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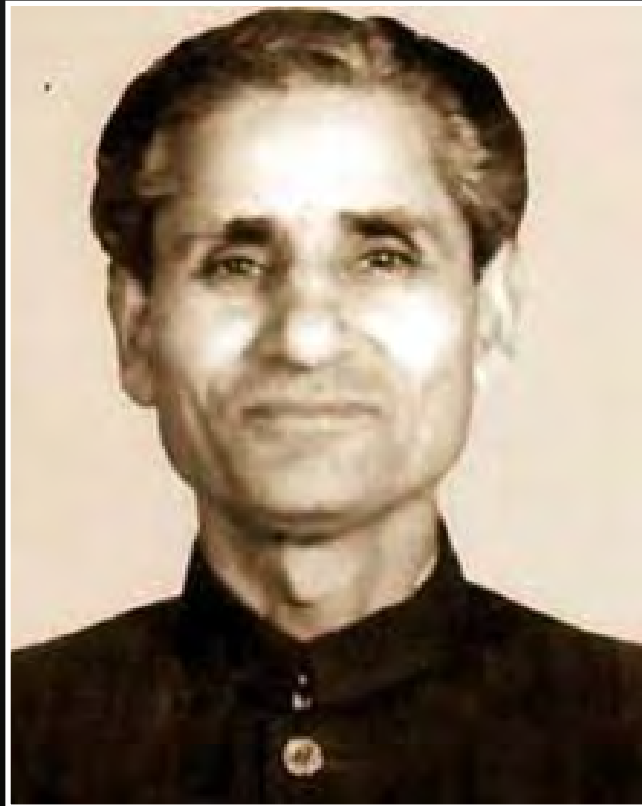


ACHARYA ABHINAVGUPT JAYANTI

Special Issue

Jeshta Shuklapaksh Ekadshi (6th June 2025)

A Tribute to
SHRI SARVANAND KOUL 'PREMI'
on his 35th Martyrdom Day



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THIS MONTH'S COVER

"Painting by P N Kachru (1983) based on Madhuraj's pen-picture of Acharya Abhinavgupt.

Photo: Courtesy - Vijay Dhar"

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



Editor's Notepad

April – June quarter has been the most eventful quarter I have experienced since my editorship of Sharda Tarangini. Though the events have been painful and will be remembered as the continuum of terror and tragedy, yet decisive in many ways. The aftereffects have created new patterns of how, going forward, affected countries might deal with terrorism. This shift in approach has been a painful outcome of the world's hypocritical view on the nations perpetrating terror.

Incidentally, three out of the four tragic events have been triggered by terrorism. Pahalgam tragedy was not merely an act of terrorism but selective based on religious ethnicity. Victims were asked to declare their religion and shot dead in cold blood. The aftermath was that India went on to teach the perpetrators and the harbingers a lesson by launching Operation Sindoor and hitting them in their own den. The proceeding incidents almost drew to a war-like situation where Pakistan had to face defeat and losses compelling it to beg for a ceasefire. What ensued, however, was dirty politics played, both within and without India, by the vested interests. Nonetheless, India demonstrated its technological and military supremacy and the changing warfare techniques which no longer may need the conventional approach. The success of the operations gave the world an idea of the technological advancement in defence strategy achieved by India. The enemies of India will now think twice before venturing into confrontation with it.

It may not be an exaggeration to guess that much of the modus operandi adopted during Operation Sindoor and the extent of its success might have encouraged Israel in its latest attack on Iran. The Iran-Israel escalation in missile attacks targeting the strategic defence and

nuclear establishments is reaching serious proportions which, unless intervened by the global forces for reconciliation, may turn ugly and will have far reaching consequences. The difference in Operation Sindoor was that it strictly attacked the terrorist bases, resulting in losses to the camps without any collateral damages to the civilians and military establishments. However, Iran-Israel conflict has spread in all directions causing widespread devastation, civilian deaths, rendering many homeless. What is eye-catching is that amidst all this devastation, the all-important United Nations is watching all this helplessly, exposing that it has lost its teeth. There is no better time than this for the nations of the world to look at the ineffectiveness of the UN and, either overhaul the entire organisation or look at other possible alternatives. To me, it is already a dead horse. In the meantime, this conflict can cost the world community heavily. Something must be done to stop it.

While wars or conflicts may have reasons, innocent people losing their lives for no contribution of theirs is heart-breaking. The recent Air India flight in Ahmedabad meeting the fatal end was one such huge tragedy snapping lives out of more than 260 people that included young and old, men, women and children. In some cases, the entire family got wiped out. It is very critical for the investigations to find out what caused this unfortunate crash so that future air travel is made safer and secure.

It is the opportune time for the world to deliberate as one unit as to how to create peaceful environment in the world where people of every race, religion, economic and social backgrounds coexist and flourish.

Food for Thought!

युक्तकाम्य
Sharda Tarangini

From the **President's**
Desk



We, the Kashmiri Sewak Samaj, express our deepest sorrow and strongest condemnation over the recent targeted killing of innocent Hindu tourists in Pahalgam, Jammu and Kashmir. These victims, who had come from across India, were murdered in cold blood—targeted purely because of their faith. It is an act of terror that strikes at the very soul of humanity and seeks to reopen the wounds of past tragedies.

For us, as Kashmiri Pandits, this is not an isolated incident—it echoes the pain of the 1990 genocide and exodus, when our entire community was driven from our homeland under threat and terror. The ideology behind such attacks has not vanished. Rather it is spreading covertly and overtly. It continues to rear its head, now aiming not only at Kashmiris, but at all peace-loving citizens who dare to walk freely in the valley. And also in other parts of the country.

We are, however, heartened by the swift and firm response of the Government of India, both diplomatic and military, under the leadership of Prime Minister Narendra Modi. This assertive action sends a clear and powerful message: India will not tolerate terrorism, and those who attack innocent lives will face consequences. We applaud this bold and timely intervention.

At the same time, we call upon the

international community to rise in solidarity. The time has come for a global consensus and coordinated action to dismantle terror networks operating from Pakistan and other regions. Terrorism knows no boundaries—what affects one nation today can destabilize others tomorrow. It is imperative that the world unites not only in condemnation but in concrete, sustained action.

To the families of the victims, we extend our heartfelt condolences and prayers. To all those fighting terrorism—whether through policy, diplomacy, or defense, especially our brave armed forces—we offer our full support. And to our fellow citizens, we say: let this tragedy not divide us, but strengthen our resolve to protect our pluralistic heritage and ensure justice for every victim of terror.

To our Kashmiri Pandit community and organizations worldwide, we issue a sincere and urgent call for unity. Let us stand together—not just in grief, but in collective action. It is crucial that we support one another, raise our voices in solidarity, and remain vigilant against forces that seek to isolate or silence us. We must build networks of resilience, educate the world about our truth, and contribute ideas and initiatives to help those who are courageously fighting the deep-rooted ecosystem of terrorism in and around Kashmir. Whether through community outreach, political advocacy, humanitarian aid, or public discourse, each of us has a role to play.

Our message remains clear: Kashmir belongs to all peace-loving people. Terrorism in any form is condemned and those who support it, must be held accountable.

I pray to Maa Sharika to give us courage to transform our pain into purpose and our sorrow into strength.

Om Shanti. Jai Hind.

A handwritten signature in blue ink that reads "Sudhir Sopory". The signature is written in a cursive style with a flourish at the end.

Sudhir Sopory



General Secretary's Report

*Dear Respected Members,
Namaskar,*

Despite facing unprecedented heat waves this year, the KSS Teams spirit remained undeterred, maintaining a high level of enthusiasm and productivity throughout the quarter. Here are some highlights of the activities that took place:

Celebrations at KSS

Navreh Function : Kashmiri Sewak Samaj, Faridabad celebrated *Navreh 2025* at the serene Hari Parbat hills in Anangpur Village, Faridabad, blending tradition, culture, and devotion. The event started with chanting of religious hymns in a sacred traditional procession called Mata Ki Jhanki, followed by two Sawahakaar Hawan. The ceremony was honoured by the gracious presence of esteemed guests, Dr. Raj Nehru, OSD, to the Hon'ble Chief Minister of Haryana and Smt. Praveen Batra Joshi, the newly elected Mayor of Faridabad, along with several respected ward members of the Municipal Corporation of Faridabad and Anangpur Village elders and youngsters.

Drawing a large gathering of nearly 1000 devotees from across NCR and other parts of the country, the celebrations began with prayers to Maa Sharika and unfolded into a vibrant cultural evening. The cultural programme featured soulful performances by Mr. Abhay Rustum Sopory and Mrs. Ragini Rainu. Colourful dance and music programmes were led by Smt. Sushma Kalla, assisted by Sunita Hanglu, Beti Raina, Princy Raina, Dr. Seema Raina, Pammi Dhar, Savita Bhat, Kiran Premi, Niharika Raina, Anshika Raina, Bharti Kaul and the Team Gashtaruk. Saraswati Vandana was presented by Ms. Vijay Laxmi

and Shiv Tandav by Sneha Pandita. Bharti Kaul added elegance by her dance performance.

Added attractions this year were the *Navreh Bazar*, drawing competition for children of Hermen Gmeiner School which was organised Smt. Susha Sopory and Sh. Gash Lal Pandita.

Smt. Praveen Batra Joshi, Mayor, Faridabad unveiled the Martyr's Memorial fascimile designed by the famous architect Shri Anil Wali. Once built, this will enable our generations to know about the sacrifices by our martyrs who had laid down their lives post forced mass exodus. KSS also released *Sharda Tarangini*, a special calendar in reverence to Maa Sharika, and the newly launched KSS website. Other KP organisations like AIKS, GKPD and Zaan Travels also participated in the function.

Special thanks to the sponsors and supporters, including S/Shri Sushil Hashia, Ashish Zutshi, team JKIDWS, Romesh Bhat, Ms. Bhavana Kaul, Ms. Sheetal Kaul, Vinod Bhan, Navneet Sopory, Vishal Bhat, and many others for their valuable contributions.

The program concluded with a serene prayer at Sharika Mandir around 8 p.m., bringing the day to a spiritually fulfilling close. The entire celebration was steered under the dynamic leadership of S/Shri. Kashi Akhoun, Vinod Dhar, Kuldeep Kachroo, Surinder Kumar Bhatt etc. alongwith other members of KSS Faridabad.

Ram Navami Hawan: Ram Navami Hawan was held on 5th/6th April 2025 at Sharika Bhawan, Sector-17, Faridabad. It began with Kalash Pooja on 5th April, followed by Swahakars and concluded with Purna Ahuti on 6th April. The sacred prayers and peaceful atmosphere brought everyone together,

strengthening the spiritual and cultural spirit of the community. Around 800 devotees thronged the Sharika temple and partook the Prasad.

KSS Paid tribute to the victims of the Pahalgam Terror Attack: KSS deeply mourns the loss of innocent lives in the Islamic terror attack on 22nd April 2025 in Pahalgam (J&K). Heartfelt tributes were paid in memory of the innocent victims. KSS strongly condemned these types of horrendous violent acts by the enemies of Bharat.

Nandikeshwar Jayanti Celebrations: Kashmiri Sewak Samaj (KSS) organized Pooja and Rudra Abhishek on the occasion of Nandikeshwar Jayanti on 27th May 2025 at Sharika Bhawan. The ceremony was followed by the distribution of Naveed (Prasad) among the devotees.

Zyeshta Ashtami Celebrations: Kashmiri Sewak Samaj (KSS) organized Zyeshta Ashtami celebrations with a special Kirtan at Sharika Bhawan on 3rd June 2025. As part of the festivities and to invoke the divine blessings of Mata Sharika and Mata Kheer Bhawani, Sharika Bhawan remained open throughout the day for Puja and Archana.

The day featured Bhajan-Kirtan, Puja, and the serving of Naveed, including Faak Baat. Many Biradari members participated and sang devotional bhajans. A special highlight of the evening was the performances by S/Shri Rohit Dass, Sanjay Pandita, M.K. Bhat from Faridabad and Shri Sanjay Bhat from Gurugram with mesmerizing devotion which created a spiritually uplifting atmosphere. The celebration drew enthusiastic participation from community members, who deeply immersed themselves in the spiritual ambiance of the occasion.

Maha Maheshwar Acharya Abhinavagupta Jayanti Celebration: Kashmiri Sewak Samaj (KSS) celebrated Maha Maheshwar Acharya Abhinavagupta Jayanti on 6th June 2025 at Maa Sharika Bhawan, Faridabad. A special Puja was organized to mark the occasion, which included Pushp Archana, a spiritual lecture by esteemed community members followed by Mata Ki Aarti.

Prominent speakers included S/Shri C. L. Kaul, a noted author and an authority on Shiva philosophy, Kashi Akhoon, Sh. M. L. Bhat, Dr.

S. K. Handoo, and Dr. Rasik Ravindra Mattoo, who shared valuable insights into the life and teachings of Acharya Abhinavagupt.

Other Activities

Nominations as Special Invitee: Mr. Opendar Kumar Dhar, Shri Vishal Bhat, and Shri Rahul Kachroo have been nominated as Special Invitees to Kashmiri Sewak Samaj (KSS). KSS welcomes their association and looks forward to their valuable contributions.

KSS Supports Socio-Religious and Educational Initiatives: KSS extended support for “Indrakshi Vaibhav”, a cultural-spiritual event in Jaffna, Sri Lanka, proposed by Shri Dalip Lango. It is reported that Maa Sharika had her divine feet in Sri Lanka also.

It also contributed to KSDRF Jammu towards an essay competition promoting education among community children in respect of topics specifically for Kashmiri language and culture, reaffirming its commitment to socio-religious and educational causes.

Donation-in-Kind: As reported in the Governing Body Meeting held on 13th April 2025, Mrs. Savita Bhat w/o Dr. T.K. Bhat generously donated nine gold necklaces/ pendants weighing 0.44 gms each, in the sacred shape of 'OM' to KSS. These pendants are to be distributed amongst nine girl children of the community, in due course. KSS sincerely acknowledges and appreciates this thoughtful gesture.

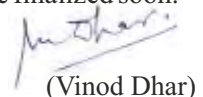
Sharika Bhawan Maintenance/ Renovation

Elevator/ Lift Update: The installation of the lift at Sharika Bhawan is currently in progress.

Solar Electricity Report: A new Net-Solar Meter was installed after the previous one was damaged in a sudden fire due to a **storm and heavy rains**.

KSS Merit-cum-Means Scholarship for FY 2025–2026

The **KSS Scholarship process for FY 2025–2026** has begun under the Chairmanship of **Dr I K Kilam**, and in consultation with **SFCT Jammu**. The final list and related details are under discussion and will be finalized soon.


(Vinod Dhar)



ABHINAVAGUPTA

His Life, Works and Achievements

Kashmir has produced a number of saints, seers and literary persons, who not only excelled in their respective fields but also made a mark for themselves in various other walks of life. As a land of saints, seers and Rishis, Kashmir has been called Reshivaer, the land of Rishis. It is known that people of the Valley had excelled in Sanskrit scholarship and made significant contributions not only to literature, poetry, romance, fable, history etc. but also to other fields of learning like Buddhism and Shaivism, including Trika Philosophy. One such person who appeared on the soil of Kashmir and excelled in various walks of life was Acharya Abhinavagupta (Inset 001). Before we talk about him and his achievements, it is important to recall some facts about the place Kashmir, where he was born. Historically, Kashmir has been a place where during certain periods of time many religious faiths have co-existed. However, it is seen that Shaivism as a faith and as a cult has existed since time immemorial. We have evidences to that effect, firstly, in the scriptures, which talk of Lord Shiva himself having revealed the divine knowledge for the benefit of the mankind and secondly, in the form of ancient grand old Shiva temples erected by various rulers or devotees over centuries. Historical records show that there were thousands of Shaiva shrines, Vishnu Dhams and temples dedicated to Shakti and other deities in the valley. When Acharya

Abhinavagupta, came on the scene, in the middle of tenth century, most of these temples, whether Shiva Dhams, Vishnu Dhams or other places of worship, were in existence. This is testified by the Sanskrit Shloka of Kalhana Pandit in Rajatarangini, which says, “*Cakra Bridivjeyshadi Keshveshanbhushite Tilanshopi Na Yatrasitpreshtvyastirthaib-hahishkritah*”,

Translated it means ‘the land of Kashmir which is honoured with Chakradhar (Chakdhar), Vijeshwar (Bijbehara), Vishnu Dhams and Shiva Dhams, has no place which is without a shrine or a place of worship’. Many other authors, both Indian and Foreign, have also recorded this fact. However, around 14th century, the ground reality changed. These houses of Hindu gods in the valley became targets of the intolerants and thousands of these temples disappeared over a period. For example, the Shaiva shrines, like Suresvara, Vijayeshvara etc. are non-existent now. Dozens of shrines, like Avantipora Mandirs; Bijbehara Mandirs; Fatehgarh Mandir; Jayapidapur Mandirs; Loduv Mandirs; Martand Mandir etc. are in ruins. However, there are hundreds of temples in the valley which are still extant and in use. These include Shri Amarnath Tirtha, Anantnag; Beeru Guffa, Badgam; Harishor Tirtha, Khonmoh, Srinagar; Shankaracharya Mandir, Srinagar; Gopi Tirtha, Srinagar; Kapatesvara Tirtha, Anantnag; Mamaleshwar Mandir, Pahalgam, Anantnag; Pap Haran Nag Tirtha,

Anantnag; Kapalamochan Tirtha, Shopian etc.

