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**RUDRA ABHISHEK AT
SHARIKA BHAWAN ON MAHASHIVRATRI!**

KSS Participates in Faridabad Marathon



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Editor's Notepad

This issue of Sharda Tarangini in your hands culminates the last issue of the FY 2023-24 and the beginning of Year 2024-25. It also coincides with Navreh, the beginning of Saptrishi Samvat 5100! While this may seem to be yet another Navreh for the community, the significance of it is far greater. With this Navreh we step into the 52nd century of the Saptrishi calendar. Does this number ring a bell? Well, I am not sure how many of us realise that while the World's most used Gregorian Calendar is just in the 21st century, the Saptrishi Samvat is a whopping 31 centuries older. This means that when today's modern world was shaping itself to be perceived as civilized, we in Bharatvarsh had already enriched cultural and scientific experience of 31 centuries. This is a matter of great pride for all of us.

Like always, there is a desire to take that one new initiative during the year that shall bring some human benevolence. It is a collective role that we, as a community, need to perform. I was looking at various issues that our community is confronted with, thrown up by the 34 years of our banishment from our homeland. There is one issue that has been lurking in my mind for a long time and I felt this editorial to be the ideal platform to share it with the audience.

If we analyse the community's canvas of these 34 years, we see struggle, pain, death, abysmal living conditions, uncertainty and despair. We also see the rise of a whole new generation in this period which, like the steady-footed goat, took baby steps to tread on the difficult terrain called – The Career. One

thing that was needed in this tough journey was support, direction and lots of encouragement. This generation had the wherewithal but needed a runway to take off from. The Providential blessings sent two Messiahs in Bala Sahab Thakre and Maharaj Kishen Kaw. They laid a path for this generation that facilitated their professional education across the country. Rest is history!

Today there is this whole new generation that is thriving in different parts of the globe, adding value to the global community. However, in this journey, they forgot to thank these two great people because of whom they are where they are today. And the best way to show gratitude is to pause a while, look back and think that all may not have been as lucky as they were. And trust me, there is a whole large group of young boys and girls living in not-so-good economic conditions that deprives them of good education and a platform to take off. This is where these global new generation professionals can make the difference and show their gratitude. They have global exposure, experience and financial standing to create an ecosystem that can facilitate shaping the careers of these needy young friends. One easy way of starting is to create a network of likeminded fellow professionals from the community and raise a GRARTITUDE FUND corpus. With the experience and financial assistance, they can begin with facilitating their education and professional careers. This could be the starting point.

Food for Thought!

Namaskar!

युक्तकाम्य
Munishwar

From the **President's**
Desk



Dear Members,

As we approach the auspicious occasion of Navreh, let me wish all of you good health and happiness and may Maa Sharika bless you with peace and prosperity. Let us also pray that this new year comes with full of hopes and possibilities for our community and our dream to return to the valley transforms in to a reality.

I feel Nevreh should not only remain a time for celebration, but for an organization like Kashmiri Sewak Samaj, we need to also reflect on our achievements, as also future planning. We need to see what is the best way to invest our time, efforts and whatever little financial resources we have in the future of our community.

Education has always been revered in our community as a gateway to knowledge and empowerment. KSS, as you would know, has a scholarship program initiated many years ago, which got further strengthened by the contribution of our esteemed community donors. The interest from the corpus in this fund, which is above 60 lakhs now, and is kept separately, is used to partially support the education of needy children from the state as also from our

neighborhood. I am keen to expand academic support activities within this program. In advancing this initiative we can draw upon expertise and networks within our community. Of course we would also need more resources. I urge you to come forward and make contribution in whatever way you would like to support. May be you know that those who give Rs 10 Lakhs or more can have the scholarship named after their near and dear ones. Therefore, by leveraging our collective strengths we make this program more impactful and ensure its sustainability for generations to come. May be in future we can use it for supporting students pursuing higher education as also for skill development. This program therefore has potential to serve as a catalyst for achieving our broader societal targets. I want that our young should not be deprived of any opportunity for education and training. They have to become future leaders, influencers and change-makers.

Moreover, you would appreciate that this program when expanded would not only serve as something targeted towards individual advancement but it can foster a sense of unity and collective purpose within our community.

I am sure that by creating more meaningful opportunities for the youth through such programs, we can chart a path for brighter future of Kashmir Pandit community. I look forward for your guidance and support as we embark on this path together.

A handwritten signature in blue ink, which appears to be 'Sudhir Sopory'.

Sudhir Sopory



General Secretary's Report

Dear sisters and brothers,

This is my first address to you after being entrusted the responsibility of the General Secretary on successful completion of the election process of Kashmiri Sewak Samaj, Faridabad for the term 2023-26. I am deeply humbled by your resting faith in me for this important responsibility and I hope, with your support, I will succeed in discharging my duties to the satisfaction of the Samaj.

Past three months have been spent in coming up to speed about the affairs of the Samaj. While we were busy in this activity, KSS, like always, organised some important programmes.

1. On January 22, a grand function was organised on Ram Lalla's Pran Pratishta which was live shown in J N Kaul Memorial Hall at Sharika Bhawan. Devotees came in large numbers to watch the Pran Pratishta being done by the honourable Prime Minister Shri Narendra Modi. The function was preceded by bhajans by the community artists and the students of Waso Public School. It was concluded with a lunch prashad. The President, Prof. Sudhir Sopory addressed the august gathering and thanked the audience for making the event a big success.
2. KSS celebrated the Republic Day on January 26. Like every year, the students of Waso Public School participated in unfurling the flag and singing the National Anthem.
3. Shri Narendra Gupta, MLA of the area, inaugurated the long awaited approach road repair and concretising the same. KSS, welcomed Shri Gupta and felicitated

him. President, Prof Sopory thanked him for addressing the long pending request by KSS and the adjoining residents for the construction of the approach road.

4. Hora Ashtami was celebrated by KSS both, at Sharika Bhawan and Hari Parbat on March 06 where devotees sang bhajans in praise of Mata Sharika.
5. Rudra Abhishek of the Shiv Ling was done at Sharika Bhawan by the devotees in the morning on March 08 on the day of Herath.
6. In fond memory of Late Shri Pyarelal Bhat, Bhat family in association with KSS, released the Daily Pooja Book on March 10, 2024 at Sharika Bhawan. The book was formally released by the KSS President, Prof Sudhir Sopory. Bhat family also officially launched the YouTube Channel - @SoulInspirationsHQ where the devotees can listen to the bhajans that were a daily ritual for Late Shri Pyarelal Bhat. Devotees were served prashad at the end of the programme.
7. Our own Sharika Bhakt and a veteran artist of KSS, Smt Sushma Kalla was conferred with the prestigious KECSS AWARD OF HONOUR – 2024 by Kashmir Education, Culture and Science Society, New Delhi in their annual event – SHUHUL TAAPH on Subday March 31, 2024. KSS extends heartiest congratulations to Sushma Kalla Ji.

A complaint with District Registrar of Societies, Faridabad regarding the recently held KSS elections was heard and dismissed by him, declaring the conduct of elections as fair and transparent.

Namaskar!

(Vinod Dhar)



Blending with Kashmiri Culture for a LIFE IN EXILE

Point of No-Return

The year was 1990. In March we were returning back as usual to Srinagar in our car. The car used to be left with a student who lived in Jammu until we got back from Odisha. My son was almost 6 years of age by then and I was expecting my daughter sometime in the summer of 1990. It was all planned and the booking for my delivery was all set. This time I was to deliver at the 'Saura' Medical Institute since my earlier doctor - Dr Girija Dhar had shifted to Jammu. Before coming to Srinagar the news channels and radio were all high with news from Kashmir and how there was a mass exodus from the valley due to ethnic cleansing. My husband decided to go to Kashmir and see the situation and was certain it would not be so ghastly as portrayed by the media.

We even bought a brand new washing machine in Jammu which was loaded on top of the car. The three of us started for Srinagar in our car. All along we saw Pandit families leaving in truck loads. While in Jammu we met with several known Pandits who tried hard to dissuade us from going. Lots of gory stories were revealed about the murders that had taken place. Some of them were even known to us. Nevertheless, we felt we had no enemies there and things will be fine. After all we had to join back to our duties. The Pandits whom we met in Jammu seemed traumatised and shaken. They had no idea where to go along with their old parents and young kids. We did see some tents put up for these people in Jammu. They were totally bare from any facility, no water, no electricity, no toilets and the floor was of dust. Seeing this, we were convinced that this was



worse than going back to a chaotic Kashmir. We took the decision to proceed to Srinagar the next day. On the J & K highway we encountered many of the known and unknown Kashmiri families who were emigrating in bulks out of the valley. They all thought it was a temporary situation and therefore when things normalise in the valley they would all be back to their abodes. Hence the luggage they carried was the bare minimum and had left most of their stuff behind. Who knew this was an exodus never to return?

