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**KSS CELEBRATES NAVREH AT
HARI PARBAT, ANANGPUR ON APRIL 7, 2024**

Kashmiri Sewak Samaj, Faridabad felicitates the Faridabad MP – Shri Krishan Pal Gurjar



A delegation of Kashmiri Sewak Samaj, Faridabad, General Body led by its Vice-President Shri Kashi Akhoon, felicitated and congratulated Shri Krishan Pal Gurjar, MP and Honourable Minister of State for Cooperation, Government of India on 13th June, 2024 for winning the Lok Sabha polls on 4th June, 2024. As a token of respect and good gesture, a flower bouquet was presented to him by the KSS delegation. In return, the honourable Minister thanked the delegation for their whole-hearted support during the elections. He assured the KSS delegation that he will always be available for the just cause of the Kashmiri Pandit community.

Other prominent members of the KSS General Body who were part of the delegation were S/Shri Kuldeep Kachroo, Ani Dhar, Dr Ashok Kumar Raina, Subhash Premi and Vijay Kumar Trakroo.

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Editor's Notepad

Esteemed readers, I recently read an article, titled “A STORY OF DISPLACEMENT TO ONE OF EMPOWERMENT” published in The Hindu written by S C Chandrahasan. The author is the founder of the Organisation for Ealam Refugees Rehabilitation (OfERR). The describe of the article is about the Tamil refugees and has a strong semblance to the extermination of the Kashmiri Pandit community from their homeland – Kashmir. Yet it is way different for the way the treatments given to the two hapless peoples by the two different governments in India.

The story goes back to 1983, when Shri Lankan Tamils landed on the shores of Tamil Nadu having lost everything. They ran away from the ethnic violence perpetrated on them. Nearly 3.35 lakh Tamil refugees landed on the shores of Tamil Nadu at various stages and were given shelter by the successive Tamil Nadu governments. As of January 2024 there are about 57,975 living in government run camps and another 40,000 living outside with proper registration. These refugees are provided every amenity and facility like housing, electricity, water and monthly food ration. They are provided all the welfare schemes that is being provided to the local Tamilians including the latest women's rights scheme of Rs 1,000/- per month. The refugee children have access to the government schools with a monthly support of Rs 1,000/- if they progress to higher education.

Many also get one-time education support of Rs 12,000/- for arts and science and Rs 50,000/- for engineering courses.

Nearly 5,000 Shri Lankan Tamil refugees have been given brand new houses by the Tamil Nadu government as recently as end of the year 2023 at a cost of Rs 262 crores.

All these welfare schemes had one pointed objective – that of bringing dignity and empowerment to these Shri Lankan Tamil refugees in India.

This is a continuous programme for the last 40 long years. Compare this with the last 34 years of exile of Kashmiri Pandits in their own country and you will see an oceanic difference between the way the two refugee communities have been dealt with. With just the paltry monthly monetary support, there have been no such programmes that were ever launched to empower the KP community and return it to its life of dignity. The gaping difference between the two treatments to the two ethnic people in the same country deserves to be exposed. If there is a three lakhs refugee group, from another country with no electoral rights in India, provided every welfare scheme in one state, why is the other that is Indian with electoral rights, yet deprived of similar facilities that would lift it from the life of penury to dignity? Who is to blame?

Food for Thought!

Namaskar!

युक्तकाम्य
S. Chandrasekaran

From the **President's**
Desk



Empowering tomorrow: the role of youth

The Kashmiri Pandit community is renowned for its rich cultural heritage as also for being resilient. However, after mass exodus of the community from Kashmir Valley, the community has faced significant challenges. Over the past thirty years of displacement, there has been a gradual erosion of our social, religious and cultural traditions. Many organizations across the country and abroad, both longstanding and emerging since 1990, are working tirelessly to engage the youth of our community. They are seen as the vanguard of change and development, crucial for preserving our values and the core of our culture and traditions within the community.

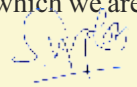
The decline in our cultural identity, particularly the Kashmiri language, is evident. With a growing distinction between those who can still speak and those who cannot among Kashmiri Pandits, the challenge lies in passing down these cultural traits to future generations. Despite our unwavering spirit and considerable efforts, we must prevent our language and traditions being labelled as endangered and our culture as diminishing. This requires relentless effort to involve our youth not just as successors, but as architects of a brighter future.

I believe that with the passion and

innovative zeal of the youth within the community, we can spearhead initiatives that empower our children with educational programs to instil pride in our culture and language. Constant efforts by parents, elders and youth to revive cultural practices through religious functions, workshops on Kashmir Shaivism and Mantra Vidya etc, and digital language platforms can not only preserve our cultural practices but also foster unity and resilience among Kashmiri Pandits worldwide. We need youth-led organizations and grassroot movements, and, above all, commitment and creativity to surmount the current challenges.

However, despite many efforts, my wish for a strong youth-driven initiative remains unfulfilled. For instance, the attempt by Kashmiri Sewak Samaj to create a youth-driven group, KSS Tarun, has not seen the level of activity and participation in our programs as anticipated during its inception.

While it is heartening to see children and youth of most families, who left the valley, excelling academically, professionally and financially, and have shown the will to succeed, we also face significant challenges at the cultural, linguistic and familial levels. One major concern highlighted by a Kashmir Pandit group is the declining population of new births in the community. Many children who are now studying in different cities outside the state are losing touch with our culture and language. I am hopeful this trend can be reversed with our youth taking up leadership role and driving a change in mindset and behaviour to preserve our ancient and rich culture, of which we are all immensely proud.


Sudhir Sopory



General Secretary's Report

Respected Members, Namaskar!

Despite unprecedented heat, the KSS Team's spirit remained undeterred, maintaining a high level of enthusiasm and productivity throughout the quarter. Here are some highlights of the activities that took place in the last quarter:

Navreh Celebration & Ram Navami Hawan

Navreh was celebrated on 7th April 2024 at Mata Ka Mandir, Hari Parbat, Anangpur. Besides the usual Jhanki procession, a two Swahakaar Hawan was performed. Naved in the shape of taheer and Kehwa with kulchas was distributed throughout the day. The Chief Guest, Smt. Seema Trikha Honourable Education Minister of Haryana and Guest of Honour, *Dr. Rameshwar Bamezai*, former Vice-Chancellor of Shree Mata Vaishno Devi University were felicitated. Artists from NCR including KSS and Anangpur volunteers performed cultural programmes. A drawing competition was held with active participation of school going children, including students from adjoining SOS School and village children. The event concluded with an Aarti at the temple. The participants were duly honoured with citations and in a few cases, with cash prizes.

Ramnavmi Hawan was performed on 16th April 2024 in Sharika Bhawan. The Hawan began with the Kalash Pooja on and concluded with the Poorna Ahuti on 17th April, 2024. Devotees in large numbers partook naved after completion of the hawan.

Other major activities undertaken during this period were :

1. Outreach program with Sheikhpura Cultural Group, Budgam (J&K) – the children were given certificates, medals and Maa Sharika photos. Details are covered elsewhere in this issue.

2. Support to the camp of Relief and Rehabilitation Commissioner, Jammu – KSS provided logistic support and free accommodation for their initiatives of voter list updating, Ayushman Card, Domicile Certificates etc.

3. Donation/Fund Raising Drive – KSS Outreach Program for fund raising for projects of elevator, sliding glass door at the Maa Sharika Mandir entrance and overhead canopy over the Mandir stairs has been

undertaken under which KSS President, Prof Sopory and the team visited Sabzaar Housing Society. The drive with others is ongoing. The details are captured elsewhere in this issue.

4. Nandikeshwar Janmotsav Pooja – On the auspicious occasion of Nandikeshwar Jayanti (Zyeshtha Amavasya), a special Abhishek/Pooja was performed on 6th June, 2024 (Thursday), at Maa Sharika Mandir.

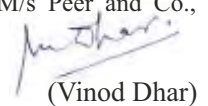
5. Jyeshtha Ashtami Celebration – KSS celebrated Jyeshtha Ashtami at Maa Sharika Mandir which included recital of kirtans and Bhajans by well-known community artists, S/Shri. Dalip Langoo, Rohit Dass, Sanjay Pandita, MK Bhat and Subash Premi etc.

6. KSS-Merit-cum-Means Scholarship – 2024 – The annual exercise of distribution of scholarships was concluded well in time by the Scholarship Committee. This time the support was extended to the deserving students from Kashmir. It is pertinent to mention here that the scholarship Cheques, medallions etc. were specially couriered to Kashmir, free of cost, by Shri Pradman Krishan Ganjoo, CEO, M/s Sampark Global Logistics, Faridabad. A detailed report will be circulated separately with the members through email.

7. Maa Sharika Sammaan Awards – The selection committee has initiated the process of shortlisting the deserving personalities. The details of the same are in progress and will soon be completed.

8. Engineering/Civil work in progress at Sharika Bhawan – Following works are in progress:

- Automated Door & Overhead Canopy in Mandir complex is expected to complete by 20th July, 2024.
- Erection of Elevator/ Lift project is likely to be completed by December 2024.
- Financial Statement – Financial Statements/ Balance Sheet as on 31.03.2023 stands approved by the Governing Council and is likely to be finalised by M/s Peer and Co., Chartered Accountants.


(Vinod Dhar)



ART OF MANAGING A COALITION GOVERNMENT MODIFICATION IN MODI-FICATION

After enjoying a single party majority in the 2014 and 2019 elections, the 2024 election verdict has, much to the surprise of many pollsters, denied the BJP the majority necessary to form a government on its own. The party secured 240 seats, 32 short of gaining a simple majority. To retain power, the BJP has reached an agreement to form a coalition government that includes the two regional parties -Telugu Desam Party and Janata Dal-United, apart from other smaller parties. This arrangement has led credence to the popular saying: "Coalition politics is not the politics of the ideal; it is the politics of the possible."

The question bothering most Indians is whether Narendra Modi will be able to

manage the contradictions that a coalition government entail. Going by his record - first as undisputed and unchallenged Chief Minister of Gujarat from 2001 till 2014 and then two terms as Prime Minister till 2024, it is undoubtedly going to be a huge challenge. He is decisive and not consultative by nature. He prefers operating through his trusted advisors and bureaucrats, and often gives short shrift to the elected representatives. Will he make a transition to being more accommodative and ensure that decisions are made with collective buy-in is difficult to predict?

Managing coalition governments is inherently challenging due to the diversity of ideologies and power dynamics. However, with clear agreements, willingness to foster

cooperation and robust conflict resolution mechanisms, these challenges can be navigated successfully. The success of such governments ultimately depends on maintaining a shared vision for the greater good.