I am thankful to Kashmir Sevak Samaj (KSS) for giving me an opportunity to talk about Acharya Abhinavagupta on his Jayanti on 6th June, 2025. Actually, I feel quite uneasy to talk about Acharya Abhinavagupta because of two reasons: First, he is known as Shiva incarnate i.e. Lord Shiva in Human form, and second, his achievements are so great and mind boggling that no individual can think of achieving even a fraction of what he has achieved. Anyway, I am here to talk about him and my topic is 'Abhinavagupta – His Life, Works and Achievements'. In this talk, I intend to touch upon six aspects of his life. These are: i) His Identity, ii) His Childhood, iii) The People Who Shaped His Life, iv) His Works, v) His Achievements, and vi) His Last Journey. A brief about these six aspects is as under:

1) His Identity

About Abhinavagupta it is said that: a) there is hardly any field which he did not touch; b) there is hardly any subject which he did not work upon; and c) there is hardly any concept which he did not think of. He got this reputation based on his achievements. For example, Acharya Abhinavagupta was: i) a scholar, writer, author and poet; ii) a commentator, interpreter and a literary critique; iii) an aesthetician, musician and a dramatist; iv) a logician and a polymath; v) a theologian, mystic saint and an outstanding Shaiva philosopher. Seeing the important positions, he held in various fields, it was concluded that 'He was all-in-one'. He had all the qualities of specialists in various fields. According to some experts, all these qualities were embedded in his name 'Abhinavagupta'. It may be a surprise to some that, Abhinavagupta was not his original name. It was a title given to him by his Guru. Subsequently, many authors tried to find the meaning of 'Abhinavagupta'. We thus have the meaning as 'Competence', 'being present everywhere', 'being ever vigilant' etc. According to Raneiro Gnoli's, an Italian author and Indologist, the meaning of word

'Abhinava' is 'New', 'ever new creative force of his mystical experience'.

Further, Abhinavagupta was so great that many experts and scholars not only praised him but also hailed him thus:

- g) School teachers:
 - a) Because of his streak of intellectual genius, he was given the name Abhinavaguptapada in his school days.
 - h) Jayaratha, the commentator of the famous work Tantraloka:
 - b) Acharya Abhinavagupta was one of the best authorities on Shaiva philosophy.
- D) Jayaratha:
 - c) The secret of his great influence with his contemporaries and his success as a writer of Shaiva philosophy was because his contemporaries found infallible signs present in him.
 - j) Mammatacarya, the author of Kavya Prakasha:
 - d) Acharya Abhinavagupta was one of the best authorities on Shaiva philosophy.
 - k) Yogaraja, commentator of the Paramarthasara:
 - e) Yogaraja described Abhinavagupta as 'Bhairava incarnate'
 - f) Madhuraja, a disciple of Acharya Abhinavagupta:
 - l) Madhuraja, a disciple of Acharya Abhinavagupta
- D.i. Madhuraja described him as incarnation of Bhairavanath Shiva. About Madhuraja it is said that he travelled all the way from Madhurai to Kashmir, attended his school for a number of years and wrote a description of this great master, his associates and his Ashram in a work titled Gurunatha Paramarsha,
- ii) ii. After coming back from Kashmir to his native place, Madhuraja drew a pen-picture of Acharya Abhinavagupta. The pen-picture seems to represent one of the scenes connected with the congregation of religious leaders, spiritual preceptors and female ascetics possessed of spiritual powers. During this congregation Abhinavagupta was recognized to be the top most spiritual preceptor of all the

Shaiva sects known up to that date. At the time Abhinavagupta was comparatively young,

m)g) Swami Lakshman Joo, Greatest Shaivacharya of Kashmir hailed Acharya Abhinavagupta as:

- I. Swami Lakshman Joo hailed Acharya Abhinavagupta as i) oOne of the most outstanding personalities among all Shaiva philosophers of Kashmir
- ii. Rreally an eminent scholar who had mastered all knowledge in all matters relating to Kashmir Shaivism.
- iii. Abhinavagupta was a supreme devotee of Lord Shiva, informed in Samkhya and Yoga, who had completely understood Panini's Grammar, and
- iv. "his lotus heart was in full-bloom by the penetration of the rays of Shiva (Shaktipata)".

2) His Childhood

Abhinava was born, presumably in Srinagar (some say in Nagam), in a Brahmin family in Kashmir. He is believed to have been born around 950 AD and lived till around the beginning of the 11th century. Records show a variation in his date of birth as well as his date of death. The dates vary from 940 – 1025 AD. According to Kashmiri Pandit calendar, his Jayanti falls on zeeth zuuniu pachh kah (11th day of moonlit fortnight of zeeth i.e. May-June) and Nirvana Divas on poh gat'iu pachh bah (12th day of dark fortnight of poh i.e. Dec-Jan). On this auspicious day, I bow my head to the greatest Shaivacharya, Shaiva philosopher and Shaiva Guru.

His family consisted of his mother, Vimalakala or Vimala, his father, Narasimhagupta, his grandfather, Varahagupta, brother Manoratha and sister Amba. His uncle was Vamanagupta. His nearest ancestor was Atrigupta.

I have carried out an analysis of the information available about Abhinavagupta's childhood and his achievements. This analysis shows that what he achieved in the middle and the later part of his life has a lot to do with his childhood happenings. The

following factors seem to have played a great part in shaping and moulding moulding his life:

- a) Family Atmosphere: Abhinavagupta was born in a family of Shiva Bhaktas. The family atmosphere of young Abhinava itself was charged with Shaiva Bhakti. The family had a long tradition of scholarship and devotion to Lord Shiva. His mother was a Shaiva Yogini and father Shaiva Bhakta. His brother Manoratha was a devotee of Shiva. His sister Amba devoted herself to worship after her husband's death. His cousin Karna was deep into Shaivism. Right from his childhood, he was deeply influenced by the religious and scholarly atmosphere in the family. In such an environment Abhinava developed a spiritual bent of mind. He lived the life of a celibate and was a devotee of Lord Shiva,
- b) External environment: Kashmir has been a cradle of Shaivism. When young Abhinava came on the scene, the philosophy had already taken roots in the valley. In fact, it had matured to a great extent. Great Shaivites like Acharya Vasugupta, Acharya Utpaladeva, Siddha Somananda etc. had created awakening among the masses, contributed a lot to the corpus of knowledge and left their imprint on the soil. Shaiva cult had spread all-around. The atmosphere at that time in the Valley was surcharged with spirit of religion. So, the external environment was quite conducive and supportive of getting into Shaiva thought,
- c) Mother's influence: Abhinava's mother was a Shaiva Yogini i.e. she practiced Yoga and had achieved great insights into spirituality. Abhinava was known as Yoginibhu (born of a Yogini), thereby indicating a progeny endowed with exceptional spiritual powers. His mother died when Abhinava was young. Her death influenced young Abhinava to the extent that it pushed his mind more towards devotion and spirituality,
- d) Parental influence: As mentioned earlier,

his mother Vimalakala was a Shaiva Yogini and his father Narasimhagupta was a Shaiva Bhakta. His parents had undertaken penance to get a worthy son. So, with Lord's grace, Abhinava was born with extraordinary qualities, sharp intellect and spiritual powers,

- e) God given gift: Right from his childhood, he had zest for learning and thirst for knowledge, a God given gift. This is attributed to Lord Shiva. Because of his expertise in many fields and on diverse subjects, Abhinavagupta, came to be known as a polymath.

3) The People Who Shaped His Life

Right from his childhood, Abhinava was deeply influenced by the religious and scholarly atmosphere in the family. Because of the spirit of religion, he became a Shiva Bhakta and because of his zest for learning and thirst for knowledge, he became a great thinker and philosopher. He studied metaphysics, poetry, aesthetics and Yoga. The following Shaivites, Shaiva scholars, great teachers and elevated souls gave him knowledge and shaped his life:

a) Vimalakala :

First and foremost influence on Abhinava was that of his mother Vimalakala. She was a pious and religious lady. A spiritually elevated soul, she was his first teacher from whom he received spiritual and moral education till the day she was alive.,

b) Narasimhagupta:

His father, popularly known as Cukhulaka, was a great scholar, Shaiva philosopher and a great Shaiva teacher. The death of Vimalakala, his wife, changed his life to such an extent that in subsequent years he led an ascetic life. As his next teacher, Narasimhagupta taught Abhinava grammar, logic and literature. Abhinava inherited the Shaivite tendencies and scholarly qualities from his father.,

c) Varahagupta:

His grandfather was a great scholar and Shaiva Bhakta. Abhinava inherited the

Shaivite tendencies and scholarly qualities from his grandfather also.,

d) Atrigupta:

Atrigupta was an ancestor of Abhinavagupta. Acharya Atrigupta was a learned scholar in the court of Maharaja Yashovarman of Kanauj (730-740 AD), who lived in Antarvedi, the ancient name of a tract of land between the Ganges and the Yamuna. Acharya Atrigupta had attained great fame for erudition in all branches of learning in general and Shaiva Shastras in particular. He had attained fame both in poetics and Shaiva philosophy. Because of his scholarly attributes, he was brought to Kashmir by King Lalitaditya Muktapida, after his annexation of Kanauj. This information about the ancestors of Abhinavagupta is gathered from one of his own works. Atrigupta settled in Kashmir with his family. Thereafter, nothing much is known about this famous Brahmin family for nearly about one hundred and fifty years till Varahagupta, grandfather of Abhinavagupta, who was born in this family in the beginning of 10th century. Abhinava is known to have inherited Shaivite tendencies and scholarly qualities from his ancestors also. He inherited the legacy of scholarship and Shaiva traditions from his ancestors.

e) Shambhunmatha:

Shambhunatha was a prominent teacher and Guru of Trika philosophy. It is said that Abhinavagupta travelled to Jalandhara Peetha to know about Kaula system. There he learnt about the system from Shambhunatha, one of his revered teachers. It is said that the influence of Shambhunatha, on Abhinavagupta, was so great that it was at the behest of Shambhunatha that he wrote his magnum opus Tantraloka. Abhinavagupta was considered as the highest authority on theory and practice of Trika Philosophy. As a Shaiva Yogi, he had attained mastery over Trika system including the Krama and the Kula systems. As a mystic, he studied Kashmirian Tantric texts with a fresh insight. His labour resulted in his famous work, Tantraloka. As a literary critic, he studied the philosophies of other schools of thought.

f) Other Gurus:

It is said that his thirst for knowledge was so great that he received education and teachings from as many as 15 teachers. The Gurus, from whom he received teachings, and the subjects, he learnt from them, are:

- i. Bhatta Tota: Dramaturgy
- ii. Bhattenduraja: Brahavidya
- iii. Bhutiraja: Dvaita Shaivagamas, Brahavidya, Krama Darshana
- iv. Induraja: Dhvani Siddhanta, Bhagavadgita etc.
- v. Lakshmanagupta: Krama and Pratyabhijna systems and initiation into monistic system
- vi. Narasimhagupta: Grammar
- vii. Shambhunatha: Kula system
- viii. Vamanatha: Dvaita Tantras and Dvaitadvaita Shaiva philosophy.

4) His Works

Acharya Abhinavagupta's literary period extended from 4066 to 4090 Laukika or Sapt Rishi era corresponding to 990-1015 A.D. This is inferred from his own works like Tantraloka. Acharya Abhinavagupta produced treatises on dance, drama, music and poetry. He wrote on logic, literary criticism and Trika Philosophy, on which he was the final authority. He made a study of all schools of poetics and produced Abhinavabharati, a work on aesthetics, and Dhvanyalokalocana, a commentary on Anandavardhana's Dhvanyaloka. Later on, he was drawn towards metaphysical problems and made his own important formulations. His profound knowledge about various subjects including Trika philosophy resulted in nearly four dozen works, some of them masterpieces, covering aesthetics, devotional songs, philosophy and religious rituals. Prof. KC Pandey has identified forty fourforty-four works of Abhinavagupta. These are: 1) Bodhapancadashika, 2) Malinivijayavartika, 3) Paratrimshikavivrti, 4) Tantraloka, 5) Tantrasara, 6) Tantravatadhanika, 7) Dhvanyalokalocana, 8) Abhinavabharati, 9) Bhagavadgitarthasamgraha, 10) Paramarthasara, 11) Ishvarapratya-

bhijnavivrtivimarshini, 12) Ishvarapratya-bhijnavimarshini, 13) Paryanta Panchashika, 14) Ghattakarparakulaka Vivrti, 15) Kramastotra, 16) Dehasthadevatacakrastotra, 17) Bhairava Stotra, 18) Paramartha Dvadashika, 19) Paramartha Charcha, 20) Mahopadesha Vimshatika, 21) Anuttarashtika, 22) Anubhavanivedana, 23) Rahasya Panchadashika, 24) Tantroccaya, 25) Pururavo Vichara, 26) Kramakeli, 27) Shivadrishtilochana, 28) Purva Panchika, 29) Padarthapravesha Nirnaya Tika, 30) Prakirnaka Vivarana, 31) Prakarana Vivarana, 32) Kavyakautuka Vivarana, 33) Kathamukha Tilaka, 34) Laghvi Prakriya, 35) Bhedavadavidarana, 36) Devistotra Vivarana, 37) Tattvadhva Prakashika, 38) Shivashaktyavinabhava Stotra, 39) Bimbapratibimba Vada, 40) Paramartha Sangraha, 41) Annutara Shataka, 42) Prakrana Stotra, 43) Natyalochana, 44) Annutaratattvavimarshini Vrtti. The importance of his works can be gauged from the fact that a number of Shaivites and Shaiva and other scholars, ancient and modern, both Indians and foreigners, have either written commentaries on his works or translated them into other languages.

All his works can be put into four groups, namely, i) Tantras (Tantraloka, Tantrasara, Tantroccaya, Tantravatadhanika etc.); ii) Philosophical (Ishvarapratyabhijnavimarshini, Ishvarapratyabhijnavivrtivimarshini, Paramarthasara etc.); iii) Stotras (Bhairava Stotra, Dehasthadevatacakrastotra, Kramastotra etc.); and iv) Poetics (Abhinavabharati, Dhvanyalokalocana, Ghattakarparakulaka Vivrti etc.). Some salient features of his works are:

- a) Tantraloka, meaning the 'light of Tantras' is the most voluminous work of Abhinavagupta. Considered as magnum opus, Tantraloka deals with all aspects of non-dualistic Agamas. It touches upon both philosophical and ritualistic matters alike;
- b) Tantrasara, Tantroccaya and Tantravatadhanika are the three summaries of Tantraloka written by Abhinavagupta;
- c) Malinivijayavartika is the exposition of

some difficult verses of Malini Vijaya Tantra;

- d) Ishvarapratyabhijnnavimarshini and Ishvarapratyabhijnnavivrtivimarshini are two commentaries on Ishvarapratyabhijnakarika. About these works it is mentioned that “Abhinavagupta in his own exhaustive way tried to explain first the couplets and then the gloss and the commentary. The former is available to us as in the Vimarshini and the latter in the Vivrtivimarshini”. His reputation in philosophy chiefly rests on these two commentaries on Ishvarapratyabhijnakarika;
- e) Bhagavadgitarhasamgraha is a summary of the subject-matter of Bhagavadgita in which Abhinavagupta gives the traditional interpretation from the Shaiva point of view,
- f) He composed a number of devotional songs but the one that is quite popular is Bhairavais Bhairava Stotra with

1st Shloka ‘Vyapt Carachar Bhavavishesham Cinmaiekam Anantamanadim... and 10th Shloka ‘Vasurus Poshe Krishna Dashmyam Abhinavaguptah Stavamim-karota....’

Translated, last Shloka means, “I, Abhinavagupta composed this hymn on the 10th day in the dark fortnight of Posh month in the year 68 (i.e. around 993 AD). Recitations of this hymn invokes the mercy of Lord Shiva, the glorious one, who dispels all sorrows and woes of his dedicated devotees”.

Abhinavagupta recited this Stotra while taking Samadhi in Beerwah Guffa in later part of his life.

5) His Achievements

Acharya Abhinavagupta’s intellectual and spiritual power resulted in his scholastic attainments and made him the highest authority on Trika philosophy, the monistic Shaivism of Kashmir. Trika philosophy, now popularly known as Kashmir Shaivism, is a philosophy which was reinterpreted in 8th century in Kashmir Valley and flourished till 13th century. The terminology ‘Kashmir Shaivism’ was used first time by Shri JC Chatterji, first Director of Research Department, in 1911. Trika Philosophy has

been a significant contribution of Kashmir to the corpus of philosophies of the world. Those who contributed to this philosophy and brought it to its present level of maturity include great Acharya Vasugupta, Bhatta Kallata, Utpaladevacharya, Siddha Somananda, Acharya Abhinavagupta, Kshemaraja, Jayaratha and many others. Acharya Abhinavagupta is given the credit for expanding the philosophy, giving interpretations to its doctrines and principles and systematising it in his work Tantraloka.

His major achievements were:

a) He was described as an Incarnation

Madhuraja described him as incarnation of Bhairavanath Shiva. Yogaraja described him as Bhairava incarnate. In south Indian tradition, he is known as incarnation of Shesha. There is a tradition, in south India, among those who follow Bharata’s Natya Shastra, that Abhinavaguptapada was an incarnation of Shesha, a cosmic serpent upon which Lord Vishnu resides. Abhinavaguptapada means ‘new Shesha’

b) He was declared an all-round Acharya

Abhinavagupta approached the best teachers of different subjects of the time with such humility and devotion that all the teachers out of their love for him not only shared with him the secrets of learning but also declared him an all-round Acharya. Acharya means ‘a religious teacher or spiritual guide’.

c) He had unparalleled influence and success

Abhinavagupta had great influence among his contemporaries. The secret of this influence was due to the five infallible signs, which his contemporaries found unmistakably present in him. The five signs found were: i) Unwavering devotion to Rudra, ii) Mantra Sidhi, iii) Control over all elements, iv) Capacity to accomplish the desired goal, and v) Sudden drawing of knowledge of all Shastras. These signs also gave him great success as a writer in Shaiva philosophy.

d) He had attained State of Jivanmukta

It is said that, by the time Acharya Abhinavagupta started to write his Ishvarapratyabhijnnavivrtivimarshini he had attained the state of

Jivanmukta. That is why he himself writes in the beginning of this work that the present body is the last of his earthly existence.

