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BRIJ KISHORI ZUTSHI

(01-10-1947 to 26-01-2025)

A Legend Passes into History

SMT. BRIJ KISHORI ZUTSHI

A Life Beyond Boundaries

It was the lovely morning of 26th January, 2025. We, at KSS, were merrily celebrating the 76th Republic Day at Sharika Bhawan, when the shocking news of the unfortunate demise of Smt. Brij Kishori Zutshi, former General Secretary of KSS, reached us. She had been ailing for some time and was undergoing treatment. She had been putting up a brave face and, not even for a moment, did she leave her calm and composed countenance and the liveliness of a tigress. Whenever we would enquire about her health, she would respond, "I am okay. Treatment is going on; ups and downs keep coming your way; Isn't it?"

Brij Kishori had become a legendary name for Kashmiris in her lifetime because of her immense talent as a drama artist. She kicked off her passion, as a Radio voice in 1965 and participated in numerous plays broadcast by, the then, Radio Kashmir. Along with this, she joined the theatre movement in the valley which, in itself, was a brave decision at that time as stage plays were taboo in the society for women-folk in the society. Later on, with the advent of television in the Valley, she acted in many serials on Doordarshan as well. But her forte was the tremendous modulation of voice as a Radio - artist. As a woman actor she singlehandedly created an atmosphere in the cultural sphere of the valley which encouraged more women to join the theatre.

Second dimension of her persona came to the fore as a competent, diligent and empathetic person in her professional life. She was an officer in the office of the Accountant General, J&K. In those days, this office had a rich tradition of cultural and literary activities on the one hand and fierce Unionism on the other. Brij Kishori ji was involved in both the spheres, besides carrying out her duties in a passionate and responsible manner. She also remained a prominent voice of the women force working in the organisation and would not hesitate to take up cudgels with the higher-ups if she felt that injustice is being meted out to any of her colleagues.

Brij Kishori ji continued to grace the artistic sphere of the Valley and rose up the ladder of her career path till she had to leave Srinagar due to the unfortunate mass exodus of Kashmiri Pandits. She initially shifted to Delhi and later moved to Faridabad. With her settlement here, another dimension of her persona began to unfold. She started taking keen interest in the affairs of the community and soon became an integral part of KSS, voluntarily taking part in managing various socio-cultural activities of the Samaj. She rose to become the General Secretary of the organisation (the first and, so far, the only woman to adorn this coveted post). In this position, she continued to show her administrative abilities and tried to inculcate professionalism in running the day-to-day affairs of the Samaj. Even after completing her tenure, she continued to zealously take part in the activities of the Samaj. She also tried to revive The Kashmiri Theatre movement in exile in the form of 'Dab Theatre', conjured up along with the well-known artists of the community like late Sh. Upender Khashu, Smt. Katyayani Ganjoo and others. This Theatre group enthralled the KP biradari of the NCR with some highly appreciated and applauded Kashmiri plays. A skit produced by her and presented at the previous Navreh function at Hari Parvat, Anangpur was probably The Show - stopper for this coveted artist from the Valley.

In remembrance, Kashmiri Sewak Samaj, Faridabad will continue to do its bit for preserving the cultural ethos of the KP community, something very dear to her. We pray to Maa Sharika to give the Aatma of this great daughter of the community her pride of place in Her abode. Om Shanti!





Editor's Notepad

Nearly a month ago, the whole world was celebrating the **International Mother-Language Day** which is observed every year on 21st February to promote awareness of linguistic and cultural diversity and to promote multilingualism. It was initiated in the then-East Pakistan, now Bangladesh, on 21 February 1952 as their fight for recognition of Bengali as their official language. Subsequently it was adopted by the UN General Assembly on 16 May 2007 as the International Mother-Language Day. (Source – Wikipedia)

Mother language has attained a very important significance today, particularly, amongst the people who live away from their ethnic abode. More than ever, its significance is felt today in the urban societies which is a mix of people from different ethnicities. These people crave to retain their distinct identity through culture, tradition and language. Sadly, the urbanisation has transformed people into global communities where the environmental pressures impose a common language that can be the medium of easy communication between people. English has, thus, come very handy to be the most popular common language. This has started distancing people from their mother tongue and slowly losing touch with it.

Last 35 years of exile imposed on the Kashmiri Pandits has taken a heavy toll of their ethnic roots. Kashmiri language has been the first and the most significant loss. A vast majority today doesn't know how to speak in Kashmiri, leave aside read or write. The diaspora is steadily moving away from the language and it needs a couple of decades for it to finally vanish from the scene.

There is a sizable majority of scholars in the community who, with their creative writings, are trying to keep the language alive despite challenges. The biggest being the script itself. There is a vast majority amongst them who write

in Nastaliq, a script no more known to the new generation of post-exodus era. In these years, serious attempts have been made to write Kashmiri in Devnagri since the diaspora children read Hindi which is in Devnagri. However, this is also not without challenges. In their individual attempts, everyone adopted his own representative symbols for the phonetic sounds, leading to multiple versions of this alternate script. Unfortunately, this intellectual group has never thought of sitting together, standardise common representative phonetic symbols that could standardise Devnagri as the other script for Kashmiri. A very good attempt was made by a few linguists and they came up with a standard. They even created a software application for it called “**Akriti**” which is being used by them but it has not proliferated to the larger scholar community for it to be universally adopted by the writers who write Kashmiri in Devnagri. Another shortcoming of this software is that it is not UNICODE based and hence requires the application to read or write in it.

While all this is happening, Android has since created Kashmiri script in Devnagri and is part of the Google Keyboard. This is UNICODE based and hence is universally readable. This can be used on any Android phone or tablet and the writers can use it with ease. It has most of the standard symbols that Akriti uses. A version is also available on iPhone but it is less user-friendly. The only limitation now is that, while it can be read on laptops with Windows, MacOS or Linux/ Unix, it can't be used for writing there. However, I believe, with Google Keyboard enabled script, a large number of Android gadgets have created the platform for our writers to digitally make their writings available and share on social media as well as publish their creative writings with ease. Food for Thought!

युक्तकाम्य
Munishwar

From the **President's**
Desk



As we approach the celebration of Navreh this year at the revered Hariparvat Temple Complex in Faridabad, this is a wonderful moment for reflection, renewal, and resolution for the year ahead. This time of new beginnings calls upon us to reconnect with the values that have always guided our community—our rich spiritual traditions, the wisdom of our ancestors, and most importantly, our deep bond with nature.

Let us take a moment to honour the wisdom emanating from the Vaaks of Lal Ded and the timeless teachings of Kashmir Shaivism. This profound philosophy has shaped our identity for centuries, emphasizing the unity of all existence and the belief that the divine is present in every form of life—whether in the highest consciousness or the smallest pebble on the ground. Kashmir Shaivism is not merely a spiritual doctrine but a call to recognize the interconnectedness of nature, the self, and the divine.

This reminds me of the Biophilia Hypothesis, which suggests that humans have an inherent connection to the natural world. Just as our ancestors thrived in the lush landscapes of Kashmir, drawing spiritual wisdom from the serene environment, we too should embrace

nature as a source of health, peace, and spiritual growth. I believe that the Hariparvat complex provides a similar sanctuary in our urban neighbourhood.

One of our key resolutions for this year should be to further develop this area by uplifting Lal Ded Park, improving connectivity, and organizing more spiritual and cultural events. It would also be important to establish a small reading room and library dedicated to books on Lal Ded and basic literature on Kashmir Shaivism. The principles of unity, self-realization, and oneness with the divine are as relevant today as they were centuries ago. We must meditate on these teachings and reflect on how they can guide our actions in daily life.


Just as nature thrives in balance and harmony, so too must we strengthen our bonds within the Kashmiri Pandit community. Let us support one another, share wisdom, and ensure that compassion and respect guide our relationships.

As we celebrate the New Year, let us consciously renew our commitment to preserving and passing down our rich heritage to future generations, ensuring that the wisdom of our ancestors continues to shine brightly. More young minds must be involved in the activities of the Kashmiri Sewak Samaj.

May the divine presence of Hariparvat guide us, and may our connection to nature, along with our cultural and spiritual wisdom, continue to inspire us on our journey ahead.

With heartfelt wishes for a prosperous, peaceful, and harmonious New Year,

NAVREH POSHTE!



Sudhir Sopory



General Secretary's Report

*Dear Respected Member,
Namaskar,*

As this edition of Sharda Tarangini reaches you, we are already immersed in the joy of our most awaited event—KSS Navreh celebrations at Hari Parvat, Anangpur, Faridabad. With the arrival of spring, we step into a season of renewal, devotion, and hope. May Navreh bring happiness, prosperity, and countless blessings to all. Navreh Poshte!

Celebrations at Sharika Bhawan

Exodus Day – A Painful Remembrance

On Exodus Day, many Biradari members gathered at Maa Sharika Bhawan to pay tribute and express their anguish over the tragic displacement of Kashmiri Pandits. This solemn gathering served as a reminder of our continued agony and an appeal to the Government of India to acknowledge the pain and injustice of the mass exodus on 19th January 1990. It remains a dark chapter in our history—painful to recount, yet impossible to forget.

Republic Day on 26th January 2025:

Kashmiri Sewak Samaj (KSS) Faridabad proudly celebrated Republic Day with patriotic fervor, hoisting the national flag with honor. The event reflected our unity, resilience, and commitment to the nation.

Kumbh Yatris Stay at Sharika Bhawan

It was our privilege to host Kumbh Mela yatris at Maa Sharika Bhawan for a night's stay during their sacred journey. This initiative, led by Mr. Sanjiv Saraf and supported by KSS, reflects our commitment to serving the community.

Invitation Second Jyotishacharya

Sammelan 2025 On 2nd February 2025

KSS received an invitation for the Second Jyotishacharya Sammelan 2025 from Dr. Ramesh Razdan, General Secretary of Kashyap Sthal Development & Research Foundation, Jammu. S/Sh. Puran Patwari & Ashok Kaul represented KSS at the event.

Prayer Meeting in honour of Lt. Smt. Brij Kishori Zutshi:

A prayer meet was held on 16th February 2025 at Sharika Bhawan in memory of Lt. Smt. Brij Kishori Zutshi Ji, Ex- General Secretary, KSS.

Maha Shivratri Celebrations –

Hure Ashtami & Rudra Abhishek

KSS celebrated Hure Ashtami on 22nd February 2025, organized by Sharika Vahini (Female Volunteers) at Hari Parvat. Many biradari members participated, enjoying soulful bhajans by community artists Sh./Smt. Dileep Langoo, Sanjeev Gautam, and Sushma Kalla, followed by Naveed. On 26th February 2025, a sacred Rudra Abhishek was performed at Sharika Bhawan on the auspicious occasion of Maha Shivratri. Both events were well-organized, drawing enthusiastic participation and devotion from the community.

SB Maintenance/Renovation:

Kota Stone Flooring in Garden Area:

In a Governing Body meeting, it was decided to cover the front garden area of Sharika Bhawan with Kota stone. The work has been successfully completed and special thanks to Sh. Surinder K. Bhatt for his dedicated supervision, ensuring its timely execution.

Elevator/Lift Update : The installation of the lift at Sharika Bhawan is currently in progress, aiming to enhance accessibility and convenience for the community.

KSS Website Relaunch on Navreh : The KSS website is set to be re-launched on Navreh with an enhanced design and updated features. Special thanks to Mr. Vinod Bhan for his tireless efforts in making this upgrade possible.

Hari Parvat Projects:

Fencing of Shivalaya at Hari Parvat: To ensure the protection of Shivalaya at Hari Parvat, it was decided to install fencing due to the presence of stray animals in the area. We sincerely

thank Sh. Rohit Bhadana, a staunch devotee of Mata from Anangpur Village, for his generous donation of ₹51,000 (40,000 & 11,000) towards this noble cause.

Martyr's Memorial Hall – A Long-Awaited Initiative :

The long-pending Martyr's Memorial Hall project is set to begin, marking a significant milestone for the Kashmiri Pandit community. As an initial step, a Symbolic Martyr's Memorial Pillar will be erected, with Mr. Ashish Zutshi generously funding its expenses. The foundation stone will be laid on Navreh.

Vinod Dhar
(Vinod Dhar)

TRANSFORMING LIVES:

Two Decades of Hope by Sharika Foundation

ANKITA KOUL

For over 5,000 years, the Kashmiri Pandits have safeguarded a rich cultural and spiritual heritage. However, in 1990, their peaceful existence was shattered. On January 19th, terrorism forced them to flee their ancestral homeland, severing centuries-old bonds. Thousands were displaced overnight, living in tents before being confined to cramped 10x12 feet rooms with a single window and door. The elderly, the sick, and young girls bore the brunt of these harsh conditions, enduring neglect, hardship, and an uncertain future.

Amidst this despair, the SHARIKA GROWTH CENTRE was born—a humble initiative that sparked hope and resilience. Today, known as the SHARIKA FOUNDATION – Sharing Joy, this movement began in a 4x4-foot room in the old migrant camp at Muthi. Thanks to the generous contributions of Dr. M.K. Raftan and Mrs. Jaya Raftan, the foundation now boasts its own complex—a testament to the strength, belief, and support behind its mission. What began as a small effort to support children in exile has grown into a lifeline for thousands, championing education, women's empowerment, and cultural preservation.

