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**SHARIKA SEWAK
DWARKA NATH PANDITA
ATTAINED NIRVAAN ON 12 DECEMBER, 2024**

SHRADHANJALI TO SHRI DWARKA NATH PANDITA!



मेरा कर्म ही मेरी पूजा है

Shri Dwarka Nath Pandita

Over the last few decades, if you happened to visit Sharika Bhawan in Faridabad, you would be welcomed by a humble, warm and serene face in the office. The face was Shri Dwarka Nath Pandita, whom everyone at KSS affectionately used to address as Pandita Sahab. Pandita Sahab's persona was of complete dedication to Maa Sharika Devi and that reflected in his selfless service at Sharika Bhawan. If KSS office at Sharika Bhawan was open from dawn to dusk, it was courtesy Pandita Sahab. Every morning his day would start at Sharika Bhawan and end in the KSS office, greeting people and devotees who would visit, either for Maa Sharika's darshan or for booking the premises for their functions. Pandita Sahab would dedicatedly assist the people in their requirements with an ever-smiling face and a soft captivating voice. Despite his advanced age, he would not fail to present himself at the feet of Maa Sharika every day. He would walk up the stairs every day for Her darshan and then start his daily routine in the office. Such was his dedication towards his Mata that even the toughest of the situations wouldn't deter him from walking up to Sharika Bhawan for Her darshan. The only time when he couldn't do this was during the Covid-19 lockdown and he was very sad about it. His selfless service for running the KSS office was evident from his ever presence for managing the accounting of collections and issuing receipts.

Pandita Sahab left his mortal garb on the late night of 21st December 2024 after a brief illness. In his passing away, Kashmiri Sewak Samaj, Faridabad, has lost a great Sharika Sewak, a patriarch and a guiding force for all of us. His departure has left a big vacuum in KSS which is hard to fill. Kashmiri Sewak Samaj pays tributes to this great son of Maa Sharika and prays to Sadashiv to bestow Moksha to his Aatma and give strength to his family to bear this irreparable loss. Namah Shivai!



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22-12-2024 At Sharika Bhawan, Sector-17, Faridabad

Disclaimer : The views expressed in the Newsletter are not necessarily that of KSS, the Editor or the Editorial Board.



Editor's Notepad

Last September, when I wrote the Editorial for the magazine – NAAD, it was commemorating – Balidan Diwas. It had disturbed my mind when I was reflecting upon what have we, as a community, been doing these three long decades. Four months down, I am again seated, writing this editorial for Sharda Tarangini. This time, it is January the 19th – the fateful day of our exodus in 1990.

Come January and the chill runs up the spine of every Kashmiri Pandit, reminiscing the horror of loot, murder, desecration, rape, arson and hounding out of his home and hearth 35 years ago, leaving him to become a refugee in his own country; a unique distinction of being the only such human species in the world. 19th January is a reminder of the terror unleashed on a peaceful community.

Every year on the 19th January, the KPs assemble at various places across the globe to recount the brutal act of Islamic terrorism in Kashmir, as also to observe, what is now known as our **VISTHAPAN DIVAS**. At the back of the mind of every KP, there is a lingering hope of return to his home and it is this hope that brings him to these congregations.

Year after year, we follow this exercise that has become a ritual now. Has anything changed for us as a community in these 35 years? My inner voice, resoundingly, responds – **NOTHING!** Come the Day 19th January, and we replay the ritual of meetings and tributes. In these three-and-half decades, if we have added anything to our history, it is, sadly, the two rituals – **BALIDAN DIVAS** and **VISTHAPAN DIVAS**. We meet, reminisce the tragic and torturous killings of our brethren and the mass exodus of a whole race uprooted and thrown into the wilderness of this globe. We wrap up the rituals

with some emotional and some fiery outpourings and then retire to our routine life, only to replay this act the next season.

A big question emanates from this theatric – what has the community consolidated from these rituals? Nothing tangible. Are these sacrifices worth just remembrance? My inner voice rebelliously retorts – **NO!** These sacrifices were to wake us up to teach us the lesson of uniting and consolidation for one community purpose. We were expected to stand as a single unit that would fight for its return and rehabilitation with respect and glory. Well, that has been evading us so far. A formidable part of it is our own doing. All these three decades we created several platforms, had voices in diverse directions with no unanimity. This weakened our purpose of fight. It stunted the voice into noise and thus was never heard with concern by the powers at the helm. We, maybe unintentionally, betrayed the sacrifices that we ritualistically commemorate on 14th September and 19th January every year.

Look at the scenario today. Last five years saw J&K flourishing, both emotionally and materially with full support from the Central dispensation in which the KP remained non-existent. Today, there is an elected government there and yet, we are not on the canvas of the popular government's priorities. It must not surprise us. We are noisy without sum and substance and to boot, this noise has innumerable mouths spitting at each other. We have confused every authority that now does what is the best – ignore us. And we refuse to accept this brazen reality.

*Will we ever wake up? Food for Thought!
Namaskar!*

युक्तकाम्य
Munishwar

From the **President's**
Desk



As we stand at the threshold of a new year, it is a time of reflection, gratitude, and renewed commitment. It is an opportunity for us to reassess our individual and collective priorities, and to think about how our personal growth can contribute to the larger vision of societal progress. While personal growth is an essential and noble pursuit, we must also recognize that true fulfilment lies not just in individual success but in the upliftment and betterment of the society we belong to.

In today's fast-paced world, the needs of society are becoming more complex and urgent. From educational disparities to socio-economic inequality, we are faced with challenges that require us to broaden the scope of our efforts. As members of the Kashmiri Sewak Samaj, we must understand that while our individual development is deeply connected to the progress of our community, it is crucial that we direct some of our energy, resources, and time to the collective good. By doing so, we not only fulfil our responsibilities as members of the society but also empower others to reach their potential.

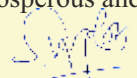
One powerful way we can contribute to societal growth is through philanthropy. Giving back to our community, especially in areas such as education, can create ripple effects of change that transform the lives of many. The education of deserving yet

financially weaker members of our community is a cause that demands our attention. KSS is already contributing towards this on priority. However, I urge that many among us who are blessed with resources, knowledge, and connections, can come forward and take collective responsibility to strengthen this activity. This will help us create a more equitable KP society where every individual has a chance to succeed, regardless of their economic background. This not only benefits those who directly receive the support but strengthens the fabric of our entire community, as these educated individuals can, in turn, help others rise, leading to a cycle of growth and upliftment.

As Kashmiri Sewak Samaj, we have always prided ourselves on our resilience, compassion, and the values that bind us together. Our community has faced adversity in the past, but it is through unity and collective action and our belief in our culture and values and the importance we give to education, that we have emerged stronger. However, true personal growth lies in recognizing that the success of one individual is intertwined with the success of others. When we elevate our community through acts of service, when we invest in education, we contribute to a future where all can thrive. Our shared purpose should be to build a legacy where individual progress and societal growth are seen as one and the same.

May this new year be a year of transformation—not just for ourselves, but for the entire Kashmiri community. Let us dedicate ourselves to the noble cause of philanthropy, helping to educate and uplift the deserving, and in doing so, shaping a better future for generations to come.

With warm wishes for a prosperous and impactful year ahead


Sudhir Sopory



General Secretary's Report

*Dear Respected Members,
Namaskar,*

As we step into the New Year 2025 and as this issue reaches you, it gives me immense pleasure to present the report of KSS activities for the quarter Oct. 24 to Dec.24. From vibrant cultural celebrations to impactful community initiatives, the last quarter has truly reflected our collective commitment in preserving our heritage and fostering unity. I thank all contributors/ donors and participants for their unflinching support and faith and look forward to another year of growth and progress together. The brief details of the activities are as follows:

Celebrations at Sharika Bhawan:

Maha Navami Hawan on 11th & 12th October 2024

Maha Navami Hawan was performed at Sharika Bhawan which began with the Kalash Pooja on 11th October 2024 and concluded with the Poorna Ahuti on 12th October, 2024, followed by the distribution of Naveed.

100th Birth Anniversary of Padma Shri Jagan Nath Kaul on 13th Oct 2024:

KSS celebrated the 100th Birth Anniversary of Papa Ji, honoring his unwavering dedication, visionary leadership, and lifelong commitment to serving the community. The event featured Prof. Anand Ranganathan as the Chief Guest and Mr. Siddhartha Kaul as the Guest of Honour. The presence of Mimmy Ji added a heartfelt touch, leaving a deep impact on everyone in attendance.

Distinguished speakers shared reflections on Papa Ji's life, recounting personal experiences and his remarkable

influence. A special session was devoted to exploring strategies for advancing the educational needs of our next generation. Special issue of Sharda Tarangini dedicated to Papa Ji was also released on the occasion. The celebration was a resounding success.

Musical Evening and Initiation of Lift Work (8th Dec 2024)

Delighted to inform you that initiation of lift work has started from 9th Dec. 24 and in this regard, KSS organised a musical evening followed by ceremonial pooja for initiating lift/elevator work. Hon'ble Minister Shri Vipul Goel graced the occasion and promised a contribution of Rs.5.00 lac for this noble work. Thank you, Hon'ble Minister.

Besides this, the flavour of the day was a musical evening concert where Kashmir's legendary artist Smt. Kailash Mehra Sadhu performed along with other renowned community artists. Thank you all.

The event was hailed by all present. The hall was jam-packed. After the event, dinner was served to all who witnessed the event.

Collegium Meeting

The Collegium meeting of KSS for the 2023-2024 period was held on 22nd December 2024 at J N Kaul Memorial Hall, Sharika Bhawan. The event witnessed impressive attendance, with enthusiastic participation from all members. The event began with an inspiring speech by the President, setting the tone for a productive session. During the meeting, the General Secretary, Treasurer, and Chief Editor presented their respective reports. Sh. Kashi Akhoun gave vote of thanks. All resolutions proposed were discussed and unanimously

approved, reflecting the collective spirit and commitment of the collegium members.

KSS Cares Fund

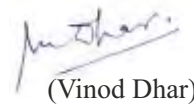
On the recommendation of the KSS Cares Committee, cheques of ₹20,000 each were distributed to five families affected by a fire incident at Purkhoo Camp, Jammu. A dedicated team from KSS, including Sh. Kashi Akhoo, Sh. Ashok Kaul, and Ms. Bharti Kaul visited SFCT Jammu to carry out this compassionate initiative.

Special thanks to Sh. Sanjay Dhar, SFCT for organizing a small gathering at Jammu on 19th Nov. 2024, wherein KSS distributed financial aid of Rs. 20,000/- each to five

affected families whose dwelling units were set ablaze by fire at Purkhoo Camp, Jammu. During the event, the affected families expressed heartfelt gratitude to KSS for its swift financial assistance in this hour of crises. We sincerely pray to Maa Sharika to bless these families with strength and resilience as they rebuild their lives with the support of caring individuals and organizations.

Hope, our endeavour will be like-wise again with your patronage and humility. Wish you a very happy new year 2025.

Orzu!



(Vinod Dhar)

Obituaries

S No.	Date of Death	Name of Deceased Person	Address
1	26/09/2024	Prof. Arvind Gigoo	D-604, BPTP Park Elite Premium, Sector 84, Faridabad
1	15/12/2024	Shri Girdhari Lal Ganju	Jammu
2	17/12/2024	Sh. Kewal Krishan Razdan	House No. D-1242, Sainik Colony, Sector 49, Near Gate No.1, Faridabad
3	21/12/2024	Smt. Shanta Bhat (Nehru)	House No. 421, Sector - 21 D, Faridabad
4	22/12/2024	Sh. Dwarika Nath Pandita	House No. 1218, Sector-17, Faridabad
5	30/12/2024	Sh. Kulbhushan Kachroo	House No.40, Trikuta Nagar, Jammu
6	05/01/2025	Sh. Rajender Raina	Flat No. 705, Gayatri Apartment, Sector-45, 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!

A TRIBUTE TO SHRI DWARIKA NATH PANDITA A SELFLESS MAA SHARIKA SEVAK



Shri Dwarka Nath Pandita

Shri Dwarka Nath Pandita, as I know him, was one of the most revered intellectual, will be remembered as a leader who combined intellectual brilliance with an unparalleled commitment to public welfare. His broader contributions to KSS has left an indelible mark on Kashmiri Pandit community in Faridabad. While much has been said about his deep and empathetic approach to the KSS deserves special attention. His approach was rooted in empathy.

As a Kashmiri Pandit, I witnessed firsthand the transformative impact of his personality and vigour to perform selfless service at Maa Sharika Mandir.

A Personal Note of Gratitude

As a Kashmiri Pandit, I am one of the countless individuals whose life was profoundly impacted by his simplicity. I feel immense gratitude for his contributions to our community through KSS. He will be remembered for long for his selfless community services.

Rest in peace, your legacy will inspire generations to come.