6) His Last Journey

Acharya Abhinavagupta passed on the knowledge of Monistic Trika system of Kashmir to his disciples in the best traditions of Guru-Shishya Parampara. He had a number of disciples. It is known that majority of his disciples chose the path of spirituality i.e. path of Self-Realisation. Not many of his disciples are known to have chosen the path of literary pursuits. That is why much is not known about his disciples. However, in this context three names can be mentioned. These are Manoratha, his younger brother and a favourite disciple who was deep into Shastras; Abhinava, one of his cousins and the author of Tantravatadhanika and Kshema or Kshemaraja, author of many works and the only one from among his disciples who showed great interest and ability in academic pursuits.

It is said that Acharya Abhinavagupta, after working for forty long years and fulfilling his mission entered the Beerwah Guffa (Inset 002), a cave at village Beerwah, 8 kilometers from Manigam, along with his



Inset 001



Inset 002



Inset 003



Inset 004

1200 disciples while reciting Bhairava Stotra (mentioned above under 'His Works') to depart from this world. Prior to this, he is known to have also meditated in the Guffa. This act immortalised the great master. This is evident from the tradition prevalent in Kashmiri Pandit families and from the following verse in Kashmiri:

*bahshath tshaat hyeth khot su brahmachari,
sari hyeth khot shivlukas
yeti khot deh hyeth, kus didari,
abhinavagupta aachari zan*

Translated it means, 'The Brahmachari with 1200 disciples went to Shivaloka all in mortal frame. Who could dare such a feat? - only Acharya Abhinavagupta'

About these Stotras, Prof. KC Pandey says, "in old Pandit families of Kashmir there is still current a tradition which says that Abhinava, while entering the Bhairava cave for his last Samadhi, was reciting this Stotra." This he has written in his work on Abhinavagupta titled Abhinavagupta - An Historical and Philosophical Study (1935).

After a gap of about five centuries, Trika philosophy, and its practices, was revived in the modern times. Those Shaivites who not only revived the philosophy but also propagated and popularised it include Swami Mana Kak, Swami Ram and Swami Lakshman Joo (Inset 003), just to name a few. It is important to point out here that Swami Lakshman Joo traces his lineage to the great Acharya Abhinavagupta. In the present times, Ishwar Ashram, Srinagar (Inset 004) is propagating this philosophy among the interested people. There is also a library i.e. Smvidalaya: Abhinava Research Library, Varanasi, established by Prof. Bettina Baumer, a disciple of Swami Lakshman Joo.



ABHINAVGUPTA

His Musings on Aesthetics

Abhinavgupta propagated the ninth Rasa which does not exist in Bharat's Natyashastra. This Rasa is considered as ninth Rasa called Shanta Rasa, which means quietude. This Shanta Rasa seems to have been routed amongst Kashmiri aesthetes and poets who have been strongly nourishing this element in aesthetics. It is the great Kashmirian scholar Bhatta Tauta, who supported the concept of Dhvani propagated by Anandvardhan which he termed as Shanta Rasa. According to Ananadavardhan, what he names as Dhvani is suggestiveness which is the soul of poetry. He, therefore, pronounces that the Rasa Dhvani (suggestive sentiment) is the most rewarding height of all the peaks of

Sanskrit treatise. Dhvani (suggestiveness) in poetry, therefore, is really the soul quality and at once the excuse and the explanation of the rest. It is this soul quality, this undertone of seminal suggestion that constitutes the utter uniqueness of poetry. Dhvani is the name of the whole poetic process. It is that meaning in poetry which is appreciated by the critic as most beautiful, knowingly or unknowingly. The conveyance of the meaning appropriately, even can be through impreciseness and inventiveness of words and expressions. Ananadavardan considers Rasa as a form of resonance or suggestive sound evoked but not expressed which he calls Dhvani. To this quality or power of evocation as opposed to



expression, he names it as Dhvanyavyapar, which cannot be distinguished or signified and is outside the domain of language. This he considers the mystique of beauty that shows its glimpse but remains tantalising and too immersed into unexpressible and in silence.

After Anandavardhan, it is Bhatta Tauta who names the Dhvani as Shanta Rasa as ninth Rasa and its fruit is liberation (Puranapurushartha mokasha). Bhatta Tauta lays down the excellence and beauty of poetry for the concept of Rasa Dhvani – the aesthetic suggestion **p r o p o u n d e d** by Anandavardhan. His chief vehicle for the attainment of the excellence of suggestive beauty is the brilliance of imagination (Pratibha) of the poet as well as the reader. It is obvious to conclude that Bhatta Tauta obliterated the distinction between mystique divinity of Pratibha and Rasa.

The immediate predecessor of Abhinavagupta, Bhatta Nayaka, interpreted the Pratibha Rasa leading to Ananda in the state of Sattva and total exclusion from Rajas and Tamas states of existence.

In further elucidation and explanation to what Bhatta Nayaka had said about mystical and aesthetic consciousness, Abhinavagupta showed clearly the boundary lines which separate the state of mystical consciousness from that of aesthetic consciousness. According to him, a religious experience marks the complete disappearance of all polarity, the annihilation of all opposites – Sun and Moon, night and day, beautiful and ugly etc... It is the lysis (dilution) of all relativity of bondage of space and time. All this is consumed in the ardent flame of consciousness. The yogin remains isolated in the compact solitude of his consciousness, far



In aesthetic experience, Abhinavagupta says, the feelings and the facts of everyday life, though transfigured, are always present; but despite that it is distinguished from any form of ordinary consciousness and thus the aesthetic experience pervades in life but is not at the same time of a discursive order.

beyond any form of discursive thought. There exists a certain relationship between aesthetic and mystic experience according to Abhinava, but at the same time he reveals distinction between the two concepts.

In aesthetic experience, Abhinavagupta says, the feelings and the facts of everyday life, though transfigured, are always present; but despite that it is distinguished from any form of ordinary consciousness and thus the aesthetic experience pervades in life but is not at the same time of a discursive order. It is poised, away from the shackles of reason and argumentation. As regards the content it is nothing but ordinary life,

purified and freed from every individual relationship. In other words, art is not absence of life. Every element of life appears in aesthetic experience by which life is pacified and detached from all passions. This experience is an inner or mental perception (maanasapratyaksha) and is perceived through the mind or inner sense; and such a perception is self knowing, the knowledge only through one's own inner self. The mind of he who tastes must be equipoise (ekaagra), absorbed in the object of the tasting to the exclusion of all else, free of all obstacles and devoid of any other sensory perceptions. Thus one remains immersed in wonder (chamatkaar), set apart from any distinctions of self or the other. Likewise when all the spectators of the drama are absorbed in the same theatrical situation, to the exclusion of all other things, the diversity ceases momentarily to exist to the exclusion of the other, and gives manifestation of the unlimited consciousness. Theater, to Abhinava is of many splendoured conglomerate of literary excellences of the theme at the various theatrical accessories. It is a creation which is self sufficient and constitutes a world in itself.

By initiating the spectator into a very rich and significant experience, Drama transports him to a new realm of magic and joy. The everyday world is not negated but surpassed or transcended and the world of drama is in this sense autonomous bound by its own laws.

After giving a full explanation to the application of Shanta Rasa in aesthetics, he elaborated and expanded the concept of Rasa or the aesthetic experience. To him Rasa is not a thing in itself formed previous to the act of consciousness by which it is perceived, but the consciousness itself which freed from external interference and from all practical desires, becomes aesthetic consciousness. Therefore, Rasa is pleasure, beatitude, rest and lysis. The aesthetic consciousness has no end outside itself. It is completely self sufficient and therefore rest and bliss. The aesthetic experience necessarily demands extinction of every practical desire and of pragmatic demands. It is characterised by disinterested and impersonal pleasure. It is a self knowing perception which is perceived by mind or inner sense in a form of inner rhythm, a movement (spanda) of pleasure, pain etc.; and therefore is not of a discursive order. Even the pain (and the other forms of taste) in women, when bitten and scratched by their lovers, find in the pain itself the fulfillment, the realization of their desire. They rest in consciousness to the exclusion of everything else. Therefore, this pain is pleasure and beatitude. This becomes pain only when the consciousness finds no rest in what it contemplates, is not totally absorbed in the object of contemplation.

Bharat Muni enunciates that emotion (bhaav) makes the poetic contents a matter of apprehension or contemplation for the reader or spectator. But Abhinava comments that this poetic content itself is Rasa, and it is only the competent and qualified reader (adhikaarin) who relishes and whose heart is illumined by the flash of bright and pure inspiration when he (reader) reads a fine verse, he initially apprehends the meaning of the words of the stanza. Then there arises in him an apprehension of the nature of mental visualization, completely divorced from the

distinctions of time and space by that particular verse or stanza. Even the frightening and fearful emotional contents in such a situation do not have any source of fright but reveal the emotion of Fearful which is only his fear but untainted by space and time. Hence it is distinct from apprehension like "I am afraid, he is afraid or he is an enemy etc."; as these apprehensions are beset with obstacles. The poetic fear on the other hand is apprehended without any obstacles of limited sense as it directly enters the heart, or as if it moves before our very eyes in such a kind of fear, the self of the reader is neither totally obliterated nor particularly involved. Hence the generalization of the apprehension is not limited but extended or widened.

This realization of Rasa of theater is nourished and reinforced by the dramatic accessories like actors, dialogues, oratory, costume, music and setting etc. by virtue of these accessories the restricting conditions like space, time, the knower etc. cancel each other and totally disappear, paving the way for generalisation or universalisation of emotion. Hence it is that the homogeneity of the apprehension of all the spectators lead to the highest nourishment or heightening of the emotion, all of them possessing the minds coloured by subliminal impressions and hence their harmony. This apprehension of Rasa, free from all obstructions, is itself a relish or delectation (chamtkaara). This delectation is further described by Abhinavgupta as an uninterrupted ceaseless enjoyment bereft of all feeling of insatiety. He explains the term Chamtkara as the process which posits an enjoyer with the throbbing, pulsating mysterious kind of enjoyment. It may be described as having the nature of a mental apprehension resembling vivid realization of the self or contemplation or memory not operating in its usual form.

To sum up, Rasa or aesthetic emotion is nothing but the Bhaava itself consisting entirely of the relish or delectation and is the object of an apprehension totally free from obstructions.

According to Abhinavgupta, there can be seven-fold psychic obstacles in achieving this

realization:

- ❖ The first obstacle can be the spectator's incapacity for apprehension. He may be unable to sustain his consciousness in the object of apprehension; particularly the reader's and spectator's ability of delineation of emotions and feelings etc., which can be beyond the scope of the average reader's or observer's imagination and sensibility.
- ❖ The second obstacle can be the absence of aesthetic relation between the dramatic situation and the spectator. The obstacle may arise from the fact that the spectator identifies various dramatic feelings with himself and therefore fails to relish Rasa itself.
- ❖ The third obstacle can be the spectator's over absorption with his own personal feelings. To soften this obstacle, the performance is accompanied and included with music and dance. So the entertainment is required to be both visible and audible.
- ❖ The fourth & fifth obstacles are the defect in the means of apprehension and the absence of clarity.
- ❖ The sixth hindrance can be the absence of rendering the prominence to the established and lasting situations of the play.
- ❖ The seventh obstruction can occur due to the rise of doubt or uncertainty to the exact nature of the subject in an emotional situation.

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Maha Maheshwar

SRI ABHINAVGUPT

Shaivism in Kashmir

Shaivism has been and is being practiced, in India and elsewhere, in various forms and under various names. The origin of Shaivism is believed to be as old as the manifestation of the universe itself and goes back to eternity. Shaivism has always occupied an important place in the religious life of Kashmir. The existence of Shiva-Shakti cult in the valley is traced to very early times. There, however, came a period in between when Buddhism spread far and wide.

It is believed that lord Shiva has time and again revealed the divine knowledge whenever the humanity was plunged into darkness. Divine revelation through Svachchandana, Durvasa and more recently - Divine revelation in the form of "Sivasutra" through Vasugupta in 9th century AD.

Acharya Abhinavagupt

Acharya Abhinavagupt, a philosopher, mystic, aesthetician and polymath, was born in Kashmir during tenth century in a Brahmin family of scholars and mystics. He was, without a doubt, the most brilliant of the Kashmiri Shiva teachers and one of the greatest spiritual and intellectual giants India has produced. Abhinavagupt is said to be the incarnation of Lord Shiva himself and he had attained the form of Bhairava. He wrote more than sixty works, some very extensive, and all remarkable for the beauty of their Sanskrit and profundity of thought.

Abhinavagupt's ancestor, Atrigupt, was a distinguished scholar in the court of Kanauj who was invited to Kashmir by King Lalitaditya about the middle of the eighth century. Abhinava's grandfather was Varahagupta and his father Narasimhagupta, was an ardent devotee of Shiva. Abhinava refers to him reverently in several places

as the teacher who taught him, amongst other things, the fundamentals of Sanskrit grammar, logic and literature.

Abhinavagupt gives great credit to his parents, father Narsimhagupt and mother Vimalakala for his intellectualism which he had himself mentioned in Tantraloka one of his great works. Making its mention in the very first Shaloka- of Tantraloka he says "My essence of being, which is filled with nectar of God consciousness, which has come forth by the union of my mother and father, let that essence of my being vibrate in this whole universe".

Abhinava took full advantage of the many Saiva Masters and teachers of other branches of learning who lived in Kashmir. While explaining this Abhinavagupt says that as a bee goes from one branch of flower to another branch to get nectar same was the case with him.

When Abhinava wrote Tantraloka (the Light of the Tantras) in his early middle age, he seems to have had just a small group of close disciples, almost all of whom were members of his family. He tells us that his brother Manoratha was one of the first to learn from him and that he was later joined by Kama, the husband of his sister Amba. Ksemaraja was, undoubtedly, his most distinguished disciple.

Madhuraja, an aged itinerant South Indian ascetic, in his eulogy of Abhinavagupt, "Reflections on the Master" describes Abhinavagupta as the foremost preceptor of all the Saiva groups then prevalent in Kashmir, including the Siddhanta, Varna, Bhairava, Kaula and Trika.

His literary activity falls into three periods. In chronological order these are:

1. **Tantriya** -This, the first period of Abhinavagupt's literary life, extends probably up to his early forties. In this period Abhinava

sought in his writings to establish the superiority of Trika above all other schools of Agamic Saivism. His most important work during this period is the Light of the Tantras (Tantraloka). It is an extensive and difficult text in which he quotes from numerous Agamic sources belonging to most types known in Kashmir. Abhinava's aim was to bring together the major Shaiv-Agamic schools into that of Trika Shaivism.

2. **Poetics and Dramaturgy** - In the second period of his life Abhinava wrote important works in these fields. His commentary on the Natyasastra, the foremost treatise in Sanskrit dramaturgy, is the only one preserved; a fact that testifies to its excellence and influence. Similarly, his commentary on Anandavardhana's Mirror of Suggestion (Dhvanyaloka) is justly famous. In this work Anandavardhan and Abhinavagupt expound the theory that the soul of poetry is its power of suggestion through which sentiment is conveyed to the reader.
3. **Philosophical** - In the last period of his life Abhinava wrote extensive and profound commentaries on Utpaladeva's Stanzas on the Recognition of God (Isvarapratyabhijnakarika). In these commentaries he elucidates the Doctrine of Recognition (pratyabhijna) which is the monistic philosophy proper of Kashmiri Shaivism.

Kashmir was an important centre of a wide range of tantric cults, both Hindu and Buddhist. Kashmir contributed substantially to both of Tantra's Hindu streams, one centred on the worship of Vishnu and the other on the worship of Shiva. The Bhairavatantras were especially concerned with the worship of Bhairava, which is an important form of Shiva known and worshipped throughout India. Abhinavagupta, explains the popular Tantric etymology of the word Bhairava as follows:

1. Who bears all things and is supported by the universe, filling it and sustaining it on the one hand, while uttering it or conceiving it on the other.
2. Who protects those frightened by the rounds of rebirth.
3. One born in the heart of those who, terrified by trans-migratory existence, call on Him for help.
4. Who arouses by His grace a fear of transmigration.
5. Whose light shines in the minds of those

yogis who are intent on assimilating time (kalagrasa) into the eternal presence of consciousness and thus exhaust the energy of time said to be the driving force behind the machine of the galaxies.

6. Lord of the powers of the senses whose shouting frightens the souls in bondage.
7. Lord Who calls a halt to transmigration and thus is very terrible.

Both Advaita and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Adi Sankaracharya (788-820 AD) from Kerala and Acharya Abhinavagupt (915 – 1020 AD) from Kashmir.

Kashmir Shaivism or Trika Shastra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Acharya Abhinavagupt was pre-eminent. The astounding quality of twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantraloka which is virtually an encyclopaedia of tantric knowledge, and locates the teaching in the mouth of Lord Shiva Himself.

Abhinavagupt led a life of celibacy and it is said that one day when he was at the peak of his spiritual ecstasy, he left for Beerwah Gufa (cave) known as Abhinav cave along with his 1500 disciples reciting Shivsutra and entered the cave never to return. This cave still exists in Beerwah tehsil of Budgam, Central Kashmir, and devotees visit there to pay obeisance to this great master of Kashmir Shaivism every year.