The concept of coalition governments is not new, and it has evolved over time in various forms and in different countries. The first modern coalition government - The Broad Bottom Ministry (1744–1754) - is often credited to the United Kingdom. The coalition was primarily driven by the need to unite various factions to stabilize the government and effectively manage the country's affairs. The Netherlands also has a long history of coalition governments, with one of the first modern coalition governments forming in 1848.

Such governments have become a common feature in parliamentary democracies worldwide, including countries like Germany, India, Israel, and Italy, where multi-party systems necessitate the formation of coalitions to achieve a governing majority. Italy has had the maximum number of coalition governments in the recent past: since World War II, it has had 68 different governments, averaging about one government every 1.1 years.

Back home, we have examples of political leaders reinventing themselves to adjust to new realities. Narasimha Rao had not expected to become Prime Minister. He had retired from politics and his party had won 232 seats, short of a majority. Therefore, his journey from heading a coalition government to ushering in major economic reforms is an intriguing tale of political adaptation and pragmatism. He gave full freedom to his finance minister Manmohan Singh to dismantle the 'license raj', modernize the banking and stock markets, ease restrictions on FDI etc. 'No decision is also a decision', Rao would often say, a philosophical twist to what his critics felt was only dithering on decisions. Neerja Chowdhury in her book HOW PRIME MINISTERS DECIDE, quotes Rao's loyalist Bhuvanesh Chaturvedi: "PV

Thanda Karke Khaate Hain (PV believes in first cooling the food and then eating it.)"

The handling of the Cauvery water dispute between Tamil Nadu and Karnataka was a critical issue faced by Rao government. The AIADMK criticized the central government's approach, claiming it was detrimental to Tamil Nadu's interests, and formally withdrew its support, thus reducing the government to a minority in the Lok Sabha. In spite of this, Rao managed to navigate the political turbulence through strategic alliances and support from other smaller parties and independent MPs and complete a full five-year term.

It was Rao's deep political acumen and understanding of the political landscape that allowed him to navigate the complexities of his own party and that of coalition politics effectively.

Described as the most 'peaceable PM who roared', Atal Bihari Vajpayee's personality was central to his success in managing a coalition government during 1999-2004. His inclusive leadership style, which emphasized dialogue and negotiation, fostered a sense of unity and collaboration among diverse coalition partners. Remember, BJP had won only 182 seats. Vajpayee skilfully managed relationships with regional and smaller parties, securing their support on critical issues and ensuring government stability.

Vajpayee's tenure was marked by significant economic reforms, from the new telecom policy to a greater thrust on disinvestment, inaugurating the Golden Quadrilateral and National Highways Development Project etc. His policies laid the foundation for India's economic growth and development in the following decades.

Vajpayee's charisma and strong oratory skills inspired confidence and rallied support within the government, and he also managed to keep the RSS in good humour.

Unlike Rao and Vajpayee, Manmohan Singh had no prior political experience and yet, as the head of a coalition government (the UPA alliance managed to secure 222 seats

with the Congress party winning just 145 seats), he steered India through significant economic transformations, attracting foreign investment, enhancing infrastructure, and boosting GDP growth rates. He was admired for his intellect, integrity, and technocratic approach to governance. His leadership was characterized by his calm demeanour, focus on economic development, and commitment to inclusive growth. He often emphasized the importance of reforms and was credited with maintaining economic stability during his tenure.

It is widely believed that in a coalition government, taking decisive decisions often becomes a casualty. But the record does not support this assumption. Above all, it was Rao who took the bull by the horn and liberalized the economy – much to the chagrin of several left-leaning congressmen.

Vajpayee government was confronted with the infiltration of Pakistani soldiers into Kargil sector in J&K. Vajpayee authorized a swift and decisive military response. His actions demonstrated his ability to make swift, strategic decisions while maintaining a balanced approach.

Who can forget Singh's most notable act of decisive leadership when he went ahead and signed the India-U.S. Civil Nuclear deal? Despite strong opposition from several political parties and members of his coalition (with the left parties withdrawing their support), Singh remained steadfast.

True, leaders with an absolute majority benefit from the ability to make swift, decisive decisions aligned closely with their vision, resulting in consistent and stable policies. This approach is advantageous in situations requiring prompt resolution.

However, the reverse is also true: such leaders who are capable of taking decisive decisions run the risk of betraying sound judgment. How does one explain the imposition of an emergency by Mrs. Gandhi - informing the cabinet next day morning, first securing Presidential assent? Similarly, Modi's COVID-19 lockdown exposed several challenges, particularly the migrant crisis and

the economic impact on vulnerable populations.

In contrast, leaders managing a coalition must navigate the complexities of consensus-building, which may slow down decision-making, but at least it ensures more inclusive and representative governance.

What is equally creditable is the overall economic performance achieved under the coalition governments. During Rao's period, the GDP registered an average (approx.) growth of 5.38%, while during Vajpayee's tenure it increased to an average of 6% before registering a healthy 7.6% during Singh's two terms between 2004-2014. True, the growth rate during NDA 2 and 3 is marginally higher at 8% (approx.).

Writing in the Hindustan Times, noted commentator Narendar Pani makes a valid observation that the positive effect coalitions can have on policy is usually missed due to the identification of policymaking entirely with the speed of decision-making. He argues that a strong majority enables quick unchallenged policy decisions, whereas as a coalition government has the opportunity to be more democratic but also more effective in the overall process of policymaking.

The phrase “Politics is the art of the possible, the attainable - the art of the next best,” is attributed to Otto von Bismarck, a 19th-century German statesman. This saying highlights a pragmatic approach to politics, emphasizing that successful politics is about being pragmatic, realistic, and flexible, working incrementally towards improvements rather than seeking perfection. It encourages politicians to navigate the complexities of the real world and to make the best possible decisions within the constraints they face.

True, under the leadership of Modi, the country has witnessed decent growth across various sectors of the economy. That the country is going to be \$25 -35 trillion by 2047 is no ordinary feat. Also, India is today acknowledged as one of the leading emerging global powers by the developed countries. However, the fact remains that unemployment and underemployment and agrarian crisis



continue to define our economy. Similarly, per the NITI Aayog report, 11 % Indian's population still qualified as poor last year. India ranks 129th on the list of countries with the highest GDP per capita in PPP terms. The 2024 verdict shows that Indians are united by a desire for development that is equitable and inclusive.

What is more worrying, however, is the erosion in the autonomy of key constitutional bodies and institutions that provide the necessary nutrients to our democracy? An informed citizenry holding differing viewpoints is at the heart of a dynamic democracy. "Without debate, without criticism, no administration and no country can succeed, and no republic can survive." (John F Kennedy phrase)

Nobody doubts Modi's political astuteness, political adaptability, and electoral mastery and crisis management abilities. However, he has to acknowledge that in a coalition government, compromise is not a sign of weakness; it is in fact the strength that keeps the partnership working.

The reputed 'The Economist', London has captured the dilemma that Modi faces: 'Modi will have to choose between the two

political avatars that have dominated his career. One is the 'Emperor of Hindu Hearts' and the other 'Development Man' bent on unleashing India's potential.' The million-dollar question is whether Modi can evolve from a polarising strongman into a unifying consensus builder, and whether we will see modification in MODI-fication.

Knowing that he is keen to surpass the record of Nehru as the longest elected Prime Minister in office (incidentally, Nehru was sworn in as PM four times and both Mrs. Gandhi and Vajpayee three times each), there is every likelihood of Modi reinventing himself. A genuine leader is not a searcher for consensus but a moulder of consensus. Can the beginning be made by announcing a non-BJP MP as the next speaker of the Lok Sabha? Recall, that during Vajpayee's tenure, the speaker post was held by M. C. Balayogi and Manohar Joshi – belonging to the Telgu Desam Party and the Shiv Sena respectively.

Also, if he listens to Vajpayee's advice to follow 'Raj Dharma', he has a strong possibility of being remembered in history as another Vajpayee.

(Ashok Ogra works as Advisor with reputed Education society based in New Delhi)

FOOTNOTE:

- *What hope do Kashmiri Pandits have from Modi 3.0? Facilitate their early return to the valley, with dignity? Nothing more, nothing less!*
- *Tragically, as of today, the more we long for home, the farther away it appears. The place that was ours is slowly disappearing.*

Donations-in-Kind

1. Shri. Vinod Dhar donated below items for Sharika Bhawan:
 - Sofa Set (6-Seater) with Center Table for KSS Office
 - 1 Sofa Set (5-Seater)
 - Large Size Cup Board for Temple
 - Dining Table with 6 Chairs
 - Steel Bowls & Spoons
2. Dr. Ashok Raina donated LED decoration Lights for Sharika Temple, Sharika Bhawan
3. Shri. Bablu Mishra donated a Ceiling Fan
Shri. Romesh Bhat donated a Split AC 1.5 Ton



SHRI SHANKAR JOO RAZDAN

A Legendary Saint of Srinagar – Kashmir

Literary Contribution of Swami Ji

Swami Ji had written "Ramayana" in Hindi, Urdu and Kashmiri which was presented by him to Maharaja of the time.

From the excerpts of his poetry it is evident that Kashmiri version of "Ramayana" was completed on "Maha Shivratri Day." One Ramayana is in Sanskrit, Sharda Lipi (Script), second one in Hindi Devnagri Lipi (Script) and third in 'Kashmiri' language but in Persian Lipi. The Ramayana in Hindi Devnagri Lipi is preserved in Asian Art Gallery of Kashmir University till date. Rest of the literature lies with descendents of Ramjoo. The Sanskrit Ramayana has some specific paintings as a part of it.

During 1931 AD, Swami Ji left his mortal frame to mingle with the origin. He lived and died in humble hut. But after attaining Samadhi, a Samadhi was built in his honour and memory by Maharaja Ranbir Singh. It was named as "Ratanjot Mandir". For the maintenance of 'Free' langar, and the Temple, Maharaja also bestowed a big Jagir and funds from Dharmarth on Shri Ramjoo. Under 'land to tiller reform' in 1950, the Jagir was taken over by the tenants on the orders of Revenue Ministry. A suit was lodged for the recovery of Jagir. Though the Mandir is in private hands of the descendents of Ramjoo, it is open to all Hindus, Muslims, Christians. Everyone in Chattabal-Srinagar reveres the memory of Swami Shanker Razdan. The Temple is still existing in Razdan Koucha, Danawari Chattabal Srinagar, where the personal effect and spiritual radiation of



Swami Ji could be experienced by enlightened souls. The belongings of Swami Ji which include his clothes, Axe he worshipped, offerings from Maharaja and ashes of oblations which continued day & night, have been kept in the temple for Darshans.

