, रब करि खता माफ
शाठन ति कुल्य वपदाव, पतु पुशराव खुदायस

जिठ्य रुत यि वनन कर, तारख चु ड्यकस जर
रोशन च़े सपदी नाव, पतु पुशराव खुदायस

कौमस छि चॉनी आश, गटि मंज़ मंग तस गाश
ग्वडु ज़ीन वक्तुक दाव, पतु पुशराव खुदायस

छोर छोन छु लगान कथ, हर जायि गछ़ान पथ
केंछ़ा चु वेंरिथ हाव, पतु पुशराव खुदायस

کتھ بوز رُت کن تھاو ، پتہ پُشراو خدایس
رُت بوز رُت ورتاو ، پتہ پُشراو خدایس

سُله نیندر وُتھتھ پَر ، عرضا ژ رُس کر
پورمُت تہ ژتس تھاو ، پتہ پُشراو خدایس

ماحول تھوو صاف ، رب کر خطا معاف
شاٹھن تہ کُور ووپداو ، پتہ پُشراو خدایس

ژُتھ رُت یہ ون کر ، تارکھ ژ ڈکس جر
روشن ژے سپدی ناو ، پتہ پُشراو خدایس

قوس چھ چائی آش ، گٹہ منز منگ تس گاش
گوڈ زین وُتنگ داو ، پتہ پُشراو خدایس

ژھو رچھون چھ لگان کتھ ، ہرجاہیہ گڑھان پتھ
کیٹھھا ژ کُرتھ ہاو ، پتہ پُشراو خدایس

Pilgrimages - T.N.Dhar 'Kundan' Amar Nath

Himalayas are the abode of Shiva and Shiva is known as Amar Nath, the Lord Immortal. Immortality is a concept propounded by our sages. It refers to life as something, which has no beginning and no ending. It is cyclic, it changes form, adopts new name but does not die. We call this world as '*Nama-rupa jagat*', or the world of name and form but the essence is immortal. Shri Gita says that the soul moves from one body to another just as a person gives up old clothes and wears new ones in their place. The soul, as the essence of existence does not die. It is immortal. Elsewhere in Shri Gita Shri Krishna says, '*rasoham apsu Kaunteya prabha-asmi Shashi Suryayoh, Pranavah*

sarva vedeshu, Shabdha kham paurusham nrishu', He is sapidity in fluids, light in the Sun and Moon, Om in all the Vedas, sound in the ether and valiance in men.



Now take all these representative items, sapidity, light, sound, valiance etc. All these are concepts and symbols of immortality. These are neither born nor do these die. Om is the seed syllable, which in itself represents the Divine Brahman, and therefore, is immortal. A seeker is required to realize the self and the Divine. In other

words he is seeking immortality, which is stated in different terminologies as '*Moksha*', '*Nirvana*', '*Yoga*', liberation, emancipation or the union with the Supreme.

The holy cave of Amarnath in Kashmir is a place of pilgrimage, where the seeker perceives this immortality by having a glimpse of the Ice



Lingam. The legend goes that it was here by the side of the river Amravati that Shiva revealed the secret of immortality to his consort Parvati. From time immemorial people have been trekking to this holy cave to have 'darshan' on Shravana Purnamasi. They used to start from Pahalgam. (*Pahal* means to start or to go ahead) Then they would cross Sheshnag and Chandanwari. The former is not only the seat of Vishnu, on which Vishnu sleeps but is the garland of Shiva too. So it is to be propitiated for the success of the pilgrimage. The latter is sandal, the paste of which adores the forehead of the devotees and protects them from the vagaries of the nature. Then the pilgrim passes through difficult terrain of Pisughati for without untiring effort and without surmounting the difficulties no one can attain heights in spiritual arena. Thereafter he has to cross Panchtarni.

There are many things in groups of five. Elements are five, organs of action, organs of sense and their objects all are five. These are to be controlled, kept under check and utilized in right direction. Then and then alone, the immortality of the essence of our existence is realized.