Apprehensive and worried we ventured further and crossed the Banihal tunnel where the valley starts. We were shocked and alarmed to find army jawans on guard at every 1 km. We were stopped repeatedly asking us to show our credentials and what was in the huge box perched on top of the car. Each time we had to unwrap and open all stuff including the washing machine for them to inspect. Nonetheless their presence did console me to some extent. I was wearing a '*bindi*' (a red round spot put on the forehead of a women as part of the cosmetic or sometimes even used by married women) which would reassure the army men that we were Pandits and did not mean any harm.

Nevertheless, it was an ordeal every time getting down the washing machine for inspection and putting it back again. With a young son I started to feel nervous. Some army jawans even commented, as to why on earth I have come back from my safe Odisha. Did I not know how the Pandits were being murdered? He advised us to leave at the earliest opportunity. I could not believe what I saw on my way to the university. How can a place change so much in just two and a half months? Many disturbed areas were under curfew and looked forlorn. Finally, we reached Hut No 5 but were extremely stressed and apprehensive about what was going to happen next.

My mother was to arrive the following month in order to be with me for my second delivery. The next morning some of our students who lived in the hostel came over to see us and were surprised that we had returned

back while Pandits were all leaving. Though happy seeing them, I was a bit nervous to rely on their friendly approach after hearing all kinds of stories. Didn't know who had what in their minds. Strange that these were the very people with whom we had such a cordial relation. In the campus except for one or two Pandit families most of them had migrated with their families. My five-and-a-half-year-old son was studying in the Nursery class in the famous 'Burn Hall School', located in the heart of the city and considered as one of the best schools at that time. However, all University, colleges and schools were closed due to this commotion.

After about a month of our arrival, my husband had to rush back to Jammu for an urgent meeting with the Secretariat in connection with an academic project. He assured me he will be back on the third day and he left for Jammu in our car so that he can return back fast and not have to depend on public transport. I was in the eighth month of pregnancy by then, expecting my daughter. I could barely go about my normal duties. Taking care of my young son, lighting the *Bukhari* for it was still cold with the ongoing period of '*Chillai Bache*', besides cooking etc, was tough. Some students would come to assist me if required for getting me vegetables etc from the market.

Lo and behold the very next day after my husband left for Jammu, our Vice Chancellor, Prof Mushir-Ul-Haq and his Personal Assistant were both kidnapped from the campus on the way from the mosque where they had gone to offer their '*Namaz*' as it was a Friday. Curfew was clamped immediately declaring the city out of bounds. No one was allowed to move out. Meanwhile there was also a heavy snowfall on the higher reaches of the Pir Panjals. Alas! my husband was stuck as he could not come by road in the car. The snowfall led to closure of the Banihal tunnel. Several vehicles were stranded on either side.

With roads closed and curfew declared in Srinagar, I was left to fend for myself and my son in the campus. A day or two later, things got worse. There was a furore in the campus as

bodies of the Vice Chancellor and his PA were recovered after four days of kidnapping. The political situation in the valley was highly volatile with the Chief Minister who ran away to London. His wife who was the chief matron in the nursing home at Gupkar Road hailed from there. The governor was doing his best to manage and organise the safe departure of the Pandits from the valley. There was simply no law and order situation in place. This was the final nail in the coffin. I was terrorized beyond comprehension and scared that my son and I may perish in the conflict situation.

After the murder of our Vice Chancellor, the non-Kashmiri Muslims were petrified. They felt insecure like the Pandits and no longer thought being a Muslim was good enough. All Muslims from outside Kashmir started to feel terrified and unsafe. The following morning itself, there was a mass scale exodus of population from the campus – this time it was the outside Muslims. The campus was thinning rapidly. A few Kashmiri faculty members as well left for their villages since the University continued to remain closed. I was most insecure and prayed to God to protect my son and the unborn child. That was the moment I decided I must leave Kashmir at the first opportunity.

The next day I started to organise myself and pack a few of our belongings which I could carry with me. A day later with my husband still away and imposition of curfew continuing, I suddenly heard gun shots outside Hut no 5. Right next to our hut was the Teachers' Club - a white elegant looking building located at an advantageous position on a small hillock. From a little height the road outside along the campus facing the *Dal* lake was clearly visible. The road and the campus were separated by barbed net wires only. My 5-year old son was outside playing with the other children. Upon hearing the gun shots, I immediately rushed out to find him.

To my horror I found young boys of around 15/16 years old wearing *Pherans* were lying on their belly in front of the Teachers club with guns aiming towards the road and shooting away at random where BSF vehicles

were plying. The children playing outside were being advised by these very young boys, to go back home but children did not wish to miss such a wonderful bursting of guns which seemed like crackers to them. This included my son as well. I literally dragged him back into the house while he kept yelling that he wanted to see the '*pataka*'(crackers) bursting outside. That was the moment I decided I had enough and it was time for me to say goodbye to the valley with or without my husband. Could not have risked my son's life and put ourselves in jeopardy. I started packing faster and filled up a few empty boxes and suitcases with small items. My electronic goods, some jewellery, few clothes, some crockery etc. I had never imagined my life to have ended so abruptly after ten years of trying to adopt an altogether alien culture. Just when I had adopted Kashmir and accepted the Kashmiri culture, life decided otherwise.

Curfew continued for three weeks and Television started displaying posts asking Pandits to leave within 48 hours or else face consequences. I started looking with suspicion at any one who came to look me up – friends, students and even the milkman who all I had started to trust. There were occasions when my own students who visited me occasionally advised me indirectly to get converted into a Muslim along with my son if I wanted to stay safe. I was informed that my husband would never be able to return back as by the next '*juma*' (Friday) Kashmir will be a part of Pakistan. Situation started getting worse and worse with constant bomb blasts in the neighbourhood of Hazratbal mosque so much so that our window panes rattled and shook whole night. Hugging on to my son, I lay throughout the night in fear for our lives. I was sure we would never survive to see yet another dawn.

Suddenly in the third week of curfew, I heard boots thumping outside my hut to clear them from the wet soil and snow. I was aghast that perhaps this is the final end. They would kill my son and then me perhaps. Lots of such stories had actually happened. I yelled loudly trying to pretend I was not scared and shouted

as to who was there. Suddenly my husband's voice came from outside saying it was only him and nothing to fear about. I rushed out and tears of relief spilled out profusely and I burst out crying loudly wanting to go home that very moment. He explained how he had to leave the car behind due to snow and flew down after taking special permission from the governor to reach me. Yes, the decision was now final. We would leave at the earliest although I was in the ninth month of pregnancy. So it was decided that we would fly till Jammu. After several attempts to reach the Srinagar airport amidst bomb blasts, curfew, frequent checking, we were lucky to find ourselves safely in the airport premises at the third attempt. One of our Kashmiri colleagues facilitated our departure to the airport. Once there, we were mentally prepared not to leave the airport until we find a flight back to Jammu. With our petty belongings we sat at the airport for hours on end until we could get a booking done. To our good fortune, the flight finally did arrive amidst bad weather and snow. It was now a matter of hours before we could board the flight to safety. I could not control the feeling of relief and tears kept pouring down my cheeks. I was so grateful to God for protecting my son and my unborn baby! Some things got picked up from Hut No 5, to be sent by road in a truck assisted by a trusted research scholar of ours, who promised to get them to Delhi. Things that I had packed painstakingly were all loaded with ease and a few other beddings and blankets were also loaded but, most of our things collected over

the ten-year period such as furniture, crockery, expensive dinner sets, curios, and loads of woollens and overcoats had to be left behind. The situation was not conducive for anyone to enter a Pandit's house and spend hours in packing and sorting them into boxes.

Life had to start, once again, literally from scratch! That was another sojourn. Suddenly we became migrants in our own country! We were once again like aliens trying to acclimatise and settle down under disturbed situation with two young children and us with no job, no money and no house to live in. Well time waits for none. We are glad we could take care of our kids to the best of our ability. Finding an admission for our kids was the biggest achievement for we had not many documents. Without mentioning names, I will always remain grateful to a few, who stood by us during our struggle. Today its 33 years since we left Kashmir, but the children were spared from the distraught and threats that we faced. My in-laws left Kashmir long back hoping to return some day but now they are no more. My mother helped my children grow up as long as she was alive. Today children are settled in their lives, got good education and are independent, but we cannot forget those beautiful ten years of our prime life spent in Kashmir and also the traumatic period of exile we faced.