Not only Hindus through this Temple, but Muslims have also experienced spiritual boon from the Saint. Once a neighbour came to the great grandson of Ramjoo and wept bitterly, as his eight (8) years old daughter had fallen

seriously ill and doctors of hospital had also lost hope. Swami Ji had come in his dream and asked him to donate something in his honour. Saint had assured him that the child will get well. He had instructed him to prepare meat also. The family being vaishnavite could not think of meat preparation to be allowed within the vicinity of Temple. So he asked the man to prepare it a bit away from the Temple premises. After the Muslim neighbourer had prepared the prashad as per his religious faith and honour, his daughter got well. Since then he always ensured his daily attendance at the stairs of the Temple.

Once the offspring of Ram Joo asked Muslim artist to prepare a big painting from the photo of Swami Ji. After the artist finished the painting a hair from paintbrush struck to the face of Swami Ji in painting which could not be removed as it had dried up. So the artist tried to remove the hair with blade. During the night, the artist had a vision that Swami Ji had a wound on his face; he was angry as to why the artist inflicted wound on his face. This incident made the artist to bow himself before the being of Swami Ji.

Translated Renderings of the saint

Swami Ji has been a mystic poet of high order. The poems are rich with explanation/expressions of deep subtle and mysterious aspects of spirituality. While sharing his spiritual experiences, he has started his collection of poetry with salutation to "Lord Ganesha" who is the lord of basal seat at 'Mooladhar Plexus.' The translation of some of the verses is attempted in succeeding contents hereafter.

Swami Ji, while accosting Ganesha saith 'Starting with Pranavakshar 'Aum' which is all benevolent, I bow before thee, 'Ganesha-Balchandra.' O, Lord with protruded lips, your Elephant faced forehead is like a moon, which is adorned by glittering Crown, I repeatedly bow to thee. O, Mini moon. You are well-wisher, boon giver, and authority for redressal of our ordeals. I again accost thee, O, Lord of Ashtasiddhis." Portrayal of Ganesha has been presented in simple and easily palatable

language as; "Four arms, one hood, three eyes adorn you, out of which one eye is like a full moon. Your spouse

'Vallabha' is besides you. My salutes to you Lord Ganesha. You are riding two 'Mushakas'. You are savior of devotees. I, 'Shankara' salute you repeatedly. O, Lord Shanker, who is 'Sham' Kara' i.e, kalyan karta or benevolent, be kind to me. You are eternal bliss incarnate and savior. Give me blessings and boon because I have taken thy refuge, O Lord. Please distether the snare of illusion in which I am ensnared and with eternal knowledge bestow me with spirituality so that I can sail across this ocean like world. I could not experience your being which was a gross folly on my part, nor could I understand the mysteries of spiritual world. Now tell me, how to come out of it. You are the enlightenment incarnate in the form of worldly Guru (Gu-Secret, Ru-Mysteries) or enfolder of secret mysteries of world and dispeller of ignorance. So you are the only compass for me to cross the ocean of this Bhav Sagar".

Pointing to the duties of human being on this planet earth, he exclaimed that, it is bounden duty of human being to repeatedly meditate on "Shiva" so as to reach that blessed mood when all the functions of corporeal frame are shun and one becomes living dead. This is the nutshell of the technicality of spirituality. Razdan Sahab shows a simple path of meditation i.e, "Remember and repeat the beads of the name of God Almighty it would lead lucky persons to 'Living Dead' state of spirituality. Delve deep into 'thee' and concentrate on Bindhu', the Dhyana Kendra of Spiritual fountain of Godhood, in accordance with spiritual Guru's guidance, as achievement of salvation is the exalted luck."

Hailing the importance of spiritual Godhood in the garb of Guru or Guide, Swami Shanker Joo Razdan shares his experience further. O, Lord, my nerve endings would incessantly meditate on you as the incarnate mortal frame of Guru. All this din and bustle of world is yours and all the roles you play are enacted by you. You are the sole witness to this drama of sequential happenings.

Describing the experience of lights seen at various stages of spiritual advancement, Swami Ji explains that some peep into these colours of light which they see, some are driven away at particular stage by 'Prakash Tatwa' and some imbibe these odours, colours and leave them behind after experience of light. As a viewer of world, he exclaims that some souls don't have element of 'Maanas Deh' at all. Their 'being' is of no use, but in some human beings God infuses life and they visualize the entity of God after taking birth in human garb. Some souls lead their life in search of spiritual Guru, who, they are unable to find. Yet some have easy access to the great spiritual masters. Spiritual Guru enlightens the human souls, who are spiritually ignorant and blind. But keeping Guru within his inner vision day and night, all the fears are done away with and ardent disciples nurse firm belief and always brood over Almighty without fail. 'You are ocean of bliss and nectar to saints and once you give, who could there be to stop them from receiving such boon.' So many tread the path, yet only those come to thy refuge whom you allow.' Here 'Pranas' need to work in unison. The rhythmic inhaling and exhaling of breath be exerted non-stop. Breathing process is to be technically tuned. Besides Guru leads towards path of ultimate by 'Thought Process' or 'Raising of Surat'. Here a learner / disciple has to be very vigilant not to get distracted by external expulsions. With the innate firm faith, he can achieve his goal.

Explaining various stages of spiritual path, he further describes that with firm faith a person can reach the ocean of tranquility and rest on its shore. The origin wherefrom the subtle being of Homo- sapiens riseth, is to be located and the number of petals in lotuses indicate the level of spiritual advancement. At this stage some get 'Siddhis' and Pranas get distracted. But for some, who are dearest of Gurus, they get 'awakening of Gyan Siddhi plexus' to imbibe the 'Sanskaras of ultimate.'

Further he says that 'unfolded mysteries' and importance of various 'elements' are embedded in this 'human garb'. The respiration is the basic source of subtleness of

inner being' which kindles human birth just like the embers left in furnace. Swami Ji craves, at this stage to withdraw all ten openings of body after getting up at 'Brahm Mahoorat'. This withdrawal of all senses and application of 'Bandhs' culminates in a hope of mingling in ultimate. Still some are foolish, who despite having been bestowed with Godly grace, do not realize the Spiritual Boon. Some get their 'Vaikhuri' awakened without studies of any religious scriptures. The worldly wisdom goes away and Para Budhi' gets awakened. This is the drama staged by Him only, in whose refuge the saint lies always".

Opening on universal truths, Swami Ji says, "this world is meaningless and rebirth is just like a transition. It is a play of three days and then exit, because ultimate is the 'Nij Ghar'- the place of origin wherefrom we have come". Personifying the search for ultimate, he says, "I would search for 'Thee' everywhere and trace thy place. First I would trace Guru who would give me his 'Shabda' which will activate the process of spiritual experience in me." Signifying Guru as torchbearer in darkness, Swami Ji is apprehensive that explicit expressions may unfold many mysteries as Guru is the 'Light' incarnate.

From highest spiritual philosophy, Swami Ji has given the practical description of death personified as "the freak of time (kala)" will play its role and the leaves will wither. Thereafter, only the Pranas' will leave the body. It is not known as to which body will be adopted in next generation. Despite everyone around, one is helpless to stop the dying person from leaving the body. It is beyond human comprehension. He further adds that all relatives will gather and start wailing upto midnight and then shall start discussions. They will sit around and try to revive the dying soul until ultimate death dawns upon the being. They will raise hue and cry, will strike him, will act vehemently and weep incessantly. Afterwards they will hasten to complete all rites and shrouded put him on funeral pyre. In the meantime, the relatives would quarrel with each other on material booty the dying person leaves behind.

The above details are written as per periodically recorded history and personal experiences of disciples and people who had enjoyed the blessings and benevolence of Swami Shanker Razdan Sahab. Attempt has been made to translate some of the Bhajans written by Swami Ji during his life time. Though renderings are incoherent, yet efforts have been made to put these in an explicable sequence. However, the experiences expressed in preceding contents, depict the spiritual powers and ancestral glory of Kashmiri Pandits which was utilized for benefit of mankind.

After experiencing the spirituality to the fullest Swami Ji, said, "I could not realize that I can bridge up this Bhavsagra. But that realization is immaterial now. The only thing is that the resonance of every breath with thy name should always be within me. I yearn to have this feeling within my nerve endings."

Optimum experience of the spirituality made Swami Ji to express, "with eyebrows raised in rage, my master disclaimed my ignorance and retorted that I do not understand the mysteries due to over involvement in materialistic world. Despite such striking reality about your weakness. I yearn for thee

the impulsive flow of spirituality so that it percolates to your hair ends." After getting ensnared in worldly attachments and ignorance I let these evils within me to foster and fuel regularly through my breath. But Guru, as an ember, rendered all this polluted subtle material being within me, to ashes. Now, I yearn for thee, the Saviour. After taking birth in human form I lost my 'Being' and during the innocent childhood I could not realize it as I was quite unconscious. I was lured by exorcises and the elephant of sensual pleasures led me to greed. Alas! temptation surmounted my being. But now, I wish 'Him' to be around, within me and my nerve endings. With every passing moment and fleeing breath, God had made me to run hither or thither, physically and mentally. The inhalation and exhalation process of breath could never be controlled nor could I make friends with my abstract being which is 'Me', the 'subtle being'. Though God was great friend but I could not trace Him within me. With this sorrow in my mind I tried to enter his holistic aura. Nursing the pangs of separation, I vainly hunted for him, but all in vain. All my efforts were physical and I could not find him through the process of external prayers.'

Sharda Tarangini needs your Financial Support!

Sharda Tarangini is a quarterly community magazine of Kashmiri Sewak Samaj, Faridabad (KSS) with circulation across the globe. It is published both, in the print and electronic forms. The aim of KSS is to reach the feelings and expressions of its writers and authors that keeps the whole community, spread across the globe, informed about the happenings, developments and special initiatives that are expected to benefit them. To keep the magazine reaching you – on time, all the time – Sharda Tarangini solicits your financial support in the form of liberal donations and advertisements. Please come forward and own this community mouthpiece.

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Money Laundering Act

Tough Bail Provisions, Summons, Property Seizure, and Vijay Madan Lal judgment

Prevention of Money Laundering Act, 2002 makes headlines, almost every day. Many high-profile arrests are taking place from different parts of the country and their properties attached and seized. The tough bail provisions are finding it difficult for the accused to come out on bail, sending warning to money launderers, even as Supreme Court judgement in 2022 upheld the stringent provisions in the Vijay Madan Lal Chaudhary case.

What are the provisions related to property attachment, bail and summons in the PMLA, 2002 and also highlights of the Vijay

Madan Lal Chaudhary case? Have a look.