DR. KARAN SINGH on Kashmir Shaivism or Trika Shastra writes - "The great Acharyas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last Acharya of Kashmiri Shaivism, Swami Lakshman Joo, passed away a few years ago without nominating any successor. Although many scholars and Sadhaks are practising the Shaivism discipline it seems that the Guru-Shisya tradition of Kashmiri Shaivism has come to close unless a major Acharya emerges, which is always possible".

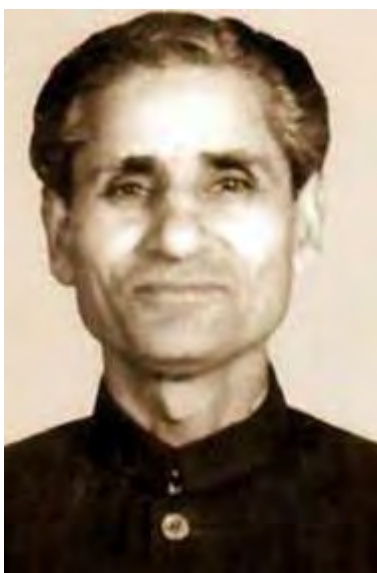
(Source: *The Doctrine of Vibration by Shri Mark S. G. Dyczowski and Trika Philosophy - An Encyclopaedic View by Shri C. L. Kaul*)



PT. SARVANAND KOUL PREMI

A Multi-Dimensional Personality & Secularist to the Core

Pt Sarvanand Koul 'Premi' was a household name particularly in Anantnag district and his was a multifaceted personality which cannot be penned down in a small space. However, I am trying to bring before you some important aspects of the life of the personality of Premi Shaib. Basically a reputed teacher and educationist whose services as a great teacher and educationist cannot be exaggerated. As a teacher and educationist, he was the darling of not only his students and all those who knew him but was the role model of many people. As a reputed teacher, he rose to the exalted position of a headmaster. Premi Jee was a nationalist and secularist to the core and for it he worked a lot for the people. He never distinguished between people on the basis of religion and all people were the offspring of Maej Kashir and served irrespective of caste, colour, creed and faith. Premi Shaib was the epitome of secularism and a great patriot who influenced many. He in fact was a great son of India and Maej Kashir. Kashmiriyat was ingrained in his blood and sweat and he was a writer, poet and above all a great human being, always ready to help one and all. I am reminded of his selfless service and trait of secularism by one Avtar Mota who is also a poet, writer and blogger of repute who had the first hand and close knowledge of Premi's



secular credentials. Let me narrate an anecdote from the life of this great secularist and his selfless services to the Kashmiri society. Avtar Mota was a bank manager and there was a Muslim woman from Mochi strata who used to sweep the bank premises and she was requesting the manager to get her regularised as a permanent sweeper. Mota Sahib told her that she cannot be regularised and one day she sent the proposal for regularisation to regional office and it came back with the remark that the area of the bank premises is small and so she cannot be regularised as a sweeper. There was a peon named Sarvanand and one fine day he informed me that Premi Sahib is coming to the bank and he went on adding that Premi ji is a poet, writer, secularist, patriot and what not! I told him that I don't know him. Premi ji came to the bank and we were busy in gossip and one thing was also peculiar about Premi ji and that is he was very talkative. The Muslim woman sweeper saw us talking and she took Premi ji for a politician and a minister and requested him to regularise her on the post of sweeper. On hearing this Premi ji asked him, "who is the competent authority to regularise her as a sweeper. Mota Sahib said that regional manager of the PNB is the authority to regularise her. He asked for his phone number and Mota Sahib gave the phone number and

went away. A few days later, Mota Sahib was informed by an officer from the RM's office that Premi Sahib has approached the RM and is forcing and persuading RM to regularise the woman sweeper belonging to lower strata of society and asked me to send a fresh proposal of her regularisation mentioning therein the area the compound of the bank and mention that pensioners and other customers are being accommodated in the area and Mota Sahib did the same and sent the fresh proposal. After a few days an order from the Regional office came regularising her as the permanent sweeper. This clearly shows how much secular and selfless was Premi Ji who got the woman sweeper from MOCHI community regularised. But the height of injustice is that such a great secularist and selfless man who got a Muslim woman from Mochi community regularised and one is at a loss to understand that such a great human being was sadistically and brutally killed along with his son by the Islamist terrorists. It is a big question mark on Kashmiriyat. and Kashmir's Hindu-Muslim unity and harmony.

Premi Ji was a renowned freedom fighter, a true Gandhian, a secularist, a poet, a writer and above all a great humanist who throughout his life served Kashmiri society. Premi was a philanthropist and a social reformer and he solemnised the marriages of Kashmiri Muslim widows and he was at the forefront of social services and reform movement in Kashmir. His services as a true Gandhian were recognised by Mahatma Gandhi. As a freedom fighter, Premi was jailed several times during the freedom movement and Kashmiri society is proud of Premi for being a great freedom fighter, a staunch patriot, nationalist to core and an astute secular man who always wanted that people of all faiths should live and progress side by side. He was a broadcaster, social reformer, an intellectual, a researcher and a secularist to the core and thus he is remembered for his qualities of head and heart by the people of Jammu and Kashmir particularly by Kashmiris. He was a philanthropist, litterateur and was an eyesore

for those who believed in extremism and communalism. He served the people of Kashmir as a reputed teacher and guided and counselled many students and that is the reason that Premi Ji stood tall among the great men of Kashmir. Premi was a great poet and writer and has penned more than dozen books and has also translated many books and works of publication. He also translated Bagved Gita, Gitanjali and Ramayana in Kashmiri. Premi was known for his contributions to Kashmiri society and he championed the social reform of remarriage of the Muslim orphan girls. He was a very respectable figure in Kashmir and more so in his home district of Anantnag. Premi was a famous literary giant and genius who worked for pluralism and communal amity till the very tragic end of his life. He worked hard for the Hindi-Muslim unity. Premi and his family stayed put in their native village of Sofshalli when their community of KP's ran away under the threat of terrorism in the hay days of militancy in early 1990. He thought that no harm will be done to him and his family as he was a darling of people in his district. But Premi Ji proved wrong, as unfortunately on May 1, 1990, he along with his youngest 27-year-old married son, Virendra, were brutally killed and the whole Kashmir was shocked but could not give vent to their grief, sorrow and condemnation for the fear of terrorists. Premi was an institution in himself and he symbolized secularism and nationalism and Kashmiris of all hues will continue to remember him for his unmatched services to the society. The void created by his untimely and tragic death cannot be filled.

I conclude this write up with the Urdu couplet which runs as "Hazaroo Sal Nargis Apni Banoori pe Rotee hai; Badi Mushkil se Hoota Hai Chaman Mai Dedavar Payda" and this couplet very well fits Premi Ji. May god give peace to his soul and give us strength to carry forward his mission of service to mankind without any distinction of religion and faith. This will be the true tribute to the great personality.

(The author is a columnist, social KP activist & Freelancer)



35 Years on Tearful Saga Still Continues. **WILL THEIR WOUNDS HEAL ANYTIME?**

Healing touch eludes our front-line terrorist victim family, more than three decades on, the tearful saga continues, as our wounds are still raw, will they heal any-time? Our Saga of struggle for restoration of justice



Despite the cries and sorrow of the KP families effected by the terrorism in Kashmir, the Govts have not been able to embalm our inflicted wounds. Our tales of suffering still continue even after three decades of our forced exile. We have not only lost our near and dear ones but had to abandon our homes and hearths in this back drop. We had not to come out-of the valley, but had to flee elsewhere for safety and security of the

rest of the family members only after the Martyrdom of my father and younger brother.

Exactly 35 years after we were displaced and rendered homeless, the tears in our eyes have still not dried. We have managed to get along our lives with steely-grit and determination, but a mere mention of those horrific days, enough to break the carefully put together composure, the agony, the helplessness and the anger directed more

towards the Govt:for their callous attitude and a little towards fate and destiny.

It has been these 35 years since tragedy struck our house hold, but for us time seems to have stood still by our side. Our family trauma is too well known to need a repetition, as the family has been a front-line victim of terrorism. We did not only loose two male family members, but quite a lot of property, looted away by the militant kidnapers, leaving almost destitutes. The devastation also lead too disintegration of a once solid family. The then young widow of my slain younger brother, Usha got employed in Telecom Department in place of her husband. Now she is retired. Her daughter Promila, then one and a half year old has now been married for the past five years.

Even after three decades of the tragic happenings in the family the murderers are scot free. The case was closed as un-traced in 1992, as was intimated to us by the DIG of South Kashmir Range, Anantnag. Neither there has been any clue of the property looted away by the intruders.

Our two native houses in our ancestral village have been burnt-down by the subversive in Aug 1998, along with our Cowshed. We were a single KP family living

in our village and our local temple was also burnt-down in Dec 1992. For us the wounds are still raw. What hurts us more is the attitude of the state authorities, who have not honoured their assurances and promises. They have always been in a denial mood. Although we brought our tragic and pathetic case into the notice of all successive Union/ State Govts. who all conveyed their sympathies and assured of their full support and assistance, which proved only a lip-services. However what has given the family some solace is the unstinted support of some eminent friends of my illustrious father.

All other family members are inconsolable with grief. It is too painful a memory for the entire family. Two of my elder uncles also passed away in Jammu during this year of tragedy, due to this shock, which came as a bolt from blue.

Many promises were made by the then Govt., which have not been kept and are still unfulfilled. The Govt. has been too callous to us. Every Govt. officer visiting our family during those days of painful tragedy, pain and agony promised their full support and assistance in fully rehabilitating the up-rooted and devastated family but sorry nothing has been done in this direction; we had to start life afresh from a scratch, as nothing in cash or kind was left in the family. The Govt. has been treating our case casually with a tough bureaucratic approach, rubbing salt on our inflicted wounds. Our case needed a special treatment with more human touch, as it involved extreme compassion.

"Is there anything enough which can fully compensate the Physical loss? Can anybody bring back the martyred people? But the Government could perhaps wipe out the tears of the survivors. The demands could be full filled as a mark



of respect and also a tribute to them. The rigid rules could be relaxed which I think is fully justified in the circumstances of the case." I think.

When National Commission for Human Rights was established by the Govt. of India, I brought into the notice of NHRC the atrocities, genocide, human rights violation, ethnic cleansing faced by my exiled community in a four page simple handwritten letter in 1994. The NHRC took a Suo-Moto cognizance of my petition-letter and granted me the full commission of Justice Ranga Nath Mishra, Justice S S Kang and Justice B B Fatima, audience on a humid-hot June of 1994. My precise focus was on denial, deprivation and discrimination suffered by the exiled community. I also prayed for preventive, punitive, and restorative measures. Later on when All India Kashmiri Samaj & Panun Kashmir Movement also moved their respective petitions, my petition was also clubbed with these two and we were regularly heard together by the commission. In 1999, the NHRC gave its verdict and appreciated me on my arguments on genocide. The NHRC transferred my family case to SHRC J&K in year 2008 asking them for a speedy-disposal, as the state Govt. had miserably failed to redress the genuine and justified grievances of this patriotic and front-line terrorism victim family.

The SHRC after a prolonged hearings for more than four years, in its double bench verdict, the first of its kind in a KP case asked the State Govt. to redress the grievances - "Sooner The Better" in its judgment dt: 22.2.2012. Although the state Govt; held many high level meetings chaired by the Principal Secretary to Hon'ble Chief Minister, Financial-Commissioner RR&R D.M, the Chief-Secretary and the last but not the least by the advisor (V) to the Governor on 4.10.2018 at Srinagar, but unfortunately neither the decision taken in these meetings nor the recommendations of the SHRC have been translated into action so far. This continued callous attitude of the Govt. is

not only an utter disregard to the state's own Institution SHRC, but also an insult to the family of a martyr who have suffered so much heavily at the hands of the militants.

These decisions as well as the judgments of the SHRC have been confined with the paper work in Govt files of J&K, but we are hopeful to get our due. Justice has been much delayed in our-case as the Govt. has always remained in a denial mood. We are not asking to be rewarded because we are loyal to the Nation and suffered only on account of this, when the Govt. failed to provide us the due safety and security, primarily, we certainly deserve not be treated like this.

When all our requests and reminders fell on deaf ears of the Govt; I filed an online petition in the NHRC on 15.7.2020, requesting NHRC to take a suo-motu cognizance, appealed for its intervention for restoration of justice to this front-line terrorist victim-family, by implementing the directions of the J& K SHRC verdict dated 22.2.2012, and also the decisions of the State Govt;. Accordingly the NHRC taking the IST action on this case on 30.8.2020 asked the J&K UT Govt, to send its action taken report within 4 weeks.

The J& k Govt did not submit any report & the NHRC ordered on 16.10.2020 to issue a final reminder, calling for submission of the desired report within 4 weeks, failing which the commission will be constrained to invoke its coercive powers u/s 13 of the PHR act 1993, calling for personal appearance of the authority concerned before the Commission. The chief secretary J& k was asked to submit the report to the NHRC latest by 23/11/2020.

The UT Govt. of J&K again, maintaining a criminal silence did not pay any heed to these directions, compelling the NHRC on 21.12.2020, to issue the directions to the chief secretary UT J&K for a personal appearance. The Commission observed with pain that J&K Govt. was overlooking & undermining the NHRC. Although, the Government of UT J&K submitted to the NHRC to keep this matter in abeyance till the decision of the hon'ble JKL high court in this matter, against the orders passed by the NHRC on 16.03.2021 and

08.06.2021, which amounted to challenging the authority of NHRC. The family strongly protested against this and submitted before the NHRC on 15.04.2024 that the hon'ble high court of J&K has neither issued any notice to NHRC nor has it granted any stay on the proceedings of the NHRC so the question of keeping this case in abeyance was not justified, we further submitted before the NHRC that personal appearance of the Chief Secretary UT of J&K has dispensed with.

The commission heard this case on 18.04.2024 and finally directed the Govt. Of J&K to examine the whole issue with the human approach and take action as per the directions passed by the NHRC in its earlier orders by implementing the orders/recommendations of SHRC dated 22.02.2012 in toto, the compliance report to be submitted to the NHRC within a period of 8 weeks. Thus, this case was disposed off in our favour by NHRC with these directions.

This case under number WP©NO. 1431/2021 UT of J&K, petitioners Vs. NHRC and ANR on 02.05.2024. The division bench hearing this case ordered that this petition has been rendered infructuous in view of the fact that impugned interim orders dated

16.03.2021 and 08.06.2021 passed by the NHRC in case number 152/2020 titled Rajinder Premi has been decided in terms of main order dated 18 April, 2024 and case has been closed. " In view of the above decision nothing survives to adjudicate in this petition and as such the same is disposed off.

The UT Govt. Under these directions constituted a committee headed by the principal secretary home department, to recommend to the government various measures to restore justice to this victimized family

within a period of 8 weeks and now more than a year has passed the family is yet to hear anything from the Government and this committee, which has reportedly met several times to calibrate, discuss and review the recommendations made by the SHRC/NHRC and also the decisions already taken by the high level meeting of the J&K Govt from 2012 to 2018.

We are hopeful of full justice from the Government in view of the directions of the honorable NHRC and honorable J&K high court. I would like to end my write-up with the famous Urdu couplet :

*"Jahan Karwaan Bhoor Jaate hai raasta,
Nikal Aati hain wahin se Manzil ki raahein"*

Obituaries

S. No.	Date of Death	Name of Deceased Person	Address
1	26-03-2025	Shri Jawahar Lal Koul	104, Gayatri Society, Sector-45, Faridabad
2	09-04-2025	Smt. Shama Pandita	B-537, Green Field, Sector-43, Faridabad
3	02-05-2025	Dr. Rattan Lal Koul	C2/305, Belvedere Tower, Charmwood village, Fbd.
4	14-05-2025	Shri Autar Krishan Ambardar	Villa A-9, RPS Omaxe Green Valley, Sec.-42, Fbd.
5	10-06-2025	Shri Madal Lal Bindroo	78, Manglam Regency, Sector-21D, Faridabad
6	14-06-2025	Shri Ravi Ji Koul	C1-801, Summer Palms, Sector-86, Faridabad
7	15-6-2025	Shri Jawahar Lal Kaul	R/o Hill View Appt., Sector 45, Faridabad

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

RAINBOW (KSS News)



KSS Celebrates Foundation Day of Sharika Bhawan on 28th March 2025



Navreh Celebrations at Hari Parbat, Anangpur on 30th March 2025









Ram Navami Hawan at Sharika Bhawan on 5th and 6th April 2025



KSS Pays Tribute to the Victims of Pahalgam Islamic Terror Attack (On 27th April 2025)



Nandikeshwar Jayanti Celebrations at Sharika Bhawan on 27th May 2025



Zyeshta Ashtami Celebrations at Sharika Bhawan on 3rd June 2025

KSS Celebrated Maha Maheshwar Acharya Abhinavagupta Jayanti On 6th June 2025





SHRI SARWANAND KOUL PREMI

The Conscience Keeper of Kashmir's Plural Soul

Background

Shri Sarwanand Koul Premi was a distinguished scholar, poet, journalist, and social reformer from Kashmir. Deeply rooted in Kashmir's syncretic traditions, he was admired for his intellectual depth, literary excellence, and unwavering belief in secularism and interfaith harmony. A committed Gandhian and nationalist, he dedicated his life to promoting Kashmir's composite culture—Kashmiriyat—and stood firmly for human dignity and justice irrespective of community lines.

Role in the Parmeshwari Agitation (1967)

Though not a frontline leader of the Parmeshwari agitation, Shri Premi lent powerful moral and intellectual support to the movement. He advocated for the Minority Rights and empathized with the plight of the Kashmiri Pandit community and spoke forcefully against the institutional injustice and communal bias that had led to the abduction and forced marriage of Parmeshwari.

Voice of Conscience

Through his writings, poetry, and public statements, he highlighted the erosion of secular values and called for government accountability.

