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MAA SHARIKA DEVI

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



Editor's Notepad

As the editor, I have the enviable advantage to be privy to what the authors write. This editorial page, thus, takes cue from the President's message, which has the central theme as – HOPE.

As a community, ever since our displacement we have rested our hope on everything outside of our own. It is, though, phenomenal as individuals how each one laboured one's way through challenging times to launch her(him)self from ruins to effluence. Our individual achievements have overshadowed our collective effort to rise above the hope-dependence from outside. Had we rested the hope on ourselves as a collective force, the things would have been far different.

I have always been overwhelmed by the story of another fellow community – the Sindhis that was uprooted and thrown into desolation by partition of India in 1947. From being the rich business community in the Sindh province, now in Pakistan, this community made plans as collective commune. They also had hopes but with a difference. Their hope rested within than without. The community aimed at unshackling itself from the refugee stamp to steer itself into self-reliance and prosperity. And they did it in just few years. Unlike us, they did not wait in the hope of being resurrected by others from penury to prosperity. Instead, they collaborated within and created opportunities that not only helped the community to rise but, alongside, helped in building new India of that time. It is amazing to know that Sindhi community created wealth, infrastructure, business and opened opportunities for the members of the community to reestablish themselves in the mainstream development of the country. And they did it in less than a decade of their genocidal displacement.

HOPE is not a commodity that is sought from outside. It ought to be built upon within. Our displacement, if not less genocidal, is no different

from that of Sindhis of the post-partition era. Yet, we are lamenting for hope of help from others rather than ourselves. It has led to our continuous complaints about the government apathy towards our condition. After 35 years of exile if a large section of our community is still dependent on paltry monthly relief fund from the government, it is our collective failure for which we blame everything but ourselves. What good is it to the community if we proudly claim that a large section of our youth is well settled in the global space but is of no tangible use to create a system and infrastructure that unshackles community from dependence on the paltry doles of relief. It is this strong force of our youth today spread worldwide that can consolidate into a unified entity to create systems, raise finances, build institutions that will open opportunities for those in the community who live on governmental alms.

It may sound to be an armchair thought, but I know it is achievable. My conservative estimate of the number of our such youth who have wherewithal to start such a venture is approximately fifty thousand. If it consolidates into raising funds by a small monthly contribution of Rs 1000/- you can do the mathematics to know how much fund resource can be created to support a legitimate mission for their own brethren. Let me remind ourselves that most of this community of youth were facilitated into degree courses by the benevolence of two great people who have been forgotten by them – late Shri Bala Sahab Thakre and late Shri M K Kaw who arranged reserved seats for them in professional courses countrywide that became the Launchpad of their careers. What can be the better way to pay gratitude to both the stalwarts than to create a GRATITUDE FUND and show a ray of hope to the less fortunate amongst us. Food for Thought!

Namaskar!

युक्तकाम्यः *Manohar*

From the **President's**
Desk



Dear Members,

In next couple of days and months we will be celebrating Dusshera and Diwali festivals. Warm wishes to you all.

As we continue our collective journey through the trials and transitions that define our community's history, I find it meaningful to pause and reflect on a concept that is both timeless and timely — Hope.

Recently, as always, Kashmiri Pandits gathered at different places to mark Balidan Diwas, on 14th September, remembering the sacrifice of all those who were killed during the genocide and our exodus from the Valley. In the NCR, the assembly was at B K Ganjoo Memorial Park in New Delhi. Once again, we lamented the atrocities we endured and how, under the shadow of terrorism, our community was forced to leave its homeland.

When we left, the only thing we carried with us was Hope: hope that the Government would support the families; hope that the Judiciary and police would register cases and bring the perpetrators to justice; and hope that someday we would return to our roots. Except for limited support from the State, much of that hope has remained unfulfilled.

Yet, on another front, our hope took shape differently. We hoped to bring up our


children and educate them, no matter the conditions we lived in — tents, refugee homes, or cramped accommodations. With community members leading and families sacrificing, this hope transformed into determined action. Today, many children who spent their early years in exile have risen with distinction and made a mark in diverse fields. In them, our hope found wings. And in them, we now see the possibility of a future where our dignity, identity, and rightful place are restored.

This is why I believe hope is not the opposite of action — it is its soul. It is not passive waiting, but a quiet confidence. For us, hope is not a luxury — it is a necessity born of exile, a bridge between faith and reason, between what is and what ought to be. Faith without action becomes resignation, and action without hope becomes mechanical.

Our survival has never been about luck. It has been about hope transformed into education, unity, resilience, and moral conviction. That legacy continues, and it is our duty to nurture it further. Let us embrace hope not as idle optimism, but as an active principle — one that inspires cultural revival, empowers youth, documents our stories, engages with policymakers, and builds institutions that reflect our will.

The road ahead remains complex. But we do not walk it in darkness. We carry with us the lamps of our ancestors — and the light of hope, when held in wise and working hands, is enough to illumine even the most difficult path.

Let us reside our hope in Maa Sharika whom we pray to bless us all with wisdom and strength.


Sudhir K Sopory



General Secretary's Report

*Respected Biradari Member,
Namaskar!*

As festival season starts with Shravan Purnima, Kashmiri Sewak Samaj, Faridabad, has enthusiastically begun this quarter by hosting a series of special events. Simultaneously, maintenance work at Sharika Bhawan and Hari Parvat is in progress. Here's a brief update:

Sharika Bhawan Update

- ❖ Installation of lift at Maa Sharika Bhawan is under process and will be completed by Dec.2025.

Hari-Parvat Update

- ❖ **Wall Repair:** The repair work on the wall near the stairs has been completed.
- ❖ **Boundary Wiring:** The wiring installation along the boundary has been finished.
- ❖ **New Gate at Entry Point:** The installation of the gate and grill at the entrance is currently in progress.

Celebrations at Sharika Bhawan

Sharika Jayanti (Ashtami) on 3rd July 2025

The Sharika Jayanti Hawan was performed on 3rd July 2025 at Sharika Bhawan. The Hawan commenced with the Kalash Pooja and concluded with the Poorna Ahuti. A large number of devotees participated, receiving *Naveed* after the completion of the Hawan.

Independence Day

Celebration on 15th August 2025

KSS celebrated the 79th Independence Day with great enthusiasm. After the flag hoisting ceremony, sweets and fruits were distributed to students of WASO Public School and members who were present on this occasion.

Honouring Legacy and Respecting Community Elders on 15th August 2025

Our respected members associated with KSS and its allied activities who have made seminal contributions to the KP Society were felicitated acknowledging them as living legends. Dr. Ashok Kumar Dhar, Director - (Orthopaedics and Joint Replacement), Metro Hospital, Faridabad was the Chief Guest who gave away the certificates/ Maa Sharika Photos etc. to our senior/ super senior citizens (75 years and above).

KSS also recognized the outstanding achievements of community students hailing from Faridabad/ Ballabgarh and the adjoining areas, who excelled in their 10th and 12th-grade examinations. Dr. Ashok Kumar Dhar, Director - (Orthopaedics and Joint Replacement), Metro Hospital, Faridabad gave away the mementos/ Maa Sharika photos to these meritorious students.

Puja on Shravan Purnima:

Rudra Abhishek Pooja was organized on 9th August, 2025 at 08.00 AM

Celebration of Janmashtami on 16th Aug. 2025

On the evening of 16th August, a splendid Bhajan Sandhya took place. Distinguished community artists graced the occasion and mesmerized the audience with their rendition of popular devotional songs.

Donations for Scholarships

Our community stalwarts Prof. Bushan Lal Jalali and Shri Maharaj Krishan Pajan have donated Rs.5.00 lac each towards the KSS Scholarship Fund, thus augmenting its corpus. They have donated the amounts in memory of their loved ones. This is towards i) **Dr. Indu**

Jalali Memorial Scholarship Fund (augmenting existing scholarship and ii) **Pt. Balbhadar Pajnoo Memorial Scholarship** (new scholarship- with total commitment of Rs.10.00 lacs).

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


The distribution of Scholarships to meritorious and needy students will take place on 15th Oct. 2025 at Jammu. KSS team headed by Shri Kashi Akhoun, Vice-President, will give away the scholarship cheques, certificates, medallions and Maa Sharika photos to the deserving students.

KSS CARES

The committee has developed the necessary

procedures and guidelines, including documentation requirements, eligibility criteria, relief amounts, and duration, to ensure the effective and smooth operation of the fund. We have been able to provide financial aid/sustenance to most deserving KP families. Members interested in applying can contact the KSS office by emailing kssfardabad@gmail.com or calling 7600044455 for assistance.

KSS Grievances Committee: Shri Vijay Kumar Trakroo has been added as its member replacing late Smt. Brij Kishori Zutshi.



- Vinod Dhar
General Secretary

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ACHARYA VASUGUPTA

A Great Siddha and Shaiva Philosopher

Acharya Vasugupta was a great Siddha and a Shaiva philosopher. He lived during 9th century in a hermitage near the Mahadeva Mountain range in the vicinity of Harwan village. His time coincided with the period of Raja Avantivarman (853-883 CE) and his scholastic period extended from 825-850 CE. His Jayanti falls on haar punim (15th day of moonlit fortnight of haar i.e. Jun-Jul) corresponding to 10th July, 2025. His pupil was Bhatta Kallata (850-900 CE). He was a Siddha and was referred to as a Mathikaguru in the line of Tryambakaditya Guru- Shishya Parampara. He is credited with having discovered Shivasutra and re-introduced the Advaita (monistic) Shaiva philosophy, the Trika philosophy, now known as Kashmir Shaivism. There is a legend which links Acharya Vasugupta to Lord Shiva. It is said that Lord Shiva revealed divine knowledge to him. This divine knowledge, the knowledge about Monistic Shaiva Philosophy, is also known as the secret knowledge. This was the third time that the divine knowledge was revealed by Lord Shiva to people for the benefit of humanity. Revelation of this divine knowledge for the 1st and 2nd time is discussed below. According to the legend, Lord Shiva is believed to have appeared in his dream and instructed him to find the divine knowledge inscribed as Sutras on a rock in the foothills of the nearby Mahadeva Mountain (Inset 001), Dachhigam. Accordingly, Acharya Vasugupta went to the foothill of the Mountain, upturned a number of rocks with his touch and found the

rock with the Sutras. He then meditated, memorised all the Sutras and returned the rock to its original position. Acharya Vasugupta named the rock, inscribed with the Sutras, 'Shankarpal' (Shankar's rock), and the Sutras as 'Shiva Sutras' (Lord Shiva's Aphorisms), both discussed below. As per the divine instructions, Acharya Vasugupta taught the Sutras to his worthy disciples. He not only taught the Sutras but also created awareness about these teachings thereby laying the foundation of the philosophy, the Trika philosophy. With this started a surge for review and refinement of the existing Shastras, Tantras, thoughts and philosophies from the point of view of Advaita (monistic) doctrines. This is what ultimately resulted in Trika philosophy. This is the philosophy which, based purely on Advaita principles, has come down to us in its present form.

Acharya Vasugupta is also credited with adopting the term Spanda and bringing to light for the first time its philosophic principle. There are some experts who associate Acharya Vasugupta with five scriptures, namely, Shivasutra, Spandakarika, Spandamrta, Vasavi-tika on Bhagavadgita and Siddhanta-candrika. However, there are differences of opinion on this point. In this context, the following comments assume importance. Many feel that since Vasugupta was a Siddha so he did not write anything but only revealed or taught the philosophy to his worthy disciples, Bhatta Kallata being one of them. Kshemaraja in his introduction to

Shivasutravimarshini records a tradition which says that Vasugupta was not the writer but simply the publisher of Shivasutra. Utpala Vaishnava attributes Spandakarika to Bhatta Kallata but Kshemaraja attributes it to Vasugupta. JC Chatterji mentions Spandamrita as a work of Vasugupta but experts believe that the work is same as Spandakarika. Further, Vasavi-tika, a commentary on Bhagavadgita, is not traceable. However, six chapters of the work are incorporated in another commentary on Bhagavadgita, titled Lasaki, by Rajanaka Lasakaka, of which MSS is available. Siddhanta-candrika is mentioned in Buhler's catalogue (MSS No. 51). Here, it is important to note that starting from Acharya Vasugupta, the Guru - Shishya Parampara was carried forward by Shaiva masters in two streams. The first stream included Acharya Vasugupta - Kallata Bhatta - Pradyumana Bhatta - Prajnarjuna - Mahadeva Bhatta - Srikantha Bhatta and Bhaskara Bhatta. The second stream included Acharya Vasugupta - Siddha Somananda - Acharya Utpaladeva - Lakshmanagupta - Acharya Abhinavagupta - Kshemaraja and Yogaraja. From among these Shaiva masters, Bhatta Kallata, the author of Spandakarika, is given the credit for introducing the Spanda philosophy, which led to the development of Spanda School of Trika philosophy, and Somananda, the author of Sivdrishti, for introducing the concept of Pratyabhijna philosophy, which led to the development of Pratyabhijna School of Trika philosophy. Abhinavagupta is given credit for expounding the philosophy, giving interpretations to its doctrines and principles and systematising it in his works like Tantraloka and Tantrasara. Now, discussed below are the three related aspects of this article, namely, a) Revelation of Divine Knowledge (1st and 2nd time); b) Shankarpal – Dachhigam, Srinagar, and c) Shivasutra – The Divine Knowledge