Attachment of property involved in money-laundering: Section 5 of the Prevention of Money Laundering Act (PMLA), 2002 says, “where the Director or any other officer not below the rank of deputy director authorised by the Director for the purpose of this section, has reason(in writing) to believe, on the basis of material in his possession, that-a) any person is in possession of any proceeds of crime, and b) such proceeds of crime are likely to be concealed, transferred or dealt with in any manner which may result in frustrating any proceedings relating to confiscation of



such proceeds of crime under this chapter(iii), he may, by order in writing, provisionally attach such property for a period not exceeding 180 days from the date of the order, in such manner as may be prescribed:

Offences to be cognizable and non-bailable: Section 45(1) of the PMLA, 2002 states that, “ notwithstanding anything contained in the Code of Criminal Procedure, 1973, no person accused of an offence under this Act shall be released on bail or on his own bond unless (i) the Public Prosecutor has been given an opportunity to oppose the application for such release; and (ii) where the Public Prosecutor opposes the application, the court is satisfied that there are reasonable grounds for believing that he is not guilty of such offence and that he is not likely to commit any offence while on bail: Provided that a person who is under the age of sixteen years or is a woman or is sick or infirm (or is accused either on his own or along with other co-accused of money-laundering a sum of less than one crore rupees), may be released on bail, if the special court so directs.

1) The limitation on granting of bail specified in sub section (1) is in addition to the limitations under the Code of Criminal Procedure, 1973 or any other law for the time being in force on

granting of bail. The officers authorised under this Act are empowered to arrest an accused without warrant, subject to the fulfilment of conditions under Section 19 and subject to the conditions enshrined under this section. (Section 19 of PMLA defines Power to arrest)

The issues like ignoring the summons under the Money Laundering Act for example by the Delhi Chief Minister in the alleged Delhi liquor policy scam is defined elaborately in Section 50 of the PMLA Act, 2002 as follows.

Powers of authorities regarding summons, production of documents and to give evidence etc: As per Section 50(1) of PMLA Act, the Director shall, for the purpose of section 13, have the same powers as are vested in a civil court under the Code of Civil Procedure, 1908 while trying a suit in respect of the following matters-

- a) Discovery and inspections
- b) Enforcing the attendance of any person, including any officer of a (reporting entity) and examining him on oath.
- c) Compelling the production of records
- d) Receiving evidence on affidavits
- e) Issuing commissions for examination of witnesses and documents and
- f) Any other matter which may be



prescribed

- 2) The Director, additional director, joint director, deputy director or assistant directors shall have power to summon any person whose attendance he considers necessary whether to give evidence or to produce any records during the course of any investigation or proceeding under this Act.]
- 3) All the persons so summoned shall be bound to attend in person or through authorised agents as such officer may direct, and shall be bound to state the truth upon any subject respecting which they are examined or make statements and produce such documents as may be required.
- 4) Every proceeding under sub-section 2 and 3 shall be deemed to be a judicial proceeding within the meaning of section 193 and section 228 of the Indian Penal Code, 1860.
- 5) Subject to any rules made in this behalf by the Central Government, any officer referred to in sub-section (2) may impound and retain in his custody for such period, as he thinks fit, any records produced before him in any proceedings under this Act. Provided that an Assistant Director or a Deputy Director shall not:
 - a) impound any records without recording his reasons for so doing, or b) retain in his custody any such records for a period exceeding three months, without obtaining the previous approval of the Joint Director.

Retention of Property: Section 20(1) of PMLA, “Where any property has been seized under Section 17 or Section 18 or frozen under sub-section (1A) of Section 17 and the officer authorised by the Director in his behalf has, on the basis of material in his possession, reason to believe (to be recorded by him in writing) that such property is required to be retained for the purposes of adjudication under Section 8, such property may, if seized, be retained or if frozen, may continue to remain frozen, for a period not exceeding one hundred and eighty days from the day on which such property was seized or frozen, as the case may be.

Vijay Madan Lal Chaudhary case:

The Vijay Madan Lal Chaudhary case revolves around the constitutionality and interpretation of various provisions of the Prevention of Money Laundering Act, 2002. In 2022, the Supreme Court upheld certain provisions of the PMLA, including the powers of the Enforcement of Directorate related to attachment, search, seizure and arrest without prior judicial oversight, which have been criticized as draconian

Vijay Madanlal Chaudhary refers to a notable legal case in India involving Vijay Madanlal Chaudhary and others. They were accused of money laundering and other financial crimes. Vijay Madanlal Chaudhary was implicated in these activities, involving significant sums of money having been moved through various accounts to hide their origins.

The Enforcement Directorate (ED) responsible for investigating financial crimes after conducting investigations brought the charges under the Prevention of Money Laundering Act (PMLA). Chaudhary challenged the charges in various courts. However Supreme Court upheld the constitutional validity of the PMLA and its stringent provisions. The ruling was criticised for allegedly expanding the powers of Enforcement Directorate. The key issues in the review as per critics of 2022 SC judgement are related to ECIR, Presumption of innocence and powers of ED like-- in attachment of properties etc. The review seeks reconsideration of the Supreme Court's decision, particularly the provisions that could lead to abuse of power by the ED thereby violating protections granted by the Constitution.

- 1) 1) Enforcement Case Information Report (ECIR), it is similar to FIR in regular in criminal cases and the review petition challenges the non-mandatory disclosure of the ECIR to the accused, arguing that it infringes on the right to a fair trial.
- 2) Presumption of innocence under PMLA has also been challenged as Section 24 of the PMLA shifts the burden of proof onto

the accused once the prosecution has established a prima facie case of money laundering. In 2022, Supreme Court had upheld the constitutionality this provision also.

- 3) **Wide powers of Enforcement Directorate:** As PMLA grants wide powers to ED including its powers to conduct searches, attach properties and arrest individuals without a warrant. These powers too were upheld by the Supreme Court. The review petitions seek need for stronger checks and balances against alleged abuse of such powers.

Action against some high-profile under PMLA, 2002

Several high-profile arrests have been made, properties attached under PMLA, involving politicians, businessmen, bureaucrats, celebrities etc. including P. Chidambaram, former union Finance

Minister, Anil Deshmukh, former Home minister of Maharashtra, Rana Kapoor, the founder of Yes Bank, Deepak Kochhar, the husband of former ICICI Bank CEO Chanda Kochhar, Chhagan Bhujbal, former Maharashtra Deputy Chief Minister, DK Shivakumar, present deputy chief minister of Karnataka, Arvind Kejriwal, Chief Minister of Delhi, Manish Sisodia, the former deputy chief minister of Delhi, Anil Tuteja, Ex IAS officer on April 21, 2024 in matter of liquor scam in State of Chattisgarh, attachment of immovable property worth Rs 97.79 Crore belonging to Ripu Sudan Kundra aka Raj Kundra and attached properties include residential flat situated at Juhu in the name of Shilpa Shetty, residential bungalow in Pune and equity shares in the name of Raj Kundra, arrest of Smt K Kavitha MLC Telangana on March 15, 2024 in case of Delhi liquor policy scam.

(For awareness purpose only)

KSS NEWS

KSS felicitates Sheikhpura Cultural Group – Badgam!



Sheikhpura Cultural Group Budgam performed on 21st April 2024 at Budgam. KSS, in its outreach program, arranged distribution of neck (circular) medals, felicitation certificates and above all MAA Sharika photos. KSS Faridabad hailed the Convenor Shri Sunil Bhan and his

team for encouraging our community students, children, youth and elders in respect of our ages old culture. The theme was based on Ramayan. Hats off to Sheikhpura Cultural Group Budgam



RAINBOW (KSS News)

NAVREH - 07 April, 2024





Ram Navami - 17 April, 2024



Sabzaar Meet - 19 May, 2024



Nandikeshwar Janmotsav Pooja - 06 June, 2024



Zyestha Ashtami - 14 June, 2024

MM Abhinavagupta Jayanti - 18 June, 2024



Scholarship Distribution





EXODUS OF PANDITS

UNIQUE CASE OF DISPLACEMENT

JAMMU, Apr 27: Union Minister Dr Jitendra Singh today said that three generations of people suffered and were badly affected after terrorism hit J&K in particular and India as a whole onwards nineties.

Addressing a gathering of intellectuals and BJP activists at party office, at Trikuta Nagar here in connection with release of senior BJP leader, Dr Kulbushan Mohtra's book 'Untold story of Terrorism and Proxy War in Jammu', Dr Jitendra Singh said country as a whole and J&K in particular faced nightmarish experience of terrorism onwards nineties and three generations of people were badly hit by it.

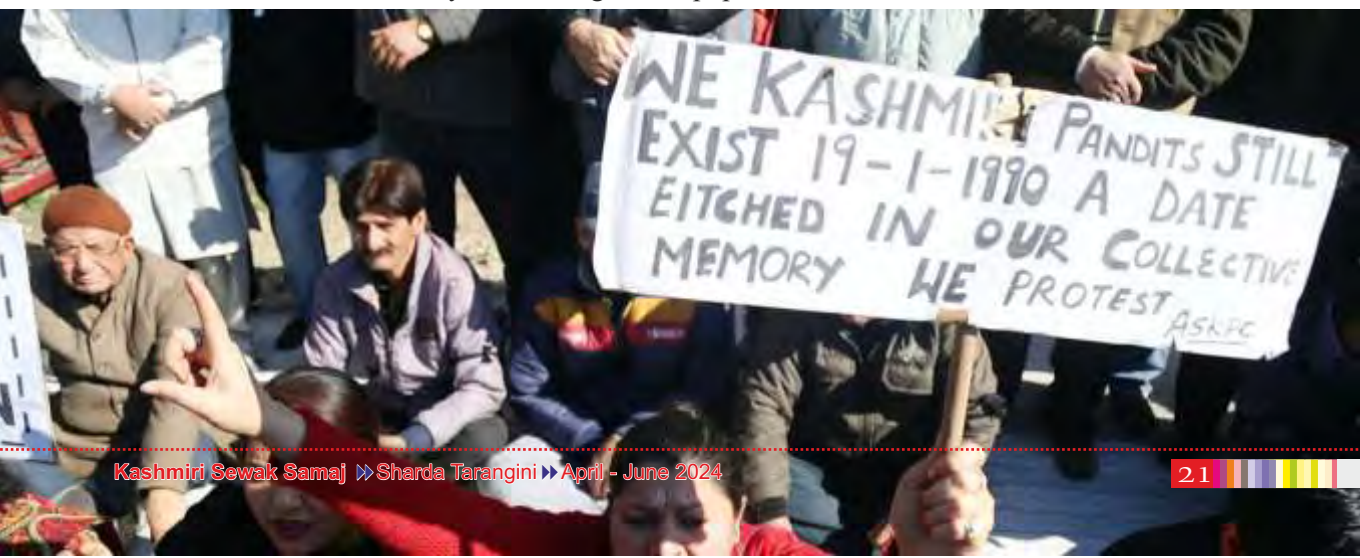
He, however, praised the brave people of Doda region and late leaders like former BJP president, Daya Krishan Kotwal who put a brave front and did not allow the designs of terrorists and their mentors across border to succeed by working tirelessly in fostering the unity bonds among different sections of society in the region

despite they were under lot of pressure and provocations.