What happened post migration is all history!

(The author is the Former Professor and Founder Chairperson, School of International Studies, Jawaharlal Nehru University, New Delhi)

APPEAL FOR SHARDA TARANGINI

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SHRI SHANKAR JOO RAZDAN

A Legendary Saint of Srinagar – Kashmir

The saint at first expressed his inability to do anything but after much persuasion by his disciples and considering the gravity of situation for the Maharaja, finally agreed to intervene and said that the mission along with Mr. Farys would return within 10 days. And Lo Douglas Farys the and his party returned. Asked as to what had happened to them, Mr. Farys the said that while returning they had lost their way and had been wandering over rocks and Valleys. In the process they had been captured by some local chieftains and put in the prison. Just ten days ago, a man wearing Kashmiri Turban came there and got them released. Giving the description of Swami Shankar Razdan, Mr. Farys the said that they had been released and guided to safety due to intervention of the said Kashmiri. The date of rescue and the date on which Maharaja had approached the Saint concurred. This narration struck wonder in the court of Maharaja, who rushed to Swami Ji, bowed before him and made obeisance. This incident made Swami Ji popular even to the shores of Britain. Since then, Maharaja Ranbir Singh and Maharaja Partap Singh were ardent followers / devotees of the Swami Ji.' The incident got publicity in India as well as in Britain as Mr. Farys the, identified Swami as his protector, who could get him freed from the clutches of the Tribals. Mr. Farys the bowed to Swami Ji. From that day onwards Maharaja Ranbir Singh and Crown Prince Partap Singh took the refuge of Swami Ji and were always at his service. Even



Queen Victoria would also communicate to Swami Ji.

Once Maharaja Ranbir Singh paid visit to the saint in his "Kutia" (Hut) along with his military attaché and other aides. The visitors were offered tea as cherished 'Prashad' by the saint. While serving the tea, some boiling tea dropped on the shoulder of Military Attaché from Samavar (The popular Kashmiri tea pot heated for boiling tea through embers) which a disciple was holding. The Military Attaché,

who was on duty, in presence of Maharaja, could not even squirm. But clairvoyant Swami Ji discerned the pain that the Military Attaché was undergoing. Swami Ji rubbed the shoulder of the Colonel for some time and the pain suffered by Military Officer reduced gradually. In the meantime, people saw that the blisters appeared on the shoulder of the saint himself. It amply proves that while relieving his devotees from problems and pain, he would suck their Prarabdha Karma unto him, so as to get them rid of the tribulations.

It so happened once that the Maharaja sent a basketful of Mangoes for Swami Ji through a Military Officer. No sooner did the Officer place the basket near Swami Ji than the latter ordered to remove these Mangoes out of the sight. Swami Ji retorted that the offerings had been touched and tasted prior to serving these to him. The Officer got perturbed as he had got the Mangoes, with all humility, respect and affection for the Master. He pondered as to who could have tasted it? He was speechless. Swami Ji questioned, "How many Mangoes were there?" The Officer reported that he had not counted those and that he had got the basket as it was, to present it to Swami Ji. Then Swami Ji told him if some Mango is less in the basket. Now the Officer sensed his folly as he had given a Mango to somebody while on his way to Swami Ji. He was ashamed of his act and regretted. However, a mango appeared in the hands of Swami Ji. Everyone was aghast. After discerning the repentance in the mind of the Officer, Swami Ji accepted the Mangoes.

Many more miracles are attributed to the stature of Swami Shankar Razdan, which were performed by him to relieve his devotees from

distress. He did not perform the miracles for personal benefits or any consideration or fame, but he had incarnated in human garb to help the needy. He lived in small hutment "Kutia" at Chattabal, Srinagar Kashmir and welcomed pauper and Prince, equally with whatever "Prashad" he had.

Since Maharaja of the time was one of his devotees, he wanted to build a house where the Mahatma could live comfortably with his disciples and the people who thronged his place. With the idea underneath, a royal team of engineers was deputed for preparation of layout plan and financial assessment of the proposed abode or Ashram, without informing Swami Ji. The Engineers started the exercise of taking measurements within the Ashram premises. Sensing the commotion within the vicinity of his hut "Kutia", Swami Ji enquired as to what was going on outside. When informed about the purpose of the visit of the team, Swami Ji strictly forbade the planning regarding the construction of Ashram and sent message to Maharaja that if he felt ashamed to visit his humble abode, he (Maharaja) should not come to visit him in future. The Maharaja, who was devoted to Swami Ji to core, got perturbed and came forthwith to the Lotus feet of

his Spiritual Master and begged a pardon. It is said that Maharaja stayed in his "Kutia" till the task of the planning of Ashram was accomplished, with utter humility and discipline of a typical Kashmiri devotee.

Swami Shankar Razdan was a celibate, as he had adopted "Sanyasa" right in his childhood. One of his disciples was Swami Narayan Joo Ganjoo of Rainawari, Srinagar-Kashmir, who had spiritual schooling from Swami Ji. He hailed his master as "Shankerah



Swami Shankar Razdan was a celibate, as he had adopted "Sanyasa" right in his childhood. One of his disciples was Swami Narayan Joo Ganjoo of Rainawari, Srinagar-Kashmir, who had spiritual schooling from Swami Ji.

Shankero Sakhshaat" which implies that Swami Shanker Razdan was alike Lord Shankar. From the literature related to Swami Ji, it is revealed that Narayan Joo Ganjoo was witness to the miracles performed by his Holy Master.

It is further said that Swami Shanker Razdan was looked after by a neighbouring lady. She was a regular visitor and ardent devotee, who despite availability of servants, would personally serve him with all humility and regard. But destiny was such that she remained issueless till late and was disheartened on this account. She would implore Swami Ji to pay heed to her request and bestow her with the boon of bearing a child. Swami Ji remained unmoved for quite long. But determined lady did not stop serving him to core. The protracted implorations softened the Saint's heart, who gave her a boon that she will bear children on the condition that her first issue will be dedicated by her to serve Swami Ji.

Time passed by and a son was born to the devotee lady. While she was busy in motherhood duties, she got deeply engrossed in affection towards her son. She stopped visiting Swami Ji and forgot her commitment to him. This breach of trust or "Guru Dhroh" led to the doom of the lady. It so happened that the baby boy got inflicted with "Small Pox". The disease left him dead. The lady was a recluse with her son's dead body in front of her. She had no other succour than Swami Ji. With blitz of thought she surrendered to her master for help. While carrying her dead son in her lap, the lady realized that the materialistic world and "moha" had driven her away from the word she had given to her spiritual Master, thereby defying the spiritual discipline. In a fit of agony and pangs of motherhood, coupled with regrets for her folly, she could not find any way of help. The lamp of ardent faith, kindled in innate recesses of her heart, had not died down as yet. Once again her faith drove her to seek refuge of Swami Shanker Ji. She lifted the dead body of child and ran towards the "Kutia" of her Master barefoot. She cried and wailed before

the Swami Ji and told him that her child was no more. She implored him to do something in order to bring the child back to life. Everyone present was moved by the pleading of the widow and implored Mahatma to grant her boon. On seeing the lady disheveled in humility, weeping with all her malice washed in tears and being 'Sharnagat', the great Master softened as he was a saint with unique quality of kindness. He could not see anyone wail or groan. He contemplated and ordered his servant to prepare "Kashmiri Kahwa" (Tea). As soon as he poured a spoon of "Kahwa" in the mouth of the child, the child cried. Everyone around was taken aback. This way the child got saved from the clutches of death by grace of Swami Ji. The miracle left the people around spellbound and they bowed before Swami Ji with love and faith.

As per the commitment, the lady had to part with her son. Swami Ji offered to adopt him. With the opening of his eyes and making movements, there was great excitement and happiness among the devotees. The mother dedicated her son to Swami Ji, who caressed him and let him grow under his supervision with love. Swami Ji named the child as "Ram" or "Ramjoo" as he had to pay the debt of humiliation to Lord Rama in Treta Yuga for the indiscipline as Parashuram in Sita Swayamwar.

Maharaja Pratap Singh had bestowed Swami Ji with "Alqaab" of 'TaranTaran Razdan Sahib Pandith Shanker Joo Raina.'

The Maharaja, out of consideration for Swami Ji intended to absorb young Ram Joo on a Prize post. But Swami Ji did not accept it. After a lot of persuasion, he allowed his adopted son to take Government Job which was the only occupation of Kashmir Pandits (Hindus) those days. Swami Ji made it a point that the salary of Ramjoo should be just enough to sustain his immediate needs. However, Ramjoo rose step by step upto the status of Military Secretary to Government. Besides, he functioned as Advisor to Raja Amar Singh, father of Maharaja Hari Singh. Ramjoo was the only Government servant whose pension remained equivalent to pay.