Our Impact: Twenty Years of Transforming Lives

For over two decades, SHARIKA FOUNDATION has been a catalyst for change, uplifting the displaced Kashmiri Pandit community and beyond. Key milestones include:

Educational Empowerment

Supporting over 1,500 students annually across India, including orphans, children of single mothers, and those still residing in the conflict-ridden Kashmir Valley. Offering scholarships for students pursuing professional courses in medicine, engineering, management, law, and more. In the 2024-2025 academic year alone, 60-100 students graduated in diverse fields such as forensic science, finance, and humanities.

Career Development

Career counselling programs, in collaboration with the Kashmiri Overseas Association (KOA) and IDC, guide students from Class 8 to 10 toward



discovering their passions. These children mostly come from migrant camps such as Muthi, Bata-Nagar, Parkhoo, and Jagti. Internship opportunities at reputed institutions provide practical experience and enhance future career prospects.

Preserving Heritage & Cultural Values

Kashmiri Pandits boast a rich, Pre-Vedic cultural legacy. However, the forced exodus led to a significant challenge: Preserving our traditions. Sharika Foundation's initiative - To bridge this gap, lectures and workshops on main cultural and religious rituals are organised including: Mahashivratri, Navreh, Guru-Purnima, Sharika Mata's Birthday.

Engaging the younger generation, hundreds of children enthusiastically participate in these celebrations, ensuring the continuation of our cherished traditions. Empowering Our Community: - Through these initiatives, Sharika Foundation aims to:

- Preserve our cultural heritage.
- Educate the younger generation.
- Foster Community bonding

Community Initiatives

1. **Marathon for Motherhood & the Girl Child (2009):** A pioneering movement to protect maternal health and promote gender equality, breaking social barriers and raising awareness.
2. **Art Carnivals for Conflict-Affected Children:** Using art as a therapeutic platform for healing and confidence building, providing children a creative outlet to express their emotions, heal, and rebuild their self-esteem.
3. **Walkathons Against Drug Abuse:** In response to the rising menace of drug addiction in migrant camps, the foundation organizes aware-

ness campaigns and walkathons to inspire youth to choose a drug-free life.

Sharika Foundation provided conflict-affected children with creative platforms to express their emotions, heal, and rebuild confidence.

Empowering Women & Strengthening Communities

- **Skill Development:** Offering vocational training and providing sewing machines to displaced women, fostering financial independence.
- **Marriage Support:** Assisting underprivileged girls with financial and social support for their weddings, ensuring complete confidentiality.
- **Promoting Health & Well-Being**
- **Conducting daily meditation sessions** for children in migrant camps to enhance concentration and mental clarity. Organising yoga and wellness activities to combat the deteriorating mental health conditions in conflict-hit areas.

Building for Partnerships Greater Impact

1. Collaborating with reputable organizations such as:
2. KOA (Kashmiri Overseas Association), USA.
3. Parmahansa Yogananda Charitable Trust, Gujarat.
4. Kashmiri Sewak Samaj, Faridabad.
5. Rup Krishan Mirza Educational Scholarships, Bangalore.

Join Our Mission of Hope

For over two decades, SHARIKA FOUNDATION has been a beacon of hope and empowerment for the displaced Kashmiri Pandit community. With your support, we can continue to educate children, uplift women, preserve heritage, and extend aid to those in need.

Be the reason someone smiles today

- **Donate Now:** Bank Name: Union Bank of India.
- **Branch:** Rail Head Complex, Jammu.
- **Account Name:** Sharika Foundation Charitable Trust.
- **Account Type:** Savings.
- **Account No.:** 020141001307746.
- **IFSC Code:** UBIIN0606441.

(The Author is Volunteer at SHARIKA FOUNDATION)

Opinion Expressed in articles on Opinion and Viewpoint Pages are writers' own and may not be in accord with those of RK



SOCIALIST SCHEMES OF WEALTH REALLOCATION THROUGH FREEBIES A THREAT TO INDIA'S GROWTH

In recent years, the practice of doling out freebies as part of socialist schemes aimed at wealth redistribution has become a dominant feature of Indian politics. While such measures are often portrayed as tools for addressing economic inequality and uplifting the marginalized, their long-term consequences are increasingly proving detrimental to the nation's economic and social fabric. The misuse of these schemes as electoral bait is undermining fiscal discipline, fostering a culture of dependency, and stalling real development.

The Nature of Freebie Culture

Freebies are non-merit goods and services distributed freely or at highly subsidized rates

by governments, ostensibly to aid economically weaker sections. These include free electricity, water, farm loan waivers, and distribution of consumer goods like televisions and laptops. While the intention of wealth redistribution may seem noble, the excessive reliance on such schemes often leads to unintended and harmful consequences.

Economic Implications

One of the most damaging effects of freebie culture is the erosion of fiscal discipline. State and central governments often allocate a substantial portion of their budgets to fund these populist schemes, leading to mounting fiscal deficits. For instance, several states in



India, such as Punjab and Tamil Nadu, have struggled to meet their fiscal targets due to overindulgence in freebies. Such expenditures divert funds from critical infrastructure, education, and healthcare sectors, which are vital for sustainable development.

Furthermore, the practice of offering freebies creates distortions in the economy. Subsidies often lead to inefficiencies and discourage private investment. For example, free electricity schemes in agricultural sectors have resulted in overextraction of groundwater, causing environmental degradation and threatening long-term agricultural productivity.

Social Consequences

The culture of freebies fosters dependency among citizens, eroding the work ethic and entrepreneurial spirit. Instead of empowering individuals to become self-reliant, these schemes often trap them in a cycle of dependency, where they rely on government handouts rather than seeking avenues for self-improvement. This undermines the dignity of labor and discourages innovation.

Moreover, the competitive freebie culture among political parties has shifted the focus away from addressing systemic issues. Instead of developing long-term solutions to poverty and unemployment, governments resort to quick fixes that yield temporary benefits but fail to create lasting social change.

Impact on Governance

The prioritization of freebies often comes at the cost of governance quality. Resources that could have been invested in improving public infrastructure, enhancing administrative efficiency, or boosting institutional capacity are squandered on schemes designed solely to secure votes. This fosters a vicious cycle where governance becomes increasingly populist and less focused on addressing the root causes of societal challenges.

A Sustainable Alternative

To mitigate the harmful effects of freebie culture, governments must shift their focus



from redistribution to empowerment. Investments in education, skill development, healthcare, and infrastructure can create an enabling environment for individuals to achieve economic mobility and self-reliance. Programs like direct benefit transfers (DBTs), which target beneficiaries more efficiently and transparently, can serve as a more effective alternative to blanket subsidies.

Additionally, political accountability must be emphasized. The Election Commission and judicial bodies should work to ensure that promises of unsustainable freebies are scrutinized and discouraged. Public awareness campaigns highlighting the long-term costs of freebie culture can help foster a more informed electorate.

While addressing economic inequality and uplifting the underprivileged are noble objectives, the reliance on socialist schemes involving freebies is proving counterproductive. This culture not only undermines fiscal health and economic growth but also weakens the social fabric by fostering dependency and inefficiency. India's policymakers must recognize the limitations of this approach and prioritize sustainable development strategies that empower citizens and promote long-term progress. Only then can India realize its true potential as a self-reliant and prosperous nation.

<https://gautamkaul.wordpress.com/2025/01/04/socialist-schemes-of-wealth-reallocation-through-freebies-a-threat-to-indias-growth/>



LASSA KAUL

The Forgotten Martyr of the Kashmir's Cultural Resistance

Lassa Kaul's life was one of extraordinary devotion—to his work, his family, and the ideals he cherished. He was a man who embodied resilience, a professional who understood the transformative power of media, and a visionary who believed in the unifying strength of culture. His journey was marked by brilliance, his choices by integrity, and his end by the cruel hands of those who could not understand the depth of his commitment.

Today, over three decades after his brutal assassination, his name remains absent from the pages of national memory. Why was this son of the soil not given the recognition he deserved? Why has the country he served so selflessly not honoured him as a martyr of cultural resistance? This is not just a question—it is an indictment of our collective amnesia.

Born in the serene neighbourhood of Sathu Barbarshah in Srinagar, Lassa Kaul's very existence was a testament to fate's peculiar will. He was the only surviving child among his seven siblings, a lone warrior who carried forward the hopes and dreams of his family.

From an early age, responsibility was his constant companion. He was not just another boy growing up in the valley; he was the embodiment of his parents' resilience, their silent strength wrapped in a child's frame. He carried the weight of their expectations with grace, excelling in his studies and proving himself to be an exceptional student. His intellect was razor-sharp, his ambition



unwavering. But what set him apart was not just his academic prowess—it was his innate ability to connect with people, his warmth, and his effortless charm.

Lassa Kaul was not merely a scholar; he was a man of art and culture. He had a poet's heart, a soul that found solace in words and music. He could recite verses that would leave

listeners spellbound, weaving emotions into lines that spoke of love, longing, and the beauty of the land he adored. Kashmir, to him, was not just home; it was poetry, a living, breathing entity that pulsed in his veins.

His striking presence—tall, handsome, and elegant—made him unforgettable. But beyond his physical appeal was a character that radiated sincerity. He was a man of deep convictions, of unshakable faith in humanity. Perhaps that was his greatest strength—and his most tragic flaw. He believed in people, sometimes too much, trusting blindly, loving without conditions. He could never imagine that his goodness could be met with anything but kindness in return.

When he joined All India Radio, Lassa Kaul stepped into a world that perfectly aligned with his passions. Broadcasting was not just a job for him; it was a calling. He understood the power of media—not just as a tool of information, but as a bridge that connected people, that shaped minds and hearts.

He rose through the ranks, serving in various capacities across the state and beyond. At every station, he left a mark—not just for his professional excellence but for his fairness. He believed in merit, in giving opportunities to those who deserved them. In a world where nepotism and favouritism often dictated careers, he was an outlier, a man who judged solely on talent and dedication.

His leadership was characterized by a rare blend of discipline and kindness. He was strict in his expectations, yet gentle in his dealings. Those who worked under him admired him not just as a boss but as a mentor, a guide who pushed them to be better while standing firmly by their side.

When he became the Director of Doordarshan Kendra in Srinagar, it was not merely a promotion—it was a mission. He took the role at a time when the valley was teetering on the edge of turmoil. The Kashmir he had loved so fiercely was slipping into chaos, its culture being overshadowed by radicalism. But Lassa Kaul did not falter. He saw his role as more than just a government-

appointed position; he saw it as a responsibility to uphold the artistic and cultural soul of Kashmir.

Under his leadership, Doordarshan Kendra Srinagar flourished as a platform of unity. He ensured that its programming reflected the valley's rich heritage, that it celebrated the diversity of its people. He believed in showcasing Kashmir's music, poetry, and traditions, in reminding people of their shared history.

But not everyone saw it that way. To the rising tide of extremism, he became a target. As the valley descended into violence, militants saw in him an obstacle. His refusal to submit to their demands, his insistence on airing entertainment programs like Chitrahaar, was seen as an act of defiance. Warnings came. Threats followed. He was told to stop. To leave. To abandon the cause, he had dedicated his life to.

His friends and colleagues urged him to go. His family pleaded with him to think of his safety. He had every reason to leave—his wife and daughter were already in Ghaziabad, his son studying at BITS, Pilani. He could have walked away, sought refuge, lived a life of peace.

How could he abandon his duty? How could he leave his ailing parents? How could he let fear dictate his path? He stayed not because he was unaware of the danger, but because he believed in something greater than himself.

On a cold February day in 1990, Lassa Kaul returned to Srinagar. His parents needed him. His work called him. He stepped out of his vehicle, the air biting against his skin. And then, the gunshots rang out. The man who had spent his life building bridges, who had never harmed a soul, was silenced by bullets fired in hatred.

His murder sent shockwaves through the nation. His colleagues were devastated, unable to comprehend that the man who had been a beacon of integrity had been so brutally taken away. The corridors of All India Radio and Doordarshan fell silent, mourning a voice that had once filled them with warmth.

The valley had lost a son, a protector of its culture, a guardian of its heritage. The extremists had not just killed a man; they had struck at the very heart of what he stood for.

For the world, Lassa Kaul became another statistic, another victim of the violence that engulfed Kashmir. But for those who knew him, he was—and remains—so much more.

He was a visionary who saw the power of media long before others did. A leader who believed in fairness and uplifted those around him. A man who valued integrity above all else, who never compromised on his principles.

For his family, he was a world that could never be replaced. His daughter, Sanjila Kaul, remembers him as a hero—the man who lit up every room he entered, whose laughter and poetry filled their home. His wife, his parents, his son—they all lost more than a husband, a father, a son. They lost a part of themselves.

Lassa Kaul's story is not just one of tragedy; it is a lesson in courage. It is a reminder of what it means to stand by one's principles, to fight for what is right even in the face of overwhelming odds.

Lassa Kaul's name echoes like a forgotten melody in the corridors of time—a man who stood against the tempest of terror, wielding truth as his only weapon. He was not merely a journalist but a sentinel of integrity, a storyteller who believed that the airwaves of Akashvani could carry more than just voices; they could carry hope.

His unwavering belief in the power of media to unite a fractured land made him a target, but it also made him a legend. The government once honored his sacrifice with the “Lassa Kaul Award for National Integration,” a tribute to the ideals he

cherished. Each year, this award celebrated the finest program on All India Radio that championed national unity. But time, ever indifferent, eroded even this remembrance.