"It was the result of these great leaders that mass migration from the erstwhile Doda district was stopped and pluralistic character of the region was not allowed to be eroded as was the game-plan of prophets of doom who wanted to create large scale disturbances in this region and create hatred among the different sections of society," the Union Minister said.

Dr Jitendra Singh said among the three generations which suffered in the erstwhile State of J&K included our generation which was in its formative years at that time and their journey was disturbed. Second was the earlier generation which was stabilize but had got uprooted and third was the generation of teenagers whose education was affected with displacement.

He said though biggest displacement in history of world was the exchange of population between India and Pakistan due to



unfortunate partition of Sub Continent in 1947 but displacement of Kashmiri Pandits from Valley in 1989-90 was the unique case of displacement as biggest ever population within its own country.

The Union Minister said even more unfortunate was that there was political design to politicise Kashmiri Pandits' displacement. Some attributed it to the then J&K Governor, Jagmohan and some accused Pandits of leaving Kashmir to get plots in Jammu, Dr Jitendra Singh added.

Simultaneously Jammu's concerns on which the book is primarily focusing the distinct feature was that when mass exodus took place in Kashmir, there was strong leadership in Doda region which worked tirelessly to prevent the exodus like Kashmir, Dr Jitendra Singh said, adding leaders like late Daya Krishan Kotwal the former President of BJP and his colleagues stood like a wall to ensure that Hindus are not made to flee from Doda under threat of terrorists. For this the brave acts of martyr Santosh Thakur and others can't be forgotten, he added.

Dr Jitendra Singh said the efforts of the leaders of the region helped in re-establishing composite culture in Doda region where Hindus and Muslims lived together despite threats and pressure.

The Union Minister, while referring to Dr Mohtra's book said it is providing chronology of events in erstwhile Doda district so it is not only a documentation of those turmoiling times but prove as study material for future scholars who want to make research on terrorism in Jammu & Kashmir.

He pointed out that the terrorist acts during the past 30 years in Jammu were not penned down appropriately and hence remained under dogged. He praised Prof. Kulbushan Mohtra in compiling all the incidents related to terrorism and proxy war. Ravinder Raina, president, J&K BJP, Union Minister, Dr Jitendra Singh, MP Candidate Jugal Kishore Sharma, MP (Rajya Sabha) Gulam Ali Khatana, former Minister, Sat Sharma and former MP (Rajya Sabha) Shamsher Singh Manhas released the book at

party headquarters, Trikuta Nagar.

J&K BJP general secretary (Org), Ashok Koul and general secretary, Dr. Devinder Kumar Manyal besides other UT office bearers and senior leaders of the party were also present on the occasion. The Book titled 'Untold story of terrorism and proxy war in Jammu', released on the occasion, is written by Prof. Kulbushan Mohtra, State in charge Library & Documentation Department, J&K BJP.

Ravinder Raina, in his address appreciated the hard work by the author and said that the Nanaji Deshmukh Library is well equipped and books written by Prof. Kulbushan Mohtra consist of rare information. He added that these books are helpful for party workers and people alike, who are curious to know about the history of Jammu & Kashmir in detail.

Jugal Kishore Sharma, on the occasion, said "The books hold the knowledge and we have to go through them to seek it and improve our personality and mature ourselves". He requested all to go through the books in the Library Department of BJP.

Ghulam Ali Khatana, said that while there is a lot of information available in the market to create confusion and mislead the people, "we should brush up ourselves with the authentic source of information."

Sat Sharma praised the Library Department of BJP and said that it comprises physical library as well as e-division which have the copies of the rare books and the manuscripts. Shamsher Singh Manhas appealed to all the party leaders to spend a few hours in the library and go through these books and the documents.

Prof. Kulbushan Mohtra, the author of the Book complimented all the senior leaders of the party for their appreciating words and said that as a dedicated activist of BJP, he was given the responsibility of Library & Documentation, in which he tried to put facts and figures of nine books for the use of party activists and general masses. He added that the information in this and other books is obtained from authentic and rare sources.



Swami Ram Ji Mahraj

(Trikacharya of the line of Maha Maha-Maheshwaracharya Abhinavgupta)
Swami Ram Ji Bhagwadpaad Maharaj (Param Shaivacharya of Kashmir)

Pausha Krishna Paksha Dwaadashi, is revered as the Janma Diwas (Jayanti) of Swami Ram ji, the "Parama Shaiva Trikacharya", by the devotees of the Trika Darshan/philosophy, around the globe. Swami Ji left his mortal coil, in the year 1971 Bikrami era corresponding to 1915 A.D. This is known as the "Shiva Saayujya", according to the Trika philosophy. Swami Ji was born in the year 1910 Bikrami, corresponding to 1852 A.D. He lived the life of an exalted Rishi, of the Trika order for a period of sixty-three years.

Swami Ramji the Parmachrya of Kashmir Shaiva Darshan/ Kashmir Shaivism, happened to be the great Master of the Shaivistic renaissance, in Kashmir during the reign of Maharaja Pratap Singh. He through his intuitive faculty, known as "Pragya Shakti" mastered the Trika Shastra. Not only, he mastered this spiritual discipline, but also he taught this Shaivistic discipline to the people of Kashmir, who came in close touch with him. This is known as the "Shaivi Kripaa". Thus, the masses got inspiration through his discourses, Deeksha and spiritual grace. Swami Mahtab Kakji, Swami Govind Kaul Ji Jalali, Swami Vidyadhar Ji, were his chief disciples, who were initiated into the Shaiva Yoga, some were initiated into Sadhana and Saayujya Smriti.

Swami Lakshmanjoo initiated by Swami Mahtab Kak ji propounded the Trika philosophy around the Globe, through his lectures and writings. The great Trikacharya would teach, in his discourse:



Swami Ramji – Painting by Ravi Dhar
मायास्वरूपगोपनात्मिकापारमेश्वरीइच्छाशक्तिः
Māyāsvarūpagopanātmikā pārameśvarī
icchāśaktiḥ

The whole manifestation is the great flux of the Divine Mother known as Parmeshvari. It is only the Maya tattva, being the 'Svaatantrya Shakti' of the Divine puissance/power and force together. 'Prakasha' and 'Vimarsha' are

not different. They form a single unity. But are distinguished as the male and female aspect of the Absolute, within the descent of the Tattvas. Shiva is attributed as the Parma Tattva, and Shakti as the application of the 'Ichha, Gyaan and Kriya', in relation to Shiva Shakti and Anu. Shiva is adored as the 'Naama-Roopa Vivirito', 'Akula' and Shakti as 'Kula-Kaulini Naam-Ruupini'. It appears to be Maya and Mahamaya, and the tradition expresses it as the Poorna Prakriti, to be known through the Shambhavi-Upaya'.

**शाम्भवाः शक्तिजा मन्त्रमहेशा मंत्रनायकाः ।
मंत्रा इति विशुद्धाः स्युरमी पंच गणाः क्रमात् ॥**
*śāmbhavāḥśaktijā mantramahēśā
mantranāyakaḥ
mantrā iti viśuddhāḥ syurmī pañca gaṇāḥ
kramāt.*

Shiva is the universal - essence, is with Shakti, and is revered as the 'Mantra Maheshvara', 'Mantra Naayaka'. Mantra is the 'Shabda Sharira' of the Divine, in the Para and Pashyanti appearance.

उद्यमो भैरवः चैतन्यमात्मा

Saumya Svarupa is that of full moon. He is the incarnation of Svayambhava Shiva, who imparts the spiritual knowledge of the Shaiva Shakti Agamas. He tastes the sweetness of Bhakti and reciprocates with the Supreme knowledge of the "Tantraloka, Samba Panchashika, Para Trimshika" and "Panchastavi etc." He is accessible to all, because of his being in the Poorna state of Shiva-consciousness.

**परमार्थगुरुदत्तः सूरिराश्रित वत्सलः ।
सोमोरसज्ञोरसदः सर्वसत्त्वावलम्बनः ॥**
*paramāthagururdattaḥ sūrirāśritavatsalaḥ|
somo rasajñō rasadaḥ
sarvasattvāvalambanaḥ||*

He imparts the knowledge of the 36 Tattvas, related to the ascend and descend of Shiva. He is the embodiment of the Great Rishi Dattatreya, who is filled with all compassion. He is the great seer of the Shri Sharika Bhavani, the Universal Mother of "Being and Becoming", and is he, who explains all the

niceties of the Shaiva Shakti Anubhavas or realizations, within the orbit of the Pratybijnya Shastra, Spanda Shastra and Agama Shastra. All the Tattvas find their abode in him, and equally he finds his Shiva Nature in all the Tattvas. He is the embodiment of all perfection.

*Om Namah Shivaaya!
Mahadevaya Maheshvaraya
Trayambhakaya Namah!*

*'Namaskar to Lord Shiva, who is adored
as the Mahadeva-Maheshvara -Trayambhaka!'*

**१९१० बिक्रमीयस्मन्ज्छुखचुयकश्मीरमण्डलयजामुत्
त्रिक-कुयग्यानछूय.चेय शक्तिपातसूत्यफहलोमुत
फतेहकदलकशीरिमन्ज् छूय पानयप्रागाशहोवमुत
स्वामीजियन छु जगतशैवीअमर्यथ चावनोवमुत्**
----Jaya Sibū

*1910 bikramīyas manza chukhā tsuya zāmūt
Trika kuya gyāna chūya tseya Saktipaat
sutya phahalomuta
Fateha kadala kaṣīri manz chhu
paanaypragāśa hovamut
svami lakṣmana juva chū zahath ṣhaivī
amretha cāvanovamut*

*अथश्रीस्वामीरामरूपाय समर्पणमन्त्रः
ॐ नमोभगवते श्रीयुक्तसंवित्स्वरूपाय,
त्रिक वैभवायमहादेवस्य परमप्रिय शिवभक्ताय
शिखरपुरुषाय आनन्दमूर्तिमानाय श्रीमंताय
अरूपायनिखिलाकारायसकलाकाराय सर्वाकाराय
भास्कराय चित
विमर्श स्वरूपाय
अरविन्दलोचनश्रीराम प्रियनाम्नायभरण- रवण- वमन
भैरवस्वरूपाय
भैरव पिनाकिनलीलापुरुषाय शिवशक्तिएकाकाराय
परमपुरुष-अवधूताय
सतीसर कश्मीर शैवशाक्त सिद्धपीठे चक्रेश्वर
सान्निध्ये
वितस्तातटे श्रीराम शैव-त्रिकाश्रम विजयसेतु
(फतेहकदल)
महालय अन्तर्गत स्थिताय
स्वामीरामरूपायसौम्यरामविग्रहायरामरत्नाय
भवचक्रमुक्तिदासेतुश्रीमंताय प्रणमाम्यहंअहर्निशम् ।
अथश्रीस्वामीरामरूपाय समर्पणमन्त्र :*

Now, the dedication mantra of Swami Ram Ji:

ॐ नमो भगवते श्रीयुक्त संवित् स्वरूपाय, त्रिक वैभवाय...