Revelation of Divine Knowledge (1st & 2nd time)

It is seen that as per tradition Lord Shiva has been bestowing divine knowledge of Shaiva

philosophy to sages and seers from time to time. It was in the beginning of the creation that Lord Shiva Himself, as Srikanthanatha, revealed the divine knowledge for the first time. The divine knowledge so revealed came down from generation to generation in the form of three groups of Shastras (scriptures) or Tantras, namely, Bhairava Tantras, Shaiva Tantras and Rudra Tantras. However, with the passage of time the Shastras and the Shaiva knowledge went into oblivion or disappeared. Thus, a need was felt by Lord Shiva to reveal the knowledge for the benefit of the mankind a second time. This was the time around first century CE when the Shaiva traditions were under strain due to the onslaught of Buddhism. This time the divine knowledge was revealed to Rishi Durvasa, who was asked to spread the knowledge among the people. Rishi Durvasa in turn created three mind born sons, namely Tryambaka, Amardaka and Shrinatha, each assigned a mission to establish spiritual order and teach ancient and eternal Shaiva faith to the people. To achieve the objective, Rishi Durvasa initiated Tryambaka, the first mind born son, into Advaita or Abhedha (monistic) thought of Bhairava Tantras; Amardaka, the second mind born son, into Dvaita or Bheda (dualistic) thought of Shaiva Tantras and Shrinatha, the third mind born son, into Dvaita-advaita or Bheda-abhedha (dualistic - cum- monistic) thought of Rudra Tantras. Tryambaka, in turn, started the first Advaita School with a chain of preceptors each named as Tryambakaditya. To continue the tradition, Tryambaka, as Tryambakaditya I, created a mind born son, named Tryambakaditya II, and a mind born daughter, named Ardha-Tryambaka (half-Tryambaka), and initiated them into Advaita or Abhedha (monistic) thought of Bhairava Tantras. From this, it is clear that around that time four schools were established to propagate three philosophies, namely, Advaita, Dvaita and Dvaita-advaita. It is also clear that, of the four schools established, two schools, namely, the school of Tryambaka and that of Ardha-Tryambaka had the mission to propagate Advaita (monistic) philosophy. From historical point of view it is

seen that Tryambaka school of thought (from the first mind born son) continued the Shaiva traditions without any break where as Ardha-Tryambaka school of thought continued the traditions for some time after which much details are not available. It is, however, known that Shambhunatha, one of the great teachers of Abhinavagupta, traces his lineage to Ardha-Tryambaka school of philosophy. About the other two schools of thought not many details are available. However, coming back to Tryambaka school of thought, it is seen that in the chain of presiding teachers of this School, there appeared 15 Shaiva teachers, all mind born, who were named as Tryambakaditya I to XV. The first fourteen presiding teachers were all mind born and celibates. The 15th presiding teacher, himself a mind born son, broke the tradition, married a Kashmiri Brahmin girl and got a son, who was named Sangamaditya. Thereafter, the Guru - Shishya Parampara was carried forward from father to son till we reach the 20th presiding teacher. Thus, in the line of presiding teachers from 16th teacher onwards we have Sangamaditya (16th), Varshaditya (17th), Arunaditya (18th), Ananda (19th) and Somananda (20th). This Somananda is the same Siddha Somananda of 9th century CE, disciple of Acharya Vasugupta, who traces his lineage to Tryambaka School of philosophy initiated by Rishi Durvasa.

Shankarpal, Dachhigam, Srinagar

Shankarpal (Inset 002), located in Srinagar in the midst of a forest at the base of Mahadeva baal ahead of Harwan, just 11 kilometres inside Dachhigam forest reserve area, is a sacred rock, which through a legend is linked to Lord Shiva. According to the legend, Lord Shiva revealed the secret teachings of Trika philosophy through Sutras, inscribed on the rock, popularly known as Shankarpal, to Acarya Vasugupta in 9th century CE. It is said that after Acarya Vasugupta found, read, understood and memorised the Sutras, which he named Shivasutra, he put the rock in its original position. Later on, he propagated Shivasutra, the divine teachings, among his followers. This led to revival of the Trika philosophy in the Valley. The sacred rock is

visited by the pilgrims, who undertake a pilgrimage to Mahadeva Tirtha and offer rose petals to the sacred rock as mark of reverence for Lord Shiva. According to Pandit Jia Lal Geeru, devotees, to show reverence to the Lord and the sacred rock, visit the place every year on shravan punim (15th day of full moon of shravan i.e. Jul-Aug). It is also known that to show reverence to the divine source of knowledge, Swami Lakshman Joo also used to visit the sacred place with his devotees quite often and organise Puja. Ishwar Ashram Trust annually undertakes a programme of cleanliness of the sacred place besides organising Puja-arcana on this divine rock. Recently, the sacred site was designated as Meditation Point (Inset 003). A beautiful stream (Inset 004) flows by the side of the sacred rock.

Shivasutra - The Divine Knowledge

Sutra is a Sanskrit word which means aphorism (a short pithy maxim or a general truth expressed in a sentence). Shivasutra, as the name suggests, contains Sutras or aphorisms uttered or revealed by Lord Shiva. According to Shivasutravimarshini, a commentary on Shivasutra written by Kshemaraja, the Sutras were revealed by Lord Shiva to stop the spread of dualistic teaching and to show that the highest form of the Shaivagama taught only the pure Advaita (idealistic monism) philosophy. The name, Shivasutra, to these Sutras, was given by Vasuguptacarya to whom the Sutras were revealed by Lord Shiva in 9th century CE. Shivasutra, is the principal scripture and forms the bedrock on which the super structure of Trika philosophy is based. It is also known as Rahasyagama-shastra-sangraha. Shivasutra is a brief scriptural work which not only conveys the secret teachings of Trika philosophy but also reveals the Upayas to achieve identity of the individual self with the divine. So, it is both a theoretical and a practical treatise though more emphasis has been given to the Upayas in comparison to the doctrines or principles of the philosophy. It is an unfoldment of three means of liberation. It is a treatise on Yoga, based on Advaita system of

philosophy, which tells a Sadhaka how to realise, in direct experience, the truth. That is why it is also called Sadhana Shastra (scriptures related to spiritual practice). According to Shaiva Masters, this philosophy, even though simple in intent, needs to be understood correctly by a Sadhaka to achieve the ultimate objective. One needs to understand the fundamentals or the basics involved in the philosophy. As can be seen, each Sutra, which reflects divine wisdom, is very short and is easy to remember. However, it provides only a hint and needs interpretation and explanation. That is why a number of ancient Shaiva Masters have written Vrittis and Vivritis i.e. commentaries to make it easy for a common person to understand it. Shivasutra is composed of 77 Sutras. These Sutras are arranged in three parts, Unmeshas or chapters, with each chapter being called 'awakening'. The chapters, which reflect three 'awakenings', deal with three Upayas (means), namely, Shambhavopaya, Shaktopaya and Anavopaya. The three awakenings explain these three Upayas, which are practiced to attain Moksha (liberation). The first chapter explains the first Upaya, namely, Shambhavopaya, which is considered as the highest Upaya. It corresponds to the Jnana Marga of the Vedantis and, what in Shrimad Bhagavadgita

is called, the Jnana Yoga of Samkhya. The second chapter explains the second Upaya, namely, Shaktopaya, which involves use of Mantras. The third chapter explains the third Upaya, namely, Anavopaya, which corresponds to Ashtanga Yoga of Patanjali. From the literature, it is seen that subsequent to the unfolding of the secret teachings of Shivasutra by Vasuguptacarya, a number of Shaiva Masters and Shaiva scholars worked on this Agama Shastra, studied it, gave their interpretations and made significant contribution to augment the Shaiva literature. Some of the ancient Shaiva Masters who contributed to the corpus of this Shastra and its associated literature include Bhatta Bhaskara, Kshemaraja and Varadaraja. Bhatta Bhaskara wrote a commentary called Shivasutravartika, Kshemaraja wrote Shivasutravimarshini and Varadaraja wrote Shivasutravartikam. There is also a work titled Shivasutravritti by an unknown author. Some of the recent Shaiva Masters and Shaiva scholars who contributed to this corpus of literature include JC Chatterji, PT Shrinivas Iyengar, Pandit Madhusudan Kaul Shastri, Swami Lakshman Joo, Jaideva Singh and Dr. Baljinnath Pandit. Shivasutra has been translated into other languages.

**Author of 'Encyclopedia of Kashmiri Pandit Culture and Heritage' and 'Trika Philosophy (Kashmir Shaivism) – An Encyclopedic View'*



Mahadeva Mountain, Dachhigam, Srinagar



A devotee in meditation on the sacred Shakarpal



Arrow showing direction to Meditation Point i.e. Shankarpal



A beautiful stream gushing past the sacred Shankarpal



MATA ROOPA BHAWANI

THE WOMAN WHO UNSHACKLED FROM THE SOCIAL NORM AND ATTAINED PARABHAIRAVI!

History is as old as when it began to be documented and thus has its recorded influence. On the other hand, folklore and mythology have no time stamp, yet they have a formidable influence on our socio-cultural lives. Kashmir has had a unique distinction of having an equitable contribution from women from time immemorial in social and spiritual development of the society. Folklore tells us that in the beginning of Kalyug, when the *Bhairav Tantras and Kashmir Shaivism* were lost, Lord Shiva appeared on Kailash Parbat as *Srikanthanath* and taught Rishi Durvasa the theory of *Bhairav Tantra*. To dissipate the thought, Rishi Durvasa created mind born children, one of whom was a woman who was named *Ardhatryambaka* (Source: *Kashmir Shaivism – Secret Supreme by Swami Lakshman Joo*). There is also a parallel to the Śāivic path that of Śāktic that follows the practice that is Śakti centric in the form worship of Kālī who initiates



the seeker through Her twelve forms of Power, in succession called *Kramastotra of Siddhanātha* which is Śāktic/ Tantric spiritual lineage and is believed to have been established towards the end of the 7th Century CE by Śivānandnātha who was the head of a Tantric sub-center (*upapīṭhādeśa*) known as the Uttarapīṭha. Interestingly, he is supposed

have imparted this esoteric knowledge to three female ascetics, namely Keyūravati, Madaṇikā and Kalyāṇikā. (Source: *The Kramastotra of Siddhanātha or The Hymn on Time as a Process* by Pt. Moti Lal Pandit). Thus, from the ancient times, woman has been on an equal pedestal with the man in every aspect of social and spiritual life in Kashmir. It

is, thus, no surprise that we have Laleshwari and Roop Bhawani as the mystic saints who have emerged on the scene of spiritual pursuits in no less measure as the male saints.

The subject of this essay is about Alakh Ishwari Mataa Roop Bhawani. Much has been written about her as the mystic saint. I will, therefore, refrain from repeating this aspect. It is important for us to reflect on her another side of life which is her feminine persona.

Being influenced by the practices of Trika Darshan, popularly called Kashmir Shaivism, Kashmir saw an equitable role from men and women without any subservience. This has been a formidable influencing factor in shaping the socio-cultural system of the society. This, perhaps, is the reason for many women spiritual saints considerably impacting the social ethos of the Hindu society in Kashmir. Two most important names that had resounding influence were Laleshwari or Lal Ded in the 14th century and Alakh Ishwari Mata Roopa Bhawani in the 17th century. Both were Shaivite saints. Having lived three centuries apart, there are striking differences in the ways they propagated and influenced the followers of their times. While in Lal Ded's time, the Muslim influence had impacted the society through, both soft and violent conversion to Islam, freedom of expression was relatively easy. Her thought process influenced across the sects. Added to that, Lal Ded's Vaakhs were in the common Kashmiri language that became popular amongst both, Hindus and Muslims. Her influence spread thin and wide.

However, situation three hundred years later in the 17th century was completely changed in the valley. The socio-cultural scenario was far different from that of Lal Ded's time. The Hindu Brahmans had systematically been suppressed through multiple genocides, mass killings, forced conversions, destruction of their sacred temples and scriptures, reducing the community to a humiliated lot. The social fabric was predominantly Islamic with Kashmiri Hindus having become a weak, suppressed miniscule minority. They

practiced their faith with low profile. Besides, the Islamic fanaticism, terror and torment had caged the, once open, society into orthodoxy. This, particularly, took a toll on the women. Child marriage, deprivation from education and male dominance relegated her to home chore and child bearing. Intellectual pursuit, that once was an equal opportunity to her, got buried under the slogging home chore.

In this social milieu was born a baby girl, Roopa, in the family of a spiritually elevated Brahman, Madhav Joo Dhar who lived in down town, Khankah-e-Sokta, Safakadal in Srinagar. There are variations in the dates quoted by different writers about the year of her birth. It ranges from 1621 to 1625 CE. Little is known about her early childhood except that she was attracted towards the spiritual practices her pious father was engaged in. She was graced with *Śaktipaath* and showed the ascetic tendencies at an early age. However, the innings of love, care and fondling of parents was short-lived as she was married and sent off to the difficult terrains of in-laws at the tender age of seven. It is here that the life of Roopa Bhawani takes a major turn. The intellectual incompatibility and the patriarchal social system led to harassment from the in-laws, forcing her to take the unheard-of step in those days. Despite taboos, Roopa Bhawani demonstrated the courage to unshackle herself from the restrictions of the social system of that time and boldly walked out of her marriage. In this, she was wholeheartedly supported by her father who welcomed her back. This incident tells volumes about the family's progressive outlook despite unfavourable social conditions.