YAGNOPAVIT / MEKHAL

What it is and why it is done, As per Vedic literatures

Om! This is a sincere effort to pen down what I could find from the Vedic Literatures and religious books about our Vedic Yagnopavit / Mekhal Sanaskar.

What is Mekhal / Yagnopavit Ceremony & significance?

Mekhal is one of the traditional Sanaskar / karma theories (rites of passage) the ceremonial ritual by which the young boy is Invested with the "Sacred Thread" to Symbolize the Transference of Spiritual Knowledge, vedangas {Vedangas mean ("limbs of the Veda")} these are six auxiliary disciplines in Vedic culture that developed in ancient times, and have been connected with the study of the Vedas. Those are: Shiksha, Chandas, Vyakarana, Nirukta, Kalpa, Jyotisha}, arts and to all practical aspects of culture, such as the sculptor, the potter, the perfumer, the wheelwright, the painter, the weaver, the architect, the dancer, and the musician.

In ancient Indian texts assert that the number of the arts is unlimited, but each deploy elements of 64 "kala" (कला, techniques) and 32 "vidyas" (विद्या). The training of these began from childhood and included studies about dharma, culture, reading, writing, mathematics, geometry, colors, tools, as well as traditions (trade secrets). The rites of passage during apprentice education varied in the respective guilds. (Yagyopavita or janeu) Well, looking

at the word Yagnopavit is Sanskrit version of this ceremony, it is called Yagyopavita Sanskar.

Yagyopavita is a blended word of yagya and upavita, which means getting the right to perform yagya / havan (fire sacrifice). The sacred fire in which all major Hindu ceremonies are conducted. In the Rig Veda which is the first out of the four Vedas Lord Agni being an extremely important god is worshipped first since it accepts all sacrifices and purifies with the help of fire and samagri (Samagri is a very purifying and aromatic mixture of items which when put together make any surrounding very pure). Without completing this ritual; praying, studying, doing puja, business, etc. are said to be meaningless.

Yagnopavit is an elaborate ceremony, that includes yaga involving the family, the child and the Acharya. The head of the child is shaved after chanting of mantra's post which the child is asked to take sanan, in Hindu Religion, taking "sanan" is considered as the most important ritual. it is defined in almost all Vedas, Upanishads, Suthras etc. The child is made to wear a deerskin after chanting a mantra. Usually deerskin is used as later one is supposed to use the hide as a seat of spiritual practice. Child is made to wear saffron color

single cloth which is unstitched and a cap on the head. Janue (**Yonyi**) is put by the Father of the child or the eldest male of the family across the left shoulder of the child and the rope made from the sacred grass is tied round the waist of the child considered to protect the child's purity and to keep away the evil spirits. Later this grass tied around the waist takes the form of a thread worn round the waste called the 'Aatpan', We call it 'Mekhala', So Mekhala means a circular shape or boundary reminding us of the limits within which to function and which are not to be transgressed.

What is most appropriate age of Mekhal / Yagnopavit Ceremony and why?

Yagnopavit ceremony must be performed when child is eight years old from conception, that is when child is seven years and two months old from birth. Seven number is significant because during the onset of creation, seven was the number of surrounding sheaths in the Yajna (sacrifice) in which Purusha himself was the offering. And, the number of such offerings (Samit) was also 21, a multiple of 7. (Ref: Rig Veda 10.90.15). Number seven (7) is a symbolic representation of various divine concepts and philosophies of Hindu Sanatana dharma and Sanskruthi. This has a scientific reasoning as well, starts from conception of Jeeva in the womb of stree (The pregnancy tests can detect HCG as soon as 7 days after ovulation); number seven (7) is recognized as a spiritual and sacred number; It represents Sapta-Swaraas (Seven musical notes) Sa; Re; Ga; Ma; Pa; Da; Ni; Seven Chakras, Saptapuri (Seven holy cities), Sapta-Nadi (Seven holy rivers), Sapta Rushi (seven great sages), Saptapadi (Seven Pheras during marriage), Ratha Saptami also known as Surya Jayanthi is a big festival associated with Sapta that occurs on the seventh day of Maagha maasam dedicated to Sun God. On this day it is believed that Sun God ride on his chariot drawn by seven horses (Saptaaswarathamaaroodam) and move toward north east direction bringing the entry of spring season. These seven horses believed to represent

seven days in the week and seven colours of light (VIGBYOR). Moreover, it should be done before marriage.

Significance of Janue (Yonyi) and what each strand stands for?

Janue (Yonyi) sacred thread is a hand-spun cotton thread. So, what exchange do the strands of the **Janue (Yonyi)** stands for? The rejoinder would first take in to account the three vital areas – nabi (the navel), hridaya (the heart) and murdha (the crown of the head) – which the Rigveda (4.58.3) considers as the energy centers to which man is thrice bound (“tridha baddho vrishabho roraviti”) and then moves on to describe that just like the exchange of nutrition (compare – nabhi), oxygen (compare – hridaya) and harmones (compare – murdha) as conducted by the umbilical cord, the white thread passing through these vital areas stand for the exchange of the intellect of the Acharaya with that of the intern (murdha – the head). This clearly highlights why this thread manifestation is also called the manifestation of Goddess Gayatri. Gāyatrī mantra specifies three pādas of eight syllables each. The three strands of the sacred thread represent the three stages (ashrams) namely

- ❖ Brahmacharya
- ❖ Gruhastha
- ❖ Vanaprastha
- ❖ The three Fires
- ❖ The fire worshipped in the home (garhapatya),
- ❖ The fire placed in the south (dakshinagni) and
- ❖ The sacred fire lit for a specific spiritual purpose as well as spiritual knowledge (Jnyan), devotion (bhakti) and action (karma).

The one who passes all these three qualities gets the spiritual experience of brahman. Based on 96 items listed below, the length of the sacred thread is 96 times the breadth of a finger (angul)

- ❖ 15 auspicious dates (tithis)
- ❖ 7 days of a week

- ❖ 27 lunar constellation (Nakshtra)
- ❖ 25 principles
- ❖ 4 Vedas
- ❖ 3 components (Gunas),
- ❖ 3 time periods (kaalas) and
- ❖ 12 months

This all sums up to 96, thus the length of the sacred thread is 96 times the breadth of a finger (angul). After marriage three additional strands are added to **Janue (Yonyi)** these three additional strands make it total of six strands, these three additional strands indicate additional responsibility for the spiritual progress of their wives besides their own.

Different Postures of Janue (Yonyi) and what each position stands for?

For sacred thread **Janue (Yonyi)** we come across three postures of wearing the **Janue (Yonyi)**. One is over the left shoulder and under the right arm. This posture is used to do the auspicious ceremonies and rituals related

to God. In this posture the **Janue (Yonyi)** is crossing the 3 naadis (pinagala / sushuman / ida) for the centering effect. This is called savya position.

The second one is above the right shoulder and under left arm. This position is used while performing the sacred rites to the forefathers (pitr kriya). This is called Apasayaya position. The third one is when it is like a garland around the neck in center over the chest above the naval, this position is Nivita. This form is used during Rishi / Acharya tarpan, sexual intercourse, while carrying a corpse & answering nature calls it is kept in center and over the right ear lobe. Why right ear most of the religious Purans & Vedas mention the importance of the right ear. Since it is the seat of the of various deities like Aditya, Rudra, Vayu, Agni, Dharma, Veda, Surya etc. Thus, by placing the sacred thread **Janue (Yonyi)** on the right ear which is pure, one is not bound by the restriction of impurity.

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RAINBOW (KSS News)

Celebrating Ram Lalla's Pran Pratishtha at Sharika Bhawan on January 22, 2024



Republic Day Celebrations at Sharika Bhawan on January 26, 2024



Meeting with Narendra Gupta, MLA



Hora Ashtami Celebrated at Sharika Bhawan on March 06, 2024



Rudra Abhishek at Sharika Bhawan on March 08, 2024



Late Shri Pyarelal Bhat's Pooja Book Release on March 10, 2024



Voter ID and Ayushman Bharat Card Camp at Sharika Bhawan



Congratulations Shikha Raina!



Shikha Raina became the WINNER of the 2024 Adobe Commerce Rockstar Showcase! Shikha is the daughter of Dr A K Raina, a great Sharika Bhakt. KSS congratulates Shikha on her success!