(Vinod Dhar)
GS, KSS, Faridabad

MY HEARTFELT TRIBUTE TO A GREAT MAN!

– Surinder Kumar Bhatt

Pandit Dwarka Nath Pandita Ji left for his final journey to Vaikunth Dam on 22nd December, 2024 after living a fulfilling life of more than eight decades in this samsara.

As was known, Pandita Ji was originally from Baramulla, Kashmir and had settled at Jammu post migration from the valley. He and served for a long time in State Education Department, remaining a very popular and helpful officer.

He had the inclination for religious activities since childhood and was associated with various spiritual gurus. Most prominent among them being Swami Nand Lal Ji and Swami Kral Bub Ji.

My interaction with Pandita Ji started at Faridabad after he was introduced to our Kashmiri Sewak Samaj, Faridabad by one of our community stalwarts Sh. M. L. Bhatt Sahab, who had persuaded him to relocate to Faridabad from Jammu.

Initially, his inclusion in KSS team seemed to us sudden and unnecessary yet over the years he proved himself to be indispensable and one of the greatest workers of the Samaj with his dedication, painstaking work and round the clock accessibility due to his residence being very close to Sharika Bhawan.

He was a true representation of the saying “WORK IS WORSHIP.” He used to actively work at Sharika Bhawan helping in; actively maintaining of accounts of Kashmiri Sewak Samaj, Faridabad; maintenance of huge estate of Sharika Bhawan; managing of bookings; and even making arrangements for the preparation of Prashadam for distribution on various religious and cultural activities of the Samaj. All these activities at such an advanced age; besides adding to his right karma would Keep him fit and fine.

Till his last time, he held on to his strong faith in the devotion of Mata Sharika and was seen at Sharika Bhawan just a few days earlier to his passing away. He would say that Mata is a supreme doctor, whose devotion cures one of all sickness.

Most important lesson, one should learn from his life is that in today's world when parents have to live of their own sans the support of their children, one mustn't be seen wailing and complaining of their negligence but prepare himself right from the young age to fend for oneself in the ripe old age and face the eventuality. Sh. Dwarka Nath Pandita Ji was not only taking care of himself and his ailing incapacitated spouse but also extending helping hand to others in need, as well.



“With thine auspicious forms, O Mahadeva, bear this man to the region of the pious.”



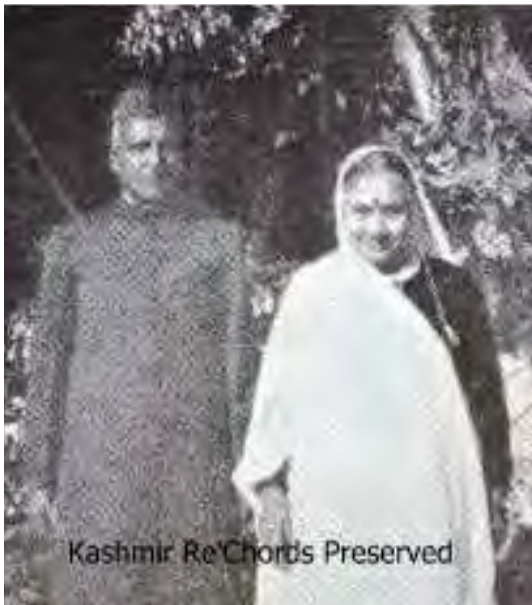
PREM NATH KAUL

The Unsung Hero of India's Frontiers

Courtesy – Kashmir Re'Chords

Prem Nath Kaul's diplomatic journey began in 1959 as India's Consul-General in Lahasa, Tibet. He witnessed firsthand the oppressive conditions and the mass exodus of Tibetans, including the Dalai Lama. Through his efforts, a small community of Tibetan Muslims with Kashmiri ancestry, were granted Indian citizenship and resettled in Srinagar.

Born in 1916 in Baramulla, Kashmir, Prem Nath Kaul's life has been a saga of remarkable service that spanned military, administrative and diplomatic domains.



Kashmir Re'Chords Preserved

Gunwanti and Tota Kaul



Hailing from the frontiers, he dedicated his life to safeguarding refugees and uplifting these regions, unmindful of the irony that his own Kashmiri Pandit community would later lead a refugee life in the plains of India and elsewhere!

Prem Nath Kaul was born to Gunwanti and Tota Kaul, a Head Clerk in the Public Works Department (PWD) who later became a

successful contractor in Sitapur, the then United Provinces. Influenced by his elder brother Radhey Nath Kaul, a revolutionary, Prem Nath imbibed a strong sense of nationalism from an early age. His story, chronicled in his memoir *Frontier Callings, (1976), a copy of which is in possession of Kashmir Rechorde*, provides a rare and inspiring glimpse into India's formative years. Recognized as an *Unsung Hero* during the *Azadi Ka Amrit Mahotsav*, his contributions exemplify a legacy of steadfast dedication to India's sovereignty and progress.



Three Generations—P N Kaul with his father and Son.

The Beginnings of a Remarkable Career

Prem Nath Kaul's career, as per his memoir, began with a law degree from Srinagar, followed by his commissioning into the British Indian Army in 1941. His first posting was with the 15th Battalion of the Rajput Regiment in Quetta. With his legal acumen, he was soon assigned as Judge Advocate at the Western Command headquarters in 1946.

During the Pakistan-led tribal invasion of Jammu and Kashmir in 1947, Kaul returned to his homeland as an acting lieutenant colonel. Tasked with raising militia battalions, he displayed exceptional leadership by recruiting and training locals to defend the region. When Pakistani forces advanced towards Ladakh, Kaul relocated to Leh, where he organized and led the Nubra Guards, a paramilitary force later integrated as the 7th Battalion of the J&K Militia.

Administrator in Remote Frontiers

In 1953, Kaul transitioned to the newly created Indian Frontier Administration Service (IFAS), aimed at governing the rugged terrain of the North-East Frontier Agency (NEFA). As a Political Officer in Bomdila and Siang divisions, he not only administered these remote regions but also exercised judicial powers in the absence of formal judicial structures. His tenure reflected a deep commitment to integrating these challenging territories into the Indian mainstream.



P.N Kaul with Bhutanese Officials, 1963

Diplomatic Missions in Tibet, Nepal, Bhutan

Kaul's diplomatic journey began in 1959 when he was appointed India's Consul-General in **Lhasa, Tibet**, during the tumultuous period of Chinese occupation. He witnessed firsthand the oppressive conditions and the mass exodus of Tibetans, including the Dalai Lama. Among his notable contributions was his assistance to a small community of Tibetan Muslims with **Kashmiri ancestry**. Through his efforts, many were granted Indian citizenship and resettled in Srinagar.

In 1961, as Deputy Secretary in the Ministry of External Affairs, Kaul oversaw Tibetan refugee rehabilitation. His expertise in

development projects was further demonstrated during his tenure as Director of the Indian Cooperation Mission in Nepal (1972–1976), where he facilitated transformative initiatives like the Trishuli Hydel Project, cementing ties between India and Nepal.

A Leader in Strategic Intelligence

Kaul's service extended to covert operations when he took charge of the Special Service Bureau (SSB) as its Director from 1968 to 1972. Under his leadership, the SSB played a pivotal role in the Bangladesh Liberation War, including training Mukti Bahini fighters and operating covert radio channels.

A Legacy Celebrated

Prem Nath Kaul's life is a testament to unyielding dedication to the nation. From defending the frontiers to shaping India's diplomatic and developmental efforts, his

work often went unnoticed. It was during the *Azadi Ka Amrit Mahotsav*—celebrating 75 years of India's independence—that the immense contributions of this Unsung Hero were rightfully acknowledged.

Family and Legacy

Kaul's personal life was equally inspiring. His wife, Gaurishwari Kaul, stood by his side through his extraordinary journey. Among his siblings, Radhey Nath Kaul was a revolutionary, Triloki Nath Kaul served as India's Foreign Secretary and Ambassador to the USA, and Hriday Nath Kaul rose to the rank of lieutenant general in the Indian Army, serving as Deputy Chief of Army Staff.

Prem Nath Kaul's multifaceted service deserves a prominent place in India's history. His work across frontiers, both literal and metaphorical, remains an inspiring narrative of patriotism, resilience, and unwavering commitment to the motherland.

The screenshot shows a website header with a dark navigation bar containing links: About | Themes | Themes 2.0 | Events | Campaigns | Stories of Change | Competitions. Below this is a large yellow banner with the text 'Unsung Heroes Detail' in a large, bold, black serif font, and 'Paying tribute to India's freedom fighters' in a smaller, italicized black serif font. At the bottom of the banner, a breadcrumb trail reads: Home > History Corner > Unsung Heroes of India's freedom struggle > Unsung Heroes Detail.

P.N.Kaul

Baramulla, Jammu & Kashmir



Prem Nath kaul born in Baramulla in 1916. I department of the state and later shifted contractor.

He graduated from Srinagar with a law de nationalism as his elder brother Radhey N revolutionary organizations. After complet posting after the rigorous training was in t

As he was trained in legal affairs, he was c



REMEMBERING

Pandit Amar Nath Vaishnavi – Lalla Ji

Really a Real Karmayogi

Some are born with God-given extraordinary abilities, creative acumen & talent, who by virtue of such sublime qualities give the world new direction. These people look & behave as ordinary citizens, but their intellect & sensibilities make them towering, to carve out a niche for themselves and make an everlasting impact, thus, leaving behind a great legacy. Lalla Ji, as we called him out of our love & respect, was one such legendary soul.

Shri Amar Nath Vaishnavi was born in Aug 1925. As a child in his school days, he had developed Social, Political commitment which grew with the passing years. He had inborn qualities of a pure Hindu heart and remained for his full life a devout Hindu.

Late Lalla Ji was interested in community-affairs from his infancy days, as a conscious Kashmiri Pandit and became to be un-challenged leader of Kashmiri Pandits and became the President of All State Kashmiri Pandit Conference (ASKPC). He was not only popular within his own community, but was also respected by the majority community of Muslims in Kashmir as well as Dogras and Ladakhis.

Vaishnavi Ji was appointed as a teacher in the State Education Deptt. and was posted outside the Valley for most of his service carrier.

Post-migration, Pt. Vaishnavi Ji had been an inspiration for the younger generation. He



took control of the displaced affairs of the exiled community into his hands at Jammu and worked closely with KP Sabha Jammu, which resulted into the setting up of tented accommodation, Relief-organization, adjusting displaced people in Schools or other Govt. buildings. He cherished the dream of continuing Publication of daily 'Martand' a voice of KPs of Kashmir.

Late Vaishnavi Ji's unflinching integrity and his love for his community can't be

forgotten by the exiled community. His untiring service to the whole humanity will always be remembered by all, as he had devoted his entire life for human cause, for which he remained a lifelong activist.

Since I joined the arena of Social Service, after we landed in Delhi in May 1990, after we were forced to flee from our homeland, Kashmir, in the backdrop of martyrdom of my illustrious father & beloved younger brother, I became the first displaced Kashmiri to be associated with Kashmiri Samiti Delhi, where I was appointed as chief coordinator in 1991 & subsequently became the secretary of KSD in 1992, when it was headed by Shri Chaman Lal Gadoo as President. During these 2 years of my stay in KSD we were coordinating with our Jammu biradari through Shri Vaishnavi Ji only.

My contact and rapport with Lala Ji became thick when BJP constituted a Kashmiri cell in Delhi State Unit at 14, Pandit Pant Marg, under the chairmanship of Sh. C L Gadoo and I was made as founder General Secretary of "J&K Sangam", when Late. Kidar Nath Sahni was President Delhi Pradesh BJP.

Late Shri A N Vaishnavi would come to attend our meetings, Seminars and symposia directly from Jammu and would discuss all matters of migrant relief, rehabilitation & welfare measures.

After our 3 years of stay in JK Sangam, I was advised by Sh. J N Kaul (Papa Ji) who came calling at my Lodhi-Road residence, on one hot humid morning of Aug month, to assist him in All India Kashmiri Samaj (AIKS), of which he was elected as its President. He said we have watched you during your stay in KSD and recently in JK Sangam and I have been personally much impressed with your untiring services for the exiled community.

I vividly remember AIKS, under J N Kaul, visiting 1st time various migrant camps of Jammu, Nagrota, Udhampur and Batal Bali, so there would be a close interaction with Shri Vaishnavi. I started understanding more about this leader.

Late Shri Vaishnavi Ji was a part of the delegation of the Kashmiri Pandits which was invited by the standing committee of Parliament Ministry of Home Affairs, to hear

us in Parliament Annexe about our hardships, difficulties and problems being faced by the exiled community outside their homeland. The delegation was led by Sh. M K Kaw President, AIKS. A joint community representation was made by Late Kaw himself which was prepared by all of us earlier. Shri Vaishnavi was very happy on our conduct and approach during the whole exercise.