Being a woman of substance with spiritual leanings, Roopa Bhawani took little time to get initiated into the study and practice of Trika Darshan under the guardianship of her father, Madhav Dhar. He very early realised that she was on the path of sainthood and guided her to her destination. Soon she left the warmth of her parental abode and wandered from place-to-place practicing, meditating and preaching for long stretches of time. Having acquired the rich knowledge of Sanskrit,

facilitated her study of the Shaiva scriptures. The divine enlightenment fountained forth into poetic expressions in her and, like Lal Ded, she started preaching through her *vaakhs*. Unlike Lal Ded, the times had advanced to the extent that Roopa Bhawani's poetic outpourings were in manuscript form and hence got preserved and compiled as *Rahasyopadesa* which is a collection of 146 *vaakhs*. Roopa Bhawani acknowledges in this *vaakh* that Lal Ded and her father are her first Gurus:

*“I have placed my teachers, Lal and Madhav
In my cleansed, purified mind
Reduced to nothing, I have become
The Supreme Self, a part of Brahma”*

(Excerpted from the book – *The Mystic and The Lyric* by Neerja Mattoo)

In her long life which spans almost a

century, Roopa Bhawani was a wanderer. She didn't stay at one place. She demonstrated healing powers, of which there are many household stories. For instance, the story of the well at Vaskur shrine dug by a blind devotee on her command got him his eye sight on completion of the task. Her wanderings and the temporary abodes became places of pilgrimage for her devotees. Vaskur, Manigam, Lar, Chashme Sahibi and her birth place at Safakadal, Srinagar are the shrines visited even today by her devotees. Her day of Nirvaan is observed as Sahibi Saptami, twice a year. One on Magh Krishna Paksh Saptami in the winter and the other in Pitra Paksh.

Roopa Bhawani's life is an example of a woman who defied odds, broke social clutches and followed her intuition to attain the state of *Parabhairav* in her lifetime.





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WHISPERS WITHIN

THE AGED; AND THE YOUNG WIDOWS, WIDOWERS AND DIVORCEES



Kashmiri Pandits, despite negligible numerical strength, are historically too well known almost globally for their contributions to knowledge and scholarship in almost all walks of life. They, indeed, have had the advantage of hosting one of the world's oldest universities, Sharda Peeth (now in ruins in POK and one of the Maha Shakti Peethas), attracting scholars and princes for knowledge and training from across Asia if not beyond. The Peeth reduced to ruins by barbarian Muslim rulers, continues to remain so, primarily as India's post-partition top leadership, closely linked to KP community, did not bother to retain even its sacred ruins while the Pak sponsored tribal raiders under chase by the army were running

back like rats to save their lives. The site is within a walking distance from LOC, which could easily have been extended as the ruins were of no significance to POK and Pakistan. When the same leadership did not care to reclaim even India's most sacred and encroached temples at Kashi, Ayodya and Mathura in exchange for erstwhile Pakistan (now Pakistan & Bangladesh) on partition of the country, leave alone tens of thousands of others, how could they seek the ruins of Sharda Peeth in exchange for POK? It is only seventy-five years after independence that the current top community leadership, led by the current President of All India Kashmiri Samaj, has managed to build a modest replica of only the temple on this side of the LOC.

The community may have enriched humanity, by itself, it lags in social cohesion and societal and survival reforms to cope with changing times and circumstances. Even the present exodus, said to be seventh, has failed to unite the community and change mindsets meaningfully. No surprise, numerical strength continues to dwindle, homeland already lost and extinction not a distant reality. The very reversal of current and 35-year-old exodus remains in doubt primarily for these very reasons, plus today's democratic forms of government in which the rulers and legislators themselves are under Z plus or Z-security and their orders not enough for return and safety of a microscopic minority. More importantly, power to punish rests with judiciary, too well known for prolonged trials and punishments not deterrent enough to stop recurrence of terror/criminal acts. The preceding exoduses had happened under monarchy, rather because of it, and got reversed when the rulers wished. Who then could dare to harm those returning and resettling in their native places? Moreover, the preceding exoduses had remained confined to just across mountains for reasons of limited mobility and the place of their recurring shelter had earned the nickname of *Kasht-var* (troubled days compound), now Kishtwar. Today the displaced are spread across globe and their return and rehabilitation no longer a matter of just security at native places which are no longer self-sufficing.

Are KPs really wise and super intelligent? This question, in a very limited context, from my post-exodus Jammu neighbor made me to introspect and reflect. His question related to our unusual concern and care in upbringing and educating the offspring, rather giving them wings (educational and professional) and then lamenting as they begin to use wings and take flights. How does this approach make you wise and intelligent, he asked? In contrast, he continued, none of his sons could fly as they have no wings? But are they not well settled and comfortable here, besides living along or side by side with us?

His logic even predates current exodus, as winged members of the community had begun to take flights and serve the then rulers and the nobility well before the British rule and again on the basis of their mastery of Persian, the then official language of barbarian invader turned rulers. In fact, successive generations of some of these very winged community members had come to play decisive leadership and administrative roles in post-partition India. Instances of qualified professionals like engineers and doctors taking flights began only in the aftermath of independence as professional institutes began to take shape and KPs acquired the degrees. This is not to suggest that Muslims in the valley did not care for their children, they indeed did, but being an overwhelming majority, a second division for their kids was as good as distinction for their KPs counterparts. This is why the community had to accord high priority to educating kids and no surprise merit list in the qualifying exam (Class XII) for admission to professional institutes had come to be dominated by the community and to the discomfort of the majority.

Did the 1990 genocide and the exodus alter the child centered focus? And has there been no matching reciprocity from offspring side to their extra caring parents, notably the aged and the needy ones? Before addressing these questions, it is worth recalling, for the sake of record, that during partition time communal disturbances across most of the country, Mahatma Gandhi had seen a ray of hope and harmony in Kashmir only, although half the state was under brutal tribal raid. No surprise, his ray of hope did not last four decades. But it is important to recall that the then poor and illiterate Muslim neighbors had mostly stood side by side with KP neighbors and prevented genocide and exodus, while the educationally and economically transformed majority in 1990 did not only remain silent but apparently supportive of the exodus, especially when sons of the soil had taken up arms. In fact, the majority intentionally and unanimously began to hold Jagmohan, the

then governor, and not militants responsible for the exodus, ostensibly for his opening refugee camps in Jammu and offering some relief. Before proceeding to address the questions under reference, it is imperative to list briefly how the exodus impacted the community and consequences thereof. Incidentally, had relocation camps been set within the valley, the exodus would have been less painful and most likely reversed.

Exodus and the community

The community, expectedly, faced formidable ground realities and challenges after uprootment and relocation and some of these are briefly recalled here. First and the foremost, was the shock and disbelief that ethnic cleansing of Kashmir in overwhelmingly post-partition Hindu India could happen at all. The single stroke ethnic cleansing of minorities in Kashmir has no parallels, not even in Pakistan and Bangladesh where the process has been gradual. The fact that exodus neither shook the nation, nor secular and liberal lobby nor the UN, HRW or Amnesty, compounded the grief manifold? Would heavens not have fallen and continue to be falling, parliament blocked and media - national and global - crying round the clock, had the uprooted microscopic minority not belonged to the national Hindu majority? Could it be due to our post-partition unique secular democracy whereunder vote bank politics is centered around the united minority, rather the second majority and not the divided larger majority? Second, uprootment from only paradise on earth and relocation into hot and humid regions, apart from being frightening in itself, also exposed the community to previously unknown dangers like sun strokes and burns, snake and scorpion bites, many fatal. Such incidents were more common in over nightly raised tented colonies lagging basic amenities like secure walls, street lights and proper public wash rooms. Those who could not get camp accommodation or did not opt for it, sought shelter privately or were temporarily accommodated by relations and friends. But the dangers did not disappear there as well.

Moreover, rural dwellers got transformed into urbanites overnight which also posed many adjustmental challenges. Third, the exodus also coincided with two and four-wheelers emerging as common modes of urban transport in the aftermath of India's 1991 economic liberalization and rapid growth. While vehicle numbers mushroomed, matching upgradation of roads and traffic controls did not happen side by side. Consequently, frequency of traffic accidents increased manifold and the count of dead and injured kept on snowballing. Scores of young and old, including the displaced, lost and continue to lose lives or left injured. Fourth, overcrowding became a new reality as population of Jammu swelled overnight, notably in and around resettlement localities. Leave alone family privacy, space for sleep and study disappeared altogether for the most. The hurriedly raised or arranged camp schools were also overcrowded and without basic prerequisites. Fifth, the community comprising half a million individuals, got relocated not only in Jammu but almost across the country and even globally. Besides, most families had to bifurcate into smaller units to fit into tents or limited accommodation available elsewhere. More importantly, the younger generation also began to marry outside the community in increasing numbers and thereby diluting the uniqueness of being a KP community. Sixth, displacement did not only mean loss of motherland but mother tongue as well, Kashmiri language being valley specific. Food habits had also to be compromised as the valley centered consumables were no longer available with the same ease and price. Last, and the most impactful, was the perpetual shock and grief of losing aboriginal homeland and the generational assets in cash, jewelry, businesses, multi-story houses, land, orchards, cattle and the like and consequently reduced to what Marxists call 'proletariat'. In conclusion, the unending exodus has already transformed an educated and once well settled aboriginal microscopic minority into a disoriented community dependent mostly on monthly state relief (doles) for the past 35 years and

with not much, rather any hope of returning back and resettling in their lost homeland. No surprise, anxiety and depression engulfed young and the old, notably latter. Prescriptions of doctors testify this fact as these invariably including some anxiety and anti-depression related medications for almost every patient right up to this date. While Kashmir continues to attract millions of tourists from across globe even amid ongoing militancy, how could the community forget the loss of homeland? Diseases like diabetes, hypertension and depression have become common even among the younger generations. Children born post-exodus are no exception to the grief and loss of homeland, as they miss the beautiful valley more than those who at least had the fortune of having been resident once.

Post-exodus outcomes

While camp residents accommodated initially in tents were subsequently shifted to clusters of single room sets at different locations mainly around Jammu city, the overwhelming majority had to build their own houses or be tenants. Consequently, KP clusters sprang up in the outskirts of Jammu city. Death rates surged for all age groups and birth rates nosedived. While data are not readily at hand, it was widely reported by community leaders, doctors and the media that there had hardly been any births in refugee camps for years while the death toll had been mounting as evident in ever increasing spaces of obituaries columns of Jammu's daily newspapers, notably the favorite Daily Excelsior. Death rates surged for multiple reasons, including sharply increasing roadside accidental deaths, sunstrokes, snake bites but primarily on account of the shock and grief of having lost the aboriginal homeland in the only paradise on earth along with generational assets. The outcome, among other things, was transforming a vibrant community overnight into *juggi* dwellers and dependent on state relief to live a hand to mouth existence thus far. Government employees, of course, continue to receive their salaries and pensions and thereby revealing why government

service had since long been a preferred urban profession. The loss of some loved ones and prominent community members to militancy was another big and chilling factor, in particular the manner of their killings, like cutting a live young woman into two with a bandsaw after gang rape or inserting a big iron nail into the forehead of prominent teacher by his own students, or rolling a person under a huge log of wood multiple times over in the aftermath of having cut his tongue days before for the allegation of having been a security forces informer. The list is long and endlessly brutal. No surprise, depressions and multiple ailments in hot and humid climate began to claim lives prematurely. Additionally, as younger generations began to take long flights, the initial resettlement centres and cities were left with ever increasing proportion of the elderly. Dispersal of the microscopic community across globe has made whereabouts of many friends and relations, including expiries difficult to monitor, leave alone conveying timely condolences. Even cremations of parents have to be delayed in anticipation of the arrival of offspring and very close relations from long distances. As the saying goes, only the wearer (community) knows where the shoe pinches (loss of homeland in the only paradise on earth and decades of displacement).

Child care

Although the community in general does not seem to have initiated any major course corrections, focus on shaping next generation has reinforced rather than slackened as education and training (human capital) are now sole survival assets. Additionally, as late marriage and single child norms are catching up, upbringing the next gen, naturally, assumes greater attention than ever before. No surprise, post-exodus merit list in qualifying exams for admission to professional courses continued to be dominated by the community boys and girls in Jammu as well. This trend began to weaken only in the aftermath of Maharashtra government reserving a large number of seats in professional institutes for the wards of the displaced community. The

windfall materialized in 1995 and exclusively on the initiative of the late Bal Sahib Thackeray, a debt the community can never repay. The provision subsequently got extended to other states and the number of seats available now mostly exceeds the count of eligible candidates. This is not to suggest that entire new generation is taken care of, as a good number of kids have not been able to reach the qualifying stage or pass it with the minimum prescribed scores or on account of inability to meet the huge expense. However, thousands have already “become winged” and a good number of them left the country to serve and settle in greener pastures.

Parent care: offspring reciprocity

How about the offspring reciprocity? Is their reciprocity also unique and matching the parent care? How are the aged parent(s), notably those ailing or in some prolonged illness being looked after back home or in their accompanying periodically or permanently? And how about the reciprocity when both the generations are living together under one roof or in close proximity in and around the resettlement localities?