Om Namaskar to the Bhagawan, who is the embodiment of all auspiciousness, having an innate nature of the Samvit Shakti, which is inherent in the Trika--Vaibhava --the Absolute oneness of Shiva--Shakti and Nara.

महादेवस्य परम प्रिय शिवभक्ताय

Namaskar to Him, who is very endearing to Mahadeva, being the dearest disciple of Lord Shiva.

शिखरपुरुषाय आनंदमूर्तिमानाय श्रीमंताय

He is the quintessence of being the Primal person, adored as the graceful Purusha. He is the embodiment of the AnanadaMurti--blissful Murti, which is the All auspiciousness.

अरुपाय निखिलाकाराय सकलाकाराय

He is without any form, a formless cosmic Divinity, enshrined in the human incarnation, with cosmic effulgence, totality and wholeness.

सर्वाकाराय भास्कराय चितस्वरूपाय

He is present and existent in all manifestation, which radiates and graces with its splendour of the dazzling Sun, which is but the Divine consciousness.

विमर्श स्वरूपाय

He is in the power of intuitive faculty, which is Shakti of Vimarsha, with its essentials or innate nature.

अरविन्दलोचन श्रीराम प्रियनाम्नाय

He is the Lotus eyed Shri Rama, adorning the lotus eyes, bearing the epithet of dearest name none other than that of Shri Ram himself.

भरण-रवण-वमन-भैरवस्वरूपाय

He is the essential nature of creation, sustenance and dissolution, as being the dynamic energy of Bhairava.

भैरवपिनाकिन लीलापुरुषाय

He is Pinakina --Shiva, who holds the bow and arrow representing the Pramata--Pramana and Prameya, as being Himself the play of the Universe.

शिवशक्ति एकाकाराय

He is one in the Ardhanareeshvara appearance, and the cross triangles of the Shri

Chakreshvara at Sharika Parbat.

परमपुरुष अवधूताय

He is the one and only one Absolute Shiva, as Avadhuta, which is the Svachhanda---Freewill form of Shiva.

सतीसर कश्मीर शैवशाक्त सिद्धपीठे चक्रेश्वर सान्निध्ये
His abode is the Siddha Peetha, in the vicinity of Shri Chakreshvara--supreme abode all Shaivistic and Shakta Peethas of Satisar--Kashmir ...,

वितस्ता तटे श्रीराम शैव-त्रिकाश्रम

विजयसेतु (फतेह कदल) महालय अन्तर्गत स्थिताय

स्वामी रामरूपाय सौम्यराम विग्रहाय रामरत्नाय

भवचक्र मुक्तिदासेतु श्रीमंताय प्रणमाम्यहं अहर्निशम् ।

I bow to Him, every time, whose abode is at the Vijay Setu Fateh Kadal, adored as Shri Ram Shaiva Trika Ashram, where his conscious self is visible with the names of Swami Rama, Shri Rama Vighraha, Shri Saumya Ram Ratana, who is the giver of Mukti--highest oneness/merger with Shiva, who removes all the shackles of transmigration of soul--the embodiment of soul.

Complete translation:

OM, I bow before the Lord (Absolute Brahman) of auspiciousness, with intrinsic Force (Shakti), and embodiment the Absolute oneness of Shiva--Shakti and Nara (being the complete radiance of Oneness). The dearest disciple of Lord Mahadeva. The utmost, Blissful with supreme grace among the Human beings and adored as Purusha (Absolute Brahman). A formless cosmic divinity enshrined in human form representing totality, oneness of Swami Ram and wholeness. He is present and existent in all the forms of creation and radiates like dazzling Sun, representing the Divine consciousness. He is quintessence of all prevalent knowledge. The lotus eyed, bearing the epithet of dearest name of Swami Ram, is none other than Shri Ram himself. Being the dynamic energy (Bhairava), He essentially imbibes the quality of creation, sustenance and dissolution. He is bestowed with the powers of the performing the role of Bhairava, for his wonderful role of creativity,

preserving what is created and ultimately, what is to be merged in His own being. He is (Pinakin—Shiva) ever ready with a specific aim like that of beholder of a bow and arrow. He is the personification of Ardhanareshvara (Shiva and Shakti). He is the absolute Brahman---with existent, conscious nature, the Preserver, and the second manifestation of the Trimurti, along with Brahma the Creator and Shiva the Destroyer. I bow to Him with full mental subjugation, who is adored as, Swami Rama, Shri Rama Vighraha, Shri Ram Rattana, at his abode at Shri Ram Shaiva Trik Ashram, Vijay Setu (Fateh Kadal). He is the giver of Mukti—(highest oneness with Shiva), and removes all the shackles of transmigration of soul.

Om Namah Bhairava Siddha Purushaya!

PROFESSOR GIANLUCA SARRI RECEIVES PRESTIGIOUS KAW LEGACY AWARD



30 April, 2024. We're pleased to announce that Professor Gianluca Sarri has been awarded the KAW Legacy Award, an important recognition in the field of plasma and nuclear fusion research.

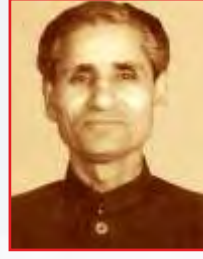
Obituaries

S. No.	Date of Death	Name of Deceased Person	Address
1	22-04-2024	Smt. Usha Tameri Ganju	H. No. 1913, Sector-9, Faridabad
2	29-04-2024	Shri Ashok Sher	H. No. 98, Ashoka Enclave-I, Sector-34, Faridabad
3	21-05-2024	Shri H K Kaul (Sher)	H. No. 660, Sector-15 A, Faridabad
4	31-05-2024	Shri Rattan Lal Gadroo	H. No. 918, Sector- 37, Faridabad
5	01-06-2024	Smt Sharika Jatta	309, Laleshwari Vatika, Sec. 21-D, Fbd.
6	12-06-2024	Shri Hari Krishan Kaul	Flat No. P-8/9A, SRS Royal Hills Sector- 87, Faridabad
7	18-06-2024	Smt. Basanti Hakim	Omaxe, Sector - 86, Faridabad

Kashmiri Sewak Samaj, Faridabad pays homage to all, including those whom we might have missed to include in the above list. Veshna Bhawanas Aasinakh Jaai!

Gazals by Late Sarwanand Kaul 'Premi'

We are serialising the gazals and poems written by the great son-of-the-soil, **Late Pt. Sarwanand Kaul 'Premi'** from his book पांचादर, which was published in "Nastaliq" script in 1963. We are transliterating these poems in "Devnagri".



Late Sarwanand Kaul 'Premi'

लिप्यंतरण - उमा कांत काचरू

गज़ल – ३१

मौखु प्रेन्थ मोख चोन लवि लछ सास,
बुमि प्यठ सुमि हुंद परतव द्रास।

खालन वोलमुत ज़ाल चोपार्य,
ड्यक छुय फौलवुन ज़न टिकु सास।

पंपोष डालान होश दिलुक,
अछ प्यठ मंछ कति ज़रवुनु आस।

वुठ छी फुट ज़न द्रामुच नन्य,
दंद चान्य कंद शीन नोन अलमास।

कथु करि सथ चान्य नोजुक अंग,
कथि कथि वति गौव हतुनय बास।

मौख चोन टौख दिथ चंदरमु अड,
प्रज़लान, वौज़लान गरि गरि वास।

लखचुन लछि रोंग होंजि ज़ोतान,
'प्रेमी' मोमु दाम अज़ आम रास।

गज़ल - ३२

अथ वोज़ुजारस लगु हां पार्य,
येम्य वोज़ुजारन बर्यनम टार्य।

वौज़ल्यन गोशन नौव अनुहार,
अंघ पंख्य सोरुय गौव सौनहार्य।

ज़रदी लतुमोंजि, क्रेहन्यार गोल,
वौज़ल्युक परतव प्योव यकसार्य।

होसनस वौशलुन रोख वौज़ल्योव,
वौज़ल्यन त्रेलन खंत्य अंबार।

सुबुह वौज़लुय, शाम वौज़ुल,
पूरिस पछमस गंज अटु सार्य।

बुतराथ वौज़लिस गयि फलवा,
सोनु सुंद दामन अथु वौज़जार्य।

'प्रेमी' वौज़लिस बोशा अज़,
मनि पंपोष फोल येलि गयि तार्य

म्योन अक्स (REFLECTIONS)



-Rekha Tukra

यच्च काल्य, अज्ञ आनस लछ वोथरावम,
बुथ वुछुम येलि, पनुनुय पान नु प्रज्ञनोवुम।

“After ages when today, I wiped dust on mirror of my inner core;
Once saw my face didn't recognise my own-self inward anymore;
because of ignorance mask outward I wore.”

यिम दाग आसिम खटिथ, तिमय अछिव किन्य ननुराविम

“Those scars which I kept so far obscured and hidden before;
Same very eyes gave exposition written by welling from every pore.”

पानय यिमन ज़खमन, हवा दिथ नोसूर बंडरोवुम,
कांसी वुछ नु कूत अंदरी, अछव किन्य खूनु दरियाव होरुम,
पनुनिस अशकु सहलाबस मंज फटिथ, मनुक बार लौतरोवुम।

Thus hold own self solely responsible for triggering every open wounds
to form scars which I truly deplore;
Nobody bothered to peep inside my damaged heart's pain, ache and gore;
Thereafter how I cried a blood tears river nevertheless I didn't implore.”
In my own flood of tears vortex apparently I drowned until I did explore;
emerged completely self-soothed cool and felt bit lighter what I adore.”

समंदर बंठिस लंहरु ठासान वनान, वुछ किथ पाठ्य छानि सात्य सेकि मौख्तु छोनुम,
तिथुपाठ्य वक्तु चंजव, छौकव सात्य मस तान्य छोटुम, सात्य मन ति छोलुम छोकुम।

“Towards kerb of the sea beach sea waves apprise by making sound waves on crashing to the
shore;
Look, carefully how I churned pearls from the sieve straining all sand which oysters bore;
Similarly, when life gave hard time and threw blows like a slap on the face causing greying plus
wore and tore;
Eventually these experiences cleansed my mind, heart, purified my soul and rinsed my sins,
soothed my sore.”

यिमन खांहिशन तु सारिनय खौश थवनु किन्य, कूताह म्ये चोलुम,
कांचि लटि पनुन तमाह, मन मोरुम, सांती ज़मीर ति गोलुम।

“Whether for my own aspirations or in pursuit trying to make everyone happy my own happiness
never came to fore no more now I ignore;
Many times in heartbreak and betrayal I killed my desires, conscience therefore all things I
abhor.”