The quiet dismantling of the award began before 2020, though one man—Fayyaz Sheheryar, then Director General of All India Radio—stood as its last guardian. He resisted its erasure, ensuring that as long as he held office, the legacy of Lassa Kaul would not fade into bureaucratic oblivion. But when

Sheheryar retired in December 2019, the Akashvani Annual Awards disappeared into silence, and with them, the honour that bore Kaul's name. No official explanation was given, just the quiet turning of a page, the gentle burial of memory under the weight of indifference.

In an era where national integration remains a pressing need, the decision to cast aside an award that symbolized unity and resilience

seems not only short-sighted but almost tragic. It is as though history itself is being rewritten, not with ink, but with silence. To forget Lassa Kaul is to forget that there were once men who stood firm when others fled, who chose truth when deception was easier, who embraced their duty even when it led them to death's doorstep.

Perhaps, somewhere beyond the veil of time, he still walks along the banks of the Jhelum, murmuring poetry to the restless winds, dreaming of a Kashmir that never was but could have been. And perhaps, one day, when the weight of forgetfulness is lifted, history will remember him not merely as a victim but as a warrior of words—a man who lived and died for the truth, for his people, and for the land he could never forsake.

The writer can be reached at sanjaypanditasp@gmail.com

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Today, over three decades
after his brutal
assassination, his name
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pages of national memory.
Why was this son of the
soil not given the
recognition he deserved?”



WITHOUT BEGINNING EVER EXISTING

“At the crack of dawn awoken by sea gulls nudging me with their squawking from sea shore, It drove me 'sleepyhead' out of my bed, directly to balcony to peek at pristine turquoise sea full of waves henceforth led, seagulls out of inland to far water gradually they disappeared and sped, whilst chuckled gazing into those currents my mind effectively traversed ahead, the fog gate conjuring up other period of time, decades prior, suddenly all said, characters came alive, elsewhere what I saw parched, birds were slurping water held twig in their beaks, above water their head, frosty day icy wet grey clouds overhead.”

Once the ferries, the sailing boats anchored on harbour suddenly got replaced by wooden boats then I saw house boats tied to its moorings instead of coast I found myself drifted afloat,

In river reaching to edge of river bank of downtown Srinagar sea gulls had taken form of ducks and ducklings in a row paddling wavy water following their mother duck and drake with quack and troat.

“Lily and lotus flowers in nearby moat, kaleidoscope hues of flowers were a sight to behold and dote

Over the river was intricate carved wooden bridge on which horse Tonga and passersby in long coats”

On various small floating market boats

were selling stock of mainly fresh vegetables greens collards where I overheard my grandmother and other ladies bargaining with lady vendor to lower price of big bundles of lotus stems clearly could hear loudly vendor replying “these are Herath festival days, what you expect demand of these vegetables are soaring so is price, with grin “

I know Shivratri is around the corner but it is mere lotus stems not gold, said my grandma in high note.

Furthermore, I caught sight of children, teens and women accompanied by relatives all filling their brass pitchers cleaning and filling it with river fresh water then putting whole walnuts into it. Afterwards they also immersed handful of flowers plus let tea light candles Diyas float in river fully lit.

My Grandma yelling “come on, give me a hand and hurry up, it is pre celebration day of Herath “I admit we had to take pitcher/pot akin to god shiva back home on auspicious time to install it in its ambit.

“Best wedding of all eras, a big bash, splendour and opulence of Shiva the lord of Lords;

With Parvati Goddess of fertility, power, epitome of beauty, daughter of Himalaya's God.”

Amid all the hullabaloo we followed our grandma like her entourage through busy narrow lanes then the alleyway to reach our front gate of our dwelling with exponentially high excitement and furore.

On entering I directly saw my Mommy and Aunt mopping front veranda with special clay soil on eve of Shivratri.

we could smell the earthy scent of wet clay similar like petrichor when rain falls on dry soil,

Special cleaning and adorning were underway additionally with ground rice flour and turmeric powder a pattern specific design was drawn on the floor simultaneously strict warning was issued not to step on wet floor which all had to adhere not to be reprimanded later if anyone breach it.

“The Holy Trinity, Lord Brahma himself discharged the duties of the divine priest;

while God Vishnu, undertook and coordinated preparations for 7star banquet feast.”

Even though temperature was subzero however ladies of our big joint family were tirelessly all day along doing chores, preparations and arrangements for the mega festival of the year with tremendous fortitude and meticulousness.

Now today when I myself am at that juncture being lady of the household more so I am in the same shoes they were can assimilate what it encompasses to do that quantum of work that too painstakingly doing it.

It was not fantasy or nuance of illusion but real reel rolling and I was on the scene all in sequence,

Thereupon we were given rousing welcome with chants and Mantras on threshold to announce;

with trumpet of conch signifying the beginning of big epic fat wedding day celebrations of Lord Shiva & Parvati,

all the floors of house mainly living, reception, sitting rooms were fully plush carpeted readied to host all our large joint family members and guests it was almost like mini marriage gathering.

Whereas kitchen stood on second floor it was fully well equipped with cooking clay hearths on right corner and gas burner, hob stove on other side crockery silverware and brassware nearby on shelves.

fire wood logs burning underneath the hearth on it traditional big bronze utensils

simmering in it different food sideways mom sauté stir frying in brass wok.

Honestly, we all were Swooned over by whiff of wind infused with aroma of luxurious regal delicacies coming to our direction amplified our insatiable appetite.

“Maha Shivratri being lavish affair in families celebrated it with enormous zeal and zest;

Shiva shakti were invited invoked worshiped and installed like supreme deities, VIP guest.”

Meanwhile to see over the arrangement also, my Daddy's another entrusted job was to buy Shivratri Pooja material from potteries, groceries and ration etc also bring from Gulmarg Bilva triangular green leaves specially for offering to Shiva.

Whilst all kids had a clique were vivacious to take responsibility of peeling off petal of flowers bulbs dry rose petals winter roses, we girls made Garlands.

“The ordained Guru ji conductor of veneration must admit was no less than a pope delivering Christmas mass sermon;

children then had no remote to press the fast forward button instead control mounting impatience to avoid called out moron.”

On the day of Shivratri, the waiting for the priest our family clan Guru ji was the pivotal part of festivity and significantly compounded our restlessness by every minute, ultimately when he arrived it stoked the euphoric atmosphere, hiatus when he finally showed up hereafter plan was set to fruition.

Elders, children alike bursting with happiness asked the priest to begin conducting veneration henceforth priest persuasively made us to chant hymns wholeheartedly.

The intriguing best part of Shivratri festival was to visit “Shankaracharya Temple on “Hur Ashtami “

following morning wee hours, a rooster broke the dawn by its crowing likewise one of our 'early bird' cousin volunteered to woke us up for trekking to Temple as it was ritual, customary to pay visit.

Due to enthusiasm and earnestness we were unable to sleep besides not to miss new

day adventure subsequently asleep were woken from slumber by shouts “wake up time to get up and go.”

The Shankaracharya Temple nestled in a hill surrounded by stunning countryside, fantastic views Dal-Lake on the other side, we were completely smitten

Marching enroute in twilight we witnessed flock of birds flew away from withered trees to far sky later on road in thick fog few hawkers, milk maids and passers-by were cruising in the area to commence mundane day.

After reaching on summit of hill we saw sunrise with rare phenomenon sight projecting Lord Shiva standing with his trident spear in hand on snow clad Kailash mount in background solar rays halo nimbus appeared like a disc and crown

We in temple poured pure water since God shiva is pleased with water paid our obeisance.

“Receiving gifts and cash wrapped in envelope (Hearth Kharch) was like you hit the jack pot gave tremendous joy and gratitude;

We will never grow out of the way that Salam Herath day made us feel, it was fervour, fiesta event sort of carnival magnitude.”

Distribution of rice chapati with soaked walnut kernels as a sacrament culminating completion of epic festival.

The generation of lineage moreover it was all our prolific elders whose ardent faith was extremely paramount to keep these customs rituals continuing and paradigm of its essence.

It is difficult to envisage this day when our elders, forefathers who lived all their lives in their own homes in fact would have been reluctant to ever vacate or go anywhere were actually coerced, forced to renounce their flourished lives afterwards fearfully as a last resort relinquished their inheritance apparently everything collapsed like a house of cards, now our future remains murky.

It is surreal, I can't forget and will not forgive those axe wielded vile nemesis who

slashed our big blossomed huge tree caused turbulence uprooted it from soil sliced its branches which oozed blood, destroyed numerous nests, trembling fallen birds whimpered like fish out of water underneath dead pile of leaves caught fire and burning ambers of dry wilted leaves doused our hopes hearth and homes.

It was inclined to trouble me to see deserted houses in dilapidated condition, emotions were running high because it was telltale sign of darkness to infinity now it seems irreversible situation.

I yearn to venture out to hover over once again on my homeland Kashmir just to follow trails of my grandparents and matriarchs scrutinise my ancestral house for their marks in case from those window sills of Second floor “Kaeni “they usually set out their eyes in our wait, probably their spirits are still present there waiting us to return,

Particularly I want to glance at shelves of our living rooms supposing I can locate family photo frames, wall mount God shiva family because in chaos and tumult they couldn't gather or carry those souvenirs for keepsake.

“To shake a leg, playing games rolling sea shells crowies (Haare) singing was fun, donning brand-new clothes was kinda mandatory;

Neither our towering personalities kith and kin to guide nor homeland hearth now barely any enjoyment only tale, story of Herath's glory.”

At current when we all are scattered and spread all over the world. Personally, I feel without family priest we hardly can perform veneration properly or accurately, moreover the essential steps, nitty gritty of rituals are compromised and some discrepancies still remains.

Firstly, it is worth considering, we seriously require to be self-reliant learn and then emphasize like a protagonist how to teach our children under tutelage of head of family and request them to necessarily to attend these festivals so they can carry legacy and our Kashmiri culture norms and unique customs to fore.



KAMLAISH KAUL VAKIL

A Stalwart in Journalism

Kamlaish Kaul Vakil stands as a towering figure in the annals of Indian journalism, embodying a rich legacy of dedication to truth and fearless reporting. Born into a family deeply entrenched in the journalistic tradition, Kamlaish inherited a passion for media and communication that has shaped his extraordinary career.

Hailing from a lineage of accomplished journalists, Kamlaish Kaul Vakil was born and raised in an environment steeped in the ethos of serving the masses through journalism. His grandfather, Pt. Shamboo Nath Kaul Vakil, pioneered this legacy in 1932 by launching an Urdu newspaper. This initiative was carried forward by Kamlaish's father, Pt. Pushkar Nath Kaul Vakil, and uncle until 1990, creating a foundation that instilled journalistic values in the family.

Under his parents' stewardship, the family launched the Samachar Post, the only English daily published in Srinagar, Jammu and Kashmir, until the unfortunate forced migration in 1990. Their entrepreneurial spirit was evident when they imported the Apple Desktop Publishing System in 1987, positioning them among the first in India and one of the early adopters in Asia.

Kamlaish's journey in journalism began in 1970 when he took on the role of a reporter immediately after completing his matriculation. Despite his young age, he adeptly balanced his education with the rigors of reporting, attending press conferences, covering armed forces stationed in Jammu and Kashmir, and later reporting on the



proceedings of the Legislative Assembly and Council.

Throughout his illustrious career, Kamlaish has covered some of the most critical moments in Jammu and Kashmir's history, including the tenure of prominent leaders such as Mr. Mir Qasim, Sheikh Mohammed Abdullah, Farooq Abdullah, and others. His comprehensive reporting during multiple governor's rule periods in the region showcased his commitment to truth and impartiality.

Kamlaish has had the privilege of working alongside legendary figures in journalism, including Mr. Om Prakash Saraf (ToI), Mr. Ved Bhasin (Kashmir Times), and Mr. Nand Lal Watal (Khidmat), among others. His interactions and collaborations with such stalwarts honed his skills and reinforced his resolve to uphold the principles of journalism.

The political turmoil of 1990 forced Kamlaish and his family to relocate to Delhi. Demonstrating resilience, they re-launched Samachar Post, an English daily, and introduced new publications such as the Bharti Vakil (Hindi daily) and Kashur Gazette (an English weekly for Kashmiri communities in India and abroad). These publications continue to serve as vital platforms for dialogue and information dissemination.

Kamlaish's contributions have earned him widespread recognition. He has been accredited to the Press Information Bureau (PIB) of the Ministry of Information and Broadcasting, the Rajya Sabha Press Gallery, and the Central Hall of Parliament, where he has been a fixture for over 25 years. His coverage extends across almost all major

political parties and ministries, highlighting his versatility as a journalist.

Kamlaish Kaul Vakil's newspapers have nurtured dozens of journalists who have gone on to make significant contributions in media and other fields. Among them are notable names like Ashok Ogra, Gulam Nabi Ratanpuri, Late Sujat Bukhari, and many others who attribute their foundational training to Kamlaish's publications.

Today, Kamlaish Kaul Vakil continues to be a guiding light in Indian journalism. He has attended numerous national and international conferences, staying at the forefront of media evolution. His relentless commitment to covering critical political and social issues underscores his unwavering dedication to his profession.

Kamlaish Kaul Vakil's life and career epitomize the spirit of fearless journalism. From his early days in Srinagar to his continued efforts in Delhi, he has consistently championed the cause of truth, justice, and public service through his writings. As a stalwart in journalism, his legacy inspires generations to uphold the values of integrity and commitment in media.