As long as both parents are alive and mobile, they themselves do not want to burden offspring and prefer to live on their own. Occasional and brief visits on both sides meet their expectations. But once a parent or both get unwell or one of them expires, the situation assumes formidable challenges on both sides. Parent-offspring relationship is historically too well known to be essentially a one-way affair, from top to bottom, aptly summed in a Kashmiri saying: *kot* (knee) is farther than *yad* (tummy). While parents remain obsessed with the affection and craving for their children until the end, the reverse does not hold that strongly barring rare exceptions like the proverbial Shraavan Kumar. More importantly, if our generations recall how much did we care for our own parents and grandparents, the answer would not be too comforting for many? Way back in Kashmir, it was common to hear siblings of deceased parent being mocked for post-death

lavish ritual offerings, while ignoring the deceased when alive. The stream flows from top to bottom and the latter can't be blamed for emptying the top? The same logic applies here and the relationship not only continues to be one-way as before but more so under the prevailing situations, how then can our offspring behave differently? In fact, the new generations themselves face harder times as their offspring even at child/student levels are much more demanding and assertive of their rights than was the case ever before. Teen rights, unknown to us, are now asserted, largely due to the growing awareness of western world enshrined child rights under which neither parents nor even the teachers can exercise any force to handle children. In our time physical punishment at home and school was not only common but a routine and innovative to make it more effective. Today it is banned and any deviations, notably at schools, often result into media frenzy and teacher punishments. Surprisingly, the gen next is not even strong enough to bear a rare slap from a teacher as cases of children getting severely hurt are routinely reported.

Parent-married child conflict is commonly attributed to near universal incompatibility between mothers-in-laws and daughter in law(s), not excluding the great saint Laleshwari (Lala Ded), and with sister(s)-in-law playing a spoil shot. Surprisingly, the conflict did not resolve or subside but intensified with both the contestants began to be educated and even employed. Consequently, nuclear family had begun to become a norm rather than an exception even while living under one roof in Kashmir. In fact, less caring Muslim parents, notably mothers, were reported better cared than their KP counterparts. After the exodus, the shortage of living spaces in camps or rented accommodation became another ground for universalizing the nuclear family. As if this was not enough, the state too intervened and allowed bifurcation of families so that each nuclear unit is registered and entitled to monthly relief unless a government employee.

(to be Contd...)



Kashmiri Sahitya Akademi Award winners from 1955 onwards

01. 1956 : Zinda Kaul 'Masterji' for "Sumran" (Poetry)¹
02. 1958 : Akhtar Mohiuddin for "Sat Sangar" (Short stories)¹
03. 1961 : Rehman Rahi for "Nauroz-i-Saba" (Poetry)¹
04. 1967 : Amin Kamil for "Laveh Te Praveh" (Poetry)¹
05. 1969 : Abdul Khaliq Tak Zainagiri for "Ka 'Shri Zab': Ny Hund Alleqavaad Phera" (Linguistic study)¹
06. 1970 : Mohiuddin Hajini for "Maqalaat" (Essays)¹
07. 1972 : Ali Mohammad Lone for "Suyya" (Play)¹
08. 1975 : Ghulam Nabi Khayal for "Gaashir Munar" (Essays)¹
09. 1976 : Pushkar Bhan for "Machaama" (Plays)¹
10. 1978 : G.R. Santosh for "Be SoakhRooH" (Poetry)¹
11. 1979 : Marghoob Banihali for "Partavistan" (Poetry)¹



12. 1981 : Moti Lal Saqi for "Mansar" (Poetry)¹
13. 1982 : Moti Lal Kemmu for "Natak Truche" (Drama)¹
14. 1984 : Mohd. Zaman Azurdah for "Essay" (Essays)¹
15. 1985 : Mirza G.H. Beg Arif for "Lole Vetsar" (Poetry)¹
16. 1986 : Dina Nath Nadim for "Shihil Kul" (Poetry)¹
17. 1987 : Mir Ghulam Rasool Nazki for "Awaz-i-Dost" (Poetry)¹
18. 1988 : Ghulam Nabi Gowhar for "Pun-Te-Pap" (Novel)¹
19. 1989 : Pran Kishore for "Sheen Te Watpod" (Novel)¹
20. 1990 : Fazil Kashmiri for "Kashur Sarmaya" (Poetry)¹
21. 1991 : Ghulam Nabi Tak Naazir for "Achhre Tsange" (Poetry)¹
22. 1992 : Shafi Shaida for "Amaar" (Poetry)¹
23. 1993 : Syed Rasool Pompur for "Kenh Natu Kenh" (Essay)¹
24. 1994 : Sajood Sailani for "Kaeji Raath" (Play)¹
25. 1995 : M. Farooq Nazki for "Naar Hyutun Kanzal Wanas" (Poetry)¹
26. 1997 : Rafiq Raaz for "Nai Che Nallan" (Poetry)¹
27. 1998 : Mohammad Yousuf Taing for "Mahjoor Shinasi" (Criticism)¹
28. 1999 : Rashid Nazki for "Vahrat" (Poetry)¹
29. 2000 : Harikrishna Kaul for "Yath Raaz Danay" (Short stories)¹
30. 2001 : Mohiud-Din-Gowhar for "Rikhah" (Poetry)¹
31. 2002 : Naji Munawar for "Pursaan" (Criticism)¹
32. 2003 : Som Nath Zutshi for "Yell Phol Gaash" (Short stories)¹
33. 2004 : Ghulam Nabi Firaq for "Sada Te Samandar" (Poetry)¹
34. 2005 : Hamidi Kashmiri for "Yath Miani Joye" (Poetry)¹
35. 2006 : Shafi Shouq for "Yaad Aasmanan Hinz" (Poetry)¹
36. 2007 : Rattan Lal Shant for "Tshen" (Short stories)¹
37. 2008 : Gh. Nabi Firaq for "Baazyaafat" (Criticism)¹
38. 2009 : Mishal Sultanpuri for "Vont" (Literary Criticism)¹
39. 2010 : Basher Bashir for "Yiman Padan Mye Vetsaar Gotshuy
40. 2011 : Zareef Ahmad Zareef for "Kore Kakud Pushrith Gome" (Poetry)
41. 2012 : Ghulam Nabi Aatash for "Ponhi Neer" (Poetry)
42. 2013 : Mushtaq Ahmad Mushtaq for "Aakh" (Short stories)
43. 2014 : Abdul Ahad Hajni for "Teuth Pazar" (Literary Criticism)
44. 2015 : Naseem Shafaie for "Na Tschai Na Aks" (Poetry)
45. 2016 : Shafi Shauq for "Khilwat" (Poetry)
46. 2017 : Naji Munawar for "Yim Myani Zindagi" (Essays)
47. 2018 : Mushtaque Barq for "Ha Ke Na" (Short stories)
48. 2019 : Aziz Hajini for "Aane Khane" (Literary Criticism)
49. 2020 : Dar Raashid for "Palaav" (Short stories)
50. 2021 : Naji Munawar for "Yas Heen Zanh" (Poetry)
51. 2022 : Rafiq Raaz for "Shuhul Sabe" (Poetry)
52. 2023 : Khalid Hussain for "Sadiq" (Short stories)
53. 2024 : Dr. Sohan Koul (Novel)



VEER MUNSHI

A Canvas of Exile, Resilience, and Transcendence

Veer Munshi's artistic journey is not just a narrative of colours on a canvas; it is a profound odyssey that transcends physical spaces, bridging the complexities of human suffering with the unyielding spirit of creativity. His art is not confined by borders—it breaks the shackles of exile, navigates the contours of identity, and offers a reflection of resilience and hope. Like a river, his creativity flows through landscapes of time and memory, gathering along its path the silt of anguish and the light of renewal. Munshi's work has become a silent witness to the trials of displacement, a steadfast testament to a homeland that continues to breathe within him, even as distance separates him from the physical soil of his origins.

Born in the tranquil yet turbulent valley of Kashmir in 1955, Munshi's early years were coloured by the serene beauty of the Himalayas and the gentle rhythms of Srinagar's lakes. These idyllic landscapes, however, were soon overshadowed by the darker clouds of political unrest and the personal trials of exile. As a child, he



witnessed both the grandeur of nature and the frailty of human institutions. This duality—between the beauty of his homeland and the conflict that marred it—became the bedrock of his artistic exploration. His soul, shaped by the early influences of Kashmir, came of age at S.P. College under the University of Kashmir's guidance. By 1975, he had earned his Bachelor of Arts degree, a symbolic milestone that marked his initiation into the broader world. Yet, the canvas of his life would remain incomplete without

the deeper understanding of his craft, which he pursued at M.S. University, Baroda, where he graduated in 1981 with a Bachelor of Fine Arts degree in painting.

For over three decades, Munshi has lived and worked in Delhi and Gurgaon. But even thousands of miles away from Kashmir, he remains tethered to his roots. Like a tree uprooted but still in full bloom, his work revolves around the theme of exile—a condition that transcends individual borders, connects disparate histories, and confronts the universal struggle for belonging. Through his art, Munshi channels the existential tension

between alienation and identity, between the familiar and the foreign. His brushstrokes resonate with the soft whispers of loss, the louder cries for identity, and the profound question: What does 'home' mean to those who have been displaced?

Munshi's art is more than a personal expression; it is a bridge of conscience, a space where the human spirit can find sanctuary amidst turmoil. His work is not about the politics that divide people, but the shared pain that unites them. He does not seek to answer the complex questions surrounding Kashmir's conflict; rather, he offers a space where culture and art can breathe freely, unfettered by the violence that seeks to smother them. For Munshi, the canvas is not just a medium for expression—it is a sanctuary for healing. In his belief, art's universality can spark peace, and through the individual expression of sorrow, collective healing can begin.

Munshi's art is a testament to the belief that suffering, when channelled through creativity, can become a catalyst for change. He stands as a torchbearer of the notion that exile, while a condition of loss, can also be

transformed into an artistic journey that offers hope to others who suffer. His art speaks to a universal audience, reaching beyond the confines of Kashmir's borders to touch the souls of those who have experienced displacement in various forms.

This philosophy has earned Munshi both national and international acclaim. Over the years, he has been bestowed with numerous honours, each one affirming the depth and universality of his work. Among his many accolades, the Diploma Laureate from St. Petersburg State Academy of Art and Design stands out, a recognition of his global influence. He has also been honoured by India's Ministry of Culture, receiving the Senior Fellowship in 2014 and the Junior Fellowship between 1996 and 1998. National awards began early in his career, with the prestigious National Award from the Ministry of Culture in 2002 and the J&K State Award for painting in 2001. His work, however, is not confined to national borders; he has been recognized by the Government of Uttar Pradesh with the Taj Gaurav and by the Governor of Maharashtra for his contributions through the Sarhad initiative.



(Sculpture by Veer Munshi)

Beyond his personal artistry, Veer Munshi has been a powerful cultural ambassador for Jammu and Kashmir. His contributions to the Republic Day parades from 1997 to 2024 are unparalleled—he designed and executed 22 tableaux for Jammu, Kashmir, and Ladakh, winning nine awards, including three first prizes. These were not mere visual spectacles; they were narratives that carried the cultural essence of a region rich in history, spirituality, and diversity. Through these visual representations, Munshi has brought the cultural depth of Kashmir to the national stage, allowing it to be seen, felt, and appreciated by millions.

Munshi's works have found homes in galleries across the globe, from the United States to Australia, from Russia to Bangladesh. His solo exhibitions have resonated in cities such as New York, Bangalore, Baroda, and Kolkata. His thematic explorations, as seen in exhibitions like "Shrapnel" (2009-2012) and "Kashmir Insider Outsider" (2015), delve into the fragmentary nature of conflict and belonging. These collections are like shards of shattered glass, reflecting both the internal fragmentation of the self and the external chaos that mirrors it. His art makes no attempt to sanitize the horrors of conflict but instead invites the viewer to confront them head-on, offering no easy answers but provoking deep reflection.

Munshi's participation in prestigious art festivals and exhibitions continues to affirm his status as one of India's most significant contemporary artists. In 2023, he was represented by Aicon Gallery at "Art Mumbai." The year before, in 2022, he contributed to "Techne Disruptors" at Chelsea Gallery in New York. His works have graced the Kochi Muziris Biennale, the Dhaka Art Summit, and the Serendipity Art Fest, consistently positioning him at the forefront of global contemporary art. His capacity to bridge cultural and geographic divides is a testament to the universal appeal of his artistic expression.

As a cultural diplomat, Munshi's influence extends far beyond his own artistic

creations. His international curatorial projects have brought him to Iran, Greece, and Cuba, among other countries, facilitating creative exchanges that underscore the global relevance of his work. His dedication to fostering artistic collaborations, hosting workshops, and leading cultural trips has brought him into dialogue with artists and intellectuals from around the world. In 2019, Munshi curated the "Infra Project" at the Srinagar Biennale at Kochi Biennale, blending local Kashmiri ethos with global artistic trends. His commitment to curating exhibitions in institutions such as Srinagar International Airport and Tihar Jail highlights his belief in the transformative power of art to reshape public spaces and provide a voice for those often forgotten.