Sanjay Pandita

Navratri's Inner Purification

In nine nights of Navratri's grace,
A sacred time and a vibrant space.
Goddess Durga, in her divine form,
Guides us through life's turbulent storm.

With courage and strength, she stands tall,
A symbol of power, breaking every wall.
As we celebrate this auspicious time,
Let's look within, in our hearts, we'll find.

The battles we fight, both outside and in,
Are reflections of struggles that lie deep within.
Navratri reminds us to purify our soul,
To conquer our weaknesses and become whole.

Through fasting and prayers, we embrace the light,
Discarding the darkness, our inner fight.
With devotion and love, we seek salvation,
Navratri's true essence, inner transformation.

So, let's cleanse our minds, our hearts, and our deeds,
During Navratri, plant sacred seeds.
For the victory we seek, in this spiritual quest,
Is the triumph of goodness, the soul's very best.



Book Release

-Sanjay Pandita

Renowned poet, writer, Ayurvedacharya, and music director, Dr. Ramesh Nirrash, unveiled his literary treasures, “AACTHMAN & NAABAD” in Kashmiri and “SWARANDARA” in Hindi, at a large gathering of intellectuals, poet's and artists from across India. The Writer's Club Hall in Jammu witnessed a cultural extravaganza as Dr. Nirrash was not only celebrated for his Literary achievements but also honoured with the prestigious Unsung National Hero Award.

The ceremony was graced by honourable Sh. Sanjeev Verma (IAS) Commissioner Secretary General administration as the chief guest along with distinguished guest, including Prof Ashok Aima (former vice chancellor Central University of Jammu) Bharat Singh Manhas (JKAS) Secretary J&K academy of Art, Culture & Languages; Mr. Pankaj Sharma (Chief bureau of News 24) and Sh. A.K. Naaz (President Nagrad Adbi Sangam). The Highlights of the event were the unique “Deep Prajavlan,” a united stand with lights in hands creating “Divye Prakash” first time in Jammu. Sh. Sanjeev Verma initiated this enchanting display, symbolising unity and enlightenment.

Two of Dr. Nirrash's books, “AACTHMAN & NAABAD” were released during the event by esteemed guests, including Sh. Chand narayan Bhat a great Music maestro, who was honoured by GURU SHRESHTH LIFE TIME ACHIEVEMENT AWARD, Ms. Naina Saproo Trisal well known Singer of state was honoured by DIVYA SWAR KOKILA AWARD, Dr. Ramesh Nirrash himself was honoured with UNSUNG NATIONAL HERO AWARD.

Sh. Sanjay Pandita CEO SS coating and founder of Divine Reh Social Cultural Religious Organisation was awarded with Divine Karamyogi Award for his significant contributions towards the society and retaining culture ethics.

One of Dr. Nirrash's book, “SWARANDARA” in Hindi was released by Honourable Lieutenant General Sh. Manoj Sinha J&K UT during another event on the occasion of World disability day and the book was dedicated to “Specially-Abled” people in presence of esteemed guests from all over India.

Eminent singers, including Kuldeep Kalla, Jyoti Raina and Ms Chanchal Sharma presented soulful renditions from Dr. Nirrash's newly released books, captivating the audience.

Guests of honour expressed his admiration for Dr Nirrash's literary contribution. Sh. Bharat Singh Manhas expressed hope for the future of Kashmiri language, while Sh. Ashok Aima applauded Dr. Nirrash for his work in bringing out poetry collection in Kashmir. Mr. Pankaj Sharma praised Dr. Nirrash's accomplishments and acknowledged the significance of such cultural events. Sh. Chand Narayan Bhat, founder of Sangeet Sadhna Sadhan and Guru Maharaj of Dr. Nirrash, expressed immense pleasure at his student's literary achievements.

Sh. Virender Langoo, founder of KKK and organizer of the programme, expressed satisfaction at Dr. Nirrash's dedication, honesty, and capabilities. The evening concluded with the sense of pride in the cultural and literary accomplishment of Dr. Ramesh Nirrash

LIST OF DONATIONS DURING JAN-MARCH 2024

S No	Name	Amount	S No	Name	Amount
1	Sh. Kashi Akhoon	3,150	31	Smt. Meenakshi	500
2	Smt. Veena Dhar	5,000	32	Sh. Rajender Bhat	1,000
3	Sh. Vikram Dhar	5,000	33	WASO Public School	2,001
4	Smt. Sona Dhar	5,000	34	Sh. Ravinder Kumar Koul	2,000
5	Dr. Ashok Kumar Raina	9,000	35	Sh. Vinod Pajan	500
6	Sh. Kapil Sopory	1,100	36	Sh. Rahul Dhar	1,000
7	Sh. Vinod Dhar	13,305	37	Anonymous	51
8	Sh. A K Moza	1,000	38	Dr. Sudhir K Sopory	32,000
9	Sh. Vibhushan Bhat	500	39	Sh. Kuldeep Kachroo	6,000
10	Sh. Rakshak Kaul	2,100	40	Sh. Anil Dhar	5,000
11	Sh. Rishiv Hans	2,100	41	Sh. Gash Lal Pandita	1,000
12	Sh. T K Sadhoo	1,100	42	Sh. Navneet Sopory	1,500
13	Sh. A K Koul	500	43	Sh. Ramesh Kaul	1,000
14	Dr. Chand Raina	500	44	Sh. Subhash Premi	1,000
15	Lt. Smt. Indrawati Handoo	1,100	45	Sh. Puran Patwari	4,000
16	Sh. A K Monga	1,000	46	Sh. Vijay Kumar Trakroo	1,000
17	Smt. Tikoo	1,000	47	Sh. Surinder Kumar Bhatt	2,000
18	Smt. Basanti Kaul	1,000	48	Sh. Anonymous	501
19	Smt. Sunita Bansal	500	49	Sh. Sampark Global Charitable Trust	31,000
20	Sh. Anonymous	500	50	Sh. Opinder Kumar Dhar	100,000
21	Sh. S K Raina	500	51	Sh. Arjun Vinod Dhar	50,000
22	Sh. Ravinder Koul	5,100	52	Ms. Chandrika Vinod Dhar	50,000
23	Smt. Rajni Dhar	1,100	53	Sh. Anonymous	3,000
24	Sh. M K Bhat	1,000	54	Sh. Anil Kaul	1,000
25	Sh. Opender kaw	500	55	Sh. Anonymous	500
26	Sh. Anonymous	51	56	Smt. Sushma Kalla	500
27	Sh. Ramesh Chib	100	57	Sh. Rashmi Sopory	500
28	Smt. Anupama Raina	300	58	Sh. Ravinder Nath Sopory	500
29	Sh. Amit Razdan	1,001	60	Smt. Brij Kishori Zutshi	6,000
30	Smt. Bharti Kaul	500			

LIST OF DONATIONS DURING JAN-MARCH 2024

S No	Name	Amount	S No	Name	Amount
62	Sh. T K Sus	5,000	82	Sh. Anil Kaul	50,000
64	Sh. Anonymous	1,100	84	Sh. Global Accreditation System Registrar	76,000
66	Smt. Roma Wanchoo	5,000	86	Smt. Saroj Kaul	50,000
68	Sh. Anil Bhan	1,100	88	Sh. Anonymous	500
70	Sh. Vijay Peshin	500	90	Smt. Dulari Bangroo	1,100
72	Sh. Ravinder Kothider	2,100	92	Sh. Sanjay Prakash Misri	1,000
74	Sh. Jatinder Lala	2,001	94	Sh. Anonymous	1,000
76	Sh. Jawahar Lal Bazaz	20,000	96	Sh. Ashish Zutshi	11,000
78	Sh. Sushil Hashia	51,000	98	Sh. Bushan Lal Jalali	15,000
80	Sh. C K Sopori	11,000	100	Sh. Avinash Sheer	4,450

Donations-in-Kind

Sh. Ashok Kaul donated Mats for Sharika temple Parikarma



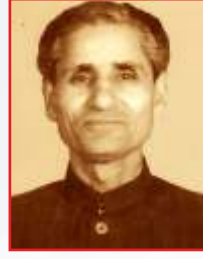
Obituaries

1. Shri B. L. Pandita, honourable member of Flat No. 306, Lalleshwari Vatika Laleshwari, passed away on 12th February, 2024.
2. Smt Santosh Kaul w/o Shri Som Nath Kaul, R/o 1217 Sector 17, Faridabad passed away on 12th February, 2024. She was originally from Shiv Pora, Srinagar.
3. Smt. Namita Raina, w/o Dr Sunil Raina (a well-known Orthopedic doctor of Faridabad) and resident of Charmwood Village, passed away on 15th March, 2024. Smt. Raina was a well-known banker of Faridabad and sister of Shri Pawan Durrani,.
4. Shri Chuni Lal Kaul of H No 259, Sector 21C, Faridabad passed away on 31st March, 2024. He was originally from Rainawari and ex-Director Fire Services in J&K.