पोष कम तु कँड्य स्यठा, पनुनिस लानिस म्ये पान पुशरोवुम,
यिमुवय कँड सनु अथव, पोष गौदन हुंद गुलज़ार रँछरोवुम।

“My life wasn't a cake walk moreover less bed of roses and more thorns probably my destiny and fate for me in store;
Certainly, I am myself to blame brought misfortune upon myself furthermore;
However, cruised through storms and difficulties with strength and big roar;
Likewise wilted flowers makes through winter to spring for bloom to restore;
Survived autumn didn't wither also never dwelt on days of yore;
Sowed seeds of joy, grew hope equally harmony to even the score;
Also harvested bumper Crop and sunny days galore.”

यथ दुनिया मंज़ यि सौरुम, आखरस किहीं नय लोबुम,
सोरुय सरमायि युस पनुन ओसुम, सुय वोन्य रोवुम।

“In this material world all the years amassed wealth, at the end nothing I gained all the splendour turned dust and hoar;
Whatever earned lost essentially the goodwill, money, metal, gems and ore.”

पनुन्य किन्य करिम सारिन्य रुत तु जानी, वुनिसतान्य पज़र वरतोवुम,
यी नु स्योद गोख वोनहम, सुति तकसीर चोनुय, तवय पोतुस पछतोवुम।

“Personally, my actions and intention were right and good for others simply because I care for;
No want of yield in return of my random act of kindness and goodness being believer in humanity like hardcore;
Also practiced truthfulness been honest, harmonious in encore;
For right results attributed credit to themselves but what went wrong there was uproar;
All played blame game therefore regretted then repentance became my new chore.”

Find Your Perfect Match MATRIMONIALS

1. Suitable alliance sought for our doctor daughter (MD, Anesthesia). Born in Jammu on 09.01.1992 at 11.18 pm. Height: 5'6". Working for a reputed hospital in NCR. Match should preferably be of same profession or Govt. Allied Services/M.Tech. Interested may contact on: Mobile No. 9811224185, 9811226448. Email : ashok_1556@yahoo.com
2. Suitable alliance sought for our daughter born in Jammu on 16.02.1994. Height: 163 Cms. She has done B.E. Computer Sciences from New Delhi and MS from USA. Presently working in USA on H1B Visa. Boy working in USA preferred. Interested may contact on: Mobile No. 9811224185, 9811704185. Email : ashok_1556@yahoo.com



- Jaya Siblu

तुलामुला में जागरण

ज्येष्ठ शुक्ल अष्टमी है एक दिवस महान
कश्मीर की पुण्य भूमि जननी है
देवता रहते यहाँ विद्यमान
रात्रि में होता है जागरण कीर्तिमान
देवी के कुण्ड के समक्ष होती साधना जहाँ
वास्तव में शारदा ओं / ऊँ
का ही है प्रतिरूप जो
भूरु भुवः स्वः की है अनुभूति जहाँ
आगम शास्त्र के आधार पर बना प्रारूप
नमन करें उस कुंड को
सत्त्व का प्रत्यक्ष स्वरूप है जो
रँग जिसके परिवर्तित होते रहते
भविष्य की अवधारणा को लेकर
है भिन्न स्वरूप की पूर्ण –प्रकृति
भिन्न भिन्न नाम माता के
राज्ञा देवी, राजेश्वरी, भवानी,
दुर्गा, इष्ट देवी, सहस्र स्वरूपिणी,
श्री माता, अचिंत्य रूप चरित वाली,
त्रिमूर्ति की भव्या स्वरूपा
शक्ति देवी है शिवानी
अष्टमी का पदार्पण है
एक महान इच्छा शक्ति
तुम्हारी अव्यय अनंत अपरिमित भक्ति
तुझ में बनी है हमारी आस्था शक्ति
दिव्य मुहूर्त की वेला वाली
आशीष दो मातेश्वरी!
यही है हमारी नित्य प्रार्थना नित्य अष्टमी पर
ज्येष्ठअष्टमी तेरा ही एक दिव्य मुहूर्त है
हमारी अस्मिता की बनी है प्रेरणा तू





Kashmiri Sewak Samaj (Regd.)

(Affiliated to All India Kashmiri Samaj)

Sharika Bhawan

Institutional Area, Sector-17, Faridabad – 121002

Tel No: 0129-2269617

Email: kssfaridabd@gmail.com

Website: www.kssfaridabad.in

No. KSS/2023-2026/163

Date: May 27, 2024

AN APPEAL

Sub: Soliciting your support for Donation for installing Lift at Sharika Bhawan

My Dear Friends,

We all, at Kashmiri Sewak Samaj, Faridabad (KSS), take pride in the two monumental institutions of Sharika Bhawan in Sector 17 and Hari Parbat at Anangpur Hills. Once, these were just conceptions and one could never think that projects of these scale will ever turn into reality. Due to the efforts of late Padmashree J N Kaul (Papaji) and with overwhelming support from all of you, who rose to the occasion, the dream was realized.

Sharika Bhawan today, thus, is an important destination of all of us which is the abode of Mata Sharika Bhagwati where community members and others from across the globe visit to take Her darshan and blessings. However, with most of us having reached the senior citizen level, it is increasingly becoming arduous to climb the steep stairs to reach the Sanctum Sanctorum of the Bhawan. It has been suggested, by many in the past, to facilitate installing a lift to ease reaching Her abode for darshan as also to facilitate reaching to the four floors of the Hostel Block. In the last few years, the KSS Governing Council has been working seriously to draw up a detailed plan for the construction and installation of the lift. Since the existing building doesn't have a provision for installation of the lift, a separate cage needs to be erected to house the lift from outside which also involves a substantial civil construction. The project, the civil work and installation of lift with a capacity of 8 persons, is estimated to cost approximately Rs 35 to 38 lakhs.

With the command of the Mata Herself and our faith in your support, we have embarked on the project and we hope to start implementation of the project shortly. For this project we have received Rs 5 lakhs from the Govt. of Haryana. Bringing this work to completion needs your whole hearted support. We have started the collection drive and the first donation of Rs 1 lakh has been received from Sabzaar Society for the project. Some other members have also come forward and made contributions. For this project separate accounting will be done. Our faith in your support has given us moral strength and conviction that we will succeed in making this facility available by the end of the calendar year 2024.

I appeal to all of you to come forward, like always, and donate liberally as well as help us in our drive to collect this required amount needed for the project. I am sure, with your support and Mata Sharika's blessings we will see our elderly members visiting the Sanctum Sanctorum using the lift very soon.

The payments can be made online as well as through cheques. The details for the same are:

Ac Name : Kashmiri Sewak Samaj (Regd.) Faridabad
Bank Name : Jammu & Kashmir Bank, Sector 16, Faridabad
Ac No. : 0450040100001062
IFSC Code: : JAKA0FRABAD (5th letter is Zero)

Looking forward to your support and thanking you in anticipation.

Best regards,

(Dr. Sudhir K Sopory)
Padma Shree
President

शिव सूत्र-IX



रूपांतरकार : योगेंद्र तिक्कू

कर्वगादिषु माहेश्वर्याद्या पशुमातरः ॥१९॥

शिव स्वातंत्र शक्ति ही लेती,
रूप मात्रिका शक्ति का,
पशुपाश में धर लेती ये,
हास हो यदि चेतनता का ॥०॥

प्राणसमाचारे समदर्शनम् ॥२२॥

शणैः शणैः जब श्वास का प्रसरण,
भीतर से बाहर को हो,
बहिमुखीन अवस्था में भी,
आत्मानन्द का अनुभव हो ॥०॥

त्रिषु चतुर्थं तैलवदासेच्यम् ॥२०॥

तुर्यावस्था, आदि अंत में,
सभी अवस्थाओं के है,
तेल की भांति, मध्य में भी,
उसका प्रसरण आवश्यक है ॥०॥

मध्ये ऽवरप्रसवः ॥२३॥

बाहर निकल समाधि से,
जग के कार्य कलापों में फंसता,
मध्य में सभी अवस्थाओं के,
तुर्या भोग नहीं करता ॥०॥

मग्नः स्वचित्तेन प्रविशेत् ॥२१॥

छोड़ क्रियाएं श्वास आदि की,
स्थूल से बढ़ो सूक्ष्मतम को,
अन्तरमुख एकाग्रचित्त हो,
चेतन में ही लीन रहो ॥०॥

मात्रास्वप्रत्ययसंधाने नष्टस्य पुनरुत्थानम् ॥२४॥

भीतर से बाहर आकर,
योगी है निज स्वरूप खोता,
किन्तु प्रयत्न से, जग में शिव ही देख,
पुनः चेतन होता ॥०॥

LIST OF DONATIONS RECEIVED DURING THE QUARTER APR. TO JUN. 2024

S No	Name	Amt. (Rs.)			
1	The Sabzaar CGHS Ltd.	100,000	39	Shri. Sandeep Sadhu	6,100
2	Dr. Ravi Dhar	100,000	40	Shri. Vicky Tickoo	6,100
3	Parimoo Family	100,000	41	Shri. BhushAn Lal Jalali	6,000
4	Dr. Roop Krishen Khar	56,300	42	Ms. Nirmala kaul	5,600
5	Daan Patra	54,670	43	Shri. Kapil Tickoo	5,600
6	Dr. Ashok Dhar	51,000	44	Ms. Nirmala Dhar	5,500
7	Ms. Anupa Magazine	51,000	45	Ms. Monika Grover	5,100
8	Shri. Vimal Kumar Dhar	50,001	46	Ms. Renu Kilam	5,100
9	LA Renon Healthcare Pvt Ltd	49,000	47	Shri. k k Razdan	5,100
10	Dr. Inder Krishen Kilam	35,200	48	Shri. Kamal Krishan Raina	5,100
11	Dr. Sudhir Sopory	30,000	49	Shri. Ravi Kumar Zutshi	5,100
12	Ms. Meena Sopory	30,000	50	Shri. Suresh Koul	5,100
13	Dr. Pankaj Dhar	27,000	51	Shri. Vimal Raina	5,100
14	Global Accreditation System Registrar	25,000	52	J K I D W S	5,000
15	Ms. Sarla Mujoo	21,200	53	Shri. Anil Kaul	5,000
16	Sampark Global Logiostic Private Limited	21,000	54	Shri. M K Ganju	5,000
17	Shri. Anil Dhar	16,110	55	Shri. Rakesh Koul	5,000
18	Dr. S K Handoo	16,100	56	Shri. Sandeep Zutshi	5,000
19	Shri. Kuldeep kachroo	13,250	57	Shri. Subhash Ji Pandita	5,000
20	Ms. Roopa Dhar	11,500	58	Shri. Uma Kant Kachru	5,000
21	M/s Medisystems India Pvt Ltd	11,000	59	Shri. Veer Ji Wangnoo	5,000
22	Dr. Rasik Ravindra Mattu	11,000	60	Shri. Ravinder Kothedar	4,200
23	Dr. Surender Kumar Rawal	11,000	61	Shri. Ravinder Kaul	3,100
24	Ms. Geetika Jatta	11,000	62	Ms. Pammi Dhar	3,000
25	Shri. Rajender Kumar Jatta	11,000	63	Shri. M K Pajan	3,000
26	Shri. Swarn Kaul	11,000	64	Shri. Santosh Mattoo	3,000
27	Samiteck Instruments	10,000	65	Shri. Vishal Bhat	3,000
28	Dr. Surinder Raina	10,000	66	Shri. Amit Kumar Dhar	2,736
29	Ms. Anjali Kaul Raina	10,000	67	Ms. Shivani Dhar	2,500
30	Ms. Ranjana Kaul	10,000	68	Shri. R K Tickoo	2,200
31	Shri. Arvind Handoo	10,000	69	Dr. Roop K Kaul	2,100
32	Shri. Kapil Sopory	10,000	70	Ms. Brij Kishori Zutshi	2,100
33	Shri. Kashi Akhoon	10,000	71	Ms. Saroj Misri	2,100
34	Anonymous	9,037	72	Ms. Shiban Kumari Kaul	2,100
35	Shri. Avinash Chander Sher	7,200	73	Ms. Sunita Tickoo	2,100
36	Ms. Dulari Bangroo	7,000	74	Ms. Veena Hashia	2,100
37	Ms. Anshi Kaul	6,250	75	Shri. Chand Goja	2,100
38	Shri. Kewal Krishen Bhatt	6,100	76	Shri. Jaspal Singh	2,100
			77	Shri. Ramesh Kumar Kaul	2,100
			78	Shri. Sanjay Chachoo	2,100
			79	Shri. Sanjay Kundu	2,100
			80	Shri. Vijay Ganju	2,100
			81	Shri. Ashutosh Razdan	2,001