These days the duration of the pilgrimage has been increased and an alternative route via Sonamarg also has been left open for pilgrims. Even helicopter service has been introduced to cut short the period involved in this

arduous pilgrimage. Without going into these details let me point out that this pilgrimage is the high point of Kashmir's culture and spiritual life. This pilgrimage, like many similar holy places, is an article of faith for millions of Hindus. Some rationalists raise questions about many traditional practices but it has to be acknowledged that in addition to reason and logic there is something called faith and belief. In fact faith begins where logic ends. When we go on reasoning out some phenomenon, at some point of time we reach a dead end and then faith only comes to our rescue. Ever since the scientists accepted the role of consciousness, most of them began to believe that faith too plays an important role in human existence. This point is clear even from a cursory reading of Shri Gita. In the earlier stages Arjuna, an intellectual as he is, raises questions and expresses



doubts on various points stated by Shri Krishna. He does not accept whatever he is told at the face of it. He even accuses the Lord by saying, 'You are confusing me by mixing up various things, *Vyamishrena vakyena buddhim mohasiva me.*' But eventually the Lord advises him, '*manmana bhava mad bhaktah*, put your mind in Me and be my devotee.' Slowly the power of faith and its efficacy begins to dawn on him and he is obliged to say, '*Karishye vachanam tava*, I shall do as ordained by you.'

We Kashmiris are largely Shaivites. We believe in this Immortal Lord, we worship Him and we have absorbed Him in our culture, in our daily worship and in our social customs. Our sages right from Durvasas and Tryambaka at first and then from Vasugupta down to Abhinangupta have propounded a unique non-dualistic philosophy, which states that there are thirty six elements from Earth to Param Shiva and one has to rise from the mundane level of the Earth to the highest point of I-consciousness represented by Param Shiva. It believes that not only is Shiva a reality but also His creation is a reality, which in essence is His manifestation. Thus everything is immortal and it is our spiritual need to perceive this immortality. So this pilgrimage to Swami Amar Nath is in fact a spiritual journey, which starts from the mundane and reaches the pinnacle of spiritual experience. It leads a seeker from exoteric to esoteric, from outer to inner. It

is a pilgrimage for which one has not to take even a single step. Physical movement is not involved but spiritual ascent is indicated. The journey is internal and the goal is within. It is in this background that the great sage poetess Lal Ded of Kashmir has said, '*Goran dopnam kunuy vatsun, nebra dopnam andar atsun*, my preceptor told me but a single secret, to go from without to within.' This going from without to within, is the real pilgrimage from any corner of the world to the cave of Amar Nath. This cave is the one which is within us and where is seated that immortal Lord called Param Shiva. He is Shiva, the benign Lord, Shankara the giver of peace, Mahadeva, the great Lord and Hara, the one who removes all the obstacles from our spiritual journey. He is Ashutosh, who gets pleased in no time by even a little of our devotion.

This spiritual exercise has been explained by Ghani, a Persian poet of Kashmir, in his own way. Says he, '*Chushama manzile maa baa payi maa* – like a burning candle-stick my destination is underneath my own feet.' The destination is realization of the Immortal (*Amartatva*), the exercise is internal, the journey is not a physical effort but a spiritual one and, therefore, the pilgrimage is stationary. The whole journey can be traversed without any physical effort by being seated at one place.

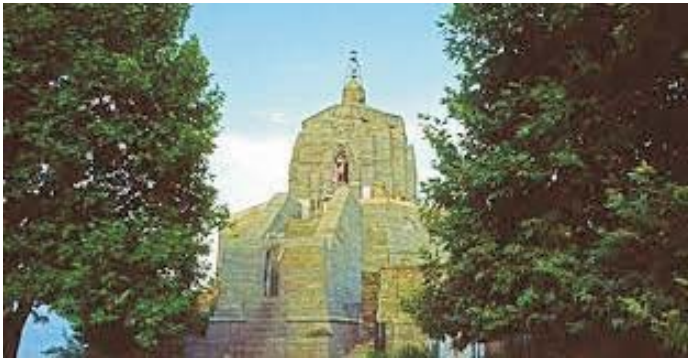
The Shravana Purnima is celebrated throughout as a *Raksha-bandhan* day. Sisters tie *Rakhi*, a band, the symbol of trust and bonding round the wrist