When the standing committee prepared its report and submitted its recommendations to Government of India, I took a copy of these recommendations to Jammu for Late Vaishnavi Ji. On seeing the copy, he was much impressed by my concern and respect for him.

National Human Rights Commission (NHRC) was hearing us on the petition of genocide during the year 1993-1999 and during some hearings. Mr. Vaishnavi was also present on my request. He was much impressed by my documentation work and arguments after which he came to my Lodhi Road residence to give me a pat for all this.

It was only during one of the hearings at NHRC, when we were asked, as petitioner, to nominate one Kashmiri Pandit for the apex-committee for displaced People, to be constituted for the welfare of the exiled community, by the commission, Shri Vaishnavi Ji was the unanimous choice, although the NHRC wanted a KP petitioner for this job. I, as a petitioner, had been requesting the NHRC to include a KP in the redressal mechanism, which the NHRC had earlier agreed on my continuous persuasion for formation of an apex committee at the J&K State Govt. level.

Besides this Late Vaishnavi Ji participated in most of the regional conclaves/ meetings of All India Kashmiri Samaj (AIKS) held at Jammu in the year 1992-93, at Chandigarh in the year 1996, at Delhi in Year 2000, 2001, 2003; in Faridabad in the year 1997 & 1999, in Bengaluru in the year 2004 Dec and at Calcutta in the year 2006.

Shri Vaishnavi has inspired the younger generation with the qualities of his head and heart. I pay my humble tributes to this great man, who has left an indelible impression on all of us with his honesty and dedication for the community welfare.



Pt. Balbhadar Pajnoo

A LEGEND

Did you know the old mandir of Ganpatyar in Srinagar was originally located on the other side of the river? It was a mirror image of its current location, and people from near and far visited the temple daily to receive blessings from Lord Ganesha.

On the occasion of Gane Choudah (Ganesh Chaturdashi) in 1950, a large number of devotees had thronged the mandir (original location) with laddoos, awaiting their turn to perform pooja. River Vitasta was flowing high owing to floods. All of a sudden, a portion of the temple caved into the river causing panic and commotion all around. Fortunately, no one was hurt, though the rear part of the temple vanished.

Thereafter, a bunch of local KPs took it upon themselves to reconstruct the Ganpatyar mandir, prominent among the KPs being Pt. Samsar Chand, Pt. Kashi Nath Dhar, Pt. Moti Lal Koul, Pt. Shyam Lal Wali (Tirth Kashmiri) and Pt. Balbhadhar Pajnoo. Thus was formed what is called ‘Ganesh Mandir Prabhandhak Committee’, or GMPC. Office bearers were chosen and Pt. Balbhadhar Pajnoo was unanimously nominated as President – a post he held till his demise in 1977.

This new Committee took the decision of rebuilding the mandir but decided to shift its location by 180 degrees so as to make it face the river side. They also had to salvage a few idols, such as those of Shiv Ji, that had shifted to the riverbed close to the ghat. The construction of the new temple started in a few months. At the same time that the mandir was



Pt. Balbhadar Pajnoo

being constructed, the old palace of Maharaja Hari Singh located at Gadadhar complex near Badshah Bridge next to the old secretariat building was also under renovation. The contract for the renovation had been awarded to Safdarjung Mir, a leading contractor of that time. Incidentally, Pt. Balbhadhar Pajnoo (or Balji, as he was called) was the senior clerk at the Palace Sub-Division that was supervising the works. One day while Mir Sahib was at the site, Balji found him to be in a good mood and

so took the opportunity to request him to donate four dismantled carved pillars and a few marble slabs for use within the mandir complex, and managed to secure his verbal approval.

Shortly afterwards, Balji organized to identify such material and arranged to shift the same by 'Bahach' to Ganpatyar. It must be noted that these being very heavy items, it was a Herculean task to get them shifted all the way up to the mandir complex. Till this day, these four pillars and the white marble adorn the main mandir building where Maha Ganesh resides.

Around that time, Safdarjung Mir faced serious health issues and was confined in critical condition to his Nawakadal house. Slowly he recovered and, finding it safe to meet him, Balji along with a friend visited Mir Sahib's house to wish him a quick recovery. During the conversation, the subject of the donated items came up and, much to Balji's surprise, Safdarjung Mir got angry as to why these items were shifted while he was fighting death. In reply, Balji calmly suggested that since the pillars had still not been installed, they could be moved elsewhere, if Mir Sahib insisted.

Soon after on a pre-appointed day, Safdarjung Mir and a few other people reached Ganpatyar to personally supervise the shifting. Once inside the mandir complex, Mir Sahib took a round of the under-construction main temple and seeing the holy idol of Ganesh Ji, he somehow changed his mind and decided to return. He got into his car and left. Such an abrupt change of mind baffled everyone around. A few days later, he shared with Balji that Ganesh Ji had appeared in his dreams while he was on his death bed and blessed him. He believed his life was saved through the benevolence of Maha Ganpat!

Coming back to Balbhadar Pajnoo. In political and social circles, he was known as Balji but by all those whom he generously helped on a continuous basis, he was lovingly called 'Bobji'. Bal Kak was another moniker mainly used by his Samiti associates who retained him as President for 27 long years.

Upon his demise in 1977, Ganpatyar Samiti took his mortal remains on a Shiv Yatra inside the temple complex, placed it on the floor just outside Maha Ganesh, and performed pooja and aarti before his departure for his heavenly abode. This was the first and possibly the last time in the history of KPs that the body of a bhakta was bestowed this unique honour.

Under his leadership, GMPC gradually expanded and spread its wings resulting in the establishment of Vinayak Middle School. Through this school, numerous KP children (both boys and girls) got education, Gita lessons were started particularly for girls, a sewing center was established for ladies where they learnt cutting and tailoring for self-reliance, marriage of poor girls was carried out along with material and financial support and purchase of a few surrounding buildings was done to help the school carry out its multifarious activities.

Bobji personally supervised spiritual training of youth and I vividly recall a lecture series of the renowned Mahesh Yogi at Ganpatyar conducted every evening for a week sometime during 1955-56, before Mahesh Yogi became famous.

He interacted with the political leadership of his time and would frequently invite them to the Mandir and get them to extend a helping hand to the needy. Prominent among the leaders were Dr. Karan Singh, Ghulam Mohd. Bakshi, Pt. Shiv Narain Fotedar, Dr. Jagat Mohan Thussu, and many more.

Bobji was philanthropic by nature and never hesitated to extend a helping hand to the needy. As a rule, he would choose to remain anonymous while helping others. When his mortal remains were at Ganpatyar and a pooja was being performed, my father noticed two unknown ladies weeping inconsolably in one corner. A relative was assigned the task of finding out who they were and why they were crying. It was learnt that Bobji had married off their daughters and borne all the expenses without breathing a word to anyone. He believed that while giving, the left hand

should not know what the right hand was doing!

He was spiritually inclined and would perform pilgrimages even outside the Valley, but he was not ritualistic by nature. He believed Ganesh Ji was friendly and approachable to him, however his ultimate Lord was Krishna Bhagwan. On Janmashtami, he would create a little jhoola and decorate it with silk sarees, ribbons and lights before placing Krishna Ji in it for prayers.

His daily routine was simple. He would get up very early in the morning, perform his daily pooja at home and then go to Ganpatyar to attend to the daily work. On his return, he would leave for his office, return at 5 pm and, after having tea, again leave for the mandir. It was very normal for us to have to go to Ganpatyar in the late evening and ask him to return home. Many a time, he was found to be mediating between two opposing groups of members and settling their dispute!

Bobji was always impeccably dressed. A safa (turban) or a topi on his head, long achkan and white tang'mure pajama. Never do I recall him wearing unpolished shoes. He inculcated the importance of wearing polished shoes and ironed clothes in us, a habit that served me very well when I began my career.

Often, he would bring home account books from the Mandir and painstakingly account for every penny of the Samiti. For hours, he would remain immersed in the books. His concentration level was so high that on many occasions he had to be

physically shaken to catch his attention, after our calls to him went unheeded.

Every winter, Bobji would visit me in Calcutta (now Kolkata) where I had a job. He would catch a flight from Srinagar to New Delhi, stay there for a few days and then make a train journey to Calcutta where he would stay for about 2-3 months, avoiding the severe winter months in the Valley.

On his birthday in February 1977, he wrote a letter to my father. He kept this letter, which today would be called a will, in his mandir and it was only after he left his mortal frame that the letter was discovered. The very first line read as follows:

“Today is my birthday and this is my last and final birthday. I will not live to see my next birthday.”

This turned out to be prophetic. Bobji left us in October 1977 peacefully. On the day he expired, he went to Ganpatyar despite feeling weak. On the way back, he met all the shopkeepers, enquiring about their welfare, and bade goodbye to every one of them.

No wonder his final journey was attended by a very large crowd from Badiyar, where he lived, right up to the cremation ground at Karan Nagar. A large section of those in the procession were Muslims. Govind Navdhara sprayed him with ittar.

One of his biggest admirers who publicly acknowledged Bobji as his mentor was Pt. H N Jattu, who recently passed away at Faridabad.

(Pt. Balbhadar Pajnoo's name on the marble flooring just outside of Maha Ganesh's idol at Ganpatyar Mandir.)

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Bank Name: J&K Bank, Sector 16, Faridabad;

A/c Number: 0450040100001062

IFSC Code: JAKA0FRABAD (The 5th digit is Zero)



LIST OF DONATIONS RECEIVED DURING THE QUARTER OCTOBER TO DECEMBER 2024

S No	Receipt No.	Date	Name (S/Shri./Ms.)	Amt. (Rs.)
1	P-0340	04/11/24	Archana Kakroo (Dr.)	100,000
2	P-0488	12/12/24	P N Dhar	100,000
3	P-0490	12/12/24	B L Jalali (Prof.)	100,000
4	P-0477	21/11/24	Vinod Kumar Kaul *	62,000
5	P-0484	07/12/24	Sanjay Kumar Pandita *	60,000
6	P-0478	10/11/24	Daan Patra	57,818
7	P-0529	12/10/24	Vimal Kumar Dhar	51,000
8	P-0551	12/10/24	Ravinder Nath Sopory	50,000
9	P-0491	12/12/24	Kusum Khazanchi	50,000
10	P-0492	12/12/24	Ashok Dhar (Dr.)	50,000
11	P-0494	14/12/24	Upendra Bhatt	50,000
12	P-0471	03/11/24	Surender Bhat *	30,000
13	P-0468	15/10/24	Prakriti Kaul Hakoo *	25,000
14	P-0485	07/12/24	Sanjay Kumar Pandita *	25,000
15	P-0536	12/10/24	Rashneek Kher	21,000
16	P-0544	18/10/24	Sanjay Satya Prakash	21,000
17	P-0601	22/12/24	Sushil Hashia	21,000
18	P-0461	04/10/24	Kashi Akhoon	20,000
19	P-0486	12/12/24	Ajay Raina *	20,000
20	P-0500	19/12/24	Kashi Akhoon	13,064
21	P-0525	12/10/24	Sheila Raina	11,000
22	P-0573	12/10/24	Ashok Dhar (Dr.)	11,000
23	P-0482	28/11/24	Rajander Kumar Jatta *	11,000
24	P-0459	04/10/24	Anjali Kaul Raina	10,000
25	P-0516	12/10/24	Romi Jatta / Vishal jatta	10,000
26	P-0534	12/10/24	Kuldeep Kachroo	10,000
27	P-0550	08/12/24	Sakshi Tiku (Dr.)	10,000
28	P-0495	14/12/24	Amal Magazine	10,000
29	P-0537	12/10/24	Vinod Tameri	6,000
30	P-0470	03/11/24	Neeraj Fotedar	6,000
31	P-0543	16/10/24	Arvind Bhat	5,100
32	P-0497	17/12/24	Subhash Premi	5,100
33	P-0602	22/12/24	Arvind Bhat	5,100
34	P-0462	05/10/24	Sushma Kalla Datta	5,000
35	P-0464	05/10/24	Romesh Kumar Bhatt	5,000
36	P-0467	07/10/24	Surender K Rawal (Dr.)	5,000
37	P-0558	12/10/24	Ravinder Kumar Kaul	5,000
38	P-0542	16/10/24	V S Instruments Pvt Ltd	5,000
39	P-0483	30/11/24	Ajay Raina *	5,000
40	P-0549	08/12/24	Roshan Lal Bhan	5,000
41	P-0341	14/11/24	Ashish Magazine	5,000
42	P-0472	03/11/24	Ravinder Kothedar	4,200
43	P-0535	12/10/24	Prakriti Kaul Hakoo	3,100