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 - २९

कृख दिथ आलम वुजुनोवुन
वनु कस फितनाह अबसोवुन।
लोलुक न्याय येलि बाज़र प्योव
अख अख वति वति तंबलोवुन।
होस्रन पाराव थोद तुल याम
आलम हंगु मंगु प्यख ख्योवुन।
कोड येलि होस्रन वाश कदस
लोलस यावुन मंशरोवुन।
गटि मंजु चंदरमु प्रागाशा
पांथ्य मस यामथ पारोवुन।
आशन यंक्षकाल्य वाशा द्राव
गाश फौल जगताह प्रेज़लोवुन।
'प्रेमी' पानय बाज़र द्राव
लोलुक न्याय अदु अंज़रोवुन।

गज़ल - ३०

मसवल्य कांचाह छम चान्य माय
पंपोशि न्येथरन करुहय जाय।
रेखु संय रटु हथ करुहय पूज
शोरस लागुहय कोसम ढाय।
कांकल्य मसतस शानु कौरुथ
लोलस त्रांवंथ ज़न बिसलाय।
कम कम दिलबर रूज़िथ गंय
हंगु मंगु ज़ालस वलनय आय।
दौन बांचन हंज़ कथ येलि मीठ
वनतम लोलस कति लागि ग्राय।
सौंदर सौंदर समसारा
लोलक्य कोसम फल्य फल्य आय।
लोलस अर्पण 'प्रेमी' म्योन
हौस्रस आमंक्ष अथि नव त्राय।



वर्तमान का क्षण

मनुष्य अगर अपने दैनन्दिन कार्यों पर एक पैनी नज़र दौड़ाए तो वो इस निष्कर्ष पर पोहोच सकता है कि वो अपने दिन का अधिकतम समय भविष्य और भूत काल में ही बिताता है। वर्तमान क्षण से उसका सम्बन्ध कम ही बना रहता है। और जो दिन भर में उसे थोड़ा सा सुख और आनंद मिलता है वो जाने अनजाने वर्तमान क्षण को पूरा जीने से मिलता है। कोई भी कार्य यदि पूरी तन्मयता से किया जाए तो वर्तमान क्षण में जिया जा सकता है।

अक्सर होता क्या है, जो भी हमें करना होता है, उसकी परिकल्पना पहले भीतर मन में बनती है और फिर उसपर अमल होता है। ये यंत्रवत होता है और मनुष्य का इसमें कोई अपना बड़ा योगदान नहीं है। जैसे सुबह नहाना है या नाश्ता करना है तो उससे जुड़े

विचार पहले मन में आएँगे और उसके बाद जब नहाने या नाश्ता करने का समय आएगा, वो कार्य किया जाता है। मजेदार बात ये है कि जब मनुष्य नहा रहा होता है या नाश्ता कर रहा होता है तो अक्सर विचार फिर कहीं और चले जाते हैं। या तो दिन भर क्या क्या ज़रूरी काम करने हैं उनपर वो मन ही मन सोच विचार करता है या फिर जो कल या परसों कुछ ज़रूरी घटनाएँ हुईं, उनको फिर से जीता है और उसमें कुछ नया भी जोड़ लेता है। कहने का मतलब यही है कि वो फिर उस वर्तमान समय से दूर हो जाता है। बोहोत कम बार ऐसा होता है कि मनुष्य नहाते वक्त सिर्फ नहा रहा होता है या नाश्ता करते वक्त सिर्फ नाश्ता कर रहा होता है और जब जब ऐसा होता है वो वर्तमान क्षण के काफी नज़दीक आ जाता है। इसी वजह से उसको उस कार्य



का थोड़ा सुख भी मिल जाता है। इससे ये निष्कर्ष निकाला जा सकता है कि जब भी कोई कार्य पूरे होश में किया जाए और इस तरह से किया जाए कि शरीर, मन और बुद्धि उसी कार्य में लिप्त हैं तो हमें वर्तमान का सुख सहज ही मिल सकता है। पर ये काम आसान है नहीं। इसकी आदत डालनी पड़ती है, अभ्यास करना पड़ता है। अभ्यास ये कि दिन भर जितना सम्भव हो, जो भी काम किया जाय उसे पूरे होश से किया जाय। जैसे खाना खा रहे हों तो खाने की पूरी प्रक्रिया को होश पूर्वक जिएँ। चल रहे हों तो ध्यान पूरी तरह से चलने पर रहे। टोटल अटेन्शन कह सकते हैं इसे। ध्यान भटकने की कई वजहें हो सकती हैं और उनपर धीरे धीरे नियंत्रण पाया जाय।

टोटल अटेन्शन को अपनी आदत में शामिल करना होगा। अपने Sense Organs और Motor Organs को ज्यादा Activate करना होगा। आँख से जब भी देखें तो ऊपर ऊपर से ना देखें। हमेशा कोशिश ये हो कि जहां देखने की क्रिया हो रही है वहाँ आसपास की जगह को भी और देखें। नयी दृष्टि मिलेगी। ठीक यही चीज़ कान के साथ करें और दूसरी इंद्रियों के साथ भी। हाथों से जब कोई चीज़ पकड़ें तो ऐसे पकड़ें कि आपको स्पर्श का सुख महसूस हो। खाते पीते समय भी ये देखें की विचार उसी खाने पर केंद्रित हैं और दूसरे विचारों को ज्यादा बढ़ावा ना दें। उस समय ज्यादा बातचीत भी ना करें।

इंद्रियों को मन के द्वारा नियंत्रित करने की कोशिश करनी पड़ती है। दिन में कई बार ऐसी अवस्था आती है जब इंद्रियाँ अलग काम करती हैं और मन अलग। इस अवस्था से बचना होगा। इंद्रियों और मन को एक दिशा में ले चलने की ज़रूरत है तभी वर्तमान के क्षण के नज़दीक रहा जा सकता है। मन एक जटिल यंत्र है और उसके कई चेम्बर्ज हैं। मन का एक भाग इंद्रियों के साथ लिप्त रहता है, जाने अनजाने। एक भाग लगातार कल्पना करता रहता है और कल्पनाएँ वाजिब और ग़ैर वाजिब दोनों तरह की होती हैं। कुछ कल्पनाएँ शेख़ चिल्ली की कल्पनाएँ जैसी होती हैं और उनपर आसानी से रोक नहीं लगाई जा सकती। मन का एक भाग सिर्फ़ मन की क्रियाओं को देखता रहता है और मन का एक भाग जानता है कि वो है। हम हैं, हमारा अस्तित्व है, ये बात मन का एक हिस्सा जानता है और उसकी खबर देता है। वर्तमान का क्षण बहुमूल्य क्षण है और इसे गवाना नहीं चाहिए। काल या समय के प्रवाह में वर्तमान का एक विशिष्ट स्थान है। भूतकाल, वर्तमान काल और भविष्य काल तीनों को लेकर काल या समय अपना कार्य करता है। हालाँकि समय के पार

का भी जगत है जो आध्यात्मिक क्षेत्र के भीतर आता है पर अभी उसका ज़िक्र नहीं करेंगे क्योंकि लॉजिकल माइंड से उसे समझा नहीं जा सकता। मनुष्य का स्वाभाविक दोष ये हो जाता है कि वो ज्यादा समय भूतकाल और भविष्यकाल में बिताता है। जब ऐसा होता है किसी के भी साथ, तब मानसिक स्वास्थ्य बिगड़ना शुरू होता है। भूतकाल से जुड़ी हमारी नकारात्मक शक्तियाँ और भविष्य की चिन्ताएँ, जब मन इसपर ज्यादा केंद्रित होना शुरू होता है तो वर्तमान से हम दूर होने लगते हैं। भूतकाल हो चुका है, वर्तमान अभी है और चल रहा है और भविष्य अभी होना है। जो हो चुका है उसका कुछ नहीं किया जा सकता और भविष्य में क्या होने वाला है इसका भी दावे के साथ कोई नहीं कह सकता। लेकिन हाँ, वर्तमान में कुछ ज़रूर किया जा सकता है जिससे भूतकाल और भविष्य की चिन्ताओं से मुक्ति भी मिल सकती है। भूतकाल में जो कुछ हुआ है उससे मनुष्य को समाज को, देश और सभ्यता को ये सीख लेनी चाहिए कि ग़लतियों को ना दोहराया जाए। स्वाभाविक तरीके से भूतकाल का जब भी विश्लेषण किया जाता है तो ये निष्कर्ष अवश्य निकलता है कि क्या ग़लत हुआ और क्या सुधार होना चाहिए था। लेकिन यदि मनुष्य या समाज या देश, भूतकाल में हुई ग़लतियों से कुछ भी नहीं सीख पाता तो ये दुर्भाग्यपूर्ण बात ही कही जाएगी।