of their brothers. We in Kashmir celebrate this day additionally as the day of worshipping Shiva. Those who can go on pilgrimage to Amarnath undertake that journey with devotion. They bring the blessings of the Lord to their family members and friends. Many go to Shankaracharya Hill in the city of Srinagar itself on the previous day, spend the night at Durganaag, the holy spring at the base and then on the hillock. Early in the morning they have the *darshan* of the Shiva Lingam (the symbol of the cosmos) there and return to their homes, carrying

with them the holy clay from the hill top. This clay is utilized in making *Parthishwara*, the clay model of Shiva and then it is worshipped in the pooja room of the household. People even fast on this day. Then in the evening the clay model is immersed in the holy waters of Vitasta. This practice is very significant and prevalent all over. In

Maharashtra, the idol of Ganesha is worshipped and then immersed in the sea. In Bengal the *moorti* of Durga is propitiated for three days and then it is immersed in the sea. This symbolizes that a seeker gives shape to his chosen deity, *Ishta Deva*, worships it with love and devotion and then having realized the Supreme, the immortality, he discards it. In the beginning of this spiritual journey there are two entities 'I' and 'He'. At the destination the two get merged into a single entity and this is the high point of *Sadhana*. Kabir describes it thus, '*Jab main thaa tab ve nahin, ab ve hain main naahin, prem gali ati saankari yaa mein do na samaahin* – When I was there, He was not, now He is there, and I am not. The narrow lane of love cannot accommodate two at a time. This singularity is **Amar Nath**. By achieving it the seeker becomes '*Amritasya Putrah*' in Vedic terminology.



Editor's Note

Views expressed in the signed articles are not necessarily those of **Project Zaan** or **Praagaash**.

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.

Write-ups generating hatred, demeaning anybody or any religion, or with political overtones will not be accepted for publication.

We request writers in Kashmiri (Nastaliq & Devanagari scripts), Hindi, Urdu to send us their write-ups in a Microsoft WORD document or in a Cdr file. Also attach fonts wherever necessary.

'Your Own Page' is for you. Kindly don't hesitate sending us your or your children's achievements, in text and photos for publication in Praagaash. We also invite you to send us rare photos of Kashmir or Kashmiri life for wider publicity in Praagaash.

Articles can be e-mailed to
rainamk1@yahoo.co.in

हना सूंचिव!!

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 सूंचिव!

कॉशुर ज़बान किथु
पॉठ्य रोज़ि ज़िंदु?

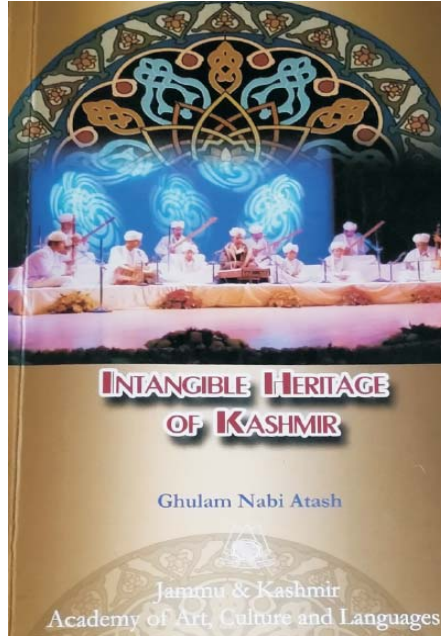
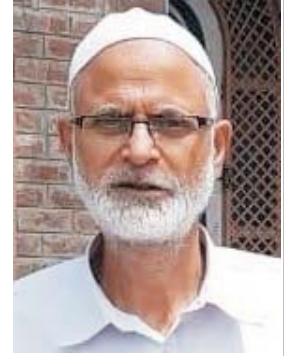
Our Cultural Legacy - G.N.Atash Intangible Heritage of Kashmir - 5