Kashmiri Sewak Samaj (Faridabad)

Extends its

Warm Greetings & Good Wishes to

KASHMIRI PANDITS ACROSS THE GLOBE

On the occasion of

Saptrishi Samvat New Year – 5101

Navreh Poshte!

Naviv ta Pholiv!



A Peep into Poetry of Mystic Poetess **BHAWANI BHAGYAWAN PANDIT**

Bhawani Bhagyanwan Pandit, popularly known as Bhawani Ded was a kashmiri mystic bard of Kashmir Santmat school of thought. She was the doyenne of the style of mystic poetry in Bhajans or Leela kavya. Lesser known poetess and saint of twentieth century, her contribution has remained confined to her close circle only due to the specific spiritual texture and experiences unfolded therein.

Birth

Born around first decade of twentieth century at Village Chiyun Chawalgam of Anantnag district of Kashmir in a highly religious Brahmin family, she was affectionately called as Bhavani by her parents. She got married in Murran Village and was renamed as Tarawati by her in-laws.

Progeny

As the time passed, she was blessed with three saintly sons and a daughter. Eldest of all, turned out to be a saint of high order, popularly known as Pandit Dayal (Swami Prithvi Nath Pandit). So were her other two sons i.e. Niranjnan Nath and Somnath. Her daughter was married in a saintly family of Dr G N. Khashu of Qazigund, who had surrendered at the holy feet of Swami Govind Koul Ji Maharaj of Vanpoh. Daughter-in-law of Bhawani Ded was also a great saint, popularly famous as Mata Nirmala Pandit alias Didi Ji. Her progeny is boon of almighty, who have



contributed in various fields. Her grandson Ravi Pandit heads the spiritual peeth of Durpadh Dham, Palwal, Haryana, where he organizes regular satsangs for upliftment of needy. Her grandsons Manohar and Ashok Pandit have established themselves in film industry. Her granddaughter-in-laws, Girija and Neerja Pandit have carved a niche in music industry and have contributed a lot in popularizing Kashmiri Bhajan Kavya.

Mata Bhawani Ded had reserved, shrewd and peaceful nature. She was always engrossed in domestic chores. She was dear to all due to her kind, docile and philanthropic attitude towards known and unknown alike. Despite being staunch householder, she had unique affinity towards religious chores and would spend hours in brooding and contemplating on Self.

She would rise up in wee hours and sit for meditation as a routine. Being mystic, she would never unfold her spiritual experience to anyone.

Having such a potential progeny, is almighty's bestowment. Alongwith spiritual teachings and radiation from Mata Bhawani, they were witness to spiritual play of hers. Lord Krishna would visit her often and play around (Sashareer) and her children were witness to these episodes. But, she would forbid her children to divulge the truth to anyone.

The Guru and Legacy-

She had surrendered to the holy feet of Swami Govind Koul Ji Maharaj. This association was an icing on the cake for her spiritual pursuit. According to worldly norms, she was illiterate but she nursed an immense treasure of spiritual and mystical knowledge (as inborn trait of spiritual people). She was incarnation of spiritual knowledge and devotion. In ecstasy she would compose Bhajans, pregnant with spiritual acumen. Her children would note these down there and then.

These compositions were later on published in the form of Kavya mala-'**Man Pamposh**' in Devnagari script. This book was confined to a little circle and could not attract attention of noted kashmiri scholars. Had the book been written in Nastalikh script it would have been subject to research due to its elevated and matured mystical content.

Since she had deep affection towards her Spiritual Master, these compositions were mostly woven around the fabric of deep Sadhana and surrender towards her spiritual Master. Through 'his' benign grace, she scaled spiritual heights alongwith attitudinal

changes, which can be inferred from these valuable pearls of Knowledge.

She had developed sense of deep intuition. Therefore, she had prophesied that their family will not stay in Murran. Instead the whole family will get settled at a place near seashore. The life of saints is an attribute of God's existence in this mortal world and almighty has graced humanity with such elevated souls. Never did this earth remain bereft of spiritual souls, who don the human garb for benefit of human race. This is the perfect example of demand and supply.

As the genre of Bhajan (Leela) poetry consummates with Parmanand, and Krishna Joo Razdan, subsequent spiritual poets like Swami Govind Koul Ji Maharaj and Bhawani Ded kept the flame of 'Leela Kavya Ras' ignited with their contribution, which is par excellence and literature worth research.

Language, Style and Content-

Bhagyawan Ded was a mystical cacetheriastic poetess in Bhajan Kavya. Nurtured in spiritual milieu, her mystical universe of poetry drenches everyone with its purity and simplicity of dialect and content. Her poetry is far from external ostentation, erudition or limelight. It is spontaneous overflow of innocent, dedicated, devoted and emotional cathartic spiritual experiences. Due to devotional intensity and pure lucid expression in virgin local dialect, her innate talent as depicted in her unparalleled compositions, has made her to carve a special niche in a selected proportion of Kashmiri Hindu population, especially the disciples of Swami Govind Koul Ji Maharaj. It is not perchance that Bhagyawani's spiritual concerns, philosophy, perception and language style have been tremendously underlined impact of Swami Govind Koul. Swami Ji was not only her literary guide but also her spiritual mentor.

Every filament of her poetry is highly expressive of herself surrender. Her spiritual mentor emerges as divine and remarkably resonant spirit in her poetry, which the poetess has surmounted and imbibed in every way, be it a vision or perspective. Bhagyawani has

chosen her Guru as predictable pivot in almost all of her compositions. The poetess has described Guru in various dimensions. She is strongly devoted to her mentor and implores for his divine Grace. Divine mentor is her bosom friend, guide, philosopher, lord, father and divine mate. Sometimes she is jocund, filled with Anand and sometimes she expresses pangs of separation. **'Govind naali naalay may'** is sudden outburst.

Bhavani Ded had sought guidance of Sufi Saint Ahad Zargar at initial stage, who directed her to seek refuge of Swami Govind Koul Ji Maharaj. The impact of Ahad Zargar Sahib and Samad Mir is explicit from various poems wherein she expressed, **'Kufri islaamus dyutmay chhoh'**. Deeply drenched in spirit of Lalleshwari, she exclaims **'Buyi Lall aamuch chhall karith, Radha Rukhman buyi'**. She nursed deep impact of great doyens of that era, in the process of ethical and divine spiritual ideals. This extension of devotional poetry is pregnant with virgin Indian spiritual school of thought alongwith surmounting eternal heights within. She explores the journey from material to abstract universe within her own being.

Language, style and dialect of poetry composed by Bhawani Ded, bears element of native Kashmiri dialect, which entices a reader to experience the singularly sincere divine disposition. The language used is pregnant with rural background of emblems, allegory, simile, metaphors, idioms and folk music. Nature portrayed in her poetry dances to the tune of niggard, pure, lucid folklore. Her poetry is of supreme stature, that catches attention of philosophical and scholarly brains. She is poetess saint of high order who has experienced the state of **'Meeli borum, kul vucchum'** and **'Kartus manz shorkhanus bo'**.

Peep into poetry of Bhawani Ded

'Sadguru Tani gome tan milnavith, Soruyi seer az bhavith gome'

My Sadguru, who is beyond the reach of physical and material world, mingled in my subtle being and unfolded whole of mysticism to me.

'Gagnus khasith Aakaash haith Paataal bonu vaatnavith gome Paapan padtaal gome karnavith'

My Sadguru made me to experience highs and lows of mystic universe. He introduced me to huge vistas of Brahmaand and also made me to delve deep into its deepest strata, thereby making me to understand as to what I have been doing and what ought to be done.

'Sath daryavayi pathkun travith Bathi pyeth boolya boznavith gome Humsunyeve parvuyi dum vudnavith Soruyi seer az bhavith gome'

My mentor, Sadguru made me to detach myself from 'Satlok' and urged me to listen to inner voice-Naada. Just like a swan segregates milk and water, he made me to scale heights of spirituality towards Agam-Anaam. Here she explicitly admits that she has mingled into the essence of her sadguru and she could discern the, 'manifest and latent', inside and outside of her being -the pure 'Self'.

'Khabar me soruyi andhar nyebar Gazalan gazal lonuyay. Natis manz chhum nataan natwar Suyi chhuyi sadguru sonuyay.'

Poetess is musing while mingling into Ultimate. She identifies her body as a pot, in which 'the god' ...'Natwar' is dancing drenched in ultimate bliss. In her perspective, the 'with form and formless', converge into unit whole. The existence of 'adorable, adored and adoration' vanishes. The end product is divine bliss.

She attained spiritual elevation in order to serve as a succor for whole Universe, though incognito, which she expressed as,

'Pherun me chopore chhum Butraach vaalun bore chhum'

She strongly felt that her mortal frame is destined to rid the Universe of unwanted burden of catapulted vibes which damage the mankind.

Following the dictum of spiritual guide, she urges every devotee,
'Chhu Guru sundh vakya aasaan dwan bharan tore, Chhu gwar sundh waakya aasaan chhopi manz shore'

It is the 'Kun'-'Word" or 'Shabda' taught by spiritual mentor which reverberates within a Saadhak, engrossed in deep silence, unlocking all inner closets to ultimate truth.

She unfolds authoritatively that she had experienced 'Self realisation',

'Naamavar gayas Bhagyawani vuchh me paanuyi soo.

'Na bu mastaanuyi, na bu devaanayi me jaanaanayi paanayi aav'

Having an enigmatic personality, she realised the ultimate. Use of word 'Namavar' is amazing and highly expressive of her state, as she felt herself bereft of body, mind and conscience. Yet she explains that I am not 'mastaanayi'-in frenzy nor I have gone crazy. But I experienced the 'ultimate'.

She grew unmindful of her worldly attire, attitude and bearing. The divine love percolated into her neurons, as she exclaimed

*'Lole sootya khastu gav paan myonui,,
Lole sootya foli man praan myonuyi,
Lole sootya both laag naavuyi lo,
Anu khabra lolukya waavuyi lo'.*

The diction and choice of words to express her state of mind is tender, crispy, brittle, fragile, lucid and compact. Being lovelorn, she could not resist the state of ecstasy and questioned love itself to act as a harbinger of mystic revelations. This divine love blossoms her mind and soul. At the same time, her 'being' has grown tender. The choice of word 'khasta' is marvelous and speaks volumes about spiritual state which is indescribable and beyond any comprehension or explanation, so brittle and tender state where dissipation of Tatvas rules. Gross, Subtle and causal states also vanish.

She discerns her Guru as 'Bindu' in pranavakshara as she says '**Omkar bendh chhu Govind Kauluy lo'**

Appeal for Donation for Lift Project!

To facilitate the long pending request from the Sharika Mata's devotees for providing lift facility in Sharika Bhawan, we are glad to inform the work has started.

This being a large project costing approx. Rs 40L, we appeal to our brethren across the globe to come forward and help KSS by your liberal donations to actualize your own dream. Use one of the following options to pay:

Name of A/c: Kashmiri Sewak Samaj, Faridabad

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

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Payments to KSS are exempt from Income Tax under IT Act 80G.

Miltchar Group – Sainik Colony

Wishes

The Global Kashmiri Baradari

NAVREH POSHTE!

Lasiv ta Pholiv



Singularity of Shiva

- Monika Ajay Kaul



No form contains you, My Shiva,
yet every form offers your unfathomable self.
The crescent moon, a fragment of 'Kaal',
rests on your brow,
a riddle of opposites.
You, timeless, 'Nitya', infinite,
wear this fleeting arc like an ornament.

Your 'Jataas', matted locks,
wild rivers of boundless energy,
hold within them the cosmos in disarray.
From their unyielding embrace
flows 'Ganga', the stream of life,
purifying the 'Janya', the born,
drawing all back to the 'Ajanya', the unborn.

The third eye, 'Agni' incarnate,
sears through the mirage of 'Maya',
unveiling the 'Shunya', the void,
the silent womb of creation...
Where all that is, returns,
where all that isn't, begins.

Your 'Damaru', a pulse eternal,
marks the rhythm of 'Srishti' and 'Samhaar',
creation and dissolution.
A ceaseless symphony of becoming.
Its beat carries the 'Nitya Dhvani',
'Tattva' of existence.

The 'Trishul', sovereign and sharp,
pierces through the trinity of 'Gunas',
'Tamas', 'Rajas', 'Sattva'...
the flow of 'Prakriti'.
It carves the path of 'Moksha',
where the self rises, unbound,



towards supreme 'Satya'.
The snake encircling your throat,
'Kundalini', coiled potency,
holds the promise of 'Jagran', awakening.
It speaks of dormant 'Shakti',
an energy quietly stirring,
alive within us all.

Yet you, Shiva, are unshaped by symbols.
They are the learnings, apogean.
Pointing toward the 'Anadhi', the
beginningless;
and the 'Adhi', the origin of all.
You are the 'Shunya'.
The source, the return.
Towards nothingness and all that exists.