LIST OF DONATIONS RECEIVED DURING THE QUARTER APR. TO JUN. 2024

82	Shri. Rajinder Wali	2,001	125	Shri. Rohit Manvati	1,100
83	Ms. Diksha Bhat	2,000	126	Shri. Sameer Bhat	1,100
84	Ms. Pushpa Kaul	2,000	127	Shri. Sameer Magazine	1,100
85	Ms. Renu Dhar	2,000	128	Shri. Sanjay Kaul	1,100
86	Shri. Akshay Bangroo	2,000	129	Shri. Sanjeev Kaul	1,100
87	Shri. Ashish Kumar Bhan	2,000	130	Shri. Vinod Dhar	1,100
88	Shri. Hera Dhar (Jansi)	2,000	131	Shri. Babloo Babu	1,002
89	Shri. Rajiv kaul	2,000	132	Shri. Ravinder Mattoo	1,001
90	Shri. Ravi Pandita	2,000	133	Ms. Aarti Raina	1,000
91	Sh. Santosh Kumari Goswa	2,000	134	Ms. Isha Kaul & Neelam Kaul	1,000
92	Sh. Umesh Bhat	2,000	135	Ms. Nirmala Gigoo	1,000
93	Shri. Heera Lal Dhar	1,600	136	Ms. Pushpa Akhoon	1,000
94	Shri. Surinder K Kaul	1,501	137	Shri. Ajay Sarin	1,000
95	Ms. Kiran Koul Bhan	1,500	138	Shri. Bharat Ji Pandita	1,000
96	Shri. Ashwani Raina	1,500	139	Shri. Bhumika Dhar	1,000
97	Shri. Anil Dhar	1,300	140	Shri. Chaman Lal Bhan	1,000
98	Shri. U K Ogra	1,300	141	Shri. Chaman Lal Wali	1,000
99	Bakshi Family	1,200	142	Shri. Dev Rishi Razdan	1,000
100	Shri. Baij Nath Bhat	1,200	143	Shri. Gash lal Pandita	1,000
101	Shri. G L Kaul	1,200	144	Shri. J L Bazaz	1,000
102	Shri. Kulbushan Raina	1,200	145	Shri. Jawahar Kachroo	1,000
103	Dr. Pushpa Dhar	1,100	146	Shri. Kulbushan Bhat	1,000
104	Ms. Akanksha Bangroo	1,100	147	Shri. M K Kaul	1,000
105	Ms. Meenakshi Mattoo	1,100	148	Shri. M K Monga	1,000
106	Ms. Rajni Koul Dhar	1,100	149	Shri. Manoj Bhat	1,000
107	Ms. Reeta Dhar	1,100	150	Shri. Manoj Punjabi	1,000
108	Ms. Reeta Jatta	1,100	151	Shri. P N Dhar	1,000
109	Ms. Sabina Langer	1,100	152	Shri. Pawan Dhar	1,000
110	Shri. Ajay Kaul	1,100	153	Shri. Puran Patwari	1,000
111	Shri. Amit Zutshi	1,100	154	Shri. Rajeev Tickoo	1,000
112	Shri. Anil Kumar Dhar	1,100	155	Shri. Ranbir Jian	1,000
113	Shri. Arun Qazi	1,100	156	Shri. Ravi Dhar	1,000
114	Shri. B L Mattoo	1,100	157	Shri. Ravinder Nath Sopory	1,000
115	Shri. Bansi Lal Kaul	1,100	158	Shri. Sanjay Tickoo	1,000
116	Shri. Bhushan Lal Dhar	1,100	159	Shri. SHIBAN ZUTSHI	1,000
117	Shri. D K Thussu	1,100	160	Shri. Surender Kumar Dhar	1,000
118	Shri. J L FOTEDAR	1,100	161	Shri. V K Tikoo	1,000
119	Shri. Opinder Kumar Dhar	1,100	162	Shri. Vijay Kaw	1,000
120	Shri. R L Bhan	1,100	163	Shri. Vijay Trakroo	1,000
121	Shri. Rajinder Razdan	1,100	164	Shri. Anoop Amberdar	700
122	Shri. Rakesh Sadhu	1,100	165	Shri. J K Parimoo	700
123	Shri. Ramesh Ganju	1,100	166	Shri. Vibushan Bhat	700
124	Shri. Rishab Koul	1,100			

LIST OF DONATIONS RECEIVED DURING THE QUARTER APR. TO JUN. 2024

167	Shri. Susheel Wali	662	209	Shri. Ravi Bhan	500
168	Shri. Vibhu Ji Zutshi	600	210	Shri. Sanjay Kr Kaul	500
169	Shri. Sameer Dhar	520	211	Shri. Sanjay Pandit	500
170	Ms. Sunita Bhat	501	212	Shri. Sanjay Zutshi	500
171	Shri. Bharat Bushan Raina	501	213	Shri. Sanjeev Badam	500
172	Shri. Danish Kaul	501	214	Shri. Subash Bhat	500
173	Shri. Kuldeep Gadroo	501	215	Shri. Sulabh Kapoor	500
174	Shri. Raj Kaul	501	216	Shri. Sunil Braroo	500
175	Shri. Rakesh Gadroo	501	217	Shri. Tej Krishen Kaul	500
176	Ms. Basanti	500	218	Shri. Vijay kumar Pandita	500
177	Ms. Girja Ticku	500	219	Shri. Virender Bhat	500
178	Ms. Meenakshi Raina	500	220	Shri. Virendera	500
179	Ms. Nirmala Bhan	500	221	Ms. Phoola Bhat Kilam	300
180	Ms. Sharika	500	222	Ms. Priyanka Bhat	300
181	Ms. Suneeta Bhan	500	223	Ms. Rajni Kaul	300
182	Shri. Anil Kaul	500	224	Ms. Urmila Ticku	300
183	Shri. C L Kundu	500	225	Shri. Sharad Chander Bhat	300
184	Shri. C N Kaul	500	226	Shri. Sudhir Dhar	201
185	Shri. Chitranjan Zaroo	500	227	Ms. Arti Kaul	200
186	Shri. D N Kaul	500	228	Ms. Lotika	200
187	Shri. Deepak Kaul	500	229	Ms. Phoola Bhat	200
188	Shri. Deepak Pishen	500	230	Shri. Anil Zalpuri	200
189	Shri. Deepak Raina	500	231	Shri. Ashok Kaul	200
190	Shri. H L Tickoo	500	232	Sh. Avtar Krishen Kashkari	200
191	Shri. Hira Lal Dembi	500	233	Shri. Rattan Lal Dhar	200
192	Shri. Jai Kishen Bhat	500	234	Shri. Sunil Sahib	200
193	Shri. Kamal Handoo	500	235	Shri. Vihan Bhat	200
194	Shri. Kuldeep Kaul	500	236	Shri. Vijay Kumar Peshin	200
195	Shri. M L Tiku	500	237	Shri. Vijay Peshin	200
196	Shri. Madan Lal Tiku	500	238	Ms. Purnima Zutshi	150
197	Shri. Nanji Raina	500	239	Ms. Kishni Kaul	121
198	Shri. P N Garib	500	240	Shri. Indira Kaul	101
199	Shri. Pradiman Raina	500	241	Shri. Karanvir Singh	101
200	Shri. Raj Kumar Mukoo	500	242	Ms. Princy	100
201	Shri. Raj Vinesh Bhat	500	243	Ms. Shashi Langer	100
202	Shri. Rajesh Dembi	500	244	Ms. Shivani Bhatt	100
203	Shri. Rajesh Kaul	500	245	Ms. Sneha Bhatt	100
204	Shri. Rajesh Qasba	500	246	Shri. Arvind Raina	100
205	Shri. Rajinder Kaul	500	247	Shri. Ashok Kr Sadhu	100
206	Shri. Rajinder Raina	500	248	Shri. S K Kaul	100
207	Shri. Ramesh Pandita	500	249	Shri. Pranshu Mehta	11
208	Shri. Ramesh Zutshi	500			

Donations to KSS are exempted from Income Tax under Section 80G of the income Tax Rules.

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Bank : HDFC Bank Ltd. | Branch : Near Vikas Lane, Talab Tillo, Jammu
Beneficiary : Kashmir Medical Emergency and Charitable Trust
Account Number : 99991001310212 IFSC Code : HDFC0001356

FOR ANY INFORMATION OR DETAILS CONTACT ANY OF THE FOLLOWING TRUSTEES

Pt. Sunil K Thussu, Jammu - Mob.: 7006404659 / 9419103744 | Pt. Maharaj Pajan, Faridabad - Mob.: 9910166993

Pt. Sanjay Dhar, Jammu Mob.: 9419188304 | Pt. Jatinder Kaw, Noida - Mob. :9810134829

Dr. Neeru Khuru, Jammu - Mob. : 9419286832 | Pt. Ajay Pandita, Gurugram - Mob.: 9818698920

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