Cultural Catalyst

His presence and influence served as a unifying force that encouraged Kashmiri Pandits to demand their rights without abandoning the broader ethos of peace and dialogue.

Advocacy for Secularism & Unity

Premi's deep spiritual grounding in both Hindu and Islamic traditions made him a bridge-builder in Kashmir's divided socio-political landscape. Quoting the Bhagavad Gita and Qur'an with equal fluency, he emphasized mutual respect and co-existence. According to Shehjar.com, he urged all communities to uphold Kashmir's plural identity, stating that "communalism is a betrayal of Kashmir's soul."

Even amid growing polarization, Premi never compromised on his belief that peace and progress could only come through understanding—not revenge.

Martyrdom (1990)

In one of the darkest episodes of the Kashmiri Pandit exodus, Shri Sarwanand Koul 'Premi' and his young son were abducted and brutally killed by terrorists in 1990. His assassination shocked the conscience of those who believed in Kashmir's inclusive culture. Marked as the loss of a moral giant, whose life was devoted to harmony and truth. His brutal killing underscored the tragedy of communal hate and the collapse of tolerance in the Valley.

Legacy

Shri Premi remains a martyr not just for the Pandit community but for the idea of secular India. Institutions and forums continue to celebrate his life, literature, and sacrifice, especially in the context of defending minority rights and secular democracy. His role in the Parmeshwari agitation is a testament to how moral leadership can amplify movements, even when not physically leading them.



WHEN HOTLINES HOLD ANSWER TO PEACE

There are moments in history when a telephone call becomes more than a routine exchange - it echoes power, purpose and poise.

One day, after a long and exhausting series of meetings and work, Prof. John Galbraith, the eminent economist and US Ambassador to India told his secretary, Emily, that he was taking a nap and did not want to be disturbed. While he was asleep, a phone call came from the White House. President of the United States was on the line, asking to speak to Prof. Galbraith.

Emily replied: "He is sleeping and said not to be disturbed."

An irritated President responded: "I am the President of the United States. Wake him up!"

To which Emily said, firmly: "No, Mr. President. I work for Mr. Galbraith, not for you."

When Galbraith later called the White House back and apologized, the President reportedly said: "I want that woman working in the White House." Apparently, Emily declined to join the White House.

Second story concerns Nehru who was known for answering his own phone sometimes. Once, when a junior officer nervously called what he thought was his colleague's number, Nehru himself picked up. The officer panicked and blurted: "Sorry, wrong number!"

Nehru chuckled and said: "There are no wrong numbers in public service. What can I do for you?"



Yet, history has also shown the critical importance of immediate communication – particularly when tensions between adversaries can escalate in a heartbeat. In today's era of recurrent tsunamis in the form of 'breaking news' and fast-paced diplomacy, hotlines – secure direct lines between military commanders and between heads of state – serve as the crucial safety valve in preventing skirmishes across the border or a localized conflict from escalating into an all-out conflict. The idea behind establishing this communication line was simple but vital – facilitating immediate contact between the adversaries to address misunderstandings and avert war-like situations from developing.

It was the hotline facility that was used last month by both the Indian and Pakistani Director General Military Operations (DGMO) to announce that an understanding has been reached to end the fighting along the India-Pakistan border - thus preventing the situation from turning into a full-fledged war. It was agreed that both sides would stop firing on land, air and sea from May 10 (5pm). The world heaved a sigh of relief as it feared a nuclear war-like situation developing.

While such hotlines are often associated with modern technology and the geopolitical concerns of the 20th - 21st century, the practice of high-level communication can be traced through much of global history.

In medieval times, messengers were sent between monarchs to negotiate peace or to warn of impending invasions. Royal courts in Europe often relied on envoys that carried urgent messages that could change the course of battles or alliances.

Even in the ancient world, communication networks existed to facilitate diplomacy and crisis management. In China, imperial edicts were often dispatched via fast relay systems to ensure that the emperor's word reached every part of the empire in time of war or peace.

Similarly, the Roman Empire used special couriers to send dispatches to its far-flung territories, ensuring that communication was never too far behind its military movements.

During the Mughal Empire, emissaries and royal couriers played an integral role in communication. The Dak Chowki system, developed under the reign of Akbar, was an elaborate network that allowed the Mughal court to maintain effective communication across vast territories. The system ensured that information, whether concerning a potential war or royal decree, was communicated swiftly and securely.

Similarly, merchants from regions like Gujarat and Malabar facilitated trade and diplomatic communication across the Indian Ocean. These merchants acted as informal hotlines, transmitting not only goods but vital information about political upheavals or threats that could affect trade routes.

However, the key limitations of this period were the absence of instantaneous communication as the telegraph had not yet arrived on the scene. Therefore, misunderstandings could escalate into war simply because it took weeks to clarify intentions (e.g., the War between United States and Great Britain, lasting from June 1812 to early 1815) was partly triggered because diplomatic messages failed to arrive in time.

The best example of the first modern hotline was established between Moscow and Washington in 1962 following the Cuban Missile Crisis. A major misunderstanding between the United States and the Soviet Union nearly led to nuclear war. The tension of the moment and the lack of clear communication between both superpowers escalated the situation to the brink.

This realization of how this could escalate tensions was pivotal in the establishment of such hotlines globally. But, perhaps the most significant, communication network in modern India is the DGMO hotline between India and Pakistan. Established in 2004, this military-to-military hotline provides a direct line of communication between the Director Generals of Military Operations of the two countries. The hotline has been used multiple times to defuse conflicts, such as in the aftermath of terrorist attacks or cross-border skirmishes.

In the case of India-Pakistan relations, the hotline has also seen its share of tense moments. One particularly volatile instance occurred in 2016, following a deadly attack on an Indian military base in Uri and India's counterstrike operations. Despite efforts to use the hotline to ensure clear communication, the situation was exacerbated by misunderstandings over the nature and scale of military actions. The miscommunication, along with a cloud of mistrust, could have easily escalated the crisis had both sides not engaged in real-time discussions.

Incidentally, a hotline has also been functioning between India and China since 2021. This was set up due to repeated border clashes along the Line of Actual Control (LAC). It functions between Indian Army HQ and China's Western Theater Command.

Some other notable hotlines established are: China-United States Military Hotline (2008) to manage growing military interactions in the Asia-Pacific, and the North Korea-South Korea Hotlines (1971). Multiple hotlines have been established and cut off periodically depending on the political climate. This is also used for arranging family reunions, and managing cross-border incidents.

Hollywood, ever keen on reflecting and amplifying the world's tensions, has used the concept of hotlines to create some of the tensest and thrilling moments in film history. In movies, hotlines aren't just technological tools; they're plot devices that heighten suspense and convey the imminent threat of war.

The US once sent a test message to Moscow containing lines from Shakespeare and Mark Twain to test the line's quality. The Soviets reportedly replied with something like: "We appreciate your efforts, but would prefer if you did not send us literature."

In the case of the India-Pakistan Hotline, during one of the many tense moments along the border, the two sides had scheduled a hotline call. The call began with serious talk but reportedly veered into discussion about cricket scores mid-conversation. One officer

allegedly said, "If only we settled issues on the pitch instead of the border."

(This is unconfirmed but widely circulated story in defense circles showing how sports diplomacy leaks even into military channels.)

These examples underline a sobering truth: even with advanced technological systems, the chance of human error or miscommunication remains high, particularly in situations of high stress or when rapid decision-making is required. The potential for mishaps in communication cannot be ignored.

Hotlines are tools, not guarantees. They ensure the message gets through - but only diplomacy ensures it is understood the right way.

In the case of India and Pakistan, one question remains deeply unsettling: dialogue with whom? Pakistan's civilian government has little real authority over security policy, while its military establishment continues to view a strategy of 'bleeding India by a thousand cuts' as central to its doctrine.

Mahatma Gandhi seldom used the telephone and reportedly disliked it. But there's an anecdote from 1942, during the Quit India Movement:

British official (calling Gandhi's residence): "We need to talk to Mr. Gandhi urgently!"

Gandhi's aide: "Bapu doesn't take calls. If you wish to talk, write a letter or come see him."

When told about the call, Gandhi said: "The telephone allows you to speak before you think. I prefer to think before I speak."

The real question is this – are there voices within the Pakistan Army today willing to heed the wisdom in Nelson Mandela's first phone call to President F.W. de Klerk after his release from prison? "If we are to build a new South Africa, it begins with our voices, not our weapons."

It is a message as relevant for the subcontinent today as it was for South Africa then.

(The author works for reputed Apeejay Education, New Delhi)



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.

Playing with words, she surpasses pun and wit, producing blend of matchless spiritual experience in common dialect,

**'Tami kini may panjrayi chot,
Kwomi onumayi may amryat nout,
Manz thovmas Sohun dhoon'.**

Following Sadguru's instructions, she delved deep in soul searching to the extent that she could detach 'Herself' from the cage of body 'Pinjray', grabbed the spiritual nectar and 'Sohun' shabda was utilised to churn the inner self, keeping an eye on 'breathing' to reach the state of 'I Am He'.

Bhagyanwan's poetry had great impact of her association with a great kashmiri Sufi Saint Ahad Zargar., which can be discerned in style and language used by her in her compositions.

**'Ismay Azmas Kan chhus thaavith
Fyarith chovmus moyi'.**

'Ismay Azam' -the greatest name, which according to Islam is the 'Word', 'Kun' or 'Shabda', which is source of success in 'Dunia'as also in 'Akhira'.She gave ear to 'Ismay Azam' or 'Guru Shabda', which sieved out the worldliness and other causal appetencies.This 'Word'or 'Shabda' made her to imbibe spiritual nectar.

Comprehending Bhagyanwan's spiritual experiences is an uphill task because she is



beyond all bonds,while she comments, **'Yeti kya rotum, Twot kya soozum'.**

Her bhajans are not simple Leela kavya, depicting devotion to God It is a treasure of spiritual research. While saying **'Sar kham me kwormus paanusuyi'**, she had 'Sarkham' - completely surrendered - 'to whom'-observe the pun 'Paanusuyi'. She had mingled in ultimate truth and there was no distinction between worship or worshipper.

She is in deep ecstasy as she says,
**'Tami kinya chhus mastaan buyi
Parwaan buyi, Parwaan buyi,
Taabaan buyi,Rabbaan buyi,
But buyi andhar,butkhaan buyi,
Mehman buyi,mezmaan buyi'.**

In an overwhelming state of eternal bliss, she exclaimed that she is deep into frenzy..nay ecstasy. Like a moth (which burns itself) she dotes on eternal Self, Shining in spiritual drench, she experiences herself as seasoned spiritual master. She experiences no difference

between idol and Pagoda. She identifies herself in every creation of universe, be it living or non living. She finds herself both as 'host' as well as 'guest'.

Her mastery over knowledge of Urdu and Arabic is astounding. Her sainthood deepens further when she says,

**'Doshwayi pormut chhu furkaan,
doshwayi aasee kworaankhaan'.**

The contents of all religious testaments had been imbibed genetically by such saints.

At times she asserts her surpassing even Godhood as is expressed in a poetical piece of hers, when she admits,

'chu wazir bu sarkaar '.This state is rarest of rare in Sufism or Santmat.

She strongly pleaded that spiritual love is antagonist to intellect.

**'Akali nish chhayi nu lolus jaay,
Akal thavuyi lolan daayi'.**

There is no place for wisdom in spiritual love. Instead, this deep love deploys wisdom to its servitude.

Endorsing firm faith on dictates of Spiritual mentor, she vehemently pleaded,

**'Yi kornum Gwarsundyan waakyan,
Na khoochus kaatilan shraakan.
Na roozus lole teeran door,
Kunye Kath myanya kar manzoor '.**

Guru's instructions transformed me to the extent that I could never be afraid of killer or swords. I could never remain aloof from piercing spiritual love. This transformation was brought in me by my mentor's dictats. He advised me to remain determined, whatever may be cause and effect.

Here and there she explains her technical experience in spirituality. While practicing 'Pranava' she experienced reverberation of 'Om' shabda. She finds herself embracing the spirit of 'Prana'.

**'Rum rum Om Chhu bolaan
Omkaar rotmakh ha naalay'.**

Further these experiences deepen, as she unfolds,

**'Soohus tu hummus neerith,
Sharay andhar sheerith
Soruyi sapud humwaar'.**

Now the attention to inhalation and exhalation shield is gone. Highest level of

Anami dham-beyond 'Beyond',is Still. This subtleness is indescribable. This state is beyond words and hardly accessible, not easily achievable. The above experiences establish Bhawani Ded as a perfect living spiritual master of that era, who remained mysterious within four walls of her Grihasthi.

Further she says,

**'Seenu dith sipras tu tan dith kaanus
Kufri islaamus ditimayi chhoh
Aanaafan gav tondrus tu naanus
Karayi jaanaanus ho tayi ho'.**

The path of achieving 'Oneness' is not easy. One has to face many obstacles and act as shield to arrows of appetencies. She holds that she even researched the beliefs and denials of dictate of various religions. Deftly she has symbolically ornamented the couplet to make the spiritual experience understandable by citing that the difference between bakery pancake and oven vanished. The outcome being the 'Glow'-unmeasurable and unsurmountable. Elated by such union with God hood she muses on it...on and on.

Further, compatibility between worldliness and transcending to ethical state, from gross to causal and furtherance to subtlest of subtle, she records her experience,

**'Zaanreni zaan kaer praan gnyanus,
Maanreni dopnus Maan Karu bo
Pushreni maal kaer posh vemaanus
Satreni gatareni vatareni paanus
Kathreni vonunus kathu Karu bo
Rajreni raaj kwor aakaash thanus
Karayi jaanaanus ho tayi ho
Har chhum meelith daanus tu daanus
Gwor maz dhyanus vuchhaan bo
Gwor chhum gari gari lari
Bhagyawaanus
Shahtos walsayi nozuk paanus
Karayi jaanaanus ho tayi ho'
Dwognyaar Kati roodh oagnis thanus
karayi jaanaanus ho tayi ho'**

While sharing pageant of world, she explains that... whosoever was deft in spirituality tried to learn about knowledge of Self. But some suffered with ego. So they were entangled in snare and got stuck in 'Bahirmukhi Gyaan', some mused and danced yet some got restricted to 'Vachak Gyan'. But the souls that

surmounted the ocean of Godhood, scaled the heights of spirituality. They visualised Godhood even in 'Iota of Creation'. These souls were in constant communion with their perfect living master through the medium of silence. Bhagywani experienced that her Guru was besides her always. Shahtos is a valuable, fine, tender and thin fabric. She felt like Shahtos which she urged to wrap around her ideal and muse on it to be pure, tender, The ultimate truth is Singularity or Oneness. When subject and object mingle there is no room for duality. God manifests in sentient and non-sentient alike.

**Tondrus tu naanus myul karun
Rindayi banun zindayi marun.**

While landscaping a symbolic representation of her experience, she unfolds the truth that one has to delve deep into Self, not pay heed to external world, be licentious and achieve the state when all the functions of corporeal frame are shun and one becomes living dead.

**'Hum traav aaham kar chhopayi
Chhopayi karith vuchh nappu nappayi'**

She urges to shun ego, even if it may be Super ego or Satva. Be silent. This silence pays by illuminating inner self. At times she does not feel her human garb, she feels mingled in 'Viraat'. This state is explained explicitly in following composition of hers.

**'Vana gworsuyi ya Bhagwaanus
Kin vanu panunis paanus bo'
'Aaham buyay, Sohum buyay,
Suyay buyay kenh natu kyah'**

These couplets establish her supreme state of spirituality.

Further, she adds,

**'Bhagah kornum, baegran dhyutnum,
Vaadah hyotnum vahdatkuyi,
Santan tu saadan hunz me zimmaywari,
Kenh sant vuchmay zal rocchh naavuyi,
Kenh chhi tondrayi taavan manz,
Tawayi chham bekarari.**

From above contents it is explicit that almighty had bestowed upon her responsibilities of furthering what she had been taught. She felt that some contemporary saints were just like boats ashore and some were burning in surrounding atmosphere of worldliness. All this had rendered her restless and she, having been

entrusted with responsibility of their welfare, tried to succor them with spiritual nectar. Acknowledging grace from Perfect living master, she expressed that spiritual practices chiselled her to perfection.

**'Garnu aayus tondrus chaayus,
Karaan draayus Suhamsu',**

After getting honed, she shun external world and converged to inner recesses of Self to get elevated to 'Aham Brahmasmi'.

**'Banith bhasmah Shivan majis,
Dum dum dum Daman haalay,
Vucchu aalay gupith paan
Par yeli aayam gupith chajis'**

She was now 'full' brimming with ultimate truth. She symbolically explains her experience that with breathing abhyasa she surmounted the 'Extreme'. All this was mystical.

While consummating, it can be said that poetry of Bhawani Ded is masterpiece of long philosophical monologues expressed in pastoral diction. The content is purely mystical which exultantly describes the ways in which spiritual pursuit emerges as dormant faculty, having its control over reason, sense and abstract faculties alike. She produced a matured kind of poetry, defined by a novel sobriety, a new restraint and a lofty elevation in tone and diction. The radiance and celestial lights witnessed in silence are unique features of her poetry. Her verses amount to fresh view of organic relation between material and subtle world, expressed in the sweeping metaphor of nature as emblematic of God's realm, that feeds upon infinity and brooding over dark abyss. Exploring lover's infiniteness is no exception. Her poetry is metaphysical due to her deep reflective interest in the spiritual realm. The style is witty, ingenious and highly philosophical. Topics touched relate to love, devotion, surrender, life and existence. This immortal Kashmiri mystic bard has rapturously celebrated self realisation and mingling in infinite through the medium of lyrical cosmos.