ZAR KASAI

In the third year, the ceremony of shaving the child's head (Zar Kasai) takes place, this being a very joyous occasion. The day before the ceremony, the boy's hands and feet are coloured with the dye of 'Mehandi' (lawsonia inermis) or of a lichen and a great feast is prepared by the paternal aunt. The custom of dyeing hands and feet with 'Mehandi' is known as 'Meanzirat' and is also observed on the occasion of assuming the sacred thread and marriage. The food on this occasion is known as 'Wari' and there are three kinds of 'Wari'. The first consists of rice, the fat of sheep or of goats, ginger, caraway seeds, salt and oil and is known as 'Wari bat'. The second is made of turmeric, salt caraway seed, assafoetida and pulse and is known as 'Masaldar Wari', and the third which is known as 'Wari' consists of pulse and rice fried in oil. For her service, the paternal aunt receives congratulatory gifts (Zang) of rice, salt and cash. All relatives and friends feast heartily on the 'Waris'. In the case of a

girl, there is no shaving of the head. The boy's hair is carefully buried under a tree.

The ceremony now is not celebrated with much religious fervor and is not accorded social importance as was done in the past, yet it continues. Some people take their children to holy places like Tulmul or Mattan for shaving their heads.



*Zar Kasay Devi Aangan
Gari Karay Mekhle Sanz
Zarh Kasith Draakh Obrahim
Tal Siryou
Gobur Chhukh Vasdiv
Razavoi*

(I will get your head shaved in Devi Angan and preparations for Yegnopavit will be made at home. After shaving your head, you appeared as the sun coming out from behind the clouds. You are the son of Raja Vasudev)

VAHR VOAD

Vahr Voad (birth anniversary) is celebrated on the completion of one year of the child's age. The child receives new clothes and the parents give a good feast to relatives and neighbours. 'Khir' or 'Tahir' is distributed among children, scattered for birds and some of it is given to family members. The mother receives gifts, especially good clothes from her parents. There is happiness and hustle and bustle in the house on this occasion. The child's parents worship and pray for the long and prosperous life of their child. Birthdays are celebrated now in a different way. People belonging to elite class make special arrangements for dance and music at the time of their birthdays. Costly cakes are cut and English songs are sung. They spend a lot of money but the religious fervor has almost disappeared.

MEAKHAL

Meakhal (Yagnopavit) is the most important ceremony in the life of a Kashmiri Hindu. A boy, who by one or the other reasons remains without the sacred thread cannot become a true Brahman. It is a ceremony invested with religious sanctity and is treated as the sign of second or spiritual birth and initiation into Hinduism. In the past, this ceremony was performed when the boy would become seven years old and able to wash the sacred thread (Janiv, Jonyi) and recite Gayatri Mantra. Usually all the boys in the family are made to wear the sacred thread together in a single ceremony. The

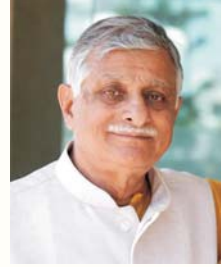
ceremony carries social importance as well. A series of rites is performed during the ceremony. It is the prime duty of the head of the family to arrange the 'Meakhal' ceremony of the boys at the appropriate age i.e. after seven years of age but before thirteen years. Some rituals connected with 'Mekhal' are Devgun and Koshalhum.

DEVGUN

For this ritual an auspicious day is fixed by the astrologer. The maternal uncle presents gifts, and the day before the sacred thread is put on, the rites of Devgun are performed by the family priest. Devgun is a ceremony where the protection of sixty four deities called Yognis is invoked. Mother and paternal aunts wear red and white thread (neeryvan) on their ears and a huge 'Agni Kund' is prepared where seven purohits recite Vedic mantras for nearly twelve hours, and ghee, jaggery, rice and paddy are constantly poured into the 'Agni Kund' to please the deities and seek their blessing. For the whole day, relatives and friends come to this 'Hawan Pandal' and the eldest Meakhal grooms beg of them to give Dakshana (offerings) for the gurus (the Purohits) which the visitors are pleased to give him. The Dakshina is known as 'Ebiid'. Towards the evening, the chanting of Mantras rises to the highest pitch and the Meakhal grooms are made to wear the sacred thread, marking their entrance into the pure Brahmanical period, the first stage of Hindu life when they seek only knowledge and wisdom.