भूतकाल को हुबहू फिर से नहीं जिया जा सकता क्योंकि काल का प्रवाह आगे बढ़ जाता है हालाँकि ये सच है कि काल भी एक चक्र की तरह घूमता है लेकिन पुराना बिलकुल पहले के जैसा बन के आए ऐसा नहीं होता। काल चक्र वर्तुल ज़रूर है लेकिन अपने साथ कुछ नयापन लिए रहता है। क्या भूतकाल से पूरी तरह से मुक्त हुआ जा सकता है? साधारण तौर से देखे तो नहीं, ये सम्भव नहीं है। समय जब तीनों आयाम को लेकर है तो फिर भूतकाल अपना स्थान बनाए रखेगा। हाँ, आध्यात्मिक साधना से जब काल के पार ज़ाया जाता है तब ये सम्भव होता है। समय के भीतर रहते हुए भूतकाल की अवधी को कम ज़रूर किया जा सकता है। और ये सीख लेते हुए काम करना पड़ेगा कि हमें भूतकाल में की गयी ग़लतियों को फिर से होने नहीं देना है। इसकी कोशिश ज़रूर करनी है। मन जब भूतकाल में विचरण करता है तब सुख और दुःख, दो तरह के सामान्य अनुभव होते हैं। वर्तमान के दौर में जब कष्ट के दिन आते हैं, तब भूतकाल में बिताए गए खुशी के और उमंगों भरे दिन याद आते हैं जो थोड़ी प्रसन्नता दे जाती हैं। ये स्मृति में मौजूद उन तरंगों की वजह से होता है जो मन के अचेतन अवस्था में हैं।

साथ ही साथ, भूतकाल में मौजूद अपनी असफलताएँ, दुःख और अवसाद भी बार बार विचारों और भावनाओं के रूप में मन को झकझोरते रहते हैं। ये विचार और भावनाएँ मनुष्य की रोजी रोटी और प्रेम सम्बन्धों के दायरे से ही जुड़े हैं। आज कोई नया रिश्ता बना और उसमें कोई कड़वाहट आयी तो मन फौरन भूतकाल में चला जाएगा और वहाँ उस प्रकार के रिश्ते से मिले दुःख को फिर से जाग्रत कर देगा।

ये भी स्मृति में मौजूद उन तरंगों की वजह से होता है जो अचेतन अवस्था में हैं। इसके अलावा व्यक्ति, समाज और देश के भूतकाल में हजारों घटनाएँ ऐसी होती हैं जो बार बार याद आती हैं और ऐसी घटनाएँ ज़्यादातर अपमान, आर्थिक संकट, बीमारी, मृत्यु, हादसे इत्यादि से जुड़े होते हैं। वो दृश्य ना सिर्फ़ हुबहू मन में घूमते हैं बल्कि कई बार मन उन दृश्यों को नए तरीके से बनाने की क्रिया में लग जाता है। जो कहना चाहते थे वो मन ही मन कह देना और अपने अहम को संतुष्ट करना, ये एक कोशिश लगातार होती रहती है लेकिन मूल घटना भूतकाल से ही सम्बंधित रहती है।

मिसाल के तौर पर दस साल पहले किसी से कोई झगड़ा हुआ था और उस समय आपने बोहोत सी बातें नहीं कही मगर कहना चाहते थे और हो सकता है डर के मारे या संकोच के कारण ना कह सके हों। अब जब वो घटना याद आएगी तो मन ही मन उन बातों को भी कहा जा सकता है जो रह गयी हों। इस तरह से भूतकाल सक्रिय रहता है और मन में अपना स्थान बनाए रखता है। जब व्यक्ति बार बार भूतकाल की घटनाओं को जीता रहता है तो मन का एक हिस्सा पूरी तरह से या ठोस तरीके से भूतकाल की कुछ विशेष दृश्यों के साथ चिपक जाता है और फिर उसे आसानी से मुक्त नहीं किया जा सकता। इससे कुछ ख़ास कस्मि की धारणाएँ और विचार मज़बूत हो जाते हैं जो यदि ज़रूरत से ज्यादा बढ़ गए तो व्यक्ति विक्षिप्त भी हो सकता है। यही अवस्था समाज और देश के साथ भी होती या हो सकती है। बूढ़े व्यक्तियों के ऊपर ये इल्ज़ाम अक्सर लगाया जाता है कि वो अभी पुराने जमाने में ही जी रहे हैं और अपने भूतकाल से ही सम्बंधित हैं।

भविष्य, समय का वो भाग है जो अभी होने वाला है, हुआ नहीं है और वर्तमान और भूतकाल से जुड़ा हुआ है। भविष्य भी, आशा और निराशा, सुख और दुःख, आकर्षण और विकर्षण, इन दोनों तरह के भावों और विचारों को लेकर मौजूद रहता है। इसके अलावा कल्पना की अपनी विशेष भूमिका भी बनी हुई होती है जो लगातार सक्रिय रहती है। भविष्य वो है जो हम

चाहते हैं या हमें चाहने के लिए मजबूर होना पड़ा है, पारिवारिक दबाव या सामाजिक दबाव के कारण। भविष्य की सुखद कल्पना सुख का निर्माण करती है जो कार्य करने की प्रेरणा देता है। निराशावादी कल्पना आलस्य और तंद्रा का निर्माण करती है जिस वजह से अकर्मण्यता जन्म लेती है। साधारण तौर से, भविष्य को लेकर ही वर्तमान को निर्माण करने की कोशिश मनुष्य द्वारा होती है। अक्सर भविष्य में मिलने वाले सुख की कल्पना से मनुष्य वर्तमान में मौजूद दुःख और तकलीफ़ को सहने की शक्ति पाता है और भविष्य में मिलने वाले दुःख की वजह से शक्ति हीन हो जाता है।

देश और समाज में उत्साह और उमंग भरने के लिए भी भविष्य में मिलने वाले सुख और शांति की बात करनी पड़ती है और ऐसे सपने देखने और दिखाने पड़ते हैं। समाज नेता या समाज गुरु का काम भी यही होता है। भविष्य ना हो तो जीवन दुःख और अवसाद से भरा रह सकता है और मनुष्य या समाज भूतकाल से चिपका रह सकता है जो घातक है। समय का प्रवाह ऐसा बना है कि भविष्य अपने आप आ जाता है। ये काल की खूबी है। भूतकाल और भविष्य काल यदि ज़रूरत से ज़्यादा अनुपात में आ जाए तो वर्तमान को पूरा पूरा नहीं जिया जा सकता। ये ज़रूरत से ज्यादा अनुपात क्या है? इसमें नकारात्मक कल्पना की भूमिका ज़्यादा है। सकारात्मक कल्पना या यथार्थ कल्पना उतना ही भविष्य का निर्माण करेगी जितना सम्भव है या आवश्यक है और प्रकृति की नियमों के अनुकूल है। कल्पना शक्ति एक विशेष शक्ति है जिससे मनुष्य का मन लगातार सक्रिय रहता है। मगर ये सकारात्मक और नकारात्मक दोनों ही दिशाओं में काम करती है।

सबसे पहले मनुष्य को नकारात्मक कल्पनाओं को कम करना होगा, अपने मानसिक बल से और ये बल उसे वर्तमान क्षण में जीने से मिल जाता है। मान लो, एक व्यक्ति जो की मध्यम वर्ग का है और उसे कुछ समय किसी अमीर मित्र के यहाँ रहने का मौका मिलता है जिसकी जीवन शैली देख कर वो दंग रह जाता है और स्वाभाविक रूप से ईर्ष्या से ग्रस्त होकर नकारात्मक चिंतन करना शुरू करता है। फिर बाद में खुद को दिलासा देने के लिए उस मित्र के जैसा अमीर बनने का सपना भी देखता है। अब यही चिंतन नकारात्मक कल्पना शक्ति से सक्रिय हो उठी है जिसपर शुरू से ही नियंत्रण रखना आवश्यक है अगर उस को वर्तमान क्षण के नज़दीक रहते हुए आनंद में रहना है। अब यहाँ ये सवाल भी उठता है कि क्या मनुष्य सपने ना देखे? अपने रूपएँ पैसों की स्थिती को मज़बूत करने की इच्छा ना रखे? इच्छा ना होगी तो