Munshi's artistic journey has been immortalized in various forms, including in the 2003 film *Fankaar* by K. Bikram Singh and the 2002 film *Gashtaruq* by Fayaz Dilbar for Doordarshan. The book *Dialogue: Veer Munshi* by Nancy Adjanian and Ranjit Hoskote (2008) further chronicles his life and contributions, offering deep insights into the evolution of his artistry.

Munshi's legacy will endure not just in the awards he has won or the exhibitions he has graced, but in the profound impact his work has on those who encounter it. His art transcends galleries and catalogues, speaking directly to the heart. It embodies the collective memory of those who have experienced exile and displacement, transforming sorrow into dialogue, despair into resilience. Munshi's art is a reminder that no matter where one is, home is not a place—it is a memory, a feeling, a thread that ties us all together.

In his work, we find not just the story of an artist but the chronicle of a human spirit that refuses to be confined. Through his art, Munshi teaches us that even in exile, beauty can flourish; even in separation, connection is possible. His legacy is not merely a career—it is a testament to the resilience of the human spirit, a masterpiece born of exile, but destined for the world.

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RAINBOW (KSS News)



KSS Scholarship Distribution at WASO Public School



KSS Scholarship Distribution at Sharika Bhawan



Puja being performed at Sharika Bhawan





Independence Day Celebration at Sharika Bhawan



Felicitation of meritorious students



Honouring Legacy and Respecting Community Elders on 15th August 2025



Puja being performed at Shree Hari Parvat, Faridabad



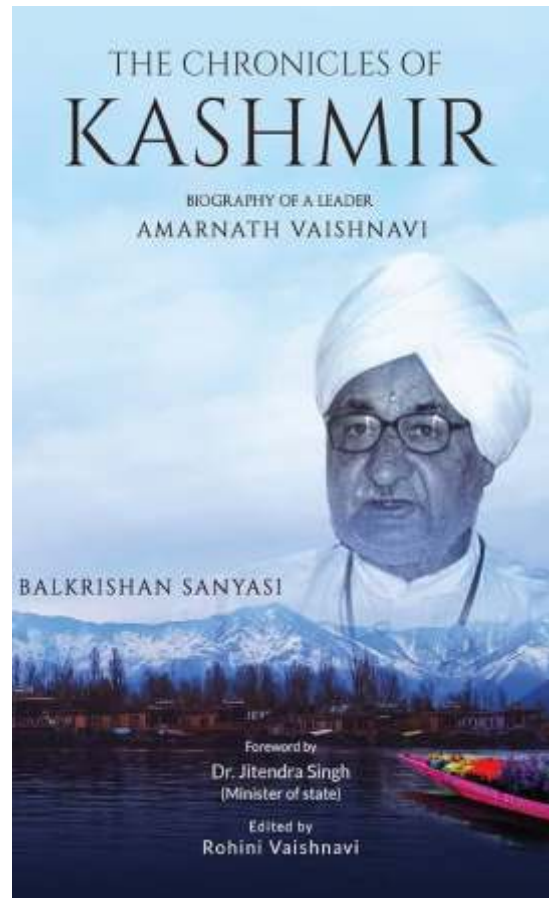
THE CHRONICLES OF KASHMIR

Amarnath Vaishnavi -A Biography

"The Chronicles of Kashmir - Biography of a Leader-Amarnath Vaishnavi," is a roughly 370-pages paper back authored by Bal Krishen Sanyasi, nephew of Amarnath Vaishnavi, and edited by his grand niece, Rohini Vaishnavi. The book is published by Sabre & Quill.

The life story of Sh. Amarnath Vaishnavi makes a fascinating reading right from the time his name appears first in the book as a young teacher and a Pracharak of RSS. The book covers some important milestones of this wellknown community stalwart that traverses a wide swathe of experiences - nearly all devoted to the service of the nation and his own community. Going through difficult situations that life presented him with, Sh. Amarnath Ji carried himself with quiet dignity and poise. He would always have a cheerful visage and his public appearances would fill his listeners with hope, optimism and inspiration.

Starting as a pracharak of the Rashtriya Swayam Sewak Sangh, Amarnath Ji, besides working in the valley and Jammu, also galvanized the people of Ladakh and later Punjab, where he was sent on a posting, perhaps, to keep him away from the Valley. Many of our community members today may not even know that the road to the Aug 5, 2019, neutralization of Art 370 & 354, has not been a bed of roses, but has been made possible by the sweat and blood of many committed nationalists like Amarnath



Vaishnavi. Starting with the breaking of the permit system by the founder of Jan Sangh (the predecessor of BJP), Sh. Shyama Prasad Mukerjee to enter Kashmir, his eventual death in suspicious circumstances while under arrest

in Kashmir, the Praja Parishad movement that galvanized the Jammu region against the anti-national majoritarian politics of Sheikh Mohd Abdullah and the subsequent removal of the permit system and arrest of Shiekh Mohd Abdullah, were all result of huge sacrifices made by the people of Jammu region in which Amarnath Vaishnavi played a significant role. In fact, he was one of the few Kashmiri Pandits involved in organizing the people of Jammu and its suburbs to protest against many decisions taken by Sheikh Mohamad Abdullah and his administration which were essentially anti-Indian and pandered to the majoritarian sentiment.

The book makes it abundantly clear that with every passing day it was becoming clear as day light that the continued presence of Kashmiri Pandits in Kashmir was becoming increasingly untenable. Sh. Amarnath Vaishnavi, having worked at grass root level throughout the length and breadth of different regions of the state, understood this and accordingly, made herculean efforts to not only warn his community of the impending danger but also made many attempts to caution the state and national leadership about it. Whenever opportunity arose, he organized public protests against the rising Muslim majoritarian sentiment which had pronounced communal overtones, fanned by Sheikh Abdullah himself.

The book contains a detailed account of the 1967-Parmeshwari Handoo agitation, in which Sh. Vaishnavi Ji emerged as a leader of the community in his own right. Those of us who took part in the agitation would clearly recall the slogan that Sh. Vashnavi Ji made immortal, before he started his speech - 'Jai Kara - Har Har Mahadev'. In fact, the slogan got so deeply identified with him that he was known by the endearing name 'Jai Kara' The book contains several anecdotes of that period- some of them not known to many till now.

He recalls his meeting with the former Prime Minister Mrs. Indira Gandhi and the conversation his delegation had with her

during this period. He also expressed his deep sense of resentment and disappointment on how Mrs. Gandhi reacted to their demand and what she said in reply to their requests. What he says does not reflect well on the former formidable P.M., particularly in relation to the state of the microscopic in a predominantly Muslim majority area. In fact, what she told the delegation, as quoted by Amarnath Vaishnavi Ji, nearly reflected Nehru's views on Kashmiri Pandits.

Though Sh. Amarnath Vaishnavi was involved with his community's issues for many decades, it was only in 1987 that he took over as the President of the "All State Kashmiri Pandit Conference (ASKPC)" This prestigious organization, which had some prominent Kashmiri Pandits helming it on various occasions, came into being in 1931 as "All State Kashmiri Pandit Conference-Sanatan Dharma Yuvak Sabha". Prior to that its earlier avatar was "Dharma Sabha" under the legendary Hargopal Koul, which came into being in the first quarter of the last century, as the community witnessed with trepidation the rise of Muslim majoritarianism in Kashmir. After Hargopal Koul's death in 1925, Dharma Sabha lost its sheen and was replaced by ASKPC. Some of the community's outstanding personalities later headed this organization before Amarnath Vaishnavi took over its mantle.

Amarnath Vaishnavi's life story makes it abundantly clear that he was among the foremost Sangh Parivar Leaders in North India — From Golwalkar to Balraj Madhok and from Advani to Vajpayee, Amarnath Ji rubbed shoulders with top leaders of the Sangh Parivar.

There are instances in the book which show the high esteem in which Sh. Amarnath ji was held by the leaders of the BJP and the RSS. Out of the blue, while attending a function or a public meeting, ministers and those holding high positions in the organization, would bow to touch his feet because he had initiated them into the RSS during his days as a Pracharak.

It remains without saying that in any

other state, an organizational man of Amarnath Vaishnavi's credentials, would have risen high in the party or in the government, particularly when BJP started tasting political power in many states and subsequently, at the centre. But, being a Kashmiri Pandit, he had no constituency to call his own. Like many Kashmiri Pandits who had contributed immensely to public life, this was a cross that Amarnath Ji had to bear

The book contains many conversations of Amarnath Ji, quoted Verbatim. These quotes reflect his deep insight into the political developments of the state. These also describe the dynamics and inter-play of political forces that influenced both the state politics as also the Delhi-Kashmir political equation. His reminiscences of the conversations he held with many leaders convey the political inclinations of those who shaped the state's destiny over the many decades.

His relentless efforts during mass movement of "Shree Amarnath Shrine Sangharsh Samiti," contributed in a big way in galvanizing people against the lies spread by Mufti regime to appease his vote bank and Jammati supporters in Kashmir.

The last three decades of Amarnath Ji's life were entirely devoted to ensuring the wellbeing of the displaced members of his community in 1989-90. The book records in detail the relentless efforts put in by him during and after the exodus of our community

in 1989-90; Sh. Amanath Vaishnavi organized the young volunteers under ASKPC to render succor to the displaced people in Jammu. No effort was too great for him to render assistance to the hounded out Pandits who poured into Jammu and other places with barely what they wore, having lost everything to the Jihadi violence in Kashmir that resulted in their ethnic cleansing from Kashmir. Vaishnavi Ji and his dedicated team of workers poured their heart and soul into registering the refugees, providing them shelter, first in Geeta Bhavan and later in hastily created camps, establishing camp schools and providing the fleeing refugees with the bare minimum wherewithal for immediate survival.

He met nearly all the important people in and outside the govt to make them aware of the degree of barbarity faced by a peaceful community and impress upon them the pathetic conditions they were living in various camps in Jammu and other places. Later, he fought many political battles to have the displaced community rehabilitated in Kashmir. It was while rendering this yeoman's service he breathed his last, having worked for the community literally till the last breath.

The book ends with many well-known KP-activists, prominent writers, intellectuals, artists and political figures, academicians, etc., paying tributes to Amarnath Vaishnavi after he passed away on July 1, 2012. Most touching is the one written by Sh. R L Shant Sahab.

Appeal for Donation for Lift Project!

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

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

Name of A/c: Kashmiri Sewak Samaj, Faridabad

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

A/c Number: 0450040100001062

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



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



“ELEVEN UNFORGETTABLE TRAVELLERS TO KASHMIR”

(Publisher: Author Avtar Mota , Pages: 104, Price: Indian Rupees 360/-, US Dollars 15)

This summer month while in Bengaluru, I got an opportunity to read this latest book written by my good friend and PNB colleague, Mr. Avtar Mota, who has become a brilliant and passionate writer on subjects related to Kashmir. Each of his book is better than his previous one and he goes on and on. The author has transitioned well from being a full-time banker to a full-time writer in his post-retirement years. His banking profession was perhaps only for *rozee rottee (bread & butter)* purposes, but his core interest and flair lies more in Kashmir affairs; mainly its history, art, culture and related subjects.

In this present book under review, the author has brought out some of the lovely memories and research-based text about **Eleven Unforgettable Travellers to Kashmir**. This 104-page book is really crisp in its contents and coverage. A quick and absorbing read surely. Although it will be a better option for interested readers to read it in full, I would like to produce some

ELEVEN
UNFORGETTABLE
TRAVELLERS
TO KASHMIR



small extracts from some of the eleven chapters / personalities for immediate benefit of readers.

The title of the book is quite relevant to the contents and coverage. The book starts with a very well written introductory chapter which sets the background to the eleven chapters that follow. The personalities covered are Mahatma Gandhi, Firaq

Gorakhpuri, Dilip Kumar, VS Naipal, Sir David Lean, Gurudev Rabindranath Tagore, Vinobha Bhave, Neve Brothers, Mark Aurel Stein, Cecil Tyndal Bisco and Swami Vivekananda.

Here are some brief extracts from few of these travellers to Kashmir as covered in different chapters:

Chapter 1 – Mahatma Gandhi in Kashmir

“During Mahatma Gandhi's visit to Kashmir, just before India's independence, Maharaja Hari Singh and Maharani Tara Devi accorded traditional welcome with Arti and Tilak by the Royal couple and also then young prince, Karan Singh. These

details have been recorded by Dr. Karan Singh in his book titled, "Heir Apparent". The Mahatma left for Jammu on 4th August 1947. During his brief stay in Kashmir, he met scores of people from all walks of life. He also conveyed his observations in a free and frank manner. Few of these observations are as under":

"It is really difficult for me to distinguish between a Hindu Kashmiri and a Muslim Kashmiri. Here people speak one language and have one culture."

"While the rest of the country burns in the communal fire, I see a shining ray of hope in Kashmir only".

"We all are children of the same God. Fighting amongst ourselves on issues of religion is nothing short of disrespect to our creator"

Chapter 2 – Urdu Poet Firaq Gorakhpuri in Kashmir

"In 1969, an All - India Urdu Mushaira was held at Srinagar. Firaq Gorakhpuri, Ali Sardar Jafri, Shaharyar, Aadil Mansoori, Makhdoom Mohi-ud-Din, Puran Singh Hunar and many more leading poets of the country participated in this Mushaira. Firaq Gorakhpuri was a star attraction. Apart from a grand Mushaira in the city, Prof. Sarvari (HOD Urdu department) from the University of Kashmir also organized a grand Mushaira in the university campus. Those who attended these Mushairas, still remember how Firaq regaled the audience with his Gazals and Nazms. In the Srinagar city Mushaira, Firaq read his famous "Night Poems" or poems like "Aadhi Raat Ko", "Raat Kaa Pehla Pahar", "Raat Gayee", "Aadi Raat Kay Kuchh Pehlay" and Pichhla Pehar", etc."