RAINBOW (KSS News)



Exodus Day held on 19th January 2025



Republic Day Celebration on 26th January 2025



Kumbh Yatris Stay at Sharika Bhawan



Project:
PROPOSED KASHMIRI PANDIT
MARTYRS' MEMORIAL AT HARI PARBAT, FARIDABAD

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Perspective View

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Hure Ashtami Celebration at Hari Parvat



Rudra Abhishek on Occasion of Maha Shivratri on 26th February 2025



Paying Tribute to Late Smt. Brij Kishori Zutshi



A Tribute to LATE DR K S RAINA

Dr. Raina was a distinguished business consultant, educator, author, and cultural ambassador with over six decades of experience in leadership, strategic planning, and organizational transformation. He provided invaluable guidance to businesses, Universities, and CEOs across the western world and the Indian sub-continent.

A recognized expert in Balanced Scorecard implementation, strategic planning, and leadership development, Dr. Raina dedicated his career to empowering organizations to achieve peak performance. He developed “120 Steps to Success” - a model that became a cornerstone for businesses looking to align strategy with vision through structured management tools. He trained executives and students at leading business schools and corporations worldwide in areas such as marketing, sales, problem-solving, and building high-performing teams.

A Visionary Leader in Cultural Preservation

Beyond the corporate world, Dr. Raina was deeply committed to preserving cultural heritage and fostering spiritual and artistic expression. He believed that tradition and wisdom must be passed down to keep cultural identities alive. His dedication to this cause was reflected in his guidance to Hindu temples and non-profit organizations to establish Cultural Centers, supporting children with autism, adolescents with learning disabilities, and senior citizens.



Kanayalal Swarupnath Raina (1944 – 2025)

One of Dr. Raina's most notable cultural contributions was his creative visualization of “**Lalded**” (Lalleshwari), the revered 14th-century Kashmiri mystic poet. **His artistic representation of Lalded, a figure of spiritual wisdom and self-realization, is now displayed in the New Parliament of India – a testament to his passion for keeping Kashmir's rich literary and philosophical traditions alive.** Through this



work, he ensured that the teachings of Kashmiri saints and poets continued to inspire generations, reinforcing the idea that self-discovery and enlightenment are at the core of human existence. For a significant period, he held the position of President, Kashmiri Samaj Sewak where he contributed to the biradari in many ways including building of Sharika Temple in Faridabad, India.

A Man of Many Passions

Dr. Raina's love for Kashmir remained strong throughout his life. He carried the beauty, values, and traditions of the land in his heart. His deep connection to Hindu philosophy and spirituality was evident in his work as a teacher of **Vedic wisdom** and his active role in temple leadership.

Beyond his professional and cultural contributions, Dr. Raina was a man of refinement and creativity. He had an eye for elegance and quality, appreciating fine suits, luxury cars, and artistic expression. In his later years, he embraced new experiences, including cooking with a creative approach to flavours, and even took a liking to wearing blue jeans, finding them surprisingly comfortable!

A Prolific Writer and Thought Leader

Dr. Raina authored numerous books on religion, entrepreneurship, business, and management and contributed over 350 articles to leading newspapers and journals. His business tools and management frameworks were widely recognized, and his thought leadership gained him a following of over 24k professionals on LinkedIn, where he generously shared his insights.

A Legacy of Wisdom and Kindness

As he grew older, Dr. Raina became profoundly gentle and giving, focusing on happiness—not just for himself, but for those around him. His unique ability to uplift, guide, and inspire made people feel seen, valued, and understood.

The world has lost a *brilliant mind, an authentic leader, and a passionate cultural advocate. Dr. Raina lived a life of impact, wisdom, and gratitude—and his legacy will continue to inspire generations to come.

His **warm smile and unwavering kindness** will forever remain in our hearts.



Shri C L Kaul, a noted writer,
graciously donated
the following books to
Kashmiri Sewak Samaj, Faridabad

ENCYCLOPAEDIA

Kashmiri Pandit Culture and Heritage

10 Copies

TRIKA PHILOSOPHY

(Kashmir Shaivism – An Encyclopaedic View)

20 Copies





KASHMIR: MEN, MATTERS & MEMORIES

Author, Publisher, Copyright : Avtar Mota

Pages : 194

Price : in India: Rs.480/-, in USA, Europe,

Canada: US \$ 20

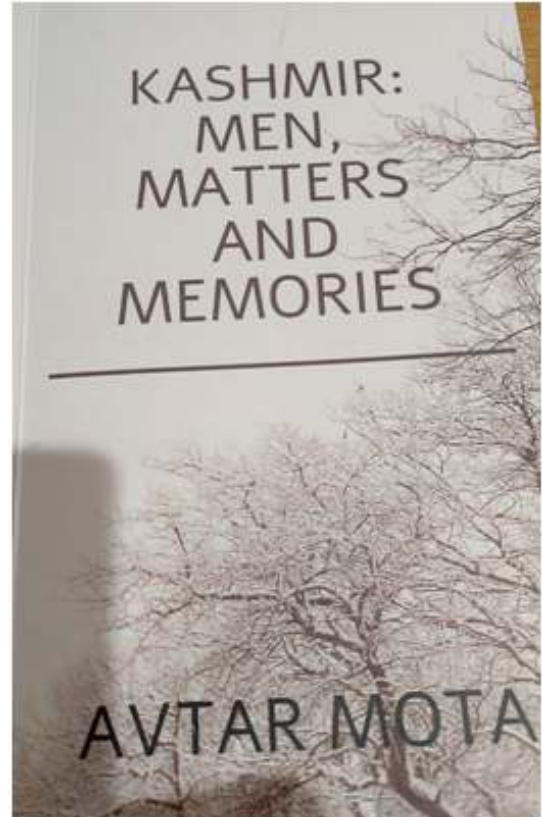
Last month I got this latest book written by my good friend & an ex PNB colleague Sh. Avtar Mota. After his retirement from PNB over a decade ago, Avtar jee has turned out to be a dedicated, passionate and an accomplished researcher / author / writer / Kashmir Culture exponent. It is always a pleasure to read his blogs, write ups, research expositions and books related to Kashmir culture and memories that we left behind.

The book starts with a well written one-page foreword by the author himself. I quote here a few lines from the foreword itself.

“In this compilation, I have written what I observed and felt. There are creative stories about men who didn't know the skill and art of manipulation and manoeuvrability and suffered in a world driven by values of expediency and utility. There are essays that convey a truthful nostalgia”.

The book is presented in two parts – part 1 covering 18 crisp chapters on 'Some Memorable Men from Kashmir' and part 2 comprising another 15 brief chapters covering 'Memories and Anecdotes of Kashmir'. On the whole, the book brings out a good blend of memories and presentations about Kashmir people and culture.

In its part 1 titled 'Some Memorable Men', the author writes 18 individual brief chapters covering people like – Shantiveer Kaul, Arvind Gigoo, Hriday Kaul Bharati, Avtar Kaul, Mohammad Ashraf, Bansi Kaul, Ghulam Hassan Sofi, Moti Lal Saqi, Mohan



Nirash, Bansi Nirdosh, Umesh Kaul, Chaman Lal Chaman, Ali Mohammad Lone, Vijay Malla, Lassa Kaul, Sadiq Ali, Pushkar Nath, and Prem Nath Dhar.

Part 2 of the book with 15 brief chapters, covers various memories and anecdotes titled interestingly as – Winter without rain or snow, Patel police of Kashmir, Jashne Kashmir, Kaawa Yenivol, Kashmiris are global competitors now, India Coffee House - Srinagar, Mir Paan House, Cricket in Kashmir, Bangladesh clothes and Kashmir, Tobacco and Kashmir, The Paetgo'r of Kashmir, The Death of an Institution, Shawl was not created in

Kashmir, The neglect at Burzahom in Kashmir, and lastly, The Haanjis of Kashmir belong to the Nishada Tribe.

Chapter 1 is titled “Tum Na Jaane Kis Jahan Mein Kho Gaye Shantiveer Kaul”. The author here says at page 15:

“Never ever have I seen him indulging in self-publicity. A man of sharp intellect, Shantiveer spoke less, thought too much and never failed to demonstrate empathy, affection and care for those who came close to him.” Further, on the same page, the author says, “Shantiveer was unique on all fronts. Much ahead of his time. He will always be missed. I do not know which number I should dial now to seek guidance and encyclopaedic clarity on issues.”

Chapter 2 is titled “Good Bye Arvind Gigoo”. Here the author quotes the personality himself, who had said, “I detest double talkers.” This trait made him profoundly different from others, affable and respected. Further the author says, “Arvind Gigoo was the sharpest observer of men and matters, that I happened to befriend in my life. Exile had touched his soul, yet he retained his objectivity. Truth alone remained his tool.”

Chapter 6 is titled “Bansi Kaul (1949 – 2023): Doyen of Indian Theatre”. At page 50-51, the author quotes from Bansi Kaul's letters to some of his close friends, post KP migration of 1990s, where Bansi Kaul had said, “We are in times where displacements are the rule Displacements from physical spaces, nature and natural sounds, from cultures, from one's own family and friends. Scenes of daughters and sons carrying their aged parents across the country to a safer place during the lockdown, and children falling asleep on suitcases being rolled along are etched in my mind. All these painful experiences must be stopped. This can happen only when there is a sense of general well-being”. Quoting Lal Ded -

“In the midst of the sea, with unspun thread, I am towing the boat; would that God grant my prayer and, ferry me too, across.

We all need to hold a single rope to tow the boat of goodness, peace, mental and physical well-being, gratitude, kindness, and

magnanimity across the sea of life.”

So, dear friends - killing, hating, plundering, and cheating – all in the name of belief and faith will bring nothing. All of us must love each other, which can happen only if you get rid of hatred. The act of throwing a stone of hatred at someone has its repercussions. It will rebound. The hurt ultimately comes to oneself.

Strength can only be in togetherness, and in togetherness, there are memories”.

Chapter 7 is a brief 3-page chapter (pages 53-55) on legendary Singer, Ghulam Hassan Sofi. The author quotes a rich tribute from Sh. Haseeb Drabu, former Chairman of J & K Bank Ltd, on Sofi sahib's passing away – it says at page 55 -

“It is a collective loss for people of Kashmir and nobody can fill the void created by his demise. Ghulam Hassan Sofi was not just a great singer but an institution in himself. He didn't merely sing songs; he vocalized the cultural philosophy of the Kashmir valley. Not only his style, his sensibilities too were deeply Kashmiri. May God grant him the same peace and solace that he gave to millions of Kashmiris by his soulful singing.”

The reviewer of this book also fondly remembers his own wedding in Srinagar on 5th June 1972, when Ghulam Hassan Sofi sahib had sung melodious Kashmiri songs and Ghazals, both spiritual and romantic. The songs like GANEEMAT SHAMI GUMM ROZYA NA ROZYA, TAMISS ZULPHANN YI KHAM ROZYA NA ROZYA and many others, through the whole night. Baratis (Kilams) and host family (Valis) were all mesmerized by his soulful singing.

Chapter 8 is on Moti Lal Saqi sahib, a great literary figure from Kashmir who had an excellent command on Kashmiri language and was an accomplished poet of his times. The author says at page 56, “Saqi sahib enriched Kashmiri language and literature in several ways and emerged as a major poet and critic in his youth.” I leave it to the readers to read the chapter in full and enjoy his literary contribution to Kashmir.

Chapter 15 (page 108 – 118) is on Late

Sh. Lassa Kaul, the honest, compassionate and fearless broadcaster. Reading about Sh. Lassa Kaul, brought back memories of my four years working (1969-73) in the Engineering department of All India Radio Srinagar, then called (Radio Kashmir). Sh. Lassa Kaul was unfortunately and gruesomely gunned down by terrorists in Kashmir on 13th Feb 1990. In him we had lost a dear friend and a brilliant radio / media personality.

Part 2 of the book covers 'memories and anecdotes' in 15 well written short chapters. One of the chapters here is titled as "From a complacent onlooker to a global competitor: Kashmiris make big leap forward". I quote here one of the paragraphs at page 147:

"Thank God, everything has changed now. This has been possible with the spread of education and a revolution brought about by information technology. The Kashmiri character has also undergone a metamorphosis towards development. Young Kashmiris hailing from Pandit and Muslim families are now venturing out for better education and employment. I find them going up and up the ladder in all fields. They are focused, honest and sincere and accordingly

sought after by the employers globally. They are visible in the sunrise information technology sector, medicine, media, cinema, sports, administration and new business enterprises. A Kashmiri is an acknowledged competitor now, a fierce one in any arena across the globe."

Reading this well written book refreshed my own memories of Radio Kashmir days from 1969 to 1973. The author Avtar Mota jee has packaged his thoughts, memories and interaction experiences very well. I am sure that the book will be of good interest to readers to read the book in full – both in Kashmir and outside. Kashmiris and Kashmir lovers must make it a compulsive read for themselves. Yes, I would like all future books from the versatile author are now in a hard bound format. Yes, two parts of this book under review could have been written as two separate books with some more memories covered in the same.

Wishing readers a happy reading and Avtar jee further curiosity and energy to write still more on Kashmir related matters. I personally wish he writes a comprehensive book on some vital success stories of Kashmiri Pandit families who have particularly done well post 1990 migration.

Donations-in-Kind

- Mr. Deepak Raina S/o Dr. Ashok Kumar Raina R/o Gokul Apartments donated 11 Bed Sheets & 4 Bed Sheets for Sharika Bhawan Hostel Block.
- Shri. Vinod Dhar R/o Gokul Apartments donated below items for Sharika Bhawan:
 - ❖ Borosil Glasses (6 No)
 - ❖ Water Bottles (6 No)
- Shri Opinder Dhar R/O Gokul Apartments donated 2 double Bed sheets for Sharika Bhawan Hostel Block.
- Shri Amal Magazine R/O Sector 28 donated water motor for Sharika Bhawan.
- Shri Romesh Bhat R/O Sabzaar Apartments installed the Glass Canopy over stairs at Sharika Bhawan.
- Shri Vimal Raina R/o 301, Lalleshwari Vatika, donated Utensils for Sharika Bhawan.
- Dr. Ashok Kumar Dhar R/o Sainik Colony donated HP copy Printer for KSS Office.