LIST OF DONATIONS RECEIVED DURING THE QUARTER OCTOBER TO DECEMBER 2024

S No	Receipt No.	Date	Name (S/Shri./Ms.)	Amt. (Rs.)
44	P-0513	12/10/24	Pichi Trischal	3,100
45	P-0552	12/10/24	Kewal Krishen Bhat	3,000
46	P-0514	12/10/24	Santosh Thussu	3,000
47	P-0566	12/10/24	Dheeraj & Monika Grover	3,000
48	P-0572	12/10/24	Opender Kaw	2,500
49	P-0460	04/10/24	Avinash Chander Sher	2,100
50	P-0463	05/10/24	S K Handoo (Dr.)	2,100
51	P-0528	12/10/24	Divyajyoti Kaul	2,100
52	P-0556	12/10/24	Brij Kishori Zutshi	2,100
53	P-0561	12/10/24	Gurmeet Kaur Raina	2,100
54	P-0562	12/10/24	C K Sopori	2,100
55	P-0574	12/10/24	Rajesh Handu	2,100
56	P-0576	12/10/24	Rahul Dhar	2,100
57	P-0476	07/11/24	Nimisha Koul	2,100
58	P-0548	08/12/24	Ravinder Kothedar	2,100
59	P-0496	17/12/24	Shuchit Handoo	2,100
60	P-0458	03/10/24	Vinod Bhan	2,100
61	P-0507	12/10/24	G L Kaul (Dr.)	2,100
62	P-0530	12/10/24	Saroj Misri	2,100
63	P-0557	12/10/24	Bhushan Lal Mattu	2,100
64	P-0575	12/10/24	Ramesh Kumar Jain	2,100
65	P-0509	12/10/24	Nirmala Gigoo	2,000
66	P-0518	12/10/24	Tej Krishan Sus	2,000
67	P-0521	12/10/24	Renu Kilam	2,000
68	P-0523	12/10/24	B L Jalali (Prof.)	2,000
69	P-0565	12/10/24	S K Sapru	2,000
70	P-0579	12/10/24	Suraj Malla	2,000
71	P-0526	12/10/24	Anil Dhar	1,600
72	P-0545	21/10/24	Arjun Dhar	1,100
73	P-0480	21/11/24	Arun Bhat *	1,100
74	P-0532	12/10/24	Rakesh Raina	1,100
75	P-0555	12/10/24	Anil Dhar	1,100
76	P-0570	12/10/24	Ashok Bradoo	1,100
77	P-0580	12/10/24	Sushma Patwari	1,100
78	P-0541	16/10/24	Piaray Lal jalali	1,001
79	P-0511	12/10/24	Indira Kaul	1,001
80	P-0466	07/10/24	Narendra Kaul	1,000
81	P-0503	12/10/24	P N Dhar	1,000
82	P-0505	12/10/24	Ravinder Sopory	1,000
83	P-0510	12/10/24	Janki Nath Raina	1,000
84	P-0515	12/10/24	A K Raina	1,000
85	P-0519	12/10/24	Raju Khar	1,000
86	P-0578	12/10/24	Chaman Lal Sapru	1,000

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S No	Receipt No.	Date	Name (S/Shri./Ms.)	Amt. (Rs.)
87	P-0493	12/12/24	Sushila Dhar	1,000
88	P-0501	12/10/24	Bushan Lal Dhar	700
89	P-0487	12/12/24	Maharj K Rajanak	511
90	P-0553	12/10/24	Shanta Hashia	501
91	P-0540	16/10/24	Samit Bhatt	501
92	P-0473	07/11/24	Sneha Pandita	501
93	P-0475	07/11/24	Ashish Koul	501
94	P-0465	05/10/24	Anil Kaul	500
95	P-0508	12/10/24	Lalit Kumar Handoo	500
96	P-0539	16/10/24	Ashwani Ticku	500
97	P-0604	29/12/24	Anil Kaul	500
98	P-0502	12/10/24	Vishal Raina	500
99	P-0504	12/10/24	Rupa Dhar	500
100	P-0512	12/10/24	Rajender Kaul	500
101	P-0520	12/10/24	Nan Ji Raina	500
102	P-0524	12/10/24	Sheila Raina	500
103	P-0554	12/10/24	Rakesh Sadhu	500
104	P-0560	12/10/24	Hira Lal Ticku	500
105	P-0563	12/10/24	Sanjay Zutshi	500
106	P-0567	12/10/24	Nirmala Gigoo	500
107	P-0568	12/10/24	Sanjay Zutshi	500
108	P-0569	12/10/24	Vijay Kr. Padroo	500
109	P-0577	12/10/24	Sunita Bhan	500
110	P-0581	13/10/24	Kiran Kalla	500
111	P-0571	12/10/24	Picha Trichal	300
112	P-0479	21/11/24	Raju Raina Bhan (Smt.)	201
113	P-0506	12/10/24	Monica Wazir	201
114	P-0531	12/10/24	C L Raina	200
115	P-0533	12/10/24	A K Raina	200
116	P-0522	12/10/24	Ritika Kaul	150
117	P-0527	12/10/24	Anil Dhar	150
118	P-0564	12/10/24	Suman Zutshi	150
119	P-0469	18/10/24	Ajay Bhat	150
120	P-0559	12/10/24	Ravinder Kumar Kaul	150
121	P-0538	16/10/24	Rahul Dhar	101
122	P-0481	23/11/24	Deepika Jatta	101
123	P-0474	07/11/24	Sunita Trakru	100
124	P-0547	01/12/24	Anil Kaul	100
125	P-0517	12/10/24	Vinod Kumar Bhat	100

* - On account of services provided at Sharika Bhawan in respect of their respective ceremonies/functions etc.

"Donations to Kashmiri Sewak Samaj Faridabad are exempted under 80G of Income Tax Donations can be paid directly in our Saving Account No: 0450040100001062 with J&K Bank Ltd, Sec-16, Faridabad, IFSC Code: JFAFOFRABAD"



OBITUARY



Smt Kamlawati Raina

(28/03/1928 - 30/10/2024)

With deep sorrow and a sense of irreparable loss, we inform you of the sad demise of our beloved mother Smt Kamlawati Raina, wife of Late Pt Janki Nath Raina, originally resident of Karan Nagar / Purshyar, Habba Kadal. Amaji, as she was fondly addressed by her loved ones, left us peacefully for her heavenly abode on Wednesday, 30th October in Bangalore. The 10th day kriya was performed as per full Kashmiri Pandit customs on Friday, 8th November at Channapatna, near Bangalore.

Amaji was a highly spiritual soul who spent her final years in deep contemplation of the Divine. As a person, she was simple, loving and compassionate. Her grace, affection, kindness and hospitality were the hallmarks of her personality which is why she was loved, respected and held in high esteem by everyone who came in contact with her.

We pray that she resides comfortably in her heavenly abode and we ask for her blessings to always inspire and guide us as we navigate the journey called life.

Loving family:

- | | |
|---|--|
| <i>Krishna and Maharaj Pajan</i> | - <i>Daughter and son-in-law</i> |
| <i>Shiban Krishen and Basanti Raina</i> | - <i>Son and daughter-in-law</i> |
| <i>Ravinder and Nirmala Raina</i> | - <i>Son and daughter-in-law</i> |
| <i>Manish and Shivi Pajan</i> | - <i>Grandson and granddaughter-in-law</i> |
| <i>Kavita Pajan and Sumit Dhar</i> | - <i>Granddaughter and grandson-in-law</i> |
| <i>Romila Raina and Swapnil Gupta</i> | - <i>Granddaughter and grandson-in-law</i> |
| <i>Ragini Raina and Akhil Bhan</i> | - <i>Granddaughter and grandson-in-law</i> |
| <i>Shalini Raina and Vaibhav Tankha</i> | - <i>Granddaughter and grandson-in-law</i> |

Great grandchildren : Kimaya Dhar, Rohan Pajan, Aayan Bhan, Myra Gupta, Sia Tankha

Deeply missed by : Raina, Kaul, Bhat, Pajan and Chogtu families
9740017939, 9910166993



TENGRISM, LORD SHIVA, CHENGHIS KHAN AND THE KHANATES OF CENTRAL ASIA

Khanates were typically nomadic Turkic, Mongol and Tatar societies located on the Eurasian Steppe. In political terms, their status was equivalent to kinship-based chiefdoms and feudal monarchies. The term "Khan" typically refers to rulers in Central Asian and Mongolian contexts. However, historically, during the medieval period, parts of Eastern Europe came under the rule of the Golden Horde, a Mongol Khanate. This included regions of modern-day Russia, Ukraine, and parts of Eastern Europe. Accordingly, one may find some people with Khan as their surname in these countries as well. Thus, Khanate was the region ruled by a Khan, a Mongol or Turkic supreme tribal leader elevated by the support of his warriors.

Genghis Khan was born under his real name Temujin as the son of a Mongol tribal leader. The Mongols were nomads living in the region north of the great Gobi Desert and South of Siberia. The Mongol nomads were organised in different clans that occasionally fought against each other. Temujin first made himself a name by defeating the Tartars, and then by and by unified the different tribes under his rule. In 1206, he changed his name to Genghis Khan, meaning something like **"The Universal Leader"**.

The name of Genghis Khan and the women who contributed to the rise of his empire have long been associated with barbarism in the West. 'He was ruthless and harsh'; that is what most of us believe. However, the rediscovery of the 'Secret History of the Mongols', a medieval Mongolian epic

chronicle, in 1866, and its numerous translations circulating since the mid-20th century has led Western scholars to a total reevaluation of Genghis Khan and his rule. Genghis Khan was not only a military genius, but also a great statesman and diplomat. Through a combination of armed force and diplomacy, he managed to merge the complex system of alliances which existed between diverse tribes into a powerful confederacy that swept across most of Eurasia, starting in 1219. Prof Jack Weatherford author of the book, **"The Secret History of Mongol Queens - How The Daughters of Genghis Khan Rescued His Empire"** writes that the Mongol queens of the thirteenth century ruled the largest empire the world has ever known. 'The daughters of the Silk Route' turned their father's conquests into the first truly international empire, fostering trade, education, and religion throughout their territories and creating an economic system that stretched from the Pacific to the Mediterranean. Yet sometime near the end of the century, censors cut a section about the queens from the 'Secret History of the Mongols', and, with that one act, the dynasty of these royals had seemingly been extinguished forever, as 'even their names were erased from the historical record'.

On Genghis Khan's death in 1227, his empire was divided into four parts, each ruled by one of his descendants. By the mid-13th century the Mongol empire consisted of four Khanates; the Khanate of the Western

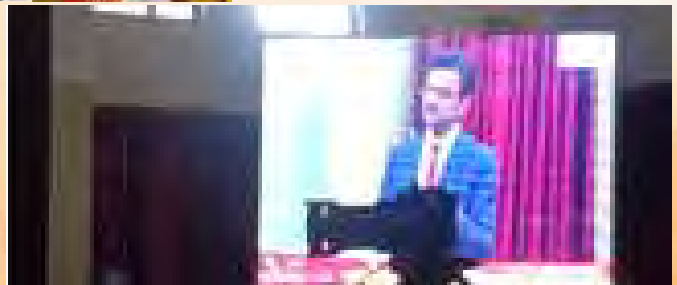
Continued on Pg. 25....

RAINBOW (KSS News)

Maha Navami Hawan on 11th & 12th Oct 2024



100th Birth Anniversary of Padma Shri Jagan Nath Kaul on 13th Oct 2024



Prof. Sudhir K Sopory being awarded The Harmony India Mata Laleshwari Lalded Sammaan on 16th Nov 2024 in Abhinav theatre Jammu



KSS Cares Fund: Delegation Visits Jammu to Support Fire Victims with Financial Aid on 19th Nov 2024



Lift Project Officially Handed Over to Contractor for Execution



Musical Evening and Initiation of Lift Work on 8th Dec 2024



KSS Collegium Meeting held on 22nd December 2024



**Shanti Path Conducted in Reverent Memory of
Late Shri. Dwarika Nath Pandita on 25th December 2024**



Continued From Pg. 20....

Kipchaks (the Golden Horde); the Khanate of Persia, whose ruler was called the Il-Khan; the Khanate of Turkistan (the White Horde of the Eastern Kipchaks), and the Khanate of the Khakhan in East Asia. The three Khans were subject to the Khakhan (the Great Khan), but were generally resentful in their relations with him. After the death of Kublai Khan (1294), the grandson of Genghis Khan, the Khakhan's authority was nominal. In 1368, the Mongols were driven out of China and by c. 1500 all four Khanates had disappeared. A number of lesser Khanates emerged; the Khanates of Kazan, Astrakhan, the Crimea, Khiva, Bukhara, Tashkent, Samarkand, and Kokand. These long presented a threat to the communities surrounding them. One by one all were absorbed by Russia. The last to fall was Kokand (1876).