Chapter 3 – Dilip Kumar (1922 – 2021) A School of Acting A Great Lover of Kashmir

Dilip Kumar had a strong connection with Kashmir that began from the actor's childhood. As a child, the actor and his

brother lived with the family of Dr. Haseeb A Drabu after they were diagnosed with tuberculosis. Since antibiotics or streptomycin was not discovered then, the only medical advice to tuberculosis patients was to move to some hill station or sanatorium. Dilip Kumar's father had close links with Drabu family of Rajpura in Kashmir on account of his fruit business. Sarvar Khan, Dilip Kumar's father was trading in Kashmiri apples. This could be much before 1947. In 1956, when Bakshi Ghulam Mohammad invited him for the Jashn-e-Kashmir, Dilip Kumar was more than happy to come to Srinagar and don a white dress for an exhibition cricket match played by participating film stars. He brought Raj Kapoor, Nargis, Om Prakash, Nirupa Roy and a large group of some prominent film actors with him. Dilip Kumar loved to stay in houseboats and Pahalgam remained his favourite destination. Sometimes, he would stay at 'Hotel Oberoi Palace' in Srinagar or 'Highland Park in Gulmarg. He also liked Nigeen Lake and its peaceful ambience

Chapter 4 – VS Naipaul's Kashmir visit and a Tribute on his death

VSN stayed in Kashmir for about five months in 1962. He stayed in Hotel Leeward (Liward at that time) in the Dal Lake located behind Nehru Park. His popular book "*An Area of Darkness*" was written in this hotel. Half of the book covers his Kashmir stay; a closer version of travelogue full of his keen observation. One of the impressive descriptions of the life that existed in that era, the *Doll's House on the Dal Lake* is an unmatched narration of the struggle of a hotel owner in keeping the show going on, using guests to manage regulators and occasionally as, brand ambassadors too.

Chapter 6 – Gurudev Rabindranath Tagore in Kashmir

In October 1915, Rabindranath Tagore

visited Kashmir for a fortnight's holiday. He was accompanied by Bengali poet Satyendra Nath Datta, his son Rathinder Nath and Pratima Devi. He was simply captivated by the beauty of the valley, especially the autumn season. Quite often he would sit on the banks of river Jhelum in thoughtful silence. To a friend, he wrote that River Jhelum was like his native Padma. He started composing the famous Balaka (Fight of Cranes) series of poems in Kashmir.

Kashmir remembered Gurudev's visit when in 1958, Bakshi Ghulam Mohammad decided to name the newly built Cultural Complex in Wazir Bagh as '**Tagore Hall**'. This was possibly a humble tribute to Gurudev who had many admirers in J & K state.

Chapter 7 – Vinoba Bhave (1895 – 1982) in Kashmir

Vinoba Bhave visited Kashmir during the summer of 1959. On August 2, 1959, he entered the Kashmir valley via Gulmarg after visiting Poonch. He came to spread the message of Bhoodaan movement. He stayed in J & K state for about four months and during this period, he visited Sopore, Baramulla, Bandipore and Handwara in North Kashmir. He also visited many places in the Anantnag district as it existed during that time. He visited Schools and Colleges and addressed many gatherings spreading the message of peace, unity, Bhoodaan and Sarvodaya. *(Reviewer of this book remembers having attended one such gathering of school / college students in Partap Park Srinagar in 1959 as a student of DAV High School Magarmal Bagh Srinagar).* He returned via Banihal and travelled on foot for 21 days addressing people who thronged to see him at Banihal, Ramsoo, Ramban, Chenani, Batote and Udhampur.

Vinoba Bhave says in one of his writings; "When I entered the state of Jammu & Kashmir, I was given a book, an

English translation of the sayings of Lalla. Lalla lived six hundred years ago, but even today the people have not forgotten her. In the meanwhile, many rulers have come and gone, but which of them do the people remember? Everyone remembers the name of Lalla, the great Saint, the great soul.

Chapter 11 – Swami Vivekananda in Kashmir

Enamoured by its natural beauty, abundant spirituality and simplicity of the residents, Swami ji visited Kashmir twice. The first time he reached Srinagar was on September 10, 1897 accompanied by some monks including Sadananda, Niranjananda and Dhirananda. During this brief tour, Swami Ji remained busy meeting delegations of officials of the Maharaja, groups of Sadhus, students from schools and colleges and people in general including Kashmiri Pandits. He also addressed many gatherings. During this visit, he also visited a few places of historical interest in the Kashmir valley. During this trip to Kashmir, Swami Ji also paid a brief visit to Kheer Bhawani Temple.

On June 26, 1898, Swami Ji came to Kashmir the second time. During this visit, he visited the Kheer Bhawani Temple in Tulamula. His disciples also joined him. A Doonga boat was hired. Accompanied by some Kashmiri Pandits and his western disciples Swami Ji arrived. At Tulamula, Swami Ji would spend his time in praying inside the shrine.

I loved reading this small book. It helped me to refresh some of my own memories on Kashmir. Yes, I wish the book had covered 20 odd such visitors to Kashmir to build up a 200 + pages book with a hard cover for better preservation and reference. Perhaps, Mr. Mota has been in some hurry to close this project and move on to his next project. Wishing him very best of luck for his future academic projects and readers a happy reading.

LIST OF DONATIONS RECEIVED DURING THE PERIOD 18TH JUN.- 30TH SEPT. 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
01	20.08.25	Q-087	Maharaj Krishen Pajan@	F.No. 1103, Tower -2, Sec.-82, Faridabad	5,00,000.00
2	03.07.25	Q-004	Prof. Bushan Lal Jalali @	F. No. 601,Neelkanth Apt., Sec.-21 C, Faridabad	5,00,000.00
3	24.08.25	Q-008	Pushpa Koul Dhar (Dr.)**	H.No. 822-B, Sec.- 49, Sainik Colony, Faridabad	51,000.00
4	16.08.25	Q-007	Sushma Tiku	F. No. 304,Sabzaar CGHS Ltd, Sec.- 45, Faridabad	50,000.00
5	29.08.25	Q-009	Lalita Peer **	EROS Garden Charmwood, Faridabad	50,000.00
6	15.07.25	Q-072	La Renon Healthcare Pvt.@	Ahmedabad	49,000.00
7	16.07.25	Q-073	Global Accreditation System	LGF-01 Green Plaza Sec.- 41-42, Faridabad	25,000.00
8	01.09.25	Q-010	Sudhir Kumar Sopory(Prof.)	House No.584,Sector-14, Faridabad	25,000.00
9	14.07.25	Q-069	Manoj Sopory #*	H.N. -1166, Arun Vihar, Sec.-37, NOIDA	22,000.00
10	19.08.25	Q-086	Roop Krishaan khar(Dr.)**	F.No. 403, Lalleshwari, Sec.-21B, Faridabad	20,000.00
11	23.07.25	Q-005	Niitin Jatta*	F.No. 309, Lalleshwari Vatika, Sec.21D, Faridabad	15,000.00
12	13.07.25	Q-068	Romesh Bhatt**	F.No. 103, Sabzaar CGHS Ltd., Sec. 45, Faridabad	11,000.00
13	18.08.25	Q-103	Sheela Raina	F.No. 1481,Sector -28, Faridabad	11,000.00
14	04.09.25	Q-108	Kuldeep Kachroo	F.No. 383,21B, Faridabad	11,000.00
15	06.09.25	Q-109	Kartik Akhoo**	F.No. 1404, Sector 19, Faridabad	11,000.00
16	31.08.25	Q-018	Romesh Bhatt	F.No. 103, Sabzaar CGHS Ltd., Sec. 45, Faridabad	11,000.00
17	27.06.25	Q-053	Swati Kapoor**	F.No. 1166,Sector-17, Faridabad	10,000.00
18	17.07.25	Q-074	Sanjay Bhatt	Silver Heights, Jalandhar	10,000.00
19	01.08.25	Q-080	Raj Kachroo	F.No. 383,Sector-21B, Faridabad	10,000.00
20	04.09.25	Q-107	Raj Kachroo	F.No. 383,Sector-21B, Faridabad	10,000.00
21	31.08.25	Q-013	Anil Dhar**	F.No. 783,Sector-16, Faridabad	10,000.00
22	23.09.25	Q-113	Anjali Kaul Raina	F.No. 1481,Sector-28, Faridabad	10,000.00
23	30.09.25	Q-022	Romesh Bhat**	F.No. 103, Sabzaar CGHS Ltd., Sec. 45, Faridabad	9,500.00
24	15.07.25	Q-070	Kuldeep Kachroo	F.No. 383,sector-21,Faridabad	9,000.00
25	11.08.25	Q.006	Meena Sopory	F.No. 584,Sector-14, Faridabad	7,000.00
26	15.07.25	Q-071	Kuldeep Kachroo	F.No. 383,sector-21 B,Faridabad	6,000.00
27	08.09.25	Q-111	Shiban Krishan Raina	F.No. 163,Ashoka Enclave Part-3, Faridabad	5,000.00
28	22.06.25	Q-001	Ranjana kaul	F.No. 651, Sector-17, Faridabad	5,000.00
29	22.06.25	Q-003	Pratigya Bhan	F.No. 602,Gayatri Appt.,Sec.- 45, Faridabad	5,000.00
30	31.08.25	Q-014	Anil Dhar**	F.No. 58,Sector- 16, Faridabad	5,000.00
31	31.08.25	Q-015	Vinod Dhar**	F.No. 502, Gokul Apptt., Sec. 45, Faridabad	5,000.00
32	31.08.25	Q-017	Ramesh Kaul**	F.No. 508, Sainik Colony, Sec. 49, Faridabad	5,000.00
33	15.08.25	Q-102	Santosh Thussu	F.No. 383, Sector-21B, Faridabad	3,000.00
34	08.09.25	Q-110	Ashok Kumar Raina (Dr.)	F.No. 305, Gokul Apptt., Sec. 45, Faridabad	3,000.00
35	20.06.25	P-949	Shyam Lal Hans	F.No. 110, Sec.-2 Extn., Trikula Nr., Jammu	2,100.00
36	04.07.25	Q-063	Surinder kumar Handoo (Dr.)	F.No. 1892, Sector-9, Faridabad	2,100.00
37	26.09.25	Q-021	Surinder kumar Handoo (Dr.)	F.No. 1892, Sector-9, Faridabad	2,100.00
38	04.07.25	Q-066	Ravinder Kothidar@	F.No. 2259-C, Sainik Colony, Sec.-45, Faridabad	2,100.00
39	05.09.25	Q-020	Ravinder kothidar@	F.No. 2259-C, Sainik Colony, Sec.-45,Faridabad	2,100.00
40	28.08.25	Q-097	Sanjay Tickoo	F.No. 804,Gayatri CGHS, Sec. 45 Faridabad	2,100.00
41	31.08.25	Q-011	Rahul Dhar	Sector- 21, Faridabad	2,100.00
42	31.08.25	Q-016	Rita Mattoo	F.No. 501, Saarang Resi., Sec.- 21C, Faridabad	2,100.00
43	04.07.25	Q-064	Shailaja Sopory	Hare Krishna CGHS Ltd., Sec. 45, Faridabad	2,000.00
44	03.08.25	Q-081	Anubhav Zutsi**	F.No. B-116, Green Field, Faridabad	2,000.00
45	03-08.25	Q-082	Anubhav Zutsi**	F.No. B-116, Green Field, Faridabad	2,000.00