वैलिव ज्ञान करव पनुन्यन र्यवायचन सुत्य

थोकुस ना बु वैन्य वैन्य



करव लोलु कथ तय मनुक मल मिटाव
दरव आँठुमाह तय दँहम बानु नावव
वलो प्रन करव जान समचार बावव
थोकुस ना बु वैन्य वैन्य ...

यिनो ज़ांह ति कांह लागुहन वालुवाशस
यिनो ज़ांह शुर्यन थी रुडख बाँयगाशस
थज़र दिख तु म्यांह म्यांह करख गिंदु बाशस
थोकुस ना बु वैन्य वैन्य ...

यियी कांह चै गरु तय नमस्कार वैन्यज्यस
अगर आसि ब्वछि हँच तु बतु थाल बैर्यज्यस
मगर काँसि हुंज रछ ति गॉबच मु ज़ैर्यज्यस
थोकुस ना बु वैन्य वैन्य ...

अगर कूद आसी यिनो ज़ांह दुनख नस
यिनो सारिनुय थी ब्यवॉरी करख तस
त्रये कुन चु वोलख, शुर्यन मा गछी चस
थोकुस ना बु वैन्य वैन्य ...

पथर पेमुतिस कुन यिनो तेश हावख
यिनो नस मुरख, अँद्य चलख, दोर त्रावख
कूताह चु निख सुत्य, येति कूत त्रावख
थोकुस ना बु वैन्य वैन्य ...

करख वोहरुवोद ताहरि फोल थँव्यज़ि कावस
यिनय ज़ांह न-बोजुन करख टाव टावस
गछी रॉज्य दीवी सदाचार बावस
थोकुस ना बु वैन्य वैन्य ...

ख्यचुर, म्वंजि आंचार ख्यवन ऑस्य मॉजी
बनावान किथु ऑसुखय काँज यॉजी
गछान ऑसीयै ख्वश चै काकन्य तु बाँजी
थोकुस ना बु वैन्य वैन्य ...

अनान ऑस्य कतर्युव वटुख क़ालुयारय
बरान श्रूचि श्राने, करान पूज ज़ारय
गिंदुन ऑस्य मेलान बाँतुल तु हारय
थोकुस ना बु वैन्य वैन्य ...

ताँलीम फरहँग्य गॉछुय दिल मंगान छुय
चै अंग्रीज्य, जर्मन, स्पैनिश तगान छुय
वनय हेछतु काँशुर सु वंदस लगान छुय
थोकुस ना बु वैन्य वैन्य ...

तुलव ना कदम अज़ हेछव बेयि सु काँशुर
करव माजि ज़ेवि मंज कथाह फॉलि गॉशुर
सँमिथ अज़ छि साँरी, पितुर कांह नु ऑशुर
थोकुस ना बु वैन्य वैन्य ...



Koshur Saman-bal

Kosam

(A Joint venture of Project Zaan and KAIL)



Contest No. 7 : Short story Recitation for children

Koshur Saman-bal

Kosam



KashmirAsItIs-KP @kashmirasitis · 16h ...

Upcoming Contest - Story Telling In
Kashmiri - Kids and Adults Participate
together.



Koshur Saman bal Sāmīth Karav Athūvās

Contest #7

Tag- Team Koshur Story Contest

In this contest, a child below 12 years of age (Main Participant) is required to tag team with an adult (13 years and above) and narrate a story.

For example – Main Participant, the child below 12 years narrates the story and is being prompted by the adult tagging with him. Or the story is being narrated in pieces by all the participants. Or any other creative way.

The Story must be narrated in Kashmiri Language. You can narrate any known moral story or a fable. Self-conceived story will receive special surprise awards.

You must record the story (video) and send it to admin@koshursamanbal.com with 'Contest#7 - Tag-Team Story Telling' in subject line before 20th June. Result will be declared on 30th June. Please mention your name and age clearly in the video and in the email. The winners (First best, Second best & Third best) will be awarded with cash prizes (Rs 1000, Rs 750 & Rs 500).