Lastly, it is very difficult to infer the ethos of compositions of Bhavani Bhagyawaan Pandit a spiritual bard, as she had experienced infiniteness of supreme. Even if an iota of success in doing so could be explored, it will be highest ever reward for my 'Being'.



BRIJ KISHORI ZUTSHI (NAKHASI)

A Beacon in Kashmiri Theatre and Radio

In the rich cultural heritage of Kashmir, certain luminaries shine brightly, leaving an indelible mark on the arts and society. Among these distinguished figures is Brij Kishori Zutshi, affectionately known as Nakhasi. Her illustrious career as a radio, stage, and television artist profoundly influenced Kashmiri culture, making her a beloved and respected icon. This literary tribute aims to glorify the life and contributions of Brij Kishori Zutshi, particularly emphasizing her exceptional work as a radio artist.

Brij Kishori Zutshi was born and raised in the picturesque locality of Rainawari in Kashmir. From a young age, she exhibited an extraordinary passion for the performing arts, a fervor that would chart her course for a lifelong journey of artistic excellence. During her formative years, Kashmir was a region where female artists faced significant societal challenges. Despite these obstacles, Brij Kishori's dedication and talent stood out, paving the way for her future success. The societal norms of the time posed significant challenges for female artists in Kashmir. Despite these barriers, Brij Kishori Zutshi persevered, breaking stereotypes and setting new standards of excellence. Her success was not just a personal achievement but a beacon of hope and inspiration for other aspiring female artists. She proved that with dedication, talent, and hard work, one could overcome societal constraints and achieve greatness.



Her theatrical journey commenced with the play "Binaa Deewaaron ka Ghar," written by the esteemed Manu Bhandari and directed by Triloke Dass for Kala Kendra. This production marked the beginning of a prolific career, showcasing her remarkable acting prowess. The success of "Binaa Deewaaron ka Ghar" was not just a personal triumph for Brij Kishori but a significant milestone for Kashmiri theatre. It demonstrated that local talent could produce works of art that resonated deeply with audiences, setting a precedent for future productions.

While her stage performances were celebrated, it was Brij Kishori's enchanting voice that made her a household name in Kashmir during the 1970s and 1980s. Her radio performances brought characters to life, captivating listeners with her distinctive voice and impeccable dialogue delivery. In an era before television became ubiquitous, radio was the primary medium of entertainment and

information, and Brij Kishori excelled in this domain.

Her voice had a unique quality that could convey a wide range of emotions, from joy and sorrow to anger and love, with equal finesse. This versatility made her an invaluable asset to All India Radio (AIR) Srinagar, where she performed in numerous radio dramas. Each performance was a masterclass in voice acting, leaving listeners spellbound and eager for more. Her ability to create vivid imagery and emotional depth through her voice alone was a testament to her extraordinary talent.

Beyond her radio work, Brij Kishori's career spanned numerous stage plays and television series. Her versatility as an artist was evident in every role she undertook, establishing her as a significant figure in the theatrical world. Some of her standout performances included roles in plays such as "Mangoo," "Kus Log Daawus," "Chapaat," "Ba Chhuss Tchoor," "Nov Noash," "Zallur," "Insaaf," "Grand Rehearsal," and "Naatuk Karriev Bandh." Each production showcased her extraordinary acting skills and commitment to her craft.

In theatre, she was known for her ability to immerse herself in her characters, bringing them to life with authenticity and depth. Her performances were characterized by a profound understanding of human emotions and relationships, which resonated deeply with audiences. This ability to connect with her audience was a hallmark of her acting style, making her performances memorable and impactful.

Brij Kishori's contribution to Kashmiri culture extended beyond her artistic achievements. She served as the president of Rangmanch Theatre of Kashmir, demonstrating her leadership and dedication to preserving and promoting the region's cultural heritage. In this role, she worked tirelessly to nurture young talent, organize theatrical productions, and ensure that the rich traditions of Kashmiri theatre continued to thrive.

Her leadership was marked by a vision of



inclusivity and excellence. She believed in the power of theatre to bring people together, transcend boundaries, and foster a deeper understanding of the human condition. Under her guidance, Rangmanch Theatre became a vibrant hub of artistic activity, producing high-quality plays that reflected the diversity and richness of Kashmiri culture.

In a world where the contributions of individuals can often fade with time, Brij Kishori Nakhasi's legacy endures. Her talent, perseverance, and commitment to the performing arts continue to inspire both artists and audiences, highlighting the timeless power of theatre and radio to transcend boundaries and touch the human soul. Her work has left an indelible mark on Kashmiri culture, and her legacy lives on through the countless artists she inspired and mentored.

Brij Kishori Zutshi's life and work are a testament to the transformative power of the arts. Her journey from a young girl with a passion for performing arts to an iconic figure in Kashmiri theatre and radio is a story of dedication, resilience, and extraordinary talent. Her contributions have enriched Kashmiri culture, and her legacy continues to inspire new generations of artists.

As we celebrate the life and work of Brij Kishori Zutshi, we are reminded of the enduring impact of the arts on our society. Her remarkable career as a radio artist, stage performer, and television actress has left an indelible mark on Kashmiri culture, making her a beloved and respected icon. Her legacy serves as a beacon of hope and inspiration for future generations, highlighting the timeless power of theatre and radio to transcend

boundaries and touch the human soul. Brij Kishori Zutshi's contributions to the arts will forever be cherished, and her legacy will continue to shine brightly in the annals of Kashmiri cultural history.

The Voice that Brought Characters to Life

The magic of Brij Kishori's voice is an essential chapter in the annals of Kashmiri culture. As a radio artist, she had a gift for infusing life into the characters she portrayed, making them unforgettable to her listeners. Her voice had a melodic quality that could soothe and excite, bringing stories to life in the minds of her audience. Through the airwaves of All India Radio, she became a trusted companion to countless listeners, who eagerly tuned in to hear her performances.

In an era when radio was the predominant medium of entertainment, Brij Kishori's contributions were particularly significant. She mastered the art of voice modulation and intonation, skills that are crucial for radio performers. Her ability to convey complex emotions through her voice alone was a rare talent, and it earned her widespread acclaim. Each performance was a showcase of her nuanced understanding of her characters, making her an integral part of Kashmir's cultural fabric.

While radio brought her voice to the masses, the stage was where Brij Kishori's multifaceted talent truly shone. Theatre was her first love, and it was in this realm that she showcased her remarkable acting skills. Her performances were characterized by a deep empathy for the human condition, a quality that allowed her to portray a wide range of characters with authenticity and depth.

With the advent of television, Brij Kishori seamlessly transitioned to this new medium, bringing her

talent to an even broader audience. Her performances on television were marked by the same excellence that had defined her radio and stage work. She became a familiar face in Kashmiri households, and her presence on the screen was a testament to her enduring appeal.

In television series, she continued to explore complex characters and narratives, contributing to the growing body of Kashmiri television drama. Her work in this medium further cemented her status as a versatile and gifted artist, capable of excelling in multiple forms of performance.

Beyond her work as a performer, Brij Kishori was also a mentor to many aspiring artists. Her role as president of Rangmanch Theatre of Kashmir was a significant part of her legacy. She believed in the importance of nurturing new talent and was dedicated to creating opportunities for young artists to flourish.

Through her leadership, she fostered a supportive environment where creativity and innovation could thrive. She organized workshops, guided productions, and provided mentorship to budding performers. Her commitment to the next generation of artists ensured that her influence would extend far beyond her own career.

As we reflect on the life and contributions of Brij Kishori Zutshi, it is clear that her impact on Kashmiri culture is profound and lasting. She was not just an artist; she was a cultural icon whose work transcended the boundaries of time and medium. Her dedication to her craft, her ability to break barriers, and her commitment to nurturing talent have left an indelible mark on the arts in Kashmir.

Her story is one of perseverance and passion, a testament to what can be achieved through dedication and hard



POEM

In the echoing mountains, the wind sings along,
Yet shadows still dance in the depths of the night.
The tired hooves seek a resting place,
While the wandering souls whisper in the wind.

Who is who, and what remains to be known?
The scales of time tilt unevenly.
What tale does the fading moon whisper
As the peaks remain lost in silent snowfall?

The distant light flickers in the frozen valley,
As sorrow burns in the embrace of the cold.
The forgotten dreams, like scattered dust,
Call upon the winds to carry them afar.

In deceitful waters, reflections tremble,
While ancient echoes drown in silent waves.
The passing storm questions the flight of birds,
As the golden fields witness a fading dawn.

What is lost, and what shall return?
The river carries secrets beneath its tides.
Snowy peaks converse with the drifting mist,
While the heart lingers in a distant past.

The moon weeps in the silence of the night,
While dreams are kindled in the fire of hope.
But what remains when the storm subsides?
Only the scent of wilted roses in a shattered vase.

Amidst the market of fleeting moments,
Faces pass like drifting clouds.
What price does time demand of the soul,
As laughter fades into forgotten echoes?

With trembling hands, love poured into the goblet,
Yet the tavern remains empty, lost in longing...



- Dr Ramesh Nirrash

LIST OF DONATIONS RECEIVED BETWEEN 17TH MARCH 2025 TO 17TH JUNE 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
01	18/05/25	P-893	Daanpatra	Sharika Bhawan	84,689.00
2	06/04/25	P-793	Ashok Dhar (Dr.)	822-B Block, Sainik Colony, Faridabad	51,000.00
3	20/03/25	P-0296	Vimal kumar Dhar	B-934, Green Field Colony, Faridabad	51,000.00
4	06/04/25	P-0676	Gautam Bhan (Dr.) @	F-14, Hauz Khas Enclave, New Delhi	50,000.00
5	06/04/25	P-0677	Gautam Bhan (Dr.) @	F-14, Hauz Khas Enclave, New Delhi	50,000.00
6	09/06/25	P-939	Roshan Lal Teng *	H No. 32, Lane-4, Basant Nagar, Fbd.	50,000.00
7	24/03/25	P-0299	Manoj Kumar Tiwari	Sharika Bhawan	40,000.00
8	25/04/25	P-0686	Rajender Kumar Jatta *	309, Lalleshwari Vatika, Sec-21D, Fbd.	25,000.00
9	02/04/25	P-0660	Sanjeev Handoo *	1401, Grandeura Park, Sec-82, Fbd.	20,000.00
10	14/06/25	P-943	Dhruv Kant Mishra	-	16,000.00
11	06/04/25	P-0680	Surinder Kumar Handoo (Dr.)	House No. 1982, Sector-9, Faridabad	15,300.00
12	06/04/25	P-822	Anil Dhar	House No. 58, Sector-16, Faridabad	15,000.00
13	17/04/25	P-0684	Rasik Ravindra Mattu (Dr.) @	608, Lalleshwari Vatika, Sec-21D, Fbd.	15,000.00
14	29/04/25	P-0688	Sandeep Bhat *	A-1, Kiran Residency, Sector-56, Gurugram	15,000.00
15	04/05/25	P-0691	Inder Krishen Kilam (Dr.) @	119 (GF), Block-3, Charamwood, Fbd.	15,000.00
16	15/05/25	P-0700	Abhishek Raina *	3/3, 2nd Floor, Spring Field Colony, Fbd.	15,000.00
17	25/03/25	P-0651	Nitin Jatta *	C/o 309, Lalleshwari Vatika, Sec-21, Fbd.	15,000.00
18	18/04/25	P-0685	Maharaj Krishen Pajan @	1103, T-2, SPR Imperial State, Sec-82, Fbd.	12,000.00
19	11/06/25	P-942	Kashi Akhoon	1404, Sec-19, FBD	12,000.00
20	03/06/25	P-928	Surinder Kumar Handoo (Dr.)	House No. 1982, Sector-9, Faridabad	11,560.00
21	06/06/25	P-934	Sunil Mattas	House no. 615, Sec-46, Faridabad	11,111.00
22	03/04/25	P-0662	Anonymous	-	11,000.00
23	06/04/25	P-840	Payal Chaudhary	B 408, Tarang Orchid, Sec 28 Faridabad	11,000.00
24	06/04/25	P-849	Roop Krishan Khar	403 Laleshwari Vatika, Sec-21, Fbd.	11,000.00
25	13/05/25	P-0699	Sanjay Koul *	C2/305, Belverdge Tower, Charmwood, Fbd.	11,000.00
26	22/05/25	P-925	Rajender Kumar Jatta *	309, Lalleshwari Vatika, Sec-21D, Fbd.	11,000.00
27	02/04/25	P-0656	Ranjali Kaul Raina	House no. 1481, Sec-28, Faridabad	10,000.00
28	06/04/25	P-906	Aryaman Machama	B-408 Trang Orchard Sector 28. Fbd.	10,000.00
29	10/05/25	P-891	Mexzzone Healthcare @	-	10,000.00
30	13/05/25	P-0698	Dhruvkant Mishra (Dr.) @	-	10,000.00
31	20/03/25	P-0290	Prof. Bhushan Lal Jalali	601, Neelkanth Appts, Sec.-21 C, Fbd.	10,000.00
32	06/04/25	P-918	Kuldeep Kachroo	House no. 383, Sector- 21-B, Faridabad	7,000.00
33	06/04/25	P-788	Subhash Pandita	House no. 595, Sec 46, Faridabad	5,100.00
34	30/05/25	P-896	Ramesh Bhan *	C1-1205, SRS Residency, Sec-88, Fbd.	5,100.00
35	30/03/25	P-0703	Puran Patwari	6b, Tower-6, Puri Anand, Sec-81, FBD	5,100.00
36	06/04/25	P-774	Anshi Kaul	1106, B-2 Summer Palm Sec -86, Fbd.	5,001.00
37	05/04/25	P-0667	Kewal Krishen Bhat	House no. 1070 Sec 28 Faridabad	5,000.00
38	06/04/25	P-0670	Mukesh Dixit *	43, Ground Floor, Sec-89, Faridabad	5,000.00
39	04/05/25	P-0696	Surinder Kumar Bhatt @	607, Lalleshwari Vatika, Sec-21, Fbd.	5,000.00
40	13/05/25	P-0697	Abhishek Raina *	3/3, 2nd Floor, Spring Field Colony, Fbd.	5,000.00
41	03/06/25	P-900	Manoj Sopory *	1166, Arun Vihar, Noida, Sec-37, Noida	5,000.00
42	03/06/25	P-929	Ninoo Kumari Pandita	-	5,000.00
43	30/03/25	P-0712	Pankaj Kitchlu	B-15, FF, Suncity, Sec-54, Gurgaon	5,000.00

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S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
44	30/03/25	P-0769	Manoj Bhatt	457 B, Sainik Colony, Faridabad	5,000.00
45	22/03/25	P-0297	Picha Trichal	Sec-21D, Faridabad	5,000.00
46	30/03/25	P-0808	Sunil Kaul	Rohini, New Delhi	5,000.00
47	29/04/25	P-0689	Rajat Mattu *	41, Raghav Palace, Bohri, Talab Tillo, Jammu	4,500.00
48	06/04/25	P-883	Monica Grover	House no. 777, Sec-14, Faridabad	3,100.00
49	24/03/25	P-0300	Vijay Kumar Aima	G-503, BPTP, Park Grandeura, Sec-82, Fbd.	3,100.00
50	06/04/25	P-839	Nirmala Gigoo	C-25 Shiv Lok Dwarka Sec 6, Faridabad	3,050.00
51	06/04/25	P-948	Santosh Thusso	383, Sec-21B, Faridabad	3,000.00
52	30/03/25	P-0809	Ravinder Kumar Kaul	320 Sec 21B Faridabad	3,000.00
53	06/04/25	P-846	Saroj Misri	969, Sec17, Faridabad	2,500.00
54	02/04/25	P-0661	Upasna Kak	-	2,100.00
55	06/04/25	P-0672	Pradman K Ganju	19 SBI Apptt Gh 5 Sec 46 Faridabad	2,100.00
56	06/04/25	P-0682	Surinder Kumar Handoo (Dr.)	House No. 1982, Sector-9, Faridabad	2,100.00
57	06/04/25	P-775	Monica Raina	B-2906, Summer Palm Dec 86, Fbd.	2,100.00
58	06/04/25	P-787	Inder Krishen Kilam (Dr.)	119 (GF), Block-3, Charamwood, Fbd.	2,100.00
59	06/04/25	P-826	Jawahar Lal Fotedar	Flat no. 410, Laleshwari Vatika, Fbd.	2,100.00
60	06/04/25	P-828	Manoj Kumar Pandit Ji *	Sharika Bhawan	2,100.00
61	06/04/25	P-837	Tej Krishen Sadhu	484 Sec 28, Faridabad	2,100.00
62	06/04/25	P-858	Shiban Bhat	Laleshwari Sector 21-D, Faridabad	2,100.00
63	06/04/25	P-866	Sushil Rajnath Raina	Sec78, Faridabad	2,100.00
64	06/04/25	P-920	Samir Bradoo	A_190 Ashoka II, Faridabad	2,100.00
65	12/05/25	P-892	Ravinder Kotheedar @	2259/C, Sainik Colony, Sec-45, Fbd.	2,100.00
66	07/06/25	P-937	Ravinder Kotheedar @	2259/C, Sainik Colony, Sec-45, Fbd.	2,100.00
67	30/03/25	P-0758	Anil Razdan	Eldeco Green Meadows, G-601, GNoida	2,100.00
68	30/03/25	P-0701	Ajay Sareen	Gurgaon	2,100.00
69	30/03/25	P-0724	Anonymous	-	2,100.00
70	30/03/25	P-0747	Ashutosh Razdan	6427, DLF, Ph-IV, Gurugram	2,100.00
71	30/03/25	P-0722	Arun Qazi	Mayur Vihar, Phase-I, C-11, East Delhi	2,001.00
72	06/04/25	P-882	Opendar Kaw	RPS B-12/202, Faridabad	2,000.00
73	04/06/25	P-930	Tej Krishen Sadhu **	House no. 484, Sec-28, Faridabad	2,000.00
74	06/06/25	P-935	Ravinder Kumar Kaul **	House no. 320, Sec-21B, Faridabad	2,000.00
75	20/03/25	P-0294	Gash Lal Pandita	House no. 459, Sec-29, Faridabad	2,000.00
76	30/03/25	P-0702	Maharaj Krishen Zutshi	13, T-10, Puri Anand Villas, Sec-81, Fbd.	2,000.00
77	30/03/25	P-0711	Anil Pandita	House No. 848, Sec-21C, Faridabad	2,000.00
78	30/03/25	P-0734	Bhushan Lal Wali	ER-37, Inderpuri, New Delhi	2,000.00
79	14/06/25	P-945	Sumit Bindroo	78, Manglam Regency, Sec-21D, FBD	2,000.00
80	06/04/25	P-0681	Ramesh Kak	202/GH-12, Defence Personnel -Sec.- 45, Fbd	1,500.00
81	06/04/25	P-780	Vijay Kumar Peshin	103 Sec 30 , Faridabad	1,500.00
82	06/04/25	P-916	Anonymous	-	1,500.00
83	03/06/25	P-898	Rakesh Raina	-	1,500.00
84	30/03/25	P-0720	Ramesh Mohan Wangnoo	C-102, Iajpat Nagar-II, New Delhi	1,111.00
85	04/04/25	P-0663	Vishal Bhat	1506 3rd Floor E-Block Sainik Colony Sec. 49 Fbd.	1,100.00
86	05/04/25	P-0666	Satish Bhan	P8/19, Sec-75, BPTP, Greater Faridabad	1,100.00