LIST OF DONATIONS RECEIVED FROM 01-01-2025 TO 16-03-2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
1	13-01-25	P-0608	Prashant Sopory C/o Subodh Sopory	USA	1,20,000.00
2	15-02-25	P-0637	Prakriti Kaul Hakoo *	Vasant Kunj, New Delhi	1,00,000.00
3	15-02-25	P-0636	Prakriti Kaul Hakoo *	Vasant Kunj, New Delhi	50,000.00
4	10-03-25	P-0274	Arun Bhat *	Sector-29, Gurgaon	47,000.00
5	27-01-25	P-0619	Roshan Lal Teng *	Basant Nagar, Jammu	42,000.00
6	15-02-25	P-0638	Rohit Badana	Anangpur Village, Faridabad	40,000.00
7	27-01-25	P-0618	Vinod Bhan *	Sector-86, Faridabad	40,000.00
8	13-01-25	P-0609	Sudhir K Sopory (Prof.) *	Sector-14, Faridabad	35,000.00
9	27-02-25	P-0645	Sanjay Kumar Kasid *	Sector-23, Faridabad	30,000.00
10	20-01-25	P-0617	Arun Bhat *	Sector-29, Gurgaon	25,000.00
11	30-01-25	P-0627	Arun Bhat *	Sector-29, Gurgaon	25,000.00
12	06-03-25	P-0267	Kashi Akhoun	Sector-19, Faridabad	21,000.00
13	04-01-25	P-0606	Vijay Dhar	Bangalore	20,000.00
14	23-02-25	P-0644	Sanjay Kumar Kasid *	Sector-23, Faridabad	15,000.00
15	03-03-25	P-0595	R. L. Bhan	Sector-77, Faridabad	15,000.00
16	03-02-25	P-0582	Sanjiv Saraf	Sector-28, Faridabad	12,400.00
17	28-01-25	P-0620	Romi Jatta *	Gurugram	11,000.00
18	15-02-25	P-0639	Rohit Badana	Anangpur Village, Faridabad	11,000.00
19	02-03-25	P-0586	Vijay Kumar Aima	Sector-82, Faridabad	11,000.00
20	02-03-25	P-0589	Sumit Kaul	Sector 28-29 Faridabad	11,000.00
21	03-03-25	P-0596	Kuldeep Kachroo	Sector-21 B, Faridabad	11,000.00
22	15-03-25	P-0284	Surinder K Rawal (Dr)	Sabzaar, CGHS, Faridabad	11,000.00
23	15-02-25	P-0641	Upinder Zutshi	Green Field Colony, Faridabad	10,000.00
24	27-02-25	P-0647	C. L. Kundu (Prof.)	Sector-14, Faridabad	10,000.00
25	11-03-25	P-0275	Arun Bhat *	Sector-29, Gurgaon	9,900.00
26	02-03-25	P-0590	Vijay Kumar Trakroo	Gayatri Apptt, Faridabad	7,000.00
27	14-01-25	P-0615	Rakesh Mattoo	--	6,000.00
28	07-02-25	P-0629	Satish Mohan Ganju	Sector-9, Faridabad	5,100.00
29	14-01-25	P-0613	Autar Krishen Bhan	Janipur, Jammu	5,100.00
30	10-03-25	P-0273	Surinder K Handoo (Dr)	Sector-9, Faridabad	5,100.00
31	11-03-25	P-0276	Arun Bhat *	Sector-29, Gurgaon	5,100.00
32	23-02-25	P-0643	Sanjay Kumar Kasid *	Sector-23, Faridabad	5,000.00
33	03-03-25	P-0600	Vinod Dhar	Gokul Appt, Faridabad	5,000.00
34	13-01-25	P-0610	Sanjeev Handoo *	Sector-82, Faridabad	5,000.00
35	06-03-25	P-0268	Rahul Dhar	Sector-21C, Faridabad	5,000.00
36	09-03-25	P-0271	Surinder Kumar Bhatt	Lalleshwari, Faridabad	5,000.00
37	11-03-25	P-0279	Ramesh Kumar Kaul	Sainik Colony, Faridabad	5,000.00
38	11-03-25	P-0281	Sakshi Kaul *	Sector-89, Faridabad	5,000.00
39	13-03-25	P-0283	Uma Kant Kachru	Sabzaar, CGHS, Faridabad	5,000.00
40	06-03-25	P-0266	Manoj Kumar Tiwari	Sharika Bhawan	4,000.00
41	02-03-25	P-0594	Milchar Group	Sainik Colony, Faridabad	3,000.00
42	09-03-25	P-0272	Vijay Kumar Aima #	Sector-82, Faridabad	2,200.00
43	27-02-25	P-0648	Ravinder Kothidar @	Sainik Colony, Faridabad	2,100.00
44	03-03-25	P-0599	Bharti Kaul	Sector-87, Faridabad	2,100.00
45	16-03-25	P-0288	Bhawana Kaul	Ashoka Enclave-1, Faridabad	2,100.00

LIST OF DONATIONS RECEIVED FROM 01-01-2025 TO 16-03-2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
46	02-03-25	P-0588	Ravinder Kothidar	Sainik Colony, Faridabad	2,100.00
47	02-03-25	P-0591	Ravinder Kothidar	Sainik Colony, Faridabad	2,100.00
48	02-03-25	P-0593	Vishal Bhat	Sainik Colony, Faridabad	2,100.00
49	16-03-25	P-0287	Gash Lal Pandita	Sector-29, Faridabad	2,000.00
50	13-01-25	P-0612	Vikram Hangloo *	Sector-82, Faridabad	2,000.00
51	02-03-25	P-0592	Navneet Sopory	Sabzaar, CGHS, Faridabad	2,000.00
52	08-03-25	P-0270	T.K. Sadhu	Sector-28, Faridabad	2,000.00
53	02-03-25	P-0587	Subhash Premi	1170, Sector-17, Faridabad	1,100.00
54	22-02-25	P-0583	Sonu Kaul	--	1,100.00
55	07-03-25	P-0269	Susheel Raina	Sector-78, Faridabad	1,100.00
56	12-03-25	P-0282	Ashma Kaul	Sector-16, Faridabad	1,100.00
57	16-03-25	P-0285	Rakesh Kumar Kaul	--	1,001.00
58	30-01-25	P-0628	Pradeep Kisroo	Wandhama Kashmir	1,000.00
59	16-03-25	P-0289	M. K. Bhat	IP Colony, Faridabad	1,000.00
60	13-01-25	P-0611	Vikram Hangloo *	Sector-82, Faridabad	1,000.00
61	06-03-25	P-0265	Manoj Kumar Tiwari	Sharika Bhawan	1,000.00
62	16-03-25	P-0286	Amit Dhar	Sector-87, Faridabad	1,000.00
63	29-01-25	P-0621	Anonymous	--	738.00
64	15-02-25	P-0632	Ravinder Nath Sopory	Sunrise Apptt, Sector-45, Faridabad	600.00
65	15-02-25	P-0633	Rashmi Sopory	Sunrise Apptt, Sector-45, Faridabad	600.00
66	14-01-25	P-0616	Umesh Bhat	--	501.00
67	25-02-25	P-0584	Manisha Dhar	--	501.00
68	11-03-25	P-0278	Asha Bhat	--	501.00
69	11-03-25	P-0280	N. J. Baroo	Gaur City-2, Greater Noida	500.00
70	01-01-25	P-0605	Sanjay Kaul	--	500.00
71	07-02-25	P-0630	Sanjay Kaul	--	500.00
72	14-01-25	P-0614	Anil Kaul	Sector-87, Faridabad	500.00
73	27-02-25	P-0650	Anil Kaul	Sector-87, Faridabad	500.00
74	29-01-25	P-0625	Komal Pandita	--	500.00
75	29-01-25	P-0626	Sandeep Raina	--	500.00
76	01-03-25	P-0585	Sanjay Kaul	--	500.00
77	11-03-25	P-0277	Monika Dhar	--	500.00
78	07-02-25	P-0631	Rahul Dhar	--	106.00
79	27-02-25	P-0649	Mahendra Bharda	--	101.00
80	15-02-25	P-0634	Sheetal Raina	--	50.00
81	15-02-25	P-0635	Shilpa Raina	--	50.00
82	29-01-25	P-0622	Komal Pandita	--	11.00
83	29-01-25	P-0623	Shivam Bhat	--	11.00
84	29-01-25	P-0624	Suraj Raina	--	10.00

Note:

- (*) - On account of services availed at Sharika Bhawan in respect of their respective Ceremonies/functions etc.
- (#) - On account of KSS Life Membership
- (@) - On account of Scholarship Fund

"Donations to Kashmiri Sewak Samaj Faridabad are exempted under 80G of Income Tax Act. Donations can be paid directly in our Saving Account No: 0450040100001062 with J&K Bank Ltd, Sec-16, Faridabad, IFSC Code: JAF A0FRABAD"



SHIKHAR LPI

PRESS RELEASE

J&K Migrant Employees & Pensions Welfare Association Holds AGM and Felicitates Retired Employees

The J&K Migrant Employees & Pensions Welfare Association, Delhi, held its Annual General Meeting (AGM) on January 5, 2025, at Samavar, GK-1, New Delhi. The event saw a significant turnout, with members gathered to review the association's achievements and future goals.

Dr. Umesh Moza, the President of the Association, warmly welcomed all the members, and the meeting proceeded as per the listed agenda. Key highlights included the approval of last year's AGM minutes and the adoption of the audited accounts, which were presented by the Association's Finance Secretary, Dr. Kuldeep Dhar. Mr R K Bhat in absence of Mr. Vijay Trakroo, General Secretary of the Association, delivered a comprehensive report on the activities and progress of the association over the past year.

This year's AGM was special, as the Association took the opportunity to honor more than 60 retired employees who had served between 1990 and March 2024. Their dedication and hard work were recognized in a heartfelt ceremony.

Additionally, the association felicitated Mr. Rakesh Kaw, Manager of the Prithviraj Road Branch of J&K Bank, for his invaluable contribution and unwavering support to the migrant pensioners and employees. Mr. Kaw played a crucial role in resolving various banking-related challenges faced by members, especially with regard to pension disbursements.

The evening was further enlivened by a musical performance from Mr. Vijay Raina, who captivated the gathering with his melodious voice, along with other talented singers.

The AGM concluded with a sense of camaraderie and commitment to supporting the welfare of the J&K migrant employees and pensioners.



Regards

Vijay Trakroo (General Secretary)

Mob:6005223679

JK Migrant Employees & Pensioners Welfare Association.



Obituaries

S. No.	Date of Death	Name of Deceased Person	Address
1	30/12/2024	Shri Rajesh Kaul	1302/C1/T3, Amolik Sankalp, Sector 85, Faridabad Originally from Ganpatyar Srinagar Kashmir
2	05/01/2025	Shri. Rajender Raina	Flat No. 705, Gayatri Apartment, Sector 45, Faridabad
3	20/01/2025	Smt. Shyama Pandita	Flat No. 306, Lalleshwari Vatika, Sector-21, Faridabad
4	20/01/2025	Mr. Vaibhav Dembi	Flat No. 701, Lalleshwari Vatika, Faridabad
5	26/01/2025	Smt. Brij Kishori Zutshi	House No. P-116, Green Field Colony, Faridabad
6	08/02/2025	Sh Vijay Raina	Plot no 3, 2nd floor, Block 3, Springfield Colony, Faridabad
7	24/02/2025	Dr. K. S. Raina	House no. 766, Sector – 9, Faridabad
8	03/03/2025	Shri. P. L Razdan	Gyatri Apartment, Sector 45, Faridabad
9	03/03/2025	Shri. A.K.Razdan	RPS Sawana, Greater Faridabad
10	09/03/2025	Shri Sanjay Shah	Charamwood, 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!"






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KP YOUTH SAMMELAN - 2025

26th-27th April, 2025

Joint Declaration

A KP Youth Sammelan shall be organised on 26th & 27th April, 2025 in Gurgaon/Faridabad Region addressing the

1. Declining KP Population 2. Overaged Marriage Issues

We the following Associations primarily Sabhas hereby extend full support in terms of manpower, infrastructure etc. (तन, मन, धन) & exhort other organisations, KP RWAs etc. to come forward for this burning issue.

Key Contact Person :

Dr. Ramesh Razdan ☎9149437015

Dates are
subject to
changes



(KKS, Gurgaon)

(KSS, Faridabad)

(KP Sabha, Najafgarh)



Dr. Ashok Kr. Dhar

MBBS, MS (Ortho)

📞 9811224185

Director - Orthopaedics & Joint Replacement (Unit-1)
Metro Hospital, Faridabad
Experience of more than 30 years and 30,000+ Orthopedic surgeries

ABOUT HIM

Dr. Ashok Kr. Dhar is an Orthopaedic Surgeon and Director of Orthopaedics, specializing in complex trauma and Joint Replacements. With expertise in Minimally Invasive Techniques, he has performed over 30,000 Surgeries, focusing on Hip, Knee, and Shoulder Replacements. His key interests include trauma management for Acetabular and Periarticular Fractures, as well as revision Arthroplasty for Complex Joint Surgeries.