Genghis Khan, the founder of the Mongol Empire, primarily practiced **Tengrism**, a Central Asian religion that involves Shamanistic and animistic elements, focusing on the worship of the sky god **Tengri** or his wife **Umai**. Many scholars the world over hold a view that by attributes, Tengri is none other than **Shiva** while Umai is **Parvati or Uma**. Scholars are also of the view that **Kuk-Tengri** (blue sky) and Goddess Umai have parallels with the blue-throated Shiva or **Neelkantha** and Uma (Parvati). It is pertinent to mention that the Tengri worshipping **Huns** of the Central Asia identified Tengri with Shiva once they took control of Northern India and integrated Hindu beliefs in their faith. We have recorded history and numismatic evidence of **Mihirkula** on this issue. Mihirkula was the second and last Alchon Hun king of north-western region of the Indian subcontinent



(Shiva's Trishula or trident seen in the coins of Mihirkula's period)

between 502 and 530 CE. He was a son of and successor to Toramana of Huna heritage. His father ruled the Indian part of the Hephthalite Empire. Mihirakula ruled from his capital of Sagala (present day Sialkot). **Kalhana** also makes mention of this in his **Rajatarangini**.

The concept of **Dyaus Pitr** (Sky Father) in Hinduism is very similar to the concept of **Tengri** even though at present, Dyaus Pitr doesn't have much relevance in Hinduism. In Tengrism, worship of sky and also **Khan Tengri** Mountain is essential. Khan Tengri Mountain is located on the **Kyrgyz-Kazakh** border and 7 km west of the China border in the remote heart of the Central Tian Shan. The mountain peak is about 23000 feet above sea level. Khan Tengri's name means "Ruler of the Skies" in Turkic as the mountain was worshipped as a God. The Pyramid shaped Khan Tengri Mountain was held sacred by Genghis Khan as well. Like Hindus consider mount **Kailash** as sacred, Mongolians believing Tengrism, considered Khan Tengri Mountain very sacred and believe it to be the abode of the blue sky god Tengri. Apart from blue sky, Tengrism also treats Fire, Water, Sun, Moon, Stars, Air, Clouds, Wind, Storm, Thunder Lightning, Rain and Rainbow as deities. There is a concept of fertile "Mother Earth" in Tengrism. This all comes very close to Vedic Hinduism. Before the arrival of Islam, most of the Turkic peoples were followers of Tengrism, sharing the cult of the sky god Tengri, although there were also adherents of Manichaeism, Nestorian Christianity, and Buddhism.

Kushans had a deep religious and cultural influence in almost entire Central Asia. Even after the end of the Kushan Empire, this influence survived for many centuries. A trident like object was considered sacred even in the Khanates. There is an old Thangka painting done on silk cloth held by Hopp **Ferenc Museum, Budapest (Hungary)** showing Dayicin **Tngri** (also known as Daichsun Tngri or Dayisud Tngri), the warrior deity or war god of protective function in Tengrism and Shamanism (known to Mongolians) with a **Tilaka** on his forehead and a symbolic trident (Trishula) of Shiva. One of Tengri's forms is

Dayicin Tngri, the red god of war. During campaigns, soldiers would offer sacrifices to Dayicin Tngri in order to have his favour in battle. This god is one among the Mongolian pantheon of 99 Tngri. This painting was done in Mongolia during early 19th century. It bears strong influence of Lamaism" (Tibetan Buddhism). It is said that the 5th Dalai Lama composed invocations to this deity. Mongolians believe that it was Dayicin Tngri who ordered from Heaven and earth to make Temujin (Genghis Khan) the lord of the Mongolian nation and ruler of the world. This painting has been uploaded on internet by **Prof Isabelle Charleux**. Another Thangka painting worshipped in Sasa monastery, Mongolia shows Genghis Khan as Dharmapala, a ferocious protective Buddhist deity. The inscription on the painting reads: "**Yeke mergen Cinggis Qayan**" ('Great sage Genghis Khan') in Mongolian. Another painting uploaded by Prof Isabelle Charleux shows Genghis Khan riding a white horse holding a flag with Swastika symbol. Dr Lokesh. Chandra, eminent scholar writes this:

'In Mongolia they have Kalidasa's Meghdoota in Mongolian. The Astangahridaya Samhita of Vagbhata is translated in Mongolian and they follow it. Most of the culture in Mongolia has gone from India. The name of the Mongolian president during the communist period was Shambu. Mongolia's highest civilian award, the North Star, refers to Dhruva Tara or Sudarshan. Apart from our literary and Ayurvedic texts, Mongolians fascination with Indian culture dates back to the very foundation of the empire. The proof of which is Lord Shiva's Trishul that is depicted in the sceptre of Emperor Genghis Khan, the founder of Mongol empire. This

symbol could have been borrowed from Kanishka's Kushan dynasty when they were in Central Asia. Religion gave the nomadic Mongols a sense of stability. Monasteries were built and the transition began from nomadic to settled life with development and buildings."

Despite his personal beliefs, Genghis Khan was known for his policy of religious tolerance, allowing various religions such as Buddhism, Islam, Christianity, and others to flourish within his empire. **Kublai Khan**, the grandson of Chenghis Khan and the founder of the Yuan dynasty in China, primarily practiced Buddhism. He promoted Buddhism throughout his reign, even making it the state religion.

Mongolians are generally very proud of Genghis Khan and his legacy. He is regarded as the founding father of the Mongol Empire and one of the most influential historical figures in Mongolian culture and history. He is their national identity, the airport is named after him and the largest statue of a horse and rider in the world is of him. Under his leadership, the Mongol Empire experienced a golden age of military conquest, technological advancement, and cultural exchange. This period of Mongol dominance is seen as a high point in Mongolian national identity and power. Genghis Khan's military conquests, political reforms, and cultural influence are seen as major sources of Mongolian pride and identity. The Mongolians are fairly critical of what they believe is an overly negative image of their national hero in the Western literature, films, and other outlets. In the Mongolian folk religion, Genghis Khan is considered one of the embodiments, if not the main embodiment, of the Tengri spirit. The Mausoleum of Genghis Khan in Ordos City, in Inner Mongolia, is an important center of this worship tradition.

Sources

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4. (4) Book "The Secret History of Mongol Queens - How The Daughters of Genghis Khan Rescued His Empire" by Prof Jack Weatherford.
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SHRI SHANKAR JOO RAZDAN

A Legendary Saint of Srinagar – Kashmir

Swami Ji asserts that ultimately, the universal truth is that Godhood is attained by those whom He bestows his grace at 'His sweet will'. The poet, feeling desperate, during the desire to meet Almighty, craves for the spiritual experience. Alas! a man does not realize the ethos of Godhood with every moment of aging process. Actually the worldliness is a moth to fine cloth which debilitates it to core and makes the life useless. But this knowledge along with Guru Mantra, dawning unto devotee, can materialise in realization of the eternal truth.

Again the poet says, "Ignorance befell me that I could not realize that God is within me. Though having almighty nigh, I searched for him far and wide, ensnared in worldly illusion. I prod as to why did not I get rid of worldly shackles, to discern 'Thee' within myself." The world is not everlasting, but due to ignorance one thinks that world is the only stable entity. Never could I realize that power and pelf are not worthy of boasting nor nursing ego is ethical. One who understands that mortality is the only truth and nothing is immortal, realizes the ultimate. I was contented to repose trust and all integrity in my children and embraced materialistic pelf due to sheer ignorance. The reality has dawned upon me now. Self-craves for 'Thee' alone 'O my Lord'.

According to Swami Ji's school of thought 'Bhavsagara' can be crossed through three paths i.e. Bhakti, Yoga and Jnana. Earliest & primal dawning of 'Parmeshwar Roop' or 'Omkaara' was the foremost status for



a Sadhak. The practice of self-realization beyond Pranava on Trikuti-Sthana, was to be strengthened by brooding Constantly, on Guru Swaroopa, who elevates the devotee's 'Surat' to higher stages and the vital force is drawn higher and higher by his grace. The devotee, who co-ordinates trifold entities within him, could mingle in subtle being and therefore could realize 'self'. The spiritual fountainhead bestowed 'the poet' Shankara with 'Eternal Sansara'- 'the ultimate Somrasa' 'the ultimate

Anand' so that his body conscience was lost. The experience is beyond this mortal frame and it is the play of abstract being within. There is not an iota of physical and materialistic being. Only abstract pervades. The above experience depicts the technicality involved in process of self realisation.

The philosophy of Swami Shanker Ji elucidates that it is the spiritual Guru who awakens the disciple dormant self and activates his subtle energy. The spiritual thought gets shooted up traversing through seven body chakras to go beyond Satlok, the seat wherefrom rebirth cannot take place. Holy Guru is a caretaker of his pupil and raises his innate self to inexplicable regions so that his being becomes 'Sthir' and then the thought is pivoted on thoughtless 'being' beyond clue, which can be experienced only and not expressed This Agamloka is to be concentrated upon for reaching the ultimate. All this exercise can be done only if constant brooding goes on incessantly. Swami Ji has given Brahmand Sthaan a nomenclature of "Borz" and explains that it is very difficult to reach the area of Brahm as the path is very difficult, shrubby and inaccessible but the holy name of Godhood removes all these difficulties which are in the shape of attachment, detachment, affection, objection, rejection and all the minuses and pluses of mind faculty. Holy master makes the disciple totally immortal as he enlightens him, removes hazyness in the path of follower and raises him up to the place where "He" in the garb of Param Shiv is seated. Satguru introduces the poor soul to unknown 'Almighty' with the knowledge of 'Naam'- 'Word' a person traverses spiritual heights through constant remembrance of it. Swami Ji while praising his spiritual Guru again bursts into the expression which touches the core of heart. He says that Guru is just a blossomed flower and God- incarnated. He is the dispeller of darkness and in the process of 'Sharnagatavastha' i.e. complete surrender, the ultimate can be realized. Adding further, he symbolises Guru as visible Sun, whose rays constantly bathe a person to optimum and the

soul never gets exhausted or shirks to receive this boon, thereby the transformation of soul is inevitable. This can only happen through constant remembrance of Almighty. Guru is remover of ignorance pervading in mind, which should never remain within a soul. Guru is happiness incarnated and if there is a constant repetition of "Govind Nama" all the senses get mastered, thereby, ensuring that the soul is always enshrined in astroaura and there will be no stoppage of Almighty's Dhara, for securing which one never gets fatigued. With his face radiant, Guru is the replica of Almighty which transforms a soul. Guru is the 'Master' who has the capacity to remove bonds of dualism (Dwaita) and enables the union of Shiv and Shakti. In unison they converge into unit whole and thereby get the address of ultimate vital force reigning the whole world. Explaining his spiritual journey from material form (Jad Avastha) to subtle 'Chaitanya'— the State of conscious/ unconscious during nights together for attaining ultimate, Swami Ji says that the external world dies for the worshipper who converges within himself through withdrawal of his emotions and senses. Every iota of a person's being is in oscillating movement. The vital breath within goes up and down just like hearth of blacksmith functioning at its peak. With all this process, all the three evils ithego, ego, superego get vanished and a person gets out of illusions.

Referring to word Yog, Swami Ji explains that the detachment is escalated by convergence of soul into God and automatically the difference i.e, you and me gets wiped out and the Homosapiens is rendered like a flower — all beautiful, smiling and eye-catching amongst the worldly people. Traversing various Chakras, Swami Ji explains the beauty of 'Ashatdhal Kamal' and stresses that the vital force of yogic exercise taught by Holy Guru is instrumental in the experiences at the station of self-realization. The meanest squint of Guru's sight removes the mesh of illusion and the affectionate vision of Guru enshrines a person with ash of spirituality balmed over the worshipper. This all can be done only through repetition of Holy

"Naam" `Shabda', `Kun' as the great saints call it.

An impulse and spiritual blessing of the guide does away with the mesh of ignorance. Bathed with the aura of blessings and the rays of radiance emitting out of Holy Guru's spiritual lotus feet, Swami Ji felt the ash of spirituality wrapped on his corporeal frame. During nights together and with fleeing days, the poet felt that he would lure Holy name and spiritual frame within him, through constant meditation and brooding. This constant repetition of "His" name led Swami Ji to realize self.

Explaining the subtle spiritual experiences, Swami Ji quoth that one has to learn how to master the ins and outs of his mind. The mind goes hither and thither, thereby, wasting days of life in meaningless way. This situation within one's innate recesses is to be visualized, then only some spiritual knowledge can be achieved. While constant brooding over the instructions passed on by spiritual Guru, one should follow him without nod or a question. This will amount to practical detachment from the world while living in a world and all the functions of corporeal frame must be shunning to become 'living dead' or 'videha'. Being in human garb, one cannot master faculties until and unless a person has soft core and the ego along with other elements of worldliness go away. Attainment of this stability, leads to vanishing of one's 'Being'. What remains is the Guru itself.