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S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
46	03.08.25	Q-083	Anubhav Zutsi**	F.No. B-116, Green Field, Faridabad	2,000.00
47	20.08.25	Q-089	Swati Kapoor**	F.No. B-116, Green Field, Faridabad	2,000.00
48	20.08.25	Q-090	Swati Kapoor**	F.No. 1166, Sector-17, Faridabad	2,000.00
49	20.08.25	Q-091	Swati Kapoor**	F.No. 1166, Sector-17, Faridabad	2,000.00
50	20.08.5	Q-092	Swati Kapoor**	F.No. 1166, Sector-17, Faridabad	2,000.00
51	20.08.25	Q-093	Swati Kapoor**	F.No. 1166, Sector-17, Faridabad	2,000.00
52	28.08.25	Q-098	Viki Tikoo	F.No. 604, Gayatri CGHS, Sec. 45, Faridabad	2,000.00
53	03.09.25	Q-019	Abhishek kr. Singh	F.No. 103, Gandhi Colony, NIT Faridabad	2,000.00
54	03.08.25	Q-084	Anunbhav Zutshi**	F.No. B-116, Green Field, Faridabad	1,100.00
55	28.08.25	Q-104	Sanjay Tickoo	F.No. 804, Gayatri CHGS, Sec. 45, Faridabad	1,100.00
56	28.08.25	Q-105	Sanjay Tickoo	F.No. 804, Gayatri CHGS, Sec. 45, Faridabad	1,100.00
57	31.08.25	Q-106	Sarla Chogtu	D-105, Princess Park, Sec.- 86, Faridabad	1,100.00
58	25.06.25	Q-051	Rajiv kaul	F.No. 11, Sector-19, Faridabad	1,000.00
59	19.07.25	Q-075	Netra Tikoo	Lane-4, Block no-17, Jammu	1,000.00
60	20.08.25	Q-094	Swati Kapoor	F.No. 166, Sector-17, Faridabad	1,000.00
61	22.06.25	Q-002	Basanti kaul	Sector-13, Faridabad	1,000.00
62	25.06.25	Q-052	Subhash Zadoo	-	501.00
63	22.08.25	Q-095	Neeraj Fotedar	Ozone Park Aptt, Sector-86, Faridabad	501.00
64	28.08.25	Q-100	Ramesh Saproo	F.No. 606, CGHS, Gayatri CGHS, Faridabad	501.00
65	17.06.25	P-947	Ankur Pandita	Sector-34 ,	500.00
66	22.06.25	P-950	Anil kaul	B/12 D, SPS Pearl Floor, Sector-37, Faridabad	500.00
67	14.07.25	Q-054	Jawahar Lal Zadoo	H.No. 385, Sector-29, Faridabad	500.00
68	14.07.25	Q-055	Bhusan Lal kaul	H.No.395, Sector-29, Faridabad	500.00
69	04.07.25	Q-056	Surinder Kumar Raina	Janakpuri, Delhi	500.00
70	04.07.25	Q-057	Alok Kumar Kaul	Amritsar	500.00
71	04.07.25	Q-059	Deep Kumar Hakeem	khirki, Malviya Nagar, New Delhi	500.00
72	04.07.25	Q-061	Ashok Kumar Bradoo	Ashoka Enclave-2 Sector-37, Faridabad	500.00
73	04.07.25	Q-062	Sanjay Kaul	H.No.862, Sector-3, Faridabad	500.00
74	04.07.25	Q-065	Sidharth Raina	-	500.00
75	27.07.25	Q-079	Vishal Warikoo	-	500.00
76	20.08.25	Q-088	Sanjay Kaul	House No.862, Sector-3, Faridabad	500.00
77	24.08.25	Q-096	Abhishek Mugloo	-	201.00
78	04.07.25	Q-058	Bansi Lal kaul	House No.862, Sector-3, Faridabad	200.00
79	23.07.25	Q-077	Rajani kaul	-	200.00
80	04.07.25	Q-060	Kartik Arora	1E, 62- IE, NIT, Faridabad	100.00
81	23.07.25	Q-076	Chaitanaya Kaul	-	100.00
82	28.08.25	Q-099	Viki Tikoo	F.No. 604, CGHS, Gayatri CGHS, Sec. 45, Faridabad	100.00
83	27.07.25	Q-078	Manish Kumar	-	10.00

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 Scholarship 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: JAKAOFRABAD (Please read fifth letter as 'Zero').



Please read Smt. Sushma Tiku instead of Smt. Sushma Chakoo in issue April - June 2025 (S.No. 152). Error regretted

Donations-in-Kind

1. Shri Anil Dhar donated one 22 Liter Pressure Cooker for KSS Pantry
2. Shri Amal Magazine donated six iron racks, ten vegetable trays and two stands
3. Smt. Bimla Koul Taing donated five ceiling fans, Crockery items
4. Pt. Manoj Tiwari donated two ceiling fans
5. Shri Roshan Lal Peer donated three Mata ki Chaowki's (Sangmarmar) for deities place.

**Items received from undernoted Maa Sharika devotees
o/a Mahanavami Hawan on 30th Sept and 1st Oct. 25**

S/Shri/Smt./Ms:

1. Rahul Ji (USA)	2. Anjali Kaul Raina	3. Amal Magazine
4. Opinder Kumar Dhar	5. Dr. Ashok Kumar Raina	6. Vinod Dhar
7. Anil Dhār	8. Kuldeep Kachroo	9. Kashi Akhooon
10. Sudhir Kumar Sopory (Prof.)	11. Avtar Krishan Monga	12. Vijay Kr. Trakroo
13. Meena Sopory	14. Subhash Premi	15. Indira Kaul
16. Satish/Veena Hashia	17. Bharti Raina Kaul	18. Gash Lal Pandita
19. Vijay Kumar Trakroo	20. Navneet Sopory	21. Romesh Bhat
22. Pt. Manoj Tiwari	23. Neeraj /Baby Fotedar	24. Ashish Zutshi
25. Maharaj Krishan Pajan	26. Anil Kaul (USA)	27. Puran Patwari
28. Tej Krishan Bhat (Dr.)	29. Phoola Bhat	30. Surender Kr. Rawal (Dr.)

***KSS feels proud of them. May Maa Sharika bliss them always along with their families.
(Note: Some devotees who have partly donated for hawan wish to remain anonymous).***

Obituaries

S. No.	Date of Death	Name of Deceased Person	Address
1	14.06.2025	Shri Triloke Kaul (Artist)	House No 111/1, Nasib Nagar, Janipur, Jammu - 180007
2	29.06.2025	Pt. Girdhari Lal Koul	Flat No 303, Sabzaar CHGS Ltd., Sector - 45, Faridabad
3.	09.07.2025	Shri Ravinder Kumar Bhan	Flat No. 610, Lalleshwari Vatika, Sector 21 D, Faridabad
3	04.08.2025	Smt .Kishni Raina Ji	H.No.130, Ashoka Enclave Part-1, Faridabad
4	07.08.2025	Shri M.L.Sher (Bhagwan Ji)	H.No.194, Ashoka Enclave Part-1, Faridabad
5	03.09.2025	Smt. Rajni Kaul	A 19, FF, Ashoka Enclave – II, Sector 37, Faridabad
6	19.09.2025	Smt. Phoola Dhar	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!"

With Best Wishes



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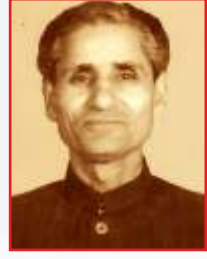


Donors are requested to drop clean, dry and wearable clothes, making it convenient to give old clothes a second life by passing them on to those in need. If you want to use a drop box, make sure your clothes are clean and dry before depositing. Please avoid donating heavily damaged, stained or moldy clothes. Donations support distribution to underprivileged people.

**आप से निवेदन है कि अपने पुराने कपड़े,
कम्बल इत्यादि इस डिब्बे में डालें, जिसे
जरूरतमंद लोगों में बांटा जायेगा!**

THIS DROP BOX FACILITY IS AVAILABLE AT SHARIKA BHAWAN, FARIDABAD

Gazals by Late Sarwanand Kaul 'Premi'



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 पंचादर, which was published in "Nastaliq" script in 1963. We are transliterating these poems in "Devnagri".

लिप्यंतरण - उमा कांत काचरू

गज़ल - ३९

समयस करहा ल्वलुमतु लाय
कालस त्रावुहा अख बुर सलाम।

लोलाह ल्वलि मंज़ ललुनावुहन
दोह राथ थवुहांस लोलुय दाय।
ह्वसनस परतव तेज़ुय तेज़
गरि ख्वतु गरि गंछ नंव नंव त्राय।

टूजि आसिथ यस गाशुय रोव
तस ख्वेयि दोहली पनुनी छाय।

बखतस ब्वद छय खंदमतगार
वक्तस प्यठ ब्वद म्वलुवुन्य दार।
थदि थोद फूसता नीरिथ गव
अकला छनु अथ अख सिरसाय।

'प्रेमी' ख्वश रोज़ ख्वश थव कन
पतु पतु च्वेय पकि वक्तुच राय।

गज़ल - ४०

चोलुम कोताह ल्वकचारस
वुनि छिम जिगरस दज़नुक्य आख।

येलि येलि बुथ्य फिर्य पनुनी गंय
त्येलि त्येलि वालिंजि आयम श्राख।

जुवुनुच वुनि छम वाराह आस
नतु आंस छट्टमुच पानस बाख।

खबराह क्याह छम बाक्य क्याह
गाठस वातुनावेयम लाख।

यस यस रुत कोर तस लोग व्वेह
पज़रुक आह तस करिना चाख।

प्रछ छम ललुवुन्य ललुनावुम
वनु कस वन सां जुप्त छा ताख।
'प्रेमी' पज़रुक बजरा वुछ
पोज़ न्येरि चोनुय अख अख वाख।



तीर्थ यात्रा



दपान मरनु पतु यस क्रिया कर्म पूरु विधी मुताबिक वाति, तस आत्माहस छु स्येदि स्योद भवः सागरस तार लगान, तु अलग अलग यूनियन हुन्दि आवागमनु निशु छु मुक्ती प्रावान!

म्यानि माजि ओस व्वन्य अलुपलु अख रथ्य सोरगवास गांमतिस सपद्योमुत। तसन्दिस मरनस प्यठ ह्योक नु असि, मासिवापि दाह संस्कार, कांह मज़ीद क्रिया कर्म करिथ, तिक्वाज़ि काशिर विधी ज्ञानन वोल बृह्माजी बन्यवनु। अवु मोखु प्यव असि चूरिमि (४) दोहय द्वखस दादिस रोखसत करुन। असि करेयि पनन्य किन्य वारयाह कूशिश मगर सार्यय गयि नाकाम।

म्ये कोर पनुनि आशनि ऊषा जी आलव तु नियम अलग पांठ्य - तस बोवुम सोरुय हाल, तमि वोन आरुहति बुथि, "अहन सां बु क्याह वनु, यि ठीक बासी ति करतु।" म्ये वोनस, "केहन हुंद मशवरु छु ज़ि आर्य समाज तरकीबस प्यठ करव चूरिम दोह तु मोकलावव।" तस आंस बुथिस प्यठ मायूसी, "ति करिथ बु क्याह वनु, अपारि छि ज़िठ्य, यि गव तिमन सांत्य मशवरु करुन।"

कमरु मंजु नीरिथ, बैठकि हुन्धिस दरवाज़स निश ओसुस खवरबानु कडानुय ज़ि बेनिटाठि हुन्ज आवाज़ गुयम कनन। बेनिटाठ, म्यान्य पोफ, आंस जीजाजियस वनान, "अहन सां व्वन्य मरगस क्याह

करिज़ि, नतु ओस म्येति सख शोख अमि खांदरुक।
वुछुथ ना कात्य कालु ब्रोंह अनि म्ये दोति पानस,
मान्जिराच त्तु दिवगोनस किचन। येमिस बिचारि ति
ओस येथ्य मोकस प्यठ वोतमुत, व्वन्य गछतु च्च
मरदु मरदान पांठ्य।"

जीजाजियन वोनस, "तु हेरुच क्यह करख,
तमि दोह छु कुहिम दोह यिवान?"

म्ये प्यव याद, असि ओस पोफतुरिस बायिस
कोरि खांदर, अव मौखु आस्य सारी परेशान।

"पतु छु प्यवान ब्रोंह कुन वुछुन, स्व बिचार
सोचिना म्ये छुना कुंहय, कोरि लंगुन छुस, वातुन
प्येयि ज़रुर।" यि आंस आंटी बाय सांबस कुन वनान
तु बु च़ास बैठकि मंज़।

छिना दपान कोबिस लथ कारगर, यिथुय म्ये
तिमन वोन काशिर विधी ज़ानन वोल बृह्माजी छुनु
कुनि मेलान, त व्वन्य छि केहन हंन्ज राय ज़ि चूरिमि
दोहय मौकलावव सोरुय, यिथ पांठ्य येति बाक्य
करान छि। च़ोपार्य गयि छोपु, सारिव्य त्राव्य
ज़ीठ्य व्वश त कलु त्राविख बौन कुन, यि छोपु
हंन्चन म्ये ख्येनि यिन्य, दम फुट्य गछिथ दिचुम
सारिनय कुन नज़रा ज़ि कांह वनिना केह।

"डू इन रोम एज़ दू रोमनज़ डू" (Do in Rome
as the Romans do), यि आंस जीजाजियिन्य
आवाज़, सु ओस संन्जीदु मोकन प्यठ शेक्सपियर
(Shakespeare) या सोफोकलीज़ (Sophocles)
अक्सर कोट करान।

"हर देश की अपनी चाल" यि आंस ब्येनिटांठ
शायद तर्जमु तिहुन्दि खांतरु करान यिमन नु
अंगरीज़ फिकरि तौर, "व्वन्य येलि नु चारु छु तेलि
गव चूरिमि दोहय म्वकलावुन सोरुय।"

शायद आस्य तिम ति खांदर अट्यंड
(attend) करिथ पनुन पनुन गरु जलदुय यछान
वातुन, तिक्याज़ि हेरुच हन्द्य दोह आस्य शुरू गांमत्य
।

चूरिमि दोह कोर असि शांति पाठ त्तु शामन
भजन कीर्तन तिथय पांठ्य यिथु पांठ्य हरियाणाहस
मंज़ झाट छि करान। पूजा कीर्तन म्वकलिथ कोर
सारिव्य नवीद त्तु द्रायि पनुन पनुन गरु बड्यन
दोहन हुंद सन्ज करनि। गरस मंज़ रूद्य सिरिफ बु
तु म्यांन्य आशेन्य ऊषाजी। ग्वडनिचि लटि बास्योव
असि पनुन पान परुछ्योन, तिक्याज़ि खसु असि