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S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
87	05/04/25	P-0669	Dolly Kher Goel	401, Gayatri CGHS, Sec-45, Faridabad	1,100.00
88	06/04/25	P-0674	Diksha Bhat	-	1,100.00
89	06/04/25	P-0678	Sushma Wangoo	-	1,100.00
90	06/04/25	P-0679	Vijay laxmi Mam	301, Lalleshwari Vatika, Plot GH - 12, Sec.-21D, Fbd.	1,100.00
91	06/04/25	P-772	Neha Akhoon (Dr.)	House no. 1404, Sec 19, Faridabad	1,100.00
92	06/04/25	P-777	Savita Gigoo Bhat	Sec 37 , Faridabad	1,100.00
93	06/04/25	P-791	Amit Zutshi	House No. 640, Sec 21-D, Faridabad	1,100.00
94	06/04/25	P-794	Desh Kumar Hangloo	Flat No. 307, Laleshwari Vatika, Fbd.	1,100.00
95	06/04/25	P-797	Bhan Ji	Summer Palm, Sec 86, Faridabad	1,100.00
96	06/04/25	P-823	Surender Kaul #	1/01304 Summer Palm Sec 86, Fbd.	1,100.00
97	06/04/25	P-824	Sunil Razdan	C-2-206 Summer Palm Sec 86, Fbd.	1,100.00
98	06/04/25	P-831	Pran Nath Dhar	House No. 783, Sec 14, Faridabad	1,100.00
99	06/04/25	P-844	Rakesh Sadhu	378 Sec 28 , Faridabad	1,100.00
100	06/04/25	P-847	Ravi Pandita	Sec-21, Faridabad	1,100.00
101	06/04/25	P-848	Maharaj Krishen Kaul (Dr.)	House no. 255, Sector 221 C, Faridabad	1,100.00
102	06/04/25	P-853	Anil Dhar	House No. 477, Sector 16, Faridabad	1,100.00
103	06/04/25	P-860	Roshan Lal Bhat	710/10A Ozone Sec 86, Faridabad	1,100.00
104	06/04/25	P-862	Anil Kaul	House No. 1464, Sec21C, Faridabad	1,100.00
105	06/04/25	P-864	Ramesh Ganjoo	Puri Pranam Sec 82, Faridabad	1,100.00
106	06/04/25	P-903	Maharaj Krishen Kaul (Dr.) #	House no. 255, Sector 221 C, Faridabad	1,100.00
107	06/04/25	P-904	Sunil Razdan #	C-2 206 Summer Pal Sec 86, Faridabad	1,100.00
108	06/04/25	P-905	Shashi Mattoo #	C-2 206 Summer Pal Sec 87, Faridabad	1,100.00
109	06/04/25	P-909	Divya Jyoti Kaul #	House No. 255 Sector 21 C, Faridabad	1,100.00
110	06/04/25	P-912	Gunjan Kachroo #	House no. 255, Sector 221 C, Faridabad	1,100.00
111	06/04/25	P-919	Kartik Akhoon	1404, Sector-19, Faridabad	1,100.00
112	06/04/25	P-921	Samir Bradoo #	A_190 Ashoka II, Faridabad	1,100.00
113	13/04/25	P-683	Vandana Kaul	DD Eye Institute, Dada Bari, Kota	1,100.00
114	04/05/25	P-0693	Amit Dhar	Sec-86, Faridabad	1,100.00
115	03/06/25	P-897	Surinder Kumar Handoo (Dr.)	House No. 1982, Sector-9, Faridabad	1,100.00
116	06/06/25	P-936	Surinder Kumar Handoo (Dr.) **	House No. 1982, Sector-9, Faridabad	1,100.00
117	25/03/25	P-0652	Jawahar Lal Bhan	148, Sec-14, Faridabad	1,100.00
118	25/03/25	P-0653	Rahul Bhan	House no. 656, Sec-19, Faridabad	1,100.00
119	25/03/25	P-0654	Shrey Bhatt	113, Tower-I, Sec-74, Noida	1,100.00
120	25/03/25	P-0655	Anil Bhan	2019-A, Sec-3, Faridabad	1,100.00
121	30/03/25	P-0715	Rattan Lal Dhar	EROS Garden, Charamwood, Faridabad	1,100.00
122	30/03/25	P-0736	Kamlesh Raina	Sec-87, Faridabad	1,100.00
123	30/03/25	P-0751	Maharaj Krishen Zutshi	13, T-10, Puri Anand Villas, Sec-81, Fbd.	1,100.00
124	30/03/25	P-0754	Ankur Sabanue	Noida	1,100.00
125	30/03/25	P-0761	Vinod Pandita	House no. 1729, Sec-29, Faridabad	1,100.00
126	30/03/25	P-0764	Bharat Bhushan Bhat	C-15B, Rajat Vihar, Sec-82, Faridabad	1,100.00
127	30/03/25	P-0766	Rahul Dhar	241, Power Grid Residency, Sec-21C, Fbd.	1,100.00
128	30/03/25	P-0802	Sumit Bhat	Gurgaon	1,100.00
129	20/03/25	P-0291	Shanti Gupta	House no. 1384, Sec-17, Faridabad	1,100.00

LIST OF DONATIONS RECEIVED BETWEEN 17TH MARCH 2025 TO 17TH JUNE 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
130	30/03/25	P-0727	Tej Krishen Sadhu	484, Sector-28, Faridabad	1,100.00
131	30/03/25	P-0735	Roop Krishen Raina	Rohini, New Delhi	1,100.00
132	30/03/25	P-0752	Rishi Mattu	608, lalleshwari Appt, Faridabad	1,100.00
133	30/03/25	P-0753	Richa Mattu	608, lalleshwari Appt, Faridabad	1,100.00
134	30/03/25	P-0806	Anil Dhar	783, Sec-14, Faridabad	1,100.00
135	06/04/25	P-838	Mohnesh Ji	-	1,050.00
136	05/04/25	P-0665	Komal Dhar	-	1,001.00
137	06/04/25	P-890	Chaman Lal Bhan	House No. 349, Sec 29 , Faridabad	1,001.00
138	30/03/25	P-0713	Ravi Ji Pandita	Kashmiri Masala Store	1,001.00
139	30/03/25	P-0728	Amit Razdan	-	1,001.00
140	02/04/25	P-0657	Mahesh Kumar	-	1,000.00
141	05/04/25	P-0668	Nancy Raina	House No. 179, Sec-9, Faridabad	1,000.00
142	06/04/25	P-0673	Rahul Dhar	202 Kapil Vihar Sec 21C Faridabad	1,000.00
143	06/04/25	P-779	Surender Dhar	653 Sec 9 , Faridabad	1,000.00
144	06/04/25	P-784	Rajiv Zutshi	House No. 516 Sec 14, Faridabad	1,000.00
145	06/04/25	P-786	Surinder Sher	702 Sabjar Sec 45, Faridabad	1,000.00
146	06/04/25	P-789	Sanjay Bhat	Gaytri Sec 45, Faridabad	1,000.00
147	06/04/25	P-799	Amit Munshi	House no, 583, Sec 16, Faridabad	1,000.00
148	06/04/25	P-800	Janki Nath Raina	T 6 RPS Sec 86, Faridabad	1,000.00
149	06/04/25	P-827	Ravinder Soopori	Sunrise Appt Sec 45, Faridabad	1,000.00
150	06/04/25	P-843	Sushil Hashi	C-74 Sai Park Aatt Sec 88, Faridabad	1,000.00
151	06/04/25	P-850	Hadainath Veshin	Surbhi Aappt, Faridabad	1,000.00
152	06/04/25	P-851	Sushma Chakoo	Flat 304 Subzar Appartment, Faridabad	1,000.00
153	06/04/25	P-852	Ranjana Ji	651 Sector 17, Faridabad	1,000.00
154	06/04/25	P-861	Ajay Kaul	House no. 1345, Sec 16, Faridabad	1,000.00
155	06/04/25	P-873	Namish Kulkarni	House No. 516, Sec 14 Faridabad	1,000.00
156	06/04/25	P-878	Sheetal Munshi	106 Ashrha Part 111, Faridabad	1,000.00
157	06/04/25	P-879	Romesh Pandita	-	1,000.00
158	06/04/25	P-881	Viba Muzoo	-	1,000.00
159	06/04/25	P-886	Sanjay Kaul	-	1,000.00
160	06/04/25	P-889	Neeru Bhan	House No. 349 Sec 29, Faridabad	1,000.00
161	06/04/25	P-901	Anil Dhar	House No. 783, Sec 14, Faridabad	1,000.00
162	06/04/25	P-902	Jawa Monga	Sec 17, Faridabad	1,000.00
163	06/04/25	P-917	Rinkoo Ji *	Kashmiri Bakery ShopSector-87, Fbd.	1,000.00
164	06/04/25	P-923	Mohit Bradoo	-	1,000.00
165	04/06/25	P-933	Maharaj Krishen Pajan **	1103, T-2, SPR Imperial State, Sec-82, Fbd.	1,000.00
166	09/06/25	P-940	Eneta Kaul **	House no. 213, Sec-19, Faridabad	1,000.00
167	20/03/25	P-0292	Ravinder Kikloo *	Sarita Vihar, Organic Food , Delhi	1,000.00
168	20/03/25	P-0293	Vivek Kaul *	Noida, Hearing Aid	1,000.00
169	20/03/25	P-0295	Sheetal Munshi *	Gurgaon	1,000.00
170	23/03/25	P-0298	Sheetal Munshi *	Gurgaon	1,000.00
171	30/03/25	P-0763	Sanjay Pandit	269, Ashoka Enclave, Faridabad	1,000.00
172	30/03/25	P-0801	Pavitar Bakaya	Rohini, New Delhi	1,000.00

LIST OF DONATIONS RECEIVED BETWEEN 17TH MARCH 2025 TO 17TH JUNE 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
173	30/03/25	P-0707	Tej Krishen Kaul	Piyush Tower, Sec-89, E-215, Faridabad	1,000.00
174	30/03/25	P-0714	Krishan Ji Manwati	Sec-4, Gaur Highs, Vaishali, UP	1,000.00
175	30/03/25	P-0762	S K Raina	-	1,000.00
176	30/03/25	P-0804	Surinder Raina (Dr.)	Sec-28, Faridabad	1,000.00
177	30/03/25	P-0813	Tej Krishen Sus	22, Lord Budha, Sec-21C, Faridabad	1,000.00
178	30/03/25	P-0739	Ashok Kumar Bhat	-	551.00
179	06/04/25	P-781	Ritu Munshi	-	501.00
180	06/04/25	P-792	R K Tikoo	22/6 BPTP, Sec 84, Faridabad	501.00
181	30/03/25	P-0721	Ravinder Kothedar	2259/C, Sainik Colony, Faridabad	501.00
182	30/03/25	P-0746	Ramesh Kumar Kaw	Ganesh Nagar, Delhi	501.00
183	30/03/25	P-0805	Nipun Saraf	1726, Green Field, Block-A, Faridabad	501.00
184	30/03/25	P-0705	R K Kaul	2053, Green Field, Faridabad	501.00
185	30/03/25	P-0726	Sumeet Braroo	Priteek Grand City, Ghaziabad	501.00
186	02/04/25	P-0659	Sanjay Kaul	-	500.00
187	06/04/25	P-770	Ashok Raina (Dr.)	Sec 45, Faridabad	500.00
188	06/04/25	P-773	Vishal Raina	Flat 0169 Kapil Vihar 21 C, Faridabad	500.00
189	06/04/25	P-776	Bushan Lal Dhar	33-C Kapil Vihar 21-C, Faridabad	500.00
190	06/04/25	P-778	Rajni Handoo	Gaur Casacades Gahziabad	500.00
191	06/04/25	P-782	Monesha Soodh	House no. 1079, Sec-8, Faridabad	500.00
192	06/04/25	P-783	Sunil Sood	1079 Sec 8, Faridabad	500.00
193	06/04/25	P-785	Nahush Kulkarni	House no. 516, Sec-14, Faridabad	500.00
194	06/04/25	P-795	Hira Lal Dhar	88 Ff , Sec 31, IP Colony, Faridabad	500.00
195	06/04/25	P-821	S K Raina	163 Ashoka Part 3, Faridabad	500.00
196	06/04/25	P-829	Sanjay Zutshi	355 Sec 29, Faridabad	500.00
197	06/04/25	P-830	Pran Nath Dhar	House No. 783, Sec 14, Faridabad	500.00
198	06/04/25	P-832	Rajender Kaul	Srs Fard 3Rd Floor Sec 87, Faridabad	500.00
199	06/04/25	P-833	Sunita Bhan	Omax Height Sec 78, Faridabad	500.00
200	06/04/25	P-834	Nirja Munshi	House No. 118 Sec 29, Faridabad	500.00
201	06/04/25	P-836	Rita Mattoo	501 Sarang Sec 21-C, Faridabad	500.00
202	06/04/25	P-841	Anil Kaul	903 Tower-7 Happy Home, Faridabad	500.00
203	06/04/25	P-842	Shanta Hashia (Smt.)	C-74 Sai Park Apptt Sec 87, Faridabad	500.00
204	06/04/25	P-845	Mrs Bansri Kaul	D 1103 Himalton Sec 37, Faridabad	500.00
205	06/04/25	P-854	Brij Nath Kaul	Sector 86, Faridabad	500.00
206	06/04/25	P-855	Upinder Krishen Ogra	Springfield Sector 31, Faridabad	500.00
207	06/04/25	P-856	Ratna Zaroo	1B Hydell Appat Sector 44, Faridabad	500.00
208	06/04/25	P-857	Ramesh Dhar	Gaur City Noida	500.00
209	06/04/25	P-859	S. K. Bhat	146 Tower 6 Ozone Sec 86, Faridabad	500.00
210	06/04/25	P-863	Vegna Mattoo	Sec 82 , Faridabad	500.00
211	06/04/25	P-867	Vijay Mattoo	202 Gaytri Sec 46, Faridabad	500.00
212	06/04/25	P-868	Ashwin Raina	Srs Residency Sec 88, Faridabad	500.00
213	06/04/25	P-869	B J Zutshi	Vashist Heights, Faridabad	500.00
214	06/04/25	P-870	Ashok Bhat	House No. 1169, Sec 8, Faridabad	500.00
215	06/04/25	P-871	Satish Bhat	House No.906 Sec 8, Faridabad	500.00