Constant association with Guru drives the disciple fast towards him. Thus the eternal love wells up and this leads you to Guru hood where no difference remains between tutor and taught and the unconditional innocent love pervades everywhere. In this process the "Me" and "My" of the disciple is washed, what remains is "He". Tears speak volumes as these roll down and all ignorance is washed by "Atmagyana". While praying his spiritual Guru Janardhan Ji, Swami Ji implores for spiritual boon.

The mystic poet further tries to illustrate the practical aspect of spirituality and

acquired influences during meditation. Cautioning a householder, Swami Ji reiterates that while rising early in the wee hours of the morning, one should start meditation. Constant brooding over Godhood at times also fails to experience the ultimate. One should not get unnerved. The path to seven Chakras of spirituality is treaded by perseverance, devotion and strong faith, which needs to be observed undoubtedly. Every morning, seek the refuge of ultimate and start constant repetition of holy 'Name', as God is the sole savior and everything lies under his control. While questioning his own being, Swami Ji says, "Seven stages were crossed by him. These seven chakras are identical to seven Oceans. One has to swim across these oceans to ultimate goal. He, who knows this truth, is rescued from this "Bhavsagra". Further this perfect master says that he who serves parents and spiritual Guru is the luckiest of all. It is sure that such devotee will mingle into spiritual God but the condition remains that silent remembrance needs to be resorted to, protractedly. The persons who have worldly attachment greed and are enmeshed in worldly illusions, are left halfway but those, who sail across these bonds, attain the ultimate.

Explaining further, he says that 'with knowledge, one has to know self. The process is occidental and the achievement can be made towards self-realization by training abstract being of person through metaphysical process. All the blockades can be done away with. With mingling of thought, thinker and thought process-all in unison, even impulse of these, is also waived off in the abstract being of a devotee. Chaitanya also goes away. One is relieved of everything and thereby leading towards bondless state. This process of materializing union of Jeev-Atma and Parmatma can be achieved by few but he, who succeeds in doing so, is all happy. Not a single moment goes without repetition of God's name as the 'Sharnagat Avastha' is supreme. The master and disciple are driven to mingle in ultimate.

Describing various experiences and technicalities in spiritualism, Swami Ji

impresses to draw the celestial force within upwards. Going down leads to doom but he who goes on marching up and up to spiritual heights, can enjoy the experiences of light and sound (Naad-Bindu) prevailing at every step/stage of spiritual journey from Mooladhar pluxes to ultimate. During this travel from materialistic world to spiritual world, the medicant is lured by attractions of 'Sidhis and Shodashkalas'. One has to attune himself to "Word", the repetition whereof destroys all the six enemies 'Kama, Krodh, Moh, Lobh, Madh, and Ahankar' and all the five pranas move in 'Unison'.

The inhaling and exhaling goes on repeatedly (Soham) which further deepens to "Su" where "Hum" slowly recedes.

Swami Ji has been always in a meditative mood and like a 'Chatak' always brooded over the ethereal form of God. Sharing experiences right from childhood he expresses that after his birth, his mother would foster him with milk. Within the passage of time, he forgot the torture experienced at embryonal stage in his

mother's womb i.e, 'Kumbhipak Narak'. The worldiness made him to forget everything with advancement of age but he got spiritual Guru who was responsible for making him reach 'Dhur Dham'. Swami Ji was spiritually wedded to Godhood through pangs of unconditional love towards his perfect master. Admitting that there were worldly needs also, the poet (Saint) would get scared and he would resort to spiritual exercises. This paved way for his spiritual attainment. During this process, he had undergone penance, carried out 'Pranabhyasa, remained unmoved for hours together and thus the curtain of ignorance was washed away. He centered himself on a pivotal point and drew his vital forces inwards to ultimate. This resulted in marriage of Anda and Brahmand. All the fears vanished. The self-turned into a vast ocean full of gems. The ethereal body released the element of earth from top to bottom. Similarly, 'vayu' vanished, water element followed the suit, fire emitted and Akash mingled with virat and ultimately he remained "Sakshi"



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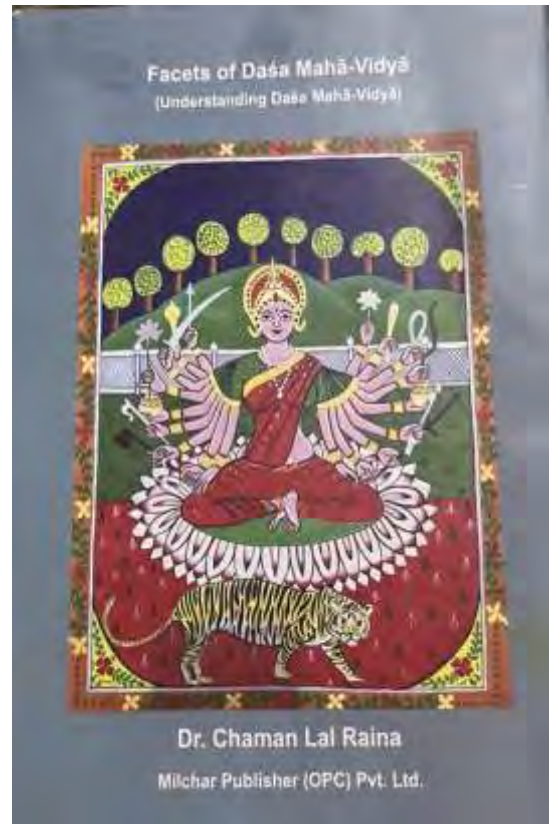


Commentary on Dr. Chaman Lal Raina's Book on Dasha Maha Vidyas

Dr. Chaman Lal Raina, a distinguished scholar of Kashmiri Shaivism and Shakta traditions, poet, and painter, has now unveiled a remarkable work titled *Facets of the Dasha Maha Vidyas*. In this book, he explores the profound essence of the Ten Great Goddesses (Dasha Maha Vidyas), revealing their hidden spiritual dimensions. These goddesses represent different aspects of the divine feminine and provide a pathway to understanding deeper layers of reality. While there are some English texts that explore the topic of Dasha Maha Vidyas, Dr. Raina's approach is particularly methodical, insightful, and nuanced.

Dr. Raina begins by presenting an understanding of the Devis (goddesses) as described in the Vedas and Puranas. He then offers highly detailed descriptions of the ten Devis, portraying them as embodiments of Shakti, the cosmic energy that drives creation. Each goddess, as Dr. Raina emphasizes, holds essential lessons and energies for spiritual aspirants on their journey toward self-realization. These forms of Shakti serve as visual tools for one-pointed concentration, helping practitioners transcend ego and duality, ultimately leading to higher awareness and insight into the nature of existence.

Each of these goddesses has two key aspects: a phenotypic (visual) aspect that aids in meditation and a formative (energetic) aspect, which pertains to the cosmic power



structures underlying creation. By meditating on the forms of these goddesses, practitioners are believed to achieve higher states of consciousness, thus harmonizing their personal energy with the greater cosmic energies. The Dasha Maha Vidyas, therefore, embody the entire spectrum of cosmic forces, from creation to preservation to destruction.

The Dasha Maha Vidyas in Context

The Dasha Maha Vidyas are a group of ten forms of the Divine Mother, primarily worshipped in Tantric traditions. These goddesses are seen as embodiments of supreme consciousness and are integral to spiritual practices aimed at both material and spiritual empowerment. From a modern perspective, the Vidyas can be understood as forces or energies that govern various aspects of life.

In the context of Kashmir Shaivism, which emphasizes the non-dual nature of reality and the unity of existence, the Dasha Maha Vidyas acquire a deeper philosophical significance. Kashmir Shaivism teaches that the ultimate reality is a singular, formless consciousness (Parabrahman or Chit), which expresses itself through the dynamic interplay of energies. According to this philosophy, everything, from the most subtle to the most gross, is infused with this underlying consciousness, which can be directly experienced through meditation, ritual, and philosophical inquiry.

In modern scientific terms, energy is understood as the fundamental force driving all physical phenomena. The laws of energy and its transformations—whether in quantum mechanics or cosmology—mirror the ancient teachings of the Dasha Maha Vidyas. Each goddess represents an aspect of divine energy that governs various forces within the cosmos and within human beings. This modern understanding of energy resonates with the Tantric conception of cosmic forces that connect all things in a web of interconnectedness.

Energy and Consciousness : A Modern Interpretation

In Kashmir Shaivism, the concept of spanda (vibration or pulse) is central to understanding the Divine's manifestation. Spanda is the subtle vibrational force through which consciousness expresses itself in the world. The Dasha Maha Vidyas can thus be seen as embodiments of spanda in its various manifestations, from the stillness of

Bhuvaneshwari (who governs the cosmos) to the dynamic creative force of Tripura Sundari to the transformative energy of Chhinnamasta.

The ultimate realization in Kashmir Shaivism is that Shiva (consciousness) and Shakti (energy) are one. The Dasha Maha Vidyas embody Shakti in all her forms, guiding the practitioner toward self-realization. Through practices such as meditation, mantra recitation, and visualization, practitioners align themselves with these energies, transcending dualistic perceptions of self and other to experience the unity of all existence.

Scientific and Spiritual Synergy

As Dr. Raina suggests in his book, the Dasha Maha Vidyas are not just spiritual ideals; they represent a model for understanding the flow of energy within both the cosmos and the self. The modern scientific concepts of energy fields, quantum entanglement, and vibrational frequencies offer a contemporary lens to interpret the ancient wisdom of the Dasha Maha Vidyas. By integrating modern science with ancient spiritual knowledge, we can gain a more holistic understanding of the dynamic forces that govern life.

Focusing on the energies of the Dasha Maha Vidyas is also believed to have therapeutic effects, addressing mental, emotional, and physical health. These goddesses are revered not only as divine entities but also as powerful forces of Shakti that influence the body, mind, and spirit. By meditating on these energies, practitioners believe they can harmonize the flow of energy within their systems, leading to healing and spiritual awakening.

The Ten Forms of Dasha Maha Vidyas : Cosmic Forces and Energies

Dr. Raina provides a detailed account of the ten goddesses, and while I cannot cover them all here, I will briefly explore their metaphysical and scientific analogies:

1. Kali (Destruction and Regeneration): Kali represents both destruction and creation, akin to entropy in thermodynamics and the process of

energy dissipation that leads to renewal. Her energy mirrors biological processes like ATP hydrolysis, which drives cellular functions and regeneration.

2. Tara (Compassion and Transcendence): Tara's compassion binds all beings together, similar to the electromagnetic forces that connect atoms and molecules. Her energy promotes balance and homeostasis, ensuring emotional stability and inner peace.
3. Tripura Sundari (Beauty and Creation): Tripura Sundari, the goddess of beauty, symbolizes the nuclear forces that bind elements together, maintaining cosmic order and harmony. Her energy parallels the creative forces that organize and sustain life.
4. Bhuvaneshwari (Space and the Cosmos): Bhuvaneshwari governs the cosmos and represents space, which can be compared to gravitational energy, the force that shapes the structure of the universe. Her energy holds together the fabric of existence, much like gravity binds celestial bodies.
5. Bhairavi (Transformation and Ego Destruction): Bhairavi represents profound transformation, akin to nuclear fission or fusion, processes that release energy through the breakdown or merging of atomic nuclei. Her energy symbolizes the breaking down of old patterns for spiritual renewal.
6. Chhinnamasta (Self-Sacrifice and Transcendence): Chhinnamasta's act of self-sacrifice symbolizes the continuous cycle of energy transformation. Her energy mirrors the biological process of energy release and renewal, as seen in ATP production and consumption.
7. Dhumavati (Emptiness and Void): Dhumavati represents the hidden forces of the universe, much like dark matter or dark energy, which are invisible but essential to the cosmos' structure. Her energy teaches detachment and acceptance, promoting healing through release.

8. Bagalamukhi (Control and Paralysis): Bagalamukhi's power to paralyze and control mirrors the electromagnetic forces used in technology to manipulate energy and matter. Her energy helps practitioners achieve focus, discipline, and mental clarity.
9. Matangi (Speech, Knowledge, and Creativity): Matangi represents the power of speech and sound, which can be linked to information theory and vibration. Her energy aids in creativity, knowledge transmission, and the coordination of cellular processes in the body.
10. Kamala (Wealth, Abundance, and Prosperity): Kamala represents abundance and prosperity, akin to the flow of resources in economic systems. Her energy parallels ATP's role as the "currency" of energy in biological systems, driving growth, repair, and function.

Conclusion

In modern terms, the Dasha Maha Vidyas can be understood as metaphysical representations of the energies that govern both the material and spiritual realms. By examining them through the lens of modern science—thermodynamics, electromagnetism, quantum mechanics, and biological systems—we can better understand how ancient spiritual traditions like Kashmir Shaivism conceived the cosmic order. These Vidyas are not abstract concepts but active forces that shape reality, functioning as energies flowing through Shiva's vibrational pulse, bringing about creation, transformation, and dissolution.