Last date for submission of Videos is 20th June.
Results will be declared on 30th June.

First Prize	:	Rs. 1000.00
Second Prize	:	Rs. 750.00
Third Prize	:	Rs. 500.00



Kashmir Report

Kaleem Bashir



Gayoor Foundation greets Kps on Mela Kheer Bhawani

میرے قتل سے پہلے، یہ فیصلہ تو دو
منسوب کس کے نام ہو، اس ذات کا لہو
(غیور)



Srinagar, June 18 :

Renowned literary & developmental forum Gayoor foundation has extended greetings to the people especially to Kashmiri Pandits on the eve of the auspicious occasion of Mela Kheer Bhawani that falls on



Jyeshtha Ashtami every year.

In his message, the President of Gayoor Foundation, Er Showkat Gayoor Andrabi has said that this occasion holds immense religious importance for our Kashmiri Pandit brothers and sisters.

"The Kheer Bhawani Mela organised at Mata Kheer Bhawani Temple has become a symbol of communal harmony and brotherhood in Kashmir, over the years", Gayoor added. "Festivals like Kheer Bhawani Mela are an example of pluralistic values of the land of Sufi Saints and Rishis, an abode of rich cultural harmony, spirituality and mysticism. May the blessings of Mata Kheer Bhawani bring sustained peace, development and prosperity in J&K, well being & happiness to the people," Gayoor added.



Kashmir Report

Kaleem Bashir



جموں کشمیر گلستان ادب اور انجمن ادب گاندربل کشمیر کی طرف سے معروف نیوز چنل گلستان نیوز پر شاندار مشاعرہ ...

گلستان نیوز چنل پر ایک شاندار مشاعرے کا اہتمام ہوا جس میں انجمن ادب گاندربل کشمیر اور جموں و کشمیر گلستان ادب سے وابستہ ممبروں نے حصہ لیا۔ پروگرام میں پرفیسر شادر مضان صاحب نے مہمان خصوصی کی حیثیت سے شرکت کی۔ جن شعرا حضرات نے اپنا کلام سنایا وہ ہیں۔۔۔

- ۱۔ جناب واجد حسن چہتر گلی
- ۲۔ جناب اظہر نذیر
- ۳۔ جناب۔ عاتف حمید
- ۴۔ جناب۔ جی آر رینا
- ۵۔ جناب۔ عرفان بشیر
- ۶۔ جناب شوکت تلگامی
- ۷۔ جناب مجید مسرور
- ۸۔ محترمہ منہا گلزار
- ۹۔ محترمہ رفعت آرا
- ۱۰۔ محترمہ روبی نساء
- ۱۱۔ محترمہ ثمنہ ملک
- ۱۲۔ محترمہ سحر صبرین

۱۳۔ محترمہ عشرت گل۔۔۔

پرفیسر شادر مضان نے اپنی مختصر تقریر میں حاضرین کو ”کاشتر ادب“ سے واقف کروایا اور شعرا کا کلام سنکر تمام شعرا کو شاباشی دی گلستان نیوز چنل کی ادبی خدمت کی سراہنا کی۔ اعزازی کارڈ نیٹر مجید مسرور کا تہ دل سے شکریہ کیا اور کہا بحیثیت اعزازی کارڈ نیٹر گلستان نیوز مجید مسرور ادب کی خدمت کرنے میں واقعی اپنی مثال آپ ہیں۔ بعد میں پروگرام کے پرنٹس جناب ہلال ہانجوری نے شعرا کا شکریہ ادا کیا۔۔۔



مجید مسرور

Photographs on next page



Kashmir Report

Kaleem Bashir



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Kaleem Bashir

جوع ارب کاج ناگ بند واره کشمیر کے ریکاڈ توڈ، منفرد، شاندار اور جاندار سلسلہ وار مشاعرے کی ادبی دنیا میں سراہانہ ادبی تنظیموں سے منسلک 300 سے زائد شعراء کرام نے 15-18 شعراء کرام کا کلام سن کر راحت محسوس کی واضع رہے کہ یہ سلسلہ وار مشاعرہ تین نشستوں میں ایک ہفتے تک جاری رہا