EDUCATION

- MBBS-Govt. Medical College, Srinagar, Jammu & Kashmir
- MS (Ortho) - Govt. Medical College, Srinagar, Jammu & Kashmir

MEMBERSHIPS

- Currently a member of the Indian Orthopaedic Association
- Member of Indian Medical Association (IMA)
- Member of North Zone Orthopaedic Association

Availability

Monday to Saturday
10:00 AM - 05:00 PM

AWARDS & HONOUR

Received merit certificates for attending various workshops both Domestically and Internationally

EXPERIENCE

- Additional Director - Orthopaedics at Fortis Escorts Hospital, Faridabad
- Sr. Consultant - Orthopaedics at Sarvodaya Hospital, Faridabad
- Orthopaedics Specialist - Tayma General Hospital (Under MOH, KSA)
- Sr. Registrar Orthopaedics, Govt. Medical College Jammu and Associated Hospitals

AREA OF EXPERTISE

- Management of Difficult Trauma (Acetabular Fractures/ Peri Articular Fractures)
- Joint Replacement (Hip, Knee & Shoulder) with Minimally Invasive Techniques
- Revision Arthroplasty (Hip and Knee)
- Sports Injury & Arthroscopic Surgery

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WELL WISHERS OF KASHMIRI SEWAK SAMAJ**

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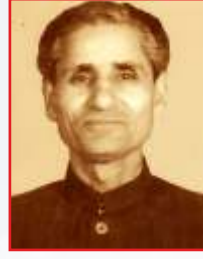
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Gazals by Late Sarwanand Kaul 'Premi'

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 - ३७

पोशिहे यावुन जवांनी रोज़िहे
वलवलन म्पीठ नवजवांनी रोज़िहे।

पोशिहे लोलस मचर् हुसनस शबाब
सात्य द्वशवुन्य आनमांनी रोज़िहे।

बावुहव योद दांघ अन्दरिम अख अकिस
क्याज़ि अटु बल्य बदगुमांनी रोज़िहे।

हूरि न्युव दिल चूरि योदवय संगदिलस
महफिलन मंज़ तान सांनी रोज़िहे।

ज़ून ख्येनि खोत युस तमिस लार्योव क्या
क्याज़ि आदम आस्मांनी रोज़िहे।

आसिहे योद बागवानस साफ दिल
बुलबुलन लोल पानुवांनी रोज़िहे।

कांछ 'प्रेमी' आयि लोलस वायि रोस
हूरु परियन शादमांनी रोज़िहे।

गज़ल - ३८

व्वलु वुछ यारो बलवीरी
अक्य सुय प्यठ येति प्योमुत गाम।
हुसनस वुन्यक्यन लूठ च़ोपार्य
लोलाह गोमुत बल्य बदनाम।

पज़रस येति छक वुठमुच़ कार
अपज़्युक बाज़र गोमुत आम।
दांदी कुस येति बोज़ी दाद
न्यायस द्रामुच़ पुट करताम।

चेशमन गाशिय सोर्योमुत
अनिगोट मंघिन्यन गोमुत शाम।

दीनस धर्मस अज़ बापार
दय कुस? सोरुय पानस ताम।
दिल बुथ बस येति कुहुन सियाह
सुय मजनूना: गुलि अन्दाम।

ब्ये बूज शहरस ड्वड पल पाव
हुशि मुश वोतमुत अर्शस ताम।

क़यख दिच़ कंम्तान्य , खश गव कस
क्याह ताम गोमुत येति कस ताम।
युस वरतावान लोलाह पौज़
तस येति चावान ज़हरुक जाम।

'प्रेमी' चानी जीत च़ोपार्य
गंछितन पंहरा बुथियप्युर आम।

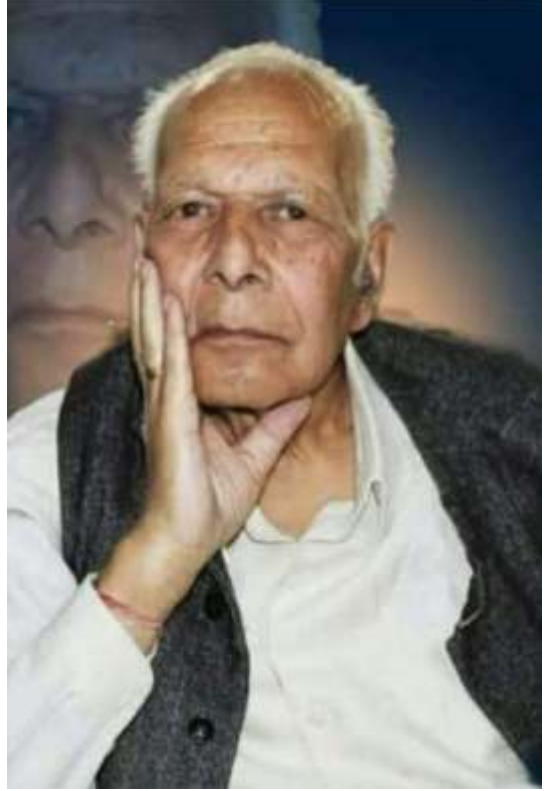


पृथ्वी नाथ सायिल

रवायत शिनास शायिर

स्वर्गीय पृथ्वी नाथ कौल (सायिल)

ओस शहरि सिरीनगरस मंज़ शालुकदल, हबुकदलस नखु सनु १९३६ ईसवी मंज़ ज़ामुत तु सनु २०१८ ईसवी मंज़ सपुद नवि दिलि मंज़ स्वर्गवास। सायिल ओस ख्वश मिज़ाज, मिलनसार तु मायि बोरुत इन्सान येमिस वुछथुय, शुर्य क्योहो बंड्य व्वलसनस यिवान आस्य। अुठमि जमाच प्यठ दहिमि जमाच ताम रूद पृथ्वी नाथ कौल (सायिल) हिन्दू हाय स्कूल, बडियारु, जेरि निगरानी स्वर्गी दीना नाथ कौल, नादिम, सुंद टोठ च़ाठ बनित्हा तालीम हासिल करान। यिमय केंह वरी रूद्य तस ज़वन दिवान ज़ि तसुंद ज़ेहन क़सु वग रटि तु कथ फनस रोज़ि सु ता-हयात लोर। येत्यथ छे यि कथ करुन्य ति ज़रूरी ज़ि चमन लाल चमन, मखन लाल बेकस, डाक्टर शंकर रैणा, हृदय कौल भारती ति आस्य अति अम्य सन्ध दहरिबाज तु यिमन पांचवुनी तालिबि अलिमन आस्य अतिक्य सारी व्वसताद वनान ज़ि यिम छि नादिम साबुन्य पंच प्यारे। नादिम साबुन्य शखसियत, ब-हस्यति तरकी पसन्द शायिर, आस तथ वखतस मंज़ स्यठाह बुलन्द तु यिमन पांचवुनी नौजवानन प्यठ तथ दोरस मंज़ तसुंद सायि रोज़ुन, यि आस यिहिंदि खात्रु फखरुच कथ। यि ति छु पज़र ज़ि यिम पांचवय नवजवान पंक्य अदबु किस सफरस मंज़ स्यठाह ब्रोंह तु



यिमुनुय सुत्य पंक्य लरि लोर अर्जन देव मजबूर, मोती लाल नाज़, राधेनाथ मसरत, मोती लाल साकी तु ब्येयि वारियाह क़लम कार काशिरिस अदबस थ्यकुन लायख बर्चर करान।

पृथ्वी नाथ कौल सायिल रूद हिन्दू हाई स्कूलस मंज़ लगबग १९५१ ईसवी ताम तु पतु येलि अमिस ऐस पी कॉलिजस मंज़ दाखलु म्यूल

तति रूद यि बज़मि अदबस सात्य वाबस्तु त अथ अदबी तनज़ीमि मंज़ रूद यि अदबी महफिलन मंज़ पनुनि नज़मु क्योहो गज़ल परान, यिम अम्य ज़ेरि निगरानी नादिम साबनि लेछिमच्च आसु तु ब्रौह कुन ति रूद यि कोहन मशुक शायिर अदबस, खास करिथ काशिरिस अदबस बरचर करान। वारयाहस कालस रूद अहंदिस लेखनस प्यठ तरकी पसंद शायरी हुंद असर ति। सायिल साब बन्यव छेखरस सरकार्य व्वसताद। अथ्य सात्य कोर अम्य डिपलोमा प्रिन्टिंग तु डेकुरेशिनस मंज़ तु बेयि करिन हिन्दी तु उर्दू ज़बान्य मंज़ महारथ हासिल करनु खात्रु केह इमतिहान ति पास। अम्य ह्येत्य सूत्य सूत्य ड्रामा तु ओपेरा ति लेखुन्य यिम अकसर थैटरन मंज़ पेश करनुआयि। केह ओपेरा, यिम अम्य लीख्य, सपुद्य रेडियो प्यठ ति नशर तु टेलिविजनस प्यठ ति आयि हावनु। अमिसुंजि होनरि हुंज़ कारकरदगी छे अम्य सुंजि ख्वशनवीसी मंज़ ति नज़रि गछान, स्वति खास करिथ येलि यि नस्तालीक रसमुलखतस मंज़ काशिरि ज़बान्य मंज़ मुखतलिफ मोजुअन प्यठ अदबी क्योहो दरसी किताबु लेखान रूद।

अम्यसंन्द्यव ड्रामाहव, सीरयलव तु ओपेराहव मंज़ छि केचन हन्द्य नाव व्वनुकनि दिथ:

१. कुर्बानी (ड्रामा हिन्दी)
२. मांज कशीर (ओपेरा)
३. योमि जोमहूर (ओपेरा)
४. युस प्येयि पायस (ड्रामा)
५. च़ेनुवन (ड्रामा)
६. वुन्यूब (ड्रामा)
७. शिव छुय थलि थलि रोज़ान (ओपेरा)
८. वखतुक परतव (ड्रामा)
९. नज़रि नज़रि पोशि वार (हुबुल वतनी हुन्द बांध - ओपेरा चालि)
१०. काशुर बांय बन्दुत (सीरियल)
योताम सायिल साबनि कलहम अदबी

तखलीकातन हुंद तालुक छु, अम्य संन्ज़ ग्वडनिच शारु-सोम्बरन आयि जेमिस मंज़, सनु २०११ ईसवी मंज़ बाज़रस मंज़, यथ नाव छु 'आही' याने आशिर्वाद। मिसाले शुर कछि तुलुन तु तस रुचर कांछुन, कोरि हुंद वार्युव गछुन तु मालिन्यन रुचर कांछुन न्वशन आही करुन्य बेतरि। ब्रौहकुन यि पतु सायिल साब काशिरि शायरी हुंदि हवालु लेखान रूद, स्व आस र्यवायती शायरी तु जदीद शायरी हन्द्यन पेचो खमन मोज़ नु तम्य ज़ांह ति। कुनुवुह शतु नमतु ब्रौह, याने कशीरि प्यठ न्येरनु ब्रौह ति आयि नु तसंज़ काह शारु सोम्बरन परनुवालयन ब्रौह कुन। व्वन्य गव यिति ह्यकव वनिथ ज़ि तम्य छे केह ल्वकचि ल्वकचि शारु सोंबरनु ति वखतु वखतु छपाव्यमच्च यिम समाजी बिदुतन खलाफ सफआरा सपदनुच कथ छि करान।

भक्ती शायिरी ति छु तसुंद वारियाह द्युत यिमन मंज़ ग्वरुगीता ति छे ख्वसु मूलु तलु संस्कृत ज़बान्य मंज़ लेखनु छे आमुच्च। अम्युक लेखनवोल ओस सूत र्योश। यि छे च़कि भगवान शिवस तु पार्वती दरमियान कथ बाथ। सांयलन कोर अथ काशुर तर्जमु। ग्वरु गीता छे मबनी केचन तिथ्यन सवालन तु जवाबन प्यठ यथ अस्य भगवान शिव तु पार्वती हुंद संवाद वनव। यि छे गुरू-शेष्य परम्परा ब्रौह पकनावनुच कथ करान। यिथु पांठ्य ह्यकव अस्य वनिथ ज़ि भक्ती शायरी रूद यि ज़िन्दगी हन्दिस आखरी सफरस मंज़ ति बरचर करान। अम्य संन्ज़ लीछमुच्च लीला, "दर्शनु द्वख च़लि त्रिबवन लालय, पम्पोशि मालय त्रावय नाल्य" छे पंत्यम्यव च़तजिहव वरियव प्यठ प्रथ कुनि बटु गरस मंज़ लोलु तु मायि सान ग्यवनु यिवान।

कशीरि प्यठ नेरनु पतु, याने सनु कुनुवुह शतु नमतु पतु ति रूद सायिल साब श्वौदु मदु सान लीला बेतरि लेखान। सनु २०१८ हस मंज़ आयि अम्य संन्ज़ लीला सोम्बरन "मांज ज़ाला दीवी" नावुच छेपिथ। यि छपांव ल्वदवुक्य