Dr. Raina's book offers a guide to understanding the intricate connection between these cosmic and biological energies. The Dasha Maha Vidyas provide a holistic path toward knowledge, where both scientific inquiry and spiritual introspection converge. By meditating on these powerful forms of Shakti, practitioners seek to align themselves with higher cosmic energies, leading to transformation, healing, and the realization of one's fullest potential.

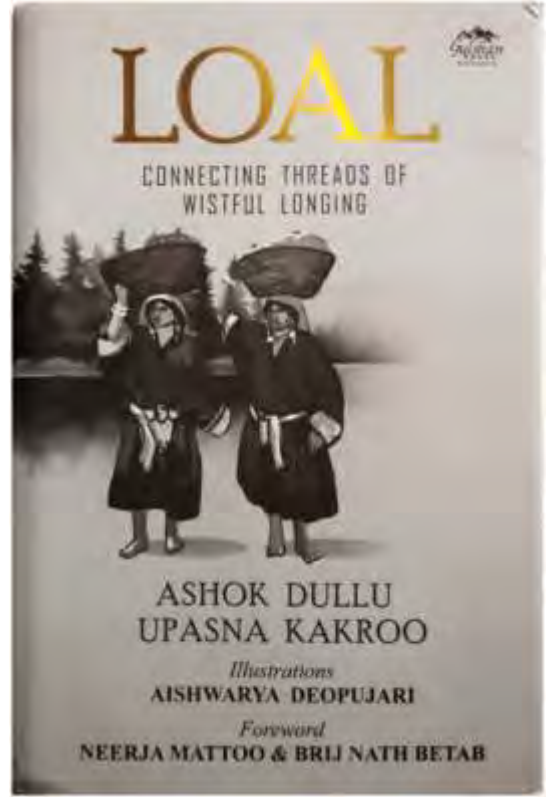


'LOAL'

Authors: Ashok Dulloo & Upasna Kakroo
Publishers: Gulshan Books, Kashmir
Pages: 419, Price: Rs.2295/-, USD \$ 49

During Oct – Nov 2024, I got a good opportunity to read this lovely book titled 'LOAL'. The book has a beautiful title and entire contents are, as we say in Kashmiri, 'Lolliharith' (full of love). The word 'Loal' is in itself, full of the emotion of affection and the entire book conveys deep meaning of the same at each page / chapter. Reading about a couple of select verses each from 18 select renowned poets of Kashmir, with introductory background page or two on such select poets, followed by select 2 or 3 verses in Kashmiri bol (language), expressed in English, Hindi and Urdu texts with footnotes of meaning of difficult words, and a context and meaning in brief, at the end of each chapter makes it comprehensively easy for readers to understand well, all the poetic expressions, as covered in this book. I am sure that, reading about such select prominent poets and their poetic expressions from Kashmir will surely take readers through the memory lanes back to Kashmir and its splendid poetry / literature. My warm greetings to the authors 'Ashok Dulloo' and 'Upasna Kakroo' for conceiving this idea and writing down this wonderful creative book related to Kashmiri music & poetry.

The book is dedicated to 'Harpap Jee' (Author Ashok Dulloo's paternal grandfather) and 'Gowri Showri (Bakshi) Kakroo' (author Upasna Kakroo's paternal grandmother). The excellently written Forewords by 'Neerja Mattoo' & 'Brij Nath Betab' give the book a wonderful kick start. Five-page Preface & 10-page Introduction after the two



FOREWORDS absorbs the reader into further depths of all its contents that follow. It attracts further reading rather magnetically. Overall format of all the chapters is very superior & appealing.

I was personally delighted to read all the 18 chapters in sequence, covering leading esteemed poets from Kashmir, like Lal Ded, Sheikh Noor-ud-Din Wali, Habba Khatun, Arinimaal, Mahmood 'Gami', Soch Kral, Swami Parmanand, Rasul Mir, Faqir Nyam Saeb, Maqbool Shah Kralwari, Wahab Khar, Shamas Fakir, Krishnajoo Razdan, Ahad Zargar, Zinda Lal Kaul, Ghulam Ahmad 'Mahjoor', Samad Mir and Shri Krishna Bhan. And all this in a nice sequence makes reading very easy, attractive & interesting.

The initial Introduction at pages XIX to XXVIII starts aptly with famous Lalvakh as under:

***Aami Pana Sodaras Navi Chas Laman
 Kati Bozi Dai Myon Meti Diyi Tar
 Aamyant Taekyan Pony Zan Shaman
 Zuv Chum Braman Gara Gatsha Ha***

Chapter 1 (pages 1 to 29) is on our famous poetess 'Lalleshwari' more commonly known as 'Lal Ded'. In the opening para at page 1, the authors rightly say: *“One of the strongest features of her vaakhs remains the simplicity with which they probe deeply profound life questions. Her sayings are a significant part of Kashmiri culture.”*

Chapter 2 (pages 31 to 61) is on yet another famous spiritual poet 'Nund Rishi' who said in one of his verses as:

***La Ilaha Illallah Sahib Korum
Wahi Korum Panun Paan
Wajood Traewith Mowjud Soorum
Harmokh Wuchehum Panun Paan***

And the authors explain at page 40:

“His emphasis on communal harmony reflected his observations of that time, helping define the universal brotherhood he practiced and preached as a Reshi.”

Chapter 3 (pages 63 to 89) is on 'Habba Khatoon', famous romantic poetess from Kashmir. In the opening para of this chapter at page 65, the authors say as under:

“For a valley steeped in Sufi ethos and religious leanings, Habba Khatoon normalized and opened the route to articulate the vagaries of the heart and earthly apprehensions. Her romantic poetry has been compared to the lyric form of poetry and is described as the most seminal representation of 'Loal' in the Kashmiri language. She is credited with inventing the romantic lyric form of poetry in the language.”

One of her very famous songs goes thus (page 73):

***Tse Kamiyu Sonne Myani Bram Dith Neu Nakho;
Tse Kyohotse Gayiya Myani Dui***

Chapter 4 (pages 93 to 122) is on the poetess Arinimaal. It starts with following opening on page 93:

“The lyrics of Arinimaal traverse the entire range of emotions including protests, love, sorrow and weariness. She has succeeded in transferring her personal trials and tribulations into universal ones”.

The following verse at page 118 says:

***Arini Rang Gom Shravan Hiye
Kar Yiye Darshun Diye***

Kand Naabad Arad-Motuy Fand Karith Cholum Kotuy

Chapter 5 (pages 123 to 155) is on 'Mahmood Gami'. One of his famous songs *“Chaanye Baratal Rayem Ratsei, Awaaz Waetsei No”* as given at page 128 and *“Kar Sae Myon Nyay Andey, Maerey-Mande Madanwaro”* at page 140, are very impressive and nostalgic indeed.

I was tempted to quote a para / verse from each of the remaining 13 chapters as well, but I leave it further to the readers to read all the 18 chapters of the book themselves and enjoy the valuable contents, all the verses and full songs from such great masters of Kashmiri poetry.

I am sure that a lot of research & hard effort must have been gone through in bringing out this book. It must not have been an easy journey for the author duo, particularly, when we are all out of Kashmir (perhaps for good?) for over 34 years now. The book is written very well, composed well, nice chapter sequencing & edited well with nice hard bound cover. Illustrations by Aishwarya Deopujari are excellently drawn. Three appendices I, II & III at pages 401 to 411 make a very good value addition to the overall text & main 18 chapters. All put together, makes it a lovely read and a total joy for the readers. The book will be an excellent read for all the Kashmir lovers, poets, writers and music lovers, literature enthusiasts & researchers on Kashmir art and culture. Apart from all the creative contents, the book gives good clue to some of the spiritual inputs so simply & beautifully. It will remain my personal possession for repeat reading & future references.

Both the authors deserve to be greeted & complimented for having made all the effort to bring out this valuable piece of Kashmir poetry / literature. I am sure, institutions like the J & K academy of art & culture, Sahitya Academy, New Delhi and other socio cultural and literary organizations will recognize their good efforts, with a suitable literary award in due course.

I am also sure that the Author duo must already be working on a new such academic & literary venture. Blessings and best wishes in advance.

गज़ल



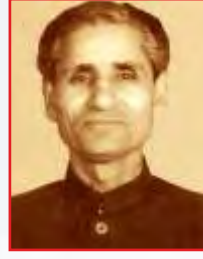
- बालकृष्ण 'सन्यासी'

आस वंहरिथ छुस हवा त्रेशा दियिव
पखु च़चख वुफ़ किथु हवा त्रेशा दियिव।
यिम छि पहियि आमंत्य फुटिथ सिरियस रथस
कांह अखा मेय प्यठ प्यवा त्रेशा दियिव।
पल पलव प्येठ्य खंत्य कोहन कलु गंयि जुदा
खूनरीज़ी छुस गवाह त्रेशा दियिव।
युस म्ये निश छयनु गव सु छुस बुय म्येय अनिव
यियि सु म्योनुय हमनवाह त्रेशा दियिव।
म्यंछ छे प्यठ त्रावंन्य यिमन ज़खमन वलिव
म्यंछ येतिच हुतिनुच दवाह त्रेशा दियिव।
वंछ ग्यवान हुति व्यथ तु नंच्च नंच्च आयि यूर्य
सौय मोच्चिथ गंयि पां लवाह त्रेशा दियिव।
ज़यव दंदन तल गंयि बु वनुहां वारयाह
मूदमुत छुस ब्येयि ज़यवाह त्रेशा दियिव।



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 - ३५

लोल फवलवुन दंदवनन गुलज़ार अख
दंदमत्यन छुय पोशिवुन शेहजार अख।
लोल पकुवुन हवस ग्र्यज़ान रंब्य आर ज़न
लोल यावुन नव जवांनी तार अख।
लोल पारुद, लोल चंचल बेकरार
ज़िन्दगी मंज़ ज़िन्दगी हुंद यार अख।
लोल रोस छा कांह हसर यथ ज़िन्दगी
लोल मोखुसंय शोक छुय वोज़जार अख।
हुस्र मन्कल शोलु मारान यावनस
लोल बवसरुख यावनुक अनहार अख।
लोलनुय कोर द्वन दिलन अन्ज़ान्य् म्युल
लोल हुसनस खसुवनिस लौतबार अख।
लोल साज़ा, अख सोरोदा, मस्यतियाह
पान्य पानय बोलुवुन सेतार अख।
याम हुसनन ब्रूण्ठ्य किन्य अख छाल मार
लोल तंबल्योव, 'प्रेमियन' ल्यूख शार अख।

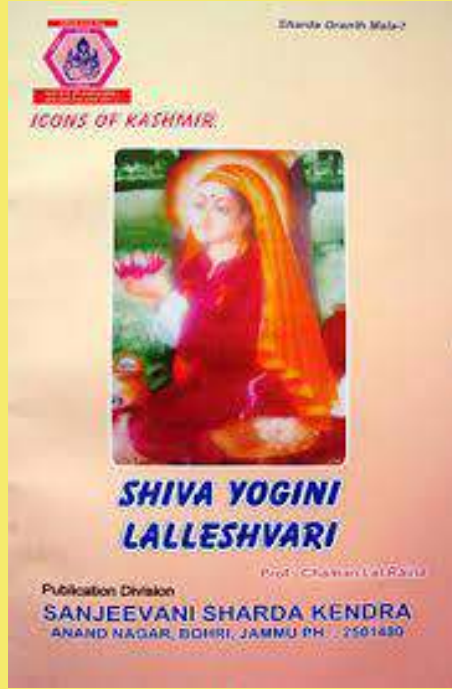
गज़ल ३६

हदु न्येरुन बोड पाफ वुछिव
हदु न्येरुन छुय शाफ वुछिव
येम्य रोट हद तस मदु वोथ पान
मदु रंस्यतिस मन साफ वुछिव।
लोलस हुसनस चामुत चूर
पज़रस ओनमुत ज़ाफ वुछिव
बाज़र लोगमुत चूरन हुन्द
साद चंदिमुत्य पथ काफ वुछिव।
आव्युल, ज़ाव्युल रोट येम्य रंग!
कथि सात्य डंज्य तस नाफ वुछिव
ग्रीष्मन्य तांव तस चालन्य छय्
येम्य त्रोव शिहलिस डाफ वुछिव।
'प्रेमी' बावव राज़ कमिस?
शिहुल छु येति, तति ताफ वुछिव।



- Jaya Siblu

माता लल्लेश्वरी! हे ललद्दुद!