مشاعرے کی خاص بات یہ تھی کہ کوڈ 19 کی وجہ سے بالمشافہ ملاقات ناممکن تھا - لاک ڈاون کی وجہ سے شعراء کرام اپنے اپنے گھروں میں محصور ہو کر گھٹن سی محسوس کر رہے تھے،- اسی اثنا میں جوع ادب کے عہدیداروں نے اُن لائن مشاعرے کا اعلان کر کے تمام شعراؤں کو چند لمحوں کے لیے فرحت و خوشی کا نیا پیکیج متعارف کیا - شعراء کرام نے بڑے جوش و جذبے سے - سرشار ہو کر مشاعرے میں بڑھ چڑھ کر حصہ لیا مشاعرے کی صدارت جوع ارب کاج ناگ بند واره کے مایہ ناز صدر جناب فائق مقبول صاحب نے فرمائی- جبکہ مہمانانہ ذی وقار کی حیثیت سے محترم جاوید اقبال ماوری صاحب' ارشد محی الدین صاحب، سید ممتاز بخاری صاحب' فاروق شاہین صاحب' محترمہ - فریدہ شوق صاحبہ اور محمد صابر شیخپوری صاحب براجمان رہے پروگرام کی نظامت جنرل سیکریٹری جوع ارب کاج ناگ بند واره کشمیر جناب سید جاوید مسرور صاحب نے انجام دی جبکہ تلاوت کلام پاک کی سعادت جناب عبدالرشید دلشاد صاحب' عاشق حسین - زاہد صاحب اور کوثر منظور صاحب کو نصیب ہوئی نعت رسول مقبول صلی اللہ علیہ وسلم سے سامعین اور ناظرین کو



Kashmir Report

Kaleem Bashir



Kashmir Report

Kaleem Bashir

عاشق حسین زابد'مشتاق ماوری اور میر مشتاق قاضی آبادی نے
- محظوظ کیا

خطبہ استقبالیہ بالترتیب محترم ارشد محی الدین صاحب، جاوید اقبال
ماروی صاحب، اور سید ممتاز بخاری صاحب نے انجام دیا۔

جن شعرا ے کرام نے مشاعرے میں حصہ لیا ان کے اسمائے گرامی
:- حسب ذیل ہیں

عبدلکبیر دلکش صاحب، عبدالرشید دلشاد' میر مشتاق قاضی
آبادی' مشتاق ماوری' شبّیم کٹّری، اویس نبی میر ، صابر
شیخپوری' اے ٹی لولابی، سرور بلبل' ارشد منظور کے علاوہ کئی
دوسرے برگزیدہ شعرا وں نے حصہ لیا۔
المشتہر

جو ے آدب کاج ناگ ہند وارہ کشمیر
بذریعہ

سید جاوید مسرور
جنرل سیکریٹری



Kashmir Report

Kaleem Bashir



Gayoor Foundation expresses solidarity with Kaleem Bashir : Er. S. Gayoor Andrabi visits Bijbehara, condoles the demise of his mother

میرے قتل سے پہلے، یہ فیصلہ تو دو
منسوب کس کے نام ہو، اس ذات کا لہو
(غیور)



Srinagar, June 03 : Literary & developmental forum Gayoor foundation has expressed deep shock over the passing away of mother of Kaleem Bashir, one of the senior most executive member & former general secretary of the foundation.



She passed away in Bejbehara three days before. She was a pious woman and a noble soul. "Our

sympathies are with our friend & colleague Kaleem Bashir. We pray for the eternal peace to the departed soul and for patience to the bereaved family", the President of the foundation Er S. Gayoor said, who visited the bereaved family at Bijbihara and offered condolences on behalf of all the members of the foundation. Gayoor expressed solidarity with the bereaved family and prayed for the departed soul. He was accompanied by Riyaz Anznoo & Syed Izhar Mubashir. Other members of the foundation also condoled the demise and said that they stand by Kaleem's family in this tough time.