LIST OF DONATIONS RECEIVED BETWEEN 17TH MARCH 2025 TO 17TH JUNE 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
216	06/04/25	P-872	U. K. Kilam	1 Glory Towers, Omax-2, Faridabad	500.00
217	06/04/25	P-874	Dr. Arora	137, 9B, Sector 14, Faridabad	500.00
218	06/04/25	P-875	Ritesh Chattoo	B-106, Puri Aman Villa, Sec 89 , Fbd.	500.00
219	06/04/25	P-876	Sushila Jalali	2_B Hydell Apptt Sec 46, Faridabad	500.00
220	06/04/25	P-884	Sanjay Kaul	-	500.00
221	06/04/25	P-885	Manoj K Raina	-	500.00
222	06/04/25	P-887	Hira Lal Dembi	House No. 482, Sec 28, Faridabad	500.00
223	06/04/25	P-888	Rajesh Dembi	House No. 482 Sec 28, Faridabad	500.00
224	06/04/25	P-907	Vijay Kumar Padroo	House no. 1467 Sec 3 , Faridabad	500.00
225	06/04/25	P-908	Gopi Saproo	House no. 203, Sec 45, Faridabad	500.00
226	06/04/25	P-910	Surbhi Dhar	6 Hewc Apptt Sector 16-A, Faridabad	500.00
227	06/04/25	P-915	Vijay Kumar Padroo	House no. 1467 Sec 3 , Faridabad	500.00
228	29/04/25	P-0690	Usha Munshi *	41, Raghav Palace, Bohri, Talab Tillo, Jammu	500.00
229	04/05/25	P-0695	Sanjay Koul	-	500.00
230	18/05/25	P-894	Meena Ji	House No. 383, Sec-21B, Faridabad	500.00
231	03/06/25	P-899	Sanjay Koul	-	500.00
232	04/06/25	P-932	Usha Munshi **	-	500.00
233	30/03/25	P-0708	Akriti Sharma	Bangalore	500.00
234	30/03/25	P-0719	R N Raina	Ajnara Homes, K-203, Noida	500.00
235	30/03/25	P-0706	Sanjeev Malla	1537, E-Block, Sainik Colony, Faridabad	500.00
236	30/03/25	P-0718	Jagdish Pandita	Delhi	500.00
237	30/03/25	P-0725	Ramesh Zutshi	Durga Nagar, Jammu	500.00
238	30/03/25	P-0729	Hira Lal Dhar	8A, FF, IP Colony, Faridabad	500.00
239	30/03/25	P-0730	Jawahar Lal Bazaz	402, Sabzaar Appt, Sec-45, Faridabad	500.00
240	30/03/25	P-0731	Narender Kaul	Sabzaar Appt, Faridabad	500.00
241	30/03/25	P-0732	R K Tikoo	Sec-48, Gurugram	500.00
242	30/03/25	P-0733	Anshuman Kuda	Palam Vihar, Gurugram	500.00
243	30/03/25	P-0737	Hitansh Razdan	Greater Noida	500.00
244	30/03/25	P-0738	Upinder Ogra	Sec-31, Faridabad	500.00
245	30/03/25	P-0741	Ashish Ji	B-367, Green Field Colony, Faridabad	500.00
246	30/03/25	P-0742	Anil Raina	Rohini, New Delhi	500.00
247	30/03/25	P-0744	Ratna Zaroo	1B Hydell Aptt Sector 44, Faridabad	500.00
248	30/03/25	P-0745	Kiran Raina	Faridabad	500.00
249	30/03/25	P-0748	Surinder Kr. Mattoo	Vipin Garden, Delhi	500.00
250	30/03/25	P-0749	Ashwani Raina	1635, Green Field, Faridabad	500.00
251	30/03/25	P-0759	Sanjay Zutshi	D-3102, Pranayam, Faridabad	500.00
252	30/03/25	P-0768	Vinay Jattu	A-2385, Green Field Colony, Faridabad	500.00
253	30/03/25	P-0807	Makhan lal Saproo	-	500.00
254	30/03/25	P-0811	Sharika Moza	Malviya Nagar, New Delhi	500.00
255	30/03/25	P-0812	Kalpna Dhar	2346, Aravali, Sainik Colony, Faridabad	500.00
256	30/03/25	P-0814	Chand Bhat	Sec-16, Rohini, Delhi	500.00
257	30/03/25	P-0817	Kuldeep Saraf	1308, Sec-8, Faridabad	500.00
258	30/03/25	P-0818	Opinder Dhar	102, Gokul Appt., Sec-45, Faridabad	500.00

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S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
259	30/03/25	P-0819	Varshun Miskeen	Mayur Vihar, Phase-I, C-11, East Delhi	500.00
260	30/03/25	P-0820	Vinay Bazaz	Hare Krishna Sec-45, Faridabad	500.00
261	15/06/25	P-946	Anil Kaul	P2/12D, SRS Pearl Floor, Sec-87, FBD	500.00
262	17/06/25	P-947	Ankur Pandita	Sector-84, Faridabad	500.00
263	04/06/25	P-931	Raju Raina Bhan (Smt) **	Indra Puram Ghaziabad	301.00
264	06/04/25	P-796	Reewa Pandita	-	300.00
265	30/03/25	P-0704	Rishi Mattu	608, Laleshwari Appt, Faridabad	300.00
266	30/03/25	P-0743	Tej Krishen Raina	-	300.00
267	30/03/25	P-0750	Ratan Lal Patwari	Faridabad	300.00
268	30/03/25	P-0757	M K Bhat	IP Colony, Faridabad	300.00
269	30/03/25	P-0803	Shiban Lal	Jammu	250.00
270	06/04/25	P-913	Rahul Kumar Rawal	Ozone Appt T-12 /A Sec 86, Faridabad	201.00
271	06/04/25	P-0671	Ashish Koul	-	200.00
272	06/04/25	P-790	Sunita Bhat	557 Sec 10, Faridabad	200.00
273	06/04/25	P-798	M M Kher	Sec 78, Faridabad	200.00
274	06/04/25	P-825	Pawan Ji Pandita	Delhi	200.00
275	06/04/25	P-877	Shivam Ji	House no. 2856, Sector-28, Faridabad	200.00
276	06/04/25	P-880	Arvind Bhat	Sainik Colony, Faridabad	200.00
277	06/04/25	P-911	Veena Bhat	Flat No 6, HEWO Appt Sec 16-A, Fbd.	200.00
278	30/03/25	P-0765	Bharat Bhushan Bhat	C-15B, Rajat Vihar, Sec-82, Faridabad	200.00
279	30/03/25	P-0755	Bharat Bhushan Bhat	Ghaziabad	200.00
280	30/03/25	P-0756	Anonymous	-	200.00
281	30/03/25	P-0760	Anonymous	-	200.00
282	30/03/25	P-0810	Nancy Karwani	Ghaziabad	200.00
283	30/03/25	P-0815	Sanjana Bhat	-	200.00
284	14/06/25	P-944	Hira Lal Kaul	604, Sabzaar Appt., Sec-45, FBD	200.00
285	30/03/25	P-0710	Pushkar Nath	Handwara	150.00
286	05/04/25	P-0664	Raju Raina Bhan (Smt)	Indra Puram Ghaziabad	101.00
287	03/06/25	P-926	Shivani Kaul Bhan	-	101.00
288	30/03/25	P-0740	Anonymous	-	101.00
289	06/04/25	P-914	Vinod Kumar Bhat	Sec 3, Faridabad	100.00
290	03/06/25	P-927	Dharmishta Koul	-	100.00
291	30/03/25	P-0716	Renu Ji	-	100.00
292	30/03/25	P-0723	Rita Ji	-	100.00
293	30/03/25	P-0816	Amit Kaul	604, Lalleshwari Vatika, Faridabad	100.00
294	30/03/25	P-0767	Mrs. Raina	-	60.00

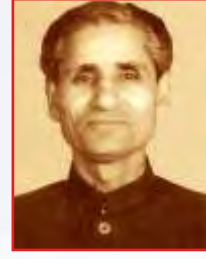
Note: ** - On account of services provided at Sharika Bhawan in respect of their respective Ceremonies/functions etc.
- On account of KSS Life Membership
@ - On account of Scholaship Fund
** - On account of KSS Cares Fund"



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

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

गाज़ल - ३९

समयस करुहा ल्वलुमतु लाय,
कालस त्रावुहा अख ब्रसलाय
लोलाह ल्वलि मंज़ ललुनावहान
दोह राथ थवुहस लोलुय दाय
ह्वस्रस परतव तेजुय तेज़
गरि ख्वतु गरि गंछ नव नव त्रा
द्वजि आसिथ यस गाशुय रोव
तस ख्वेयि दोहली पनुनी छाय
बखतस ब्वोद छै खंदमतगार
वक्तस प्यठ ब्वोद म्वलवुन्य दा
थदि थोद फ्रसता नीरिथ गौव
अकला छनु अथ अख सिरसाय
'प्रेमी' ख्वश रोज़ ख्वश थव क
पतु पतु च्येय पकि वक्तुच राय

गाज़ल ४०

चोलुम कोताह ल्वकचारस
वुनि छिम जिगरस दज़नुक्य आख
येलि येलि बुथ्यफिर्य पनुनी गय
त्येलि त्येलि वालिंजि आयम श्राख
जुवुनुच वुनि छम वाराह आश
नतु आस छटमुच पानस बाख
खबराह क्याह छम बाकुय क्याह
गाठस वातुनावय यिम लाख
यस यस रुत कोर तस लोग व्येह
पज़रुक आह तस करि ना चाख
प्रचु छम ललुवुन्य ललुनावुम
वनु कस वन सां जुफ्त छा ताख
'प्रेमी' पज़रुक बजरा वुछ
पोज़ न्येरि चोनुय अख अख वाख

ग़ज़ल



- डॉ रमेश निराश

गर्बु नीरिथ दर्बि लयि हुन्ज़ कस छि व्वन्य देवानगी
सोचु सरकुय छयतु त्योंगुल गव ज्यतु तवय फ़रज़ानगी (बुद्धिमत्ता)

छेयि पशस ददरायि ओश वोथ, छ़ट शिशर गान्टव ति बाख
रूदु जोरि हुन्द्य श्रोन्य श्रोन्यन नियि, शबनमुच मस्तानगी

अशकु नारुच रेह कोहन लंज, ब्रेह छ़टान रूद्य आबशार
तंज नु शेरुन्य हंर यु खंर छम, पनुनि अकि नादानगी।

बंल्य अनिट दिथ नंट्य तु नार्यय, वारि द्युतमुत ब्रारि फेश
नम दिनय च़मि ब्रम च़ल्या अमि, अपज़िचे फरमानगी

शोकु रोटल्य ज़ून गाशय हुय छु तुलमुत आलमस
ज़ूल गवमा तोति दिलनुय छम यहंय हारानगी ॥

यंन्बरि न्यन्दरय पोशि बागस, दादि बोंबुरुनि बेखबर
त्यंबरि अकि नियि नारु ज़ालिथ, गुलशनुच रूमानगी ॥

लयि तु ख्वयि सुय यार अननुय, छुनु निराश यूताह संहल
ज़ेरि अकि पन फेरि मनकुय, ह्येछ करुन्य शुकरानगी ॥



है ॐ सत्य सनातन

(From the pages of Jaya Sibū)



Compiled by Chamanlal Raina

समाये है जिसमें तीन तत्त्व
विराट के नाम से कहते आये है जिसे
ओंकार की प्रेरणा से क्रियान्वित हुई
ब्रह्मा की सृष्टि--विष्णु की स्थिति--रौद्र की
संहति

है ॐ वेद-ध्वनि
वेद कहते----- सनातन है ॐ ।
महेश्वर ने नट बन के चौदह सूत्र डमरु
गाते गाते
ॐ--अजन्मा-- अक्षर की व्यवस्था दी ।
स्वयं ॐ का, प्रतिपादन किया
ईश्वरीय विधान ध्वनि का ।
विश्व विधान है ॐ---- ईश्वरीय ध्वनि है ॐ
समता का, प्रत्याहार का मूर्त्तिमान अक्षर
है ॐ
सत्यम् शिवम् सुन्दरम् का धाम है ॐ
वर्णमाला देव-वाणी की अभिव्यक्ति है
ॐ
स्वर संयुक्त व्यंजन का धाम है ॐ
वर्णमाला का मूल तत्त्व है ॐ
गद्य पद्य और काव्य का, नाटक का
विभिन्न विधाओं का
संग्रह सूत्र है ॐ

जिसे दिव्य साहित्य कहते है
उसी दिव्य साहित्य को पिरोने के लिये
माता शारदा- सरस्वती ने सूत्रपात किया
स्वयं वीणा बन के सुर तथा ताल से।
ॐ की व्याख्या कहो अथवा चिन्तन
या धारणा और धृत्ति
कहो इसे आरोहण अवरोहण
ध्वनि स्पन्दन से ही, धाराएं बहती रही
वेद का प्रदुर्भाव हुआ
आगम शास्त्र, प्रश्नोत्तर की विधा --
उत्कीर्ण
सहस्रनाम ,स्वाहा आर्ष मन में समायी
तो श्रुति नाम की माला गूंथी गयी
शिव ने जो कुछ कहा----
तो शिव पुराण की गाथायें बनी
ॐ ओंकार ओ३म् विभिन्न विधाओं से
लिखा गया
सूत्रपात जिसका किया शिव ने
परन्तु ॐ चेतना है
मनुष्य के चिन्तन की
क्या कुछ रहस्य है ----
ब्रह्मा की सृष्टि--विष्णु की स्थिति--रौद्र की
संहति का
"जया " का बस यही है नित्य चिन्तन

कश्मीर की धरती से निकले, सनातन ज्ञान का सत्य प्रकाश, अभिनवगुप्त नाम अमर है, युगों तक हो जगत का विकास।

कश्मीर की पुन्य भूमि में, प्राची स्मृति सुवास,
उतरे जहां शिवज्ञान से, यथार्थ विमल प्रकाश ।
वेद, तंत्र, रस, योग में, जिसने डाली दीपलता,
वह संत, वह गुरु, ऋषि अभिनवगुप्त की अमरता ॥



डॉ. राघवेन्द्र मिश्र
(लेखक/ रचनाकार)

आचार्य कुल का गौरव लेकर, नरसिंहगुप्त सुत जन्मा,
तप, योग, शुद्ध साधना से, ब्रह्मतेज शिवशक्तिमय कर्मा ।
नित्य सहचरी विद्या जिसके, शैव तंत्र की गोद में पला
कश्मीर वादी गुंज उठी, शिवशक्ति से हो सबका भला ॥

लक्ष्मणगुप्त ने ज्ञान दिया, त्रिक तंत्र का सार सिखाया,
शंभुनाथ से क्रमा पथ जाना, साधन में रच बस आया ।
एक नहीं अनेक पथों से, सत्य रूप की खोज करी,
त्रिक, स्पन्द, प्रतिभिज्ञा दर्शन, आत्मानुभव से जोत भरी ॥

“तन्त्रालोक”! वह ग्रंथ महान, छप्पन सौ श्लोकों में ज्ञान,
योग, तंत्र, साधना की वीणा, जिसमें शिव का गूढ विज्ञान ।
मंत्रों की वह मूक व्याख्या, मुद्रा की मौन संकल्पना,
आत्मा से परमात्मा तक की, पूर्ण शिवानंद कल्पना ॥

“तू ही शिव है”, यह उद्घोष ही प्रत्यभिज्ञा का अभिषेक है,
जीव नहीं तू सीमित, हे मन, सबका संबंध शिव से विशेष है ।
बोध और क्रिया, ज्ञान और इच्छा, एकरस हो जहां विलीन,
वहीं समाया परम तत्त्व, अभिनव हैं सदाशिव में लीन ॥





“अभिनवभारती” ग्रंथ महान, भरत नाट्य का दिव्य गान,
रस न केवल कला का भाव, वह तो आत्मा की पहचान ।
शांत रस में शिव रूप खिलता, नाट्य बने आध्यात्म पुकार,
कला न कोई तुच्छ तृषा है, वह है ब्रह्म की एक धार ।।

अंत समय जब निकट आया, शिष्यों संग गुफा में गये,
ध्यान—समाधि में लीन हुए, चेतन शिव में तन मन गये ।
न काया रही, न वाणी बची, पर ज्ञान बना अमर प्रतिक्षण,
अब भी गूंजे तंत्रालोक में, अभिनव का तत्त्वचिंतन ।।

न केवल ग्रंथों के निर्माता, न केवल पंडित, न केवल कृषि,
वे तो शिव के ज्योति—स्वरूप, थे तंत्र, रस और ध्यान द्रष्टा ऋषि ।
संवाद, समन्वय और साधना, जिनके जीवन का मूल है,
वेद तंत्र साहित्य संगम में, अभिनव के अभिनव फूल है ।।

शिव स्वरूप उस महायोगी को, वंदन मेरा बारम्बार,
ज्ञान दीप जलाए जिसने, मिटा दिए तम के आधार ।
कश्मीर की धरती से निकले, सनातन ज्ञान का सत्य प्रकाश,
अभिनवगुप्त नाम अमर है, युगों तक हो जगत का विकास ।।

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व्याप्त चराचर भावविशेषं चिन्मयमेकमनन्तमनादिम् ।
भैरवनाथमनाथ शरण्यं तन्मयचित्तया हृदि वन्दे ॥१॥

त्वन्मयमेतदशेषमिदानीं भाति मम त्वदनुग्रहशक्त्या ।
त्वं च महेश सदैव ममात्मा स्वात्मयं मम तेन समस्तम् ॥२॥

स्वात्मनि विश्वगते त्वयि नाथे तेन न संसृतिभीति कथास्ति ।
स्तस्वापि दुर्धर दुःख विमोह त्रासविधायिषु कर्मगणेषु ॥३॥

अन्तक मां प्रति मा दृशमेनां क्रोधकराल तमां विदधीहि ।
शंकर सेवन चिन्तनुधीरो भीषण भैरव शक्तिमयोऽस्मि ॥४॥

इत्थमुपोढ—भवन्मय संविद् दीधितदारित भूरित मिस्त्रः ।
मृत्यु यमान्तक कर्म पिशाचौर्नाथ! नमोऽस्तु न जातुबिभोमि ॥५॥

प्रोदित सत्यविबोध मरीचि प्रोक्षित विश्व पदार्थ सतत्वः ।
भावपरामृत निर्भरपूर्णे त्वय्यहमात्मनि निर्वृत्तिमेमि ॥६॥

मानसगोचरमेति यदैव क्लेशदशातनुताप विधात्री ।
नाथ तदैव मम त्वदभेदस्तोत्र परामृत वृष्टिरुदेति ॥७॥

शंकर! सत्यमिदं व्रतदान स्नान तपो भव ताप विनाशि ।
तावक शास्त्र परामृतचिन्ता स्यन्धति चेतसि निर्वृति धारा ॥८॥

नृत्यति गायति हृष्यति गाढं संवदियं मम् भैरव नाथ ।
त्वां प्रियमाप्य सुदर्शनमेकं दुर्लभमन्यजनैः समयझम् ॥९॥

वसुरसपौषे कृष्णदशम्यां अभिनवगुप्तः स्तवमिममकरोत् ।
येन विभुर्भवमरुसन्तापं शमयति झटिति जनस्य दयालुः ॥१०॥





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