माता लल्लेश्वरी! हे ललद्दुद!
वह बात थी क्या?
जिसने तुझे वाक् - जननी बना दिया।
क्या यह केवल समय की पुकार थी-
तुम्हारी पारिवारिक
समस्या का समाधान था---
अथवा नैसर्गिक उत्तर!
या कि दिव्य दृष्टि का उन्मेष,
अथवा वाक् -स्फुरण।
वेदों की जननी!
हे वाक् देवी सरस्वती!
हो तुम तो उस ही का अवतरण।
या स्वयम् मातृ शक्ति के

उत्थान के लिये
समर्पित दिव्य ज्वाला हो---
कुछ तो बता दो---
माता लल्लेश्वरी!
गति शीलता क्या है?
योग की दिव्य दृष्टि है क्या?
वाक् -स्फुरण क्या है ---
और साक्षात्कार है क्या?
यह जान कर ही तुम्हारे सन्तान
लल्ल-वाख् समझ सकते हैं

शिव सूत्र-XI



रूपांतरकार : योगेंद्र तिव्कू

स्थितिलयौ - ॥३१॥

सृष्टि, स्थिति, लय, को बांधे है,
डोर एक चेतनता की,
शुद्ध ज्ञान की डोर न छूटे,
योगी की, लय दशा में भी ॥०॥

तत्प्रवृत्तावध्यनिरासः संवेत्तृभावात् - ॥३२॥

यद्यपि रहता है संलग्न,
सृष्टि इत्यादि दशाओं में,
तदपि स्वभाव में चेतन रह कर,
विलग है सर्व क्रियाओं से ॥०॥

सुखदुःखयोर्बहिर्मननम् - ॥३३॥

अंतर में ही स्थित सदैव,
एकात्म विशुद्ध ज्ञान में जो,
सुख दुःख को बस बाह्य जगत का खेल
ही समझे योगी वो ॥०॥

तद्विमुक्तस्तु केवली - ॥३४॥

सुख दुःखादि द्वैत भावों से,
रहता है जो परे परे,
द्वैत नहीं जग, केवल मैं हूं,
इसी भाव से जुड़ा रहे ॥०॥

मोहप्रतिसंहतस्तु कर्मात्मा - ॥३५॥

मोह पाश में बंध अज्ञानी,
द्वैत भाव में उलझे जो,
सुख दुःख के जंजाल में घिर कर,
कर्म जाल में फंसता वो ॥०॥

भेदतिरस्कारे सर्गान्तर कर्मत्वम् - ॥३६॥

पदच्युत योगी पुनः अनुग्रह,
ईश्वर का जब प्राप्त करे,
पहुंचे पुनः प्रमात्रभाव में,
चितस्वरूप जब ध्यान धरे ॥०॥

MINUTES OF MEETING OF COLLEGIUM HELD ON 22-12-2024 AT SHARIKA BHAWAN, SECTOR-17, FARIDABAD

The Collegium Meeting of the Kashmiri Sewak Samaj (KSS), Faridabad, was held on December 22, 2024, at Sharika Bhawan, Sector-17, Faridabad, under the chairmanship of Dr. Sudhir K. Sopory. The meeting saw a remarkable attendance of members. The Following members attend the meeting: (List enclosed)

S No.	Name
1	Dr. Sudhir K Sopory
2	Shri Subhash Premi
3	Shri Anil Dhar
4	Shri Arvind Bhat
5	Shri Surinder K Dhar
6	Shri Ashish Zutshi
7	Shri Ravinder Kothedar
8	Shri T K Sus
9	Shri Uma Kant Kachru
10	Shri Sushil Hashia
11	Shri Surinder K Bhatt
12	Shri Ramesh Kaul
13	Shri Opender Kaw
14	Shri Sunil Tiku
15	Shri T K Sadhu
16	Shri Amal Magazine
17	Shri Sanjay Kaul

S No.	Name
18	Shri Vinod Bhan
19	Ms. Kusum Razdan
20	Shri R K Razdan
21	Ms. Bhawana Kaul
22	Shri Kulbhushan Raina
23	Shri Vijay Kumar Trakroo
24	Shri Puran Patwari
25	Ms. Bharti Kaul
26	Shri Kuldeep Kachroo
27	Shri Navneet Sopory
28	Shri Kashi Akhoo
29	Shri Vinod Dhar
30	Shri Ashok Dhar
31	Dr. S K Handoo
32	Ms. Alka Lahori
33	Shri Opinder Dhar
34	Shri Kuldeep Saraf

1. Welcome Address by President

The meeting commenced with a warm welcome by President, Dr. Sudhir K. Sopory. In his address, Dr. Sopory expressed his heartfelt gratitude to all members for their unwavering support. He said he is deeply honored to present the report of KSS as President for the second time and acknowledged the dedication, passion, and collective efforts of the team in keeping the mission of KSS alive.

Dr. Sopory elaborated on the three vital focus areas of KSS, emphasizing their importance in ensuring the well-being and growth of the community: Socio Culture/Support, Governing Model of KSS & Connectivity with Biradari.

Religious and Socio-Cultural Activities

❖ Activities like Ashtami Pooja, Bhawani Sahasranaam Pooja every Sunday, Hawans, and Navreh celebrations were highlighted as essential practices to maintain the community's connection and spiritual well-being.

He underscored the importance of learning from other communities who, despite displacement, have preserved their traditions and values. He stressed that staying connected with the community is vital for mental and social stability.

❖ Education and Scholarships:

Dr. Sopory reaffirmed the role of education as a cornerstone for overcoming the challenges of

displacement. He provided an update on the funds raised for the KSS Scholarship Program and appealed to members to identify and reach out to potential donors for further support.

❖ **KSS Cares Fund and Other Community Initiatives**

He highlighted the KSS Cares Fund, which provides financial assistance to needy members during crises. Other initiatives, such as honoring senior citizens on Independence Day, were mentioned as vital steps to foster a sense of respect and unity within the community. Initiatives like the felicitation of meritorious students (10th & 12th grades) were noted as efforts to engage with and inspire the younger generation.

Governing Model of KSS: Dr. Sopory explained the working model of KSS for executing projects. Key points included:

- ❖ Project Committees: New projects are managed by designated committees, which draft detailed plans and present them for approval by the Governing Body. Once approved, execution is carried out systematically.
- ❖ Fund Management: Specific funds such as the Scholarship Fund and KSS Cares Fund remain untouched for unrelated expenses. Maintenance expenses for Sharika Bhawan (SB) and Hawan Pooja (HP) are directly collected from community members.

He extended Gratitude to the donors for their trust and contributions, which have been instrumental in supporting events like the Hawans, Navreh, Music Evening and Papa Ji's Centenary Celebrations, etc.

Cooperation and Connectivity: Dr. Sopory urged members to take proactive steps to strengthen community ties:

- ❖ Door-to-Door Engagement: Collegium members were encouraged to connect with Biradari members in their respective areas and arrange specific meetings to increase participation. He pointed out that challenges such as manpower and legal issues are not obstacles if we collaborate. Together, we can overcome them. He emphasized that philanthropy is not just about monetary contributions but also about donating time, skills, and effort. He appealed to all members to contribute their time and expertise, fostering a sense of collective joy and responsibility.

In his closing remarks, Dr. Sopory said, *“Philanthropy is not only about giving money; it's about giving your time and skills. Let us work hand in hand, as every individual has the power to make a difference.”*

2. General Secretary Report

The General Secretary, Sh. Vinod Dhar, extended a warm welcome to the Collegium members and expressed gratitude for their unwavering support, which has been instrumental in seamlessly managing the activities of the Samaj.

- ❖ The minutes of the previous Collegium meeting held on 01-10-2023 were reviewed, discussed, and formally approved.
- ❖ A list of new Life Members, whose applications were received up to 30-11-2024 and subsequently approved by the Governing Body on 01-12-2024, was shared with the members for their information.
- ❖ Sh. Dhar presented a comprehensive report on the activities of KSS Faridabad conducted during the period from October 2023 to December 2024. A detailed copy of this report is attached as Annexure-I.

3. Report on Sharda Tarangini

Sh. Uma Kant Kachru, Chief Editor of *Sharda Tarangini*, expressed his heartfelt gratitude to Dr. Surinder Handoo for entrusting him with the role of Editor. He shared a brief overview of

the journal's history, recounting its inception and the journey it has undertaken so far.

- ❖ He appealed to members to contribute articles for the journal in all three languages included in *Sharda Tarangini*, with a special emphasis on writing in the Kashmiri (Nastaliq) script to preserve and promote the language.
- ❖ Sh. Kachru also highlighted the financial challenges faced by the publication and requested members to assist in securing advertisements and donations to ensure its sustainability. He emphasized the importance of making *Sharda Tarangini* financially self-reliant.
- ❖ Additionally, he encouraged members to provide reviews—whether positive or critical—for each issue of the journal. He noted that reviews not only indicate that the publication has been read but also offer valuable insights for improvement while motivating the team to continue their work with enthusiasm.

4. Treasurers Report

Sh. Kuldeep Kachroo, Treasurer of KSS, expressed heartfelt gratitude to the generous donors of the Samaj for their unwavering support. He extended special thanks to the team for providing both financial and physical assistance in successfully completing various projects. He emphasized that any work requires a combination of resources and effort, highlighting, that contributing skills and time is equally significant for the Samaj.

Sh. Kachroo proudly shared that the Samaj had organized 24 small and large functions/events in the past year without any challenges. However, he urged members to reflect on their level of participation, asking, "*How many of these functions have you attended?*" He encouraged all members to stay connected and actively participate in future events to strengthen the community spirit.

Key Points of the report:

- ❖ The audited accounts of the Samaj (KSS) for the financial year 2023-24 were approved without any modifications.
- ❖ The unaudited income and expenditure statement of the Samaj (KSS) for the financial year 2024-25, up to December 15, 2024, was explained in detail and subsequently approved.
- ❖ The appointment of M/S Peer & Company as the Auditors of the Samaj (KSS) for the financial year 2024-25 was approved.

5. Interactive Session Report

During the Q&A session, members shared their queries, commitments, and suggestions, fostering an engaging and collaborative discussion.

Key Points:

- ❖ Mr. Vinod Bhan initiated and committed to taking up the project of installing an eco-proof sound system at the J.N. Kaul Memorial Hall. He estimated the project expenses to be approximately ₹5 lakhs and pledged that the cost would be borne as a donation by a group comprising Amal Magazine, Ashish Zutshi, Vinod Bhan, and others. He assured the members that this team would take full responsibility for the project.

The initiative was highly appreciated by the members present. Sh. Vinod Dhar, General Secretary, assured Sh. Bhan that the proposal would be discussed in the upcoming Governing Body meeting, and all necessary support from the KSS office would be extended to ensure the project's success.

- ❖ Dr. Surinder Handoo: Dr. Surinder Handoo, Ex-President, KSS appreciated the current team for their commendable work and emphasized the significance of collegium meetings as a platform for members to address area-specific issues. He highlighted the increasing expenses of KSS due to ongoing repair work and new projects, suggesting the initiation of an outreach program in Greater Faridabad to raise funds and enhance engagement. Dr. Handoo also stressed the importance of increasing the participation and presence of Biradari members. He proposed installing Shani Idol and Hanuman Idol in the Sharika Temple, drawing inspiration from the success of similar initiatives, such as Sai Temple. Furthermore, he underlined the need to maintain the sanctity of Sharika Bhawan as a spiritual centre.

6. Vote of Thanks by Sh. Kashi Akhoon

Sh. Kashi Akhoon, Vice President of KSS, extended his heartfelt gratitude to all members for their active participation and valuable contributions during the meeting. He expressed his appreciation to the Presidium and the Collegium members for their support in ensuring the smooth conduct of the proceedings.

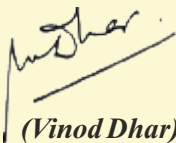
He acknowledged the efforts of the current team in managing the activities of the Samaj and commended their dedication to strengthening the community. Sh. Akhoon also thanked the donors and contributors who have continuously supported various projects and initiatives of the Samaj.

In closing, he urged all members to stay connected and work collectively towards the progress and unity of the Samaj.

The following Resolutions were read out by Sh. Akhoon and approved by the collegium:

1. Those who have applied for life membership of KSS till dated 30-11-2024 has been approved by the Governing body on dated 1-12-2024 and rectified by the Collegium on dated 22-12-2024. Thus, the active life members of Kashmiri Sewak Samaj as on date stands at 1369.
2. Appointment of M/S Peer & Company as the Auditors of the Samaj (KSS) for the financial year 2024-25.
3. The audited accounts of the Samaj (KSS) for the financial year 2023-24 without any modification.
4. The unaudited income expenditure statement of the Samaj (KSS) for the financial year 2024-25, upto December 15, 2024.
5. Maa Sharika Sammaan will be held Annually.
6. The Project of lift approved with an approximate cost of 35 Lakhs.

The meeting concluded on a positive note, with a collective commitment to uphold the mission and vision of KSS.



(Vinod Dhar)
General Secretary
Date: 22-12-2024

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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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