(Note: Kaleem Bashir is the Coordinating Associate of Praagaash for Kashmir valley. Praagaash shares his grief equally.)

Letters to Editor

لون اتيار



پراگاش

محترم ايڈيٽر صاحب... آداب

وتهرته نيو از بياكه كهبا اكه تله ستركو
 بيه نيون □ گلته شهركى شورن ژ هوپ دوپ گام
 موجود برقى دنياپس منز روزته ادبچ كته ته اته ستي
 منسلق باقى جزياتن بنز كته كرنى چه آب مندن گومت.
 از كل كس دنياپس منز بظاير پرى متس ليكهنتس يس
 ته شخصس اسي ادبس متعلق يا امچه افاديژ متعلق ونو
 تسند جواب چه آسان.. امه ستي گس فايد چه؟ خبر سنا
 اسي كياز پرته كنه كته، احساس، تجربس، پننه نس
 پگس صرف ته صرف دولتچ اكه لاگنه وچهان. ساني
 محور كياز پنن گردش يه وچهته ركوان. اسه نش چهنه
 زوس ته روحس شايد كانه فرق، اسه نش چه ماجه بند
 پاد كرن تسند فرض ته تسندس دوس كنپه كه ئي
 پونسه دته سه فرض نكه وسان پس تمي سند اسه پيټه
 خير سون ملك چه كثير الزبان ملك پته منز
 بے شمار علاقايي بوله بولنه چه يوان ته پريته كانه
 زبان چه پننه نه محدود خطچ، علاقچ تصوير ه □ ته
 برونه گن يوان. مگر كمى كنپه زباني چه يه عالمى
 سوتهرس پيټه پنى □ تئتي دو منز سرگردا
 چه. امه دور بند چه يه گوڏنيكه اصول ز اما اته
 زباني منز كاتپاه عالمى، ملكى ته رياستى م □ گزين
 نيران. كاتپاه □ دار، انجمنه چه و پرواد، شه
 ر □ تى، تروريتى رساله بازار كڏان. اما سنا از كل كس
 ساينسى دورس منز كاتپاه آن لايڻ ميزين چه نيران ته
 پرن وال □ ن بند كوتاه سنا تعداد چه
 يمن سوالن منز چه اسه كينژهن بند جواب پے
 چه ته كينژهن بند چه ژهارن

پته واو باله منز چه پراگاش اسه تقريبا كنى
 ژونك يس عالمى معيارس پيټه واريه كاله پيټه ساني
 پريزننه بنته سان □ ن عاب، اتر □ ن، آلرژ غاب كرته
 چه يمه م □ گزنى ريتر شپ چه تسلا بخش، مگر
 م □ گزينس منز شامل مواد چه قابل تعريف

مياني دعا روزن هميشه يمه م □ گزينچه كاميابى
 ته كامراني ستي

آخرس چهس به ئي □ ن دهر كندهن صابس ته
 محترم كلیم بشير صابس ه □ ته سارنى محترم ووستان
 بند شكريم ادا كران يمس ميانه ژ. نظم ته ووستاد
 غلام. نبى آتش صابنه كتابه پيټه ميون اڏ. گور مڏ. گور
 □ □ □ □ □ تبصر. شامل رساله كور

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Dear Raina Sahib,

I received a copy of your laborious compilation of "Peculiar and Uncommon" Kashmiri words in the form of a dictionary. One can hope that those interested in Kashmiri literature, especially the younger generation, will get benefitted by this appreciable work of yours in service of our mother tongue - 'Koshur'. Regards, Orzuv !

RAMESH Manvati

rameshmanvati@yahoo.in

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Dear Mr Raina,

I used to hear from my grandfather Sh Majboor Sahab about your passion towards literature although you come from Engineering background. Today after looking at your efforts, I realised how compassionate are you about your mother tongue. If Majboor Sahab was there today, he would have given a kiss on your hand. We are very thankful to you for uploading these books and reciting his poetry over YouTube to keep his work alive. Salute to you Raina Sahab. Regards,

Vishok Koul

vishok.koul@gmail.com

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