उस पर चलने की प्रेरणा भी कैसे आएगी? यहीं पर विवेक का अभ्यास करना होगा जिससे ये निष्कर्ष निकलता है कि सपने वही देखें जाएँ जो सम्भावना के दायरे में हों। शेखचिल्ली की तरह सपने देखने से खुद को बचाना होगा। उन सपनों का कोई मूल्य नहीं है और वो मनुष्य की मानसिक शक्ति को कम करती है। मन को यदि एक सुंदर बगीचे की तरह बनाना है तो आलतू – फ़ालतू झाड़ झंग़ाड़ को हटाना होगा। वो आएँगे ज़रूर लेकिन उनकी सफ़ाई करते रहना होगा। जिस समय मन किसी भी नकारात्मक चिंतन में लिप्त हो रहा होता है फ़ौरन मन को किसी सकारात्मक कार्य में लगाना होगा या सकारात्मक चिंतन शुरू करना होगा। उसके लिए होश में रहने का अभ्यास ज़रूरी है जिसकी वजह से मनुष्य वर्तमान क्षण के करीब आ सकता है। मन, बेलगाम घोड़े की तरह कहीं और जा रहा हो तो उसको सम्भालते हुए किसी सार्थक कार्य को करते हुए वर्तमान में ही जीने का प्रयास करते रहना होगा।

अब ये देखते हैं कि असल में वर्तमान का क्षण है क्या? मनुष्य तो वैसे सत्तर – अस्सी साल जीता है लेकिन हर रोज़ जीने के लिए उसे २४ ही घंटे मिलते हैं जिसका उसे पूरा पूरा इस्तेमाल करना आना चाहिए। मगर इन २४ घंटों में भी तो भूतकाल, वर्तमान काल और भविष्य काल मौजूद है। एक घंटे के भीतर भी काल के तीनों आयाम हैं और फिर एक मिनट में भी और एक सेकंड में भी और एक नानों सेकंड में भी तीनों हैं। साधारण जीवन में सिर्फ़ वर्तमान क्षण को पकड़ कर जीना लगभग असम्भव है क्योंकि हम काल के

अंदर जी रहे हैं और काल भूत, वर्तमान और भविष्य, तीनों की वजह से ही कार्य करता है। ये सच है, ज्यादा अर्थपूर्ण जीवन वर्तमान के साथ रहने से ही होता है और एक बेहतर जीवन जीने के लिए मनुष्य को वर्तमान समय का ज्यादा से ज्यादा इस्तेमाल करना चाहिए। इसका मतलब है लगातार कुछ ऐसा कार्य करते रहना है जो मन को और शरीर को कुछ मेहनत करने के लिए बाध्य करे। विचारों का प्रवाह बोहोत आसानी से भूत और भविष्य की तरफ़ खिंच जाता है और इसमें कुछ ख़ास परिश्रम नहीं करना पड़ता लेकिन वर्तमान में मन को बांधने के लिए थोड़ा परिश्रम लगता है। यही वजह है, ज्ञानी लोगों ने कर्म को बोहोत महत्वपूर्ण बताया है। कर्म यानी सिर्फ़ काम नहीं बल्कि होशपूर्वक काम जिससे वर्तमान क्षण के नज़दीक रहा जा सकता है।

यदि २४ घंटे मनुष्य पूरी तन्मयता से वर्तमान के करीब रहे तो उसके जीवन की धारा बादल सकती है और वो उस कश को पा सकता है जो समय के पार है। कभी ऐसा हो सकता है कि काल के तीनों आयाम ठहर जाएँ और वो काल के पार हो जाय, जिसे समाधि कहते हैं। वर्तमान क्षण के नज़दीक रहने का सबसे बड़ा लाभ यही है कि मनुष्य समाधि को उपलब्ध हो सकता है जो सुख दुःख के पार है। जब तक वो काल या समय के भीतर रहेगा तब तक वो अतृप्त ही रहेगा और जब जब वो वर्तमान क्षण के करीब रहते हुए समाधि को पाता जाएगा तब तब तृप्त होता जाएगा। इसलिए वर्तमान में जीना ज़रूरी है और उस वर्तमान क्षण को पकड़ने की कोशिश करते हुए अखंड सत्ता को पाने का प्रयास करना होगा।

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सोम सूर्य अग्नि की भांति
अस्तित्व को खोजने चली
सागर मरुस्थली
भूलोक की गली गली
पा न सकी प्रेम गली
भर्गशिखा हो के भी
अग्निदेव से से पूजित हुई
जीवन भर मौन रही
होमाग्नि में समा गयी
किसी को खोज न सकी
भस्मीभूत हुई —————

पुनः प्रकट हुई,
अस्तित्व से ही संतुष्ट रही
जीर्ण शीर्ण वस्त्र में लिपटी रही
लहरों को ताकती रही
सरिता समुद्र भांति
शिवतत्त्व में समा गयी
वाडवाग्नि भी देखती रही
मौन मुद्रा से झांकती हुई
तपस् से तप्त भी हुई
यही जीवन की पहेली
अस्तित्व में बनी हूँ
आत्म तत्त्व की होमाग्नि



शिव सूत्र-VIII



रुपांतरकार : योगेंद्र तिक्कू

सिद्धः स्वतंत्रभावः ॥१३॥

योगी जो हो सजग,
रहे स्वातंत्रभाव में वो प्रतिक्षण,
सकल जगत आधीन रहे,
और वश में उसके जड़ चेतन ॥

आसनस्थः सुखं हृदे निमज्जति ॥१६॥

सुखासीन हो कर के योगी,
जब समाधि सुख में डूबे,
श्रम विहीन, स्वच्छंद लगाये,
अमृत सागर में गोते ॥०॥

यथा तत्र तथान्यत्र ॥१४॥

स्वतंत्रता का अनुभव जब,
योगी समाधि में हैं करता,
बहिर्मुखीन अवस्था में भी,
वह स्वतंत्र ही है रहता ॥०॥

स्वमात्रानिर्माणमापादयति ॥१७॥

कर सकता निर्माण जगत में,
योगी इच्छा के अनुरूप,
दे कर निज चेतनता को ही,
स्थूल सूक्ष्म इत्यादि स्वरूप ॥०॥

बीजावधानम् ॥१५॥

प्रस्फुटित सृष्टि का बीजरूप,
स्वातन्त्र्य शक्ति ही शिव की है,
अवरोध रहित धर ध्यान उसी पर,
पराशक्ति जो शिव की है ॥०॥

विद्याऽविनाशे जन्मविनाशः ॥१८॥

रहे शुद्ध विद्या में स्थित,
तो योगी सब में शिव देखे,
दूर अविद्या का तम हो और,
जन्म मरण का बंध कटे ॥०॥

FORM – X

Application Form for Membership of Kashmiri Sewak Samaj (Regd.) Faridabad

To
The President/Secretary
Kashmiri Sewak Samaj (Regd.)
Sharika Bhawan, Sector – 17,
Faridabad – 121 002

Affix your
Passport Size
Photograph Here

Dear Sir,

Sub: Application for Admission as a Life Member of the Kashmiri Sewak Samaj (Regd.) Faridabad.

I wish to apply for admission as a Life Member of the Kashmiri Sewak Samaj (Regd.) Faridabad. I request you to kindly admit me as a Life Member of the Society. My brief particulars are as under

Sr No	Subject	Particulars
1.	Name of the Applicant	
2.	Father's/Husband's Name	
3.	Permanent Address	
5.	Date of Birth	
6.	Occupation	
7.	Phone No. with STD Code	
8.	Email Address	
9.	Aadhaar Number /Pan No(Attach self-attested copy)	

1. **I certify that:**

- I unconditionally subscribe to the aims & objects of the Society and contribute towards attainment of the same.
 - I will abide by the Byelaws of the Society, as applicable and amended from time to time.
 - I have not been convicted of an offence involving moral turpitude involving imprisonment.
2. I am enclosing Copy of the towards proof of identity & address.
- Two passport size photos

Thanking you

Yours faithfully

Dated:

Place:

(Signature of the Applicant)

For official use	Life membership no	
	Receipt no	

प. मनोज शास्त्री



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Beneficiary : Kashmir Medical Emergency and Charitable Trust

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

TODAY IT IS SOMEONE ELSE, TOMORROW IT CAN BE ME

CONGRATULATIONS VIBHASH & SHRISHTI!



With the Blessings of Maa Sharika!

***Vibhash Dhar S/o Mrs. Neha & Mr. Opinder Dhar married Shrishti Kak
D/o Mrs. Kalpana & Mr. Sandeep Kak
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