(पोंपुर) श्री रमेश कुमार भटन। अथ सोम्बरनि मंज्र छु सायिल सांब लल घेदि तु रोपुभवाणी ति टोठ्योमुत तु दीवी हंन्दन मुखतलिफ रूपन ब्रोंह कनि ति छु सु सरखम करान। सु छु भगवान रामस तु भगवान कृष्णस ब्रोंह कनि ति कलु नोमरावान तु हनुमान जियस ति पनुन्य ज़ार वनान तु भगवान शिव सुनज़ आराधना ति करान।

दुर्गा मातायि कुन रजू सपदिथ छु वनान:-
सर्वु शक्तिमान माज शांत स्वभावय,
ग्वन गंज़रावय, थावतम ध्यान,
ग्वन चान्य आन्धु रस्य कुत्य व्यछनावय,
ग्वन गंज़रावय थावतम ध्यान।
भगवान शिवस ब्रोंह कनि येलि नमान छु तु वनुनि छु लगान:-

शिवायि नमः ओम बजि श्रदाये,
ओम नमः शिवाये क्षण क्षण कर,
बस ती कीवल दार धारनाये,
ओम नमः शिवाये क्षण क्षण पर।

यि कथ ति छे याद थतुन्य लायख ज़ि असन्दिस कलामस मंज्र छे व्यनथ ति, शरणागति हुंघ भाव तु अर्चना ति तु पद्य सेवा ति नज़रि गछान। यि छु मूलतलु स्वगुण भक्ति भावस ग्वड बरान।

सायिल छु भगवान रामस तु भगवान कृष्णस ब्रोंह कनि सरखम करान तु वनान:

रामु चन्द्र छु मूक्षीदामय,
रामु रामुय करिव सुबु शामस,
सुय छु सत ग्वर, सुय छु सतु नामय,
रामु रामु रामुय करिव सुबु शामस।
कृष्ण छुख व्यापिथ प्रथ कुनि शाये,
मनु मथराये आसन थाव,
त्रिभवनसारो रोज़ कृपाये,
मनु मथराये आसन थाव।

सनु २०२० ईसवी मंज्र प्येयि असि ब्रोंह कनि सायिल सांबुन्य व्याख अख शारु सोम्बरन यथ नाव छु लोलु वचन। अमिकिस शरूआती

हिसस मंज्र छि काशिर्य वनवन हुर्य नज़रि गछान तु ब्रोंह कुन पकिथ लोलु वचन नज़रि गछान। मसलन:

मान्ज्र आंडुर स्वनु डुल्यन, मान्ज्रि गुल्यन मुबारक,
फोलवुन्यन बुलबुलन, मान्ज्रि गुल्यन मुबारक।

या

सान्य शूबिदार सान्य रम्बुवनिये लो
छु मुबारक मान्ज्रि महारेनिये लो

या

अज़ छय मान्ज्रिराथ दुर्दानस तु लोलो,
मान्ज्र लागव अलाल खानस तु लोलो।
मान्ज्रिरांच प्यठ व्वसि युन, दिवगोन ह्यु
रसम पालुन, महाराजु बरात ह्यथ नेरुन तु
माहरेन्य वारिव न्येरनु ब्रोंह सखरावन्य, यिम
सारी मन्ज़र छि वचनन मंज्र अथ शारु सोम्बरनि
मंज्र नज़रि गछान। सायिल छु मेखलि हुन्दिस
रसमस प्युर दिवान तु वनान

गायत्री माता रूज्यनव सहाये,
वीद माता त्वहि दयाये प्यठ,
सथ ग्वर आस्यनव प्यठ कृपाये,
वीद माता त्वहि दयाये प्यठ।"

माज कशीर ति छस अथ दोरान याद प्यवान तु छु वनान:-

"सैकिल्यन मंज्र रोवुम करारो हो,
कति छांडथ बोनि शोहजारो हो
र्वपु तनि लंग्य छव्व बिसियारो हो,
कति छांडथ बोनि शोहजारो हो
वुठ फेशन ज्यव होछ लंज तालस,
छिन वातान अस्य पनुनिस हालस
सानि आंगन्य ति यितु नव बहारो हो,
कति छांडथ बोनि शोहजारो हो।

कालेज कूर, पम्पोश, रंगुचंर बेतरि छि केंह
तिथ्य हिव्य सायिल सांबुन्य वचन यिम
अम्यसुन्दन ल्वकचन ल्वकचन शारु सोम्बरन
मंज्र नज़रि छि गछान तु येमि कथि हुन्द पय छि
दिवान ज़ि वचन लेखनस मंज्र आंस तस काफी
महारथ हासिल। र्यवायत, जदीद दोरि अदबस

मंज़, ज़िंदु थवनस मंज़ ति रोज़ि तसुंद नाव ज़िंदु तु जावेद। सायिल रूद सतुथ किस दंहिलिस मंज़ केशीरि मंज़ हफतुवार्य अखबार 'भाश' केंचस कालस अम्युक ऐडिटर बनिथ अथ चलावान। सु रूद वारयाहस कालस जम्मू कश्मीर सरकारकि समाजी-क्योहो तालीमी मरकज़न सात्य वाबस्तु। केंचन सरकारी किताबन तरतीब दिवान। सु रूद सरकारी मुलाज़मतस दोरान Directorate of Education दफतरस मंज़ बहसियति तरजमकार ति काम करान तु अंगरीज़ किताबन ओरदुअस मंज़ तरजमु करान।

केंचन नामवर शकसियचन प्यठ लीख्य सायिल सांबन रेडियो खात्रु फीचर ति यिम स्पठा मकबूल सपुद्य। यिमन मंज़ छि शामिल बेंजमिन फ्रेंक्लिन तु सी वी रमण हिव्य बंहलि पायिक्य शखसियंच ति।

सायिल सांबन कर्य वारियाह एज़ाज़ ति हासिल। यिमन मंज़ छि केंह व्वनुकनि दरुजः

1. तस आव १९७२ ईसवी मंज़ बेहतरीन व्वसताद आसनुक एज़ाज़ राष्ट्रपति सन्धि दस्य नवि दिलि मंज़ योमि-जमहूरियाहस प्यठ दिनु।
2. शुर्यन हंन्दि खात्रु बांतन हुन्ज़ सोम्बरन लेखनस प्यठ आव तस रियासती सरकारु तरफु ति एज़ाज़ दिनु।

3. College of Education, सिरीनगर तरफु सपुज़ तस सनु १९९२ किस योमि-जमहूरिया किस मोकस प्यठ यज़त अपज़ायी।

आखरस प्यठ वनु बु यी ज़ि सु आव व्वस्तादि कामिल ति माननु तु अदबी हलकन मंज़ ति रूद सु प्रज़लवुन गाशुतारुख बनिथ महफिलन शूबरावान। ज़िन्दगी हंन्दिस शुरुआती दोरस मंज़ रूद सु 'हिन्दी साहित्य सम्मेलन' नावचि अदबी तनज़ीमि हुंद सर्गरम कारकुन बुनिथ तमिक्वन प्रोगरामन ब्रोंह पकनावान तु सुती द्युतुन अकि नवि अदबी तनज़ीमि हुंद कुन ति १९७० किस दंहलिस मंज़ शहरि सिरीनगरस मंज़ यथ अमिस ब्येयि अक्य व्वसतादि कामिलन मदद कोर। सु ओस जिनाब ओबदुल गफार मजबूर युस पानु अख कोहनु मशुक शायिर ओस। यि तनज़ीम आस 'कश्मीर कल्चरल लीग'। अमि दस्य आयि वारिया शार क्योहो अफ़सानु महफिलु शहरो गाम मुनुकद करनु यिमन मंज़ वादी हुंद ग्वनमात विज़ि विज़ि शरकत करान रूद्य। १९९० पतु रूद सायिल सांब समप्रेति तु नागराद अदबी तनज़ीमन सुत्य वाबस्तु तु रुद विज़ि विज़ि तिहन्जु महफिलु ति शूबरावान। यिम तन्ज़ीमु छे वुन्क्यनस ति जेमिस मंज़ सरगरम।

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ईश्वर स्वरूप स्वामी जी के वचनामृत



- Jaya Siblu

उनके श्री मुख से कहे गये वचन

त्रिक शास्त्र पर दिये गये प्रवचन ।
हैं होमाग्नि के प्रणीत पात्र समान
सत्यं शिवं के प्रतीक में है प्रमाण
ओमकार का स्पन्दन है भासमान ॥

स्वामी जी क दिये गये वचनों पर
ध्यानस्थ होते ही मिलता प्रमाण
स्फुरित होता तत्त्व ज्ञान एक समान
ईश्वर स्वरूप स्वामी जी है शिव स्वरूप महान् ॥

सत्य सनातन संस्कृति को
आगम की दृष्टि से
अपने आप में उतारना है
यही कहलाता शिव का आख्यान
कहते इसे निरूपण इति विज्ञान
यही है प्रत्यभिज्ञा का अंतर्ज्ञान
परम्परा की देखरेख में ही प्रज्ञान ॥

इसी को कहते हैं सर्वत्र शिव विद्यमान
ओमकार के स्वरूप का मिलता सम्पूर्ण ज्ञान
ईश्वर स्वरूप स्वामी जी का दृष्टिपात है प्रमाण
किया मुझ पर उच्चतम उपकार महान् ॥

मिला शिव तत्त्व समझने के लिये
शैवदर्शन का प्रकाश युक्त ज्ञान
इसी से है जगत् का कल्याण
त्रिक साहित्य के तद्भव का हुआ प्रकर्षण

हुआ तत्क्षण प्रशिक्षण
अद्भुत् रहस्य का हुआ निरूपण
अति मानस के नाम से जाना प्रकरण
अन्तर्निहित योग प्रक्रिया के द्वारा अधिगमन ॥

सप्त ऋषियों का हुआ प्रादुर्भाव
उन्हीं की दी हुई वाणी का है प्रभाव ॥
अभिनवगुप्त के अंतर्ज्ञान से संबोधित
तंत्रालोक से हुई प्रेरित एवं पोषित

उनकी तपस्या के आशीर्वाद से प्रेषित
जो समग्र रूप से यत्र तत्र निवेदित ॥

स्वाहा स्वधा के माध्यम से अनुमोदित
हम तक पहुंचाने के लिये उदित
सम्पूर्ण ज्ञान से प्रेरित और सुशोभित
उच्चतम स्वरूप करता हमें स्पंदित ॥

प्रणव की साधना से विभूषित
अमृतेश्वर शब्द की परिधि में निवेदित
उसी यन्त्र के बीज मन्त्रों से हुई अनुमोदित
प्राणप्रतिष्ठा तत्क्षण में होती स्पंदित ॥

शब्दों की संधि में
तंत्र के माध्यम से
मंत्र साधना के लिये हुआ उद्दीपन ।
ईश्वर स्वरूप स्वामी जी ने
शिष्य मंडली को समझाने के लिए
अमृत तत्त्व की दी व्याख्या का निरूपण ॥



शिव सूत्र-XII



रुपांतरकार : योगेंद्र तिव्कू

करणशक्तिः स्वतो ऽनुभवात् - ॥३७॥

साधारण मानव भी स्वप्न में,
कर सकता निर्माण सभी,
इच्छा को साकार कर सके,
जाग्रत रह कर भी योगी ॥०॥

त्रिपदाद्यनुप्राणनम् - ॥३८॥

तुर्या की द्रढ़ थामे डोर,
समाधि से जब बाहर आवे,
योगी, सृष्टि, स्थिति और लय में,
तुर्या का ही सुख पावे ॥०॥

चितस्थितिवच्छरीरकरणबाहोषु - ॥३९॥

समावेश तुर्या का कर,
सब बाह्य क्रियाओं में योगी,
बहिर्मुखीन अवस्था में भी,
तुर्या सुख पाये योगी ॥०॥

अभिलाषाद्वहिर्गतिः संवाह्यस्य - ॥४०॥

माया कंचुक के प्रभाव से,
पूर्ण स्वरूप से जो भटके,
इच्छाएं जाग्रत हो भीतर,
जन्म मरण में वो अटके ॥०॥

तदारूढप्रमितेस्तत्क्षयाज्जीवसंक्षयः ॥४१॥

स्वातमभाव में निरत रहे जो,
वो पशु पाश से मुक्त रहे,
अभिलाषाएँ क्षय हों उसकी,
जन्म मरण का बंध कटे ॥०॥

भूतकंचुकी तदा विमुक्तो भूयः - ॥४२॥

पंचतत्व आवरण हैं उसके,
धारण उनको ना करता,
हो विमुक्त रहता शरीर से,
किन्तु शरीर में है दिखता ॥०॥

नैसर्गिकः प्राणसंबन्धः ॥४३॥

श्वास का आवागमन देह में,
है स्वभाववश ही चलता,
योगी रह कर निज स्वरूप में,
देह धर्म पालन करता ॥०॥

**नासिकान्तर्मध्यसंयमात् किमत्र
सव्यापसव्यसौषुम्नेषु ॥४४॥**

धर कर ध्यान, प्राण शक्ति के मध्य में,
चेतन रह योगी,
करें, भ्रमण वो हर नाड़ी में,
रहे स्वतंत्र श्रेष्ठ योगी ॥०॥

भूयः स्यात्प्रतिमीलनम् ॥४५॥

ऐसा योगी अंतर में ही,
जग की स्थिति और लय देखे,
मल और भेद मिटे अंतर के,
स्वात्मानंद में लीन रहे ॥०॥

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