गरस मंज़ हथ लुख आंस बासान, स्व आंस नु व्वन्य
कुनी।

अमि राच प्यठय ज़न गयि ऊषस न्येंदरि
कामन। स्व आंस हंगतु मंगु न्येंदरि मंज़ हुशार गछान
तु तमि पतु गंट वादन बिस्तरस प्यठ बिहिथ रोज़ान।
अकि दोह प्पुछुस म्ये "च़ेय क्य्याज़ि गयी हंगतु मंगु
न्युंदर गांब?" तमि द्युत नु वारयाहस कालस
जवाबुय। क्येन्चि कालु च़ंज तस वदन कृख नीरिथ त्तु
वोनुन, "म्ये ज़न छुनु फिकरी तरान ज़ि अस्य क्य्याज़ि
गयि लुक कथन, असि क्य्याज़ि कर्य नु यिम दोह ठीक
पांठ्य, असि क्य्याह वाव ओसा? कसु राजर्येन्य मांज,
यहय मौयि अनाथन हन्द्य पांठ्य, ज़न नु कांह ओसुस,
सारी आसिन रंछमुत्य त्तु ललुनांव्यमुत्य अदु।"

"बृह्माजी बन्योव नु काशुर विधी ज़ानन वोल त्तु
व्वन्य क्य्याह नारसदिमहानरि।" म्ये वोनस च़खि सान।

"नु च़े करुथ नु कूशिश ति" तमि दिच पाम
हिश। "असि बनिहेना हरदवार गछुन। दुनियाह छु
गछान।"

"गरस मंज़ आस्य सारी आमत्य, तिम कस
त्रावहोख? तिम क्य्याह सोचन?" म्ये वोनस आजिज़ी
सान।

"व्वन्य ह्योतुन र्यथ गछुन, तमि विज़ि कोनु प्यौय
खयाल" म्ये वोनस। स्व ज़न गयि न्यन्दरि हुशार, व्वठ
कडिथ वोनुन, "अदु व्वन्य बनिना गछुन।"

"व्वन्य क्य्याह करनि गछव, दोह मोकलेयि
करताम।" म्ये द्युतमस मोखतुसर जवाब।

"क्य्याज़ि यिमन accident छु गछान या plane
क़ैशस मंज़ मरान छि त्तु लाश वारयाहि काल्य अथि
यिवान, तिमन छुना पतु क्रया करम यिवान करनु?
दफ गरज़ गछि आसुन। यिथि बडि गरुच कूर, युथ
बौड अफसर न्येचुव, यिहय म्वयि तिथु पांठ्य ज़न त्तु
वति प्यठुक मुसाफिर।" तमि वोन चुकि सान।

बु रोवुस तस बुथिस वुछान, यि छा म्यांन्य
आशन्य ऊषाजी यि वनान, येमिस र्यतस मंज़ च़ोर
लडायि आसु अमाजी सांत्य गछान।

"वुछान क्य्याह छंहम, तोगुम ना वनुन?" तमि
फुटरोव म्यांन्यन खयालन हुंद सिलसिल।

म्ये कर नु दौयिम कथुय, online कर्यम
हरदवारचि ज़ु टिकट बुक। दौयिमि दोह शामन द्रायि
अस्य सारुय सामग्री ह्यथ हरदवार।

गंगा गाठस प्यठ कर्य असि सारी दोह तसली

सान, म्ये कासनोव पानस मस तिथय पांठ्य यिथु पांठ्य त्येलि कालि कशीरि दंहिम दोह यारबलस प्यठ सारिनय आशनावन क्योहो हमसायन हुन्जि मोजूदगी मंज कासान आस्य।

बंहिमि दोह शामन, क्रिया अंद वातनाविथ द्रायि अस्य गंगायि बठि बठि गरदिशस।

दूर अकिस कुलिस तल वुछ अख वृद महात्मा दून्याह जालिथ, सारिसुय पानस बसमा मलिथ बिहिथ, शायद प्रवचनच तयारी करान। तस आस्य अन्ध अन्ध पनन्य शष तु केंह लुख ति बिहिथ।

प्रवचन करनु ब्रौठ वोन महात्मा जियन सारिनय गंगायि मंज त्रे ग्वतु दिन्य छि ज़रूरी। गोडन्युक ग्वतु ओस तन श्रूचारावन बापथ, दोयिम मनुचि शोदी बापथ तु त्रेयिम नज़र साफ करनु खांतर।

म्ये आस नु यिछन कथन प्यठ ज़ांह ति पछ, अव मोखु रूदुस ब पनुनी जायि बिहिथ।

ऊषाजी खंच गंगायि ग्वतु दिथ अदुर्य पलव अकिस तरफस थविथ, वोनन म्ये कुन, "व्वथ सां च्चु क्यजि नु व्वथान?"

"थवी व्वन्य, सुबहनय हय गंगायि मंज श्रान कोरुम।" म्ये वोन सरसरी पांठ्य।

"चे छुय प्रथ जायि अछव मंज पान कडुन, व्वथ जल जल।" तमि वोन बुथ फिरिथ ह्युव।

मज़ीद केंह वनुन वराय द्रास ब गंगायि मंज त्रे ग्वतु दिनु बापथ।

म्ये दिच पानिस मंज डुनु, पोन्थ ओस तुरुन, ब च्चास गित्यन, अव म्वखु ह्योकुस नु ज्यादु कालस पानिस तल रूजिथ।

दोयिमि ग्वतु ति रूद नीम खाम युथुय, मगर गित्य ह्येत्पिन हना कम गछुन्य। म्ये कोड पानि मंजु कलु तु दछिन्य खोहवर्य नज़र दिथ बास्योम सौरुय त्युथुय युथ ओस। त्रेयिमि लटि येलि म्ये पानिस मंजु कलु वोल, म्ये बासेयि सार्यसुय पानस यंहय स्वसराय हिश, बास्योम ज़न ब अकिस ज़ेछि यात्रायि प्यठ द्रास, शुन्याहस मंज वुडान वुडान।

म्ये बास्यव जि म्ये ज़ायि पनुनि पानु मंजु ब्येयि ज़ु ज़ंगु तु ब ह्योतनस चुपंजल दवुन, अमि पतु ब्येयि ज़ु, तु ब्येयि ज़ु, तु ब्येयि.....

यिथु पांठ्य आस म्यानिस पानस व्वन्य आन्थ रौसतुय लोकचि लोकचि ज़ंगु लारिथ, तु ब ओसुस

अकिस बडिस ज़लुर्त्य सन्ध पांठ्य वार वार खोखुज करान, तिक्याज़ि पान ओसुम ग्वब्योमुत मगर नज़र यानी आगाह ओसुम म्वकुल। ब त्रहयोस तु यकदम द्रास पानि मंजु न्यबर। म्ये संभोल दम। ओर योरु दिचुम नज़र, बास्योम सौरुय छु त्युथुय युथ गोड ओस। कांह तब्दीली आस नु आमुच। वुठन प्यठ फ्यूरुम कुमुजार तु हंगतु मंगु प्योम स्वरगुवांस्य मोल याद। सु ओस अक्सर वनान जि, "इन्सान छु खान्दर पतु चारवाय बनान ति क्याज़ि तस छि ज़ु ज़ंगु हुरान, आशनिहुन्जु, तु पतु ब्येयि ज़ु येलि शुर्य छि ज़्यवान। तु पतु ज़ु तु ब्येयि ज़ु..... यिथु पांठ्य ज़लुर्त्य सन्ध खसलथ प्राप्त ज़ाल वोनान तंथ्य मंजु ह्येनु यिवान।

म्ये दिच बौठ खसिथ ह्येरि प्यठु बोन ताम पानस नज़र, सौरुय ओस ठीक, ब ओसुस इन्सान योनी मंजुय। गंगायि मंजु त्रे ग्वतु दिनु पतु ओसुस ब व्वन्य पव्यंतर तु श्रूच। सारिनय हुंद मानुन छु यी। ब वोतुस तथ कुलिस तल येत्थ वृद महात्मा व्वन्य दज़वुनि दूनि निश ज्ञानचि कथु ओस वनान।

तम्य वोन, "हूनिस छु तन छ्योट तु मन छुस श्रूच, तु ब्रारिस छु मन छ्योट तु तन श्रूच।"

बु ज़न द्युतुस कंम्य ताम पथ कालस मंजु दारिथ। लौकचारस येलि ति गफलतन हून ज़ांह चोकस अचिहे गरस मंजु ओस दुर दुर करान हुय व्वथान तु चोकुय सारी बानु आस्य नवि सरु मांजनु यिवान, तु चोकस ह्येरि प्यठु व्वन ताम गुह्य लिवुन करनु यिवान। तु अगर ब्रार्य कुनि सातु द्रुद बानस चोठ त्राव्योव, बिशुत बिशुत करनु पतु आस्य सिरिफ द्रुद दिवान दारिथ तु द्रुद बानु छलान। तु हून्य वूंगनस प्यठ आस्य ॐ नमः शिवाय परान।

हून्य वूंगनन ओनुस ब यकदम पथ कालि प्यठु यथ कालस मंजु वापस।

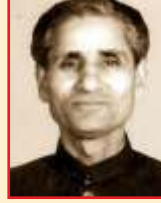
महात्मा जी ओस वनान, "हूनिस छु तन छ्योट तु मन छुस श्रूच, तु ब्रारिस छु मन छ्योट तु तन छुस श्रूच।"

म्ये वोथ मनस मंजु सवाल, तु ह्यमथ करिथ पृछमस, "तु इन्सानस?" वृद महात्माजियन अछ त्रकराविथ त्राव म्ये कुन नज़र। सारिसुय गयि छोपु। सारिवुय दिच म्ये कुन नज़र। स्वामीजियन वचि अछ तु दिचुन समाध।

कात्य योग बदलेयि तनु, न मुचारावि स्वामीजियन अछ तु न म्यूल म्ये सवालस जवाब।

दीवाली

- सर्वानन्द कौल 'प्रेमी'



आओ प्रिये नव दीप जलाएं
अरमानों के उजयाले हों, मुस्कानों के मतवाले हों
कण कण में नवजोत जगाएं
आओ प्रिये नव दीप जलाएं
अंधियारा सब दूर करें हम, प्रेम सुधा के जाम भरे हम
आप पिएं संसार पिलाएं
आओ प्रिये नव दीप जलाएं
दीप से दीप जलाएं आओ, नव श्रृंगार सजाएं आओ
धरती से अंधकार मिटाएं
आओ प्रिये नव दीप जलाएं
जगमग जगमग ज्योति महके, फूल खिलें और उपवन महके
प्यार का एक संसार बसाएं
आओ प्रिये नव दीप जलाएं
प्यार का हाथ पकड़ कर प्यारी, मिट जाएंगी वेदन सारी
नई विजय के गीत सुनाएं
आओ प्रिये नव दीप जलाएं



Poem dedicated to **SHRI ALKHESHWARI ROOPA BHAVANI** on Her Jayanti--2025

जया सीबु

नमन करती हूँ श्री रूपा भवानी को
जिसने दिया जगत को
शक्ति स्वरूपिणी परा का ज्ञान है जिसमें निहित
श्री शारिका का सर्वत्र प्रमाण है विहित
उसका सर्व सिद्ध अनुष्ठान है गुम्फित
इसमें हर कष्ट का मिलता समाधान
वही कहलाता शैवी परिज्ञान
जन्मी थी देवी पूर्णेश्वरी रूपा
बनी अलखेश्वरी अलख साहिबा
पुण्यभूमि सतीसर में जिसकी आभा
ज्ञान की गरिमा सर्वोत्कर्ष जिसकी बी विभा
साकार होकर बन गयी निराकार
कश्मीरी भाषा का तात्कालिक उदार
व्यथा दूर हुई ,
चौत्य आत्मा का अनुभव बना
आगम शास्त्र का विश्वाकार
साकार में करवाया आध्यात्मिक आविष्कार
कर्म प्रधान चिंतन से हुआ उपकार
निर्वाण की परिभाषा में हुआ सत्कार
रहस्योपदेश की गाथा
हुई भाव गरिमा से परिष्कृत
वेद वेदांत हुए वाग्भव नवीन शैली से झंकृत?
ज्येष्ठ शुक्ला पूर्णा पंचदशी मन्त्र से हुई सुहृत
आज की तिथि बानी सर्वत्र पुरस्कृत
उनकी जयन्ती आज है अन्तर्बहिर्याग से प्रतिष्ठित
पूज्य पिताश्री माधव जू धर बने अलखेश्वरी के गुरु
रहस्यशब्दों से पोषित हुआ हाहा में हू हू

उनकी वाणी में यथार्थज्ञान की बहती वितस्ता
अशारिका श्री अलखेश्वरी ही है
अंश रूपा अष्टादशभुजा शारिका
नमन करती हूँ उनके दिव्य जीवन को
यही है मेरी आकाँक्षा



मैं ही दुर्गा—शैलपुत्री का स्वर



Compiled by Chamanlal Raina

मैं ही दुर्गा, जीवन की आदिम प्रेरणा,
ऋषि मार्कण्डेय से सिखलाती साधना ।
मेधा ऋषि की दृष्टि से प्रकट रूप मेरा,
मैं ही चण्डी, सप्तशती की जीवन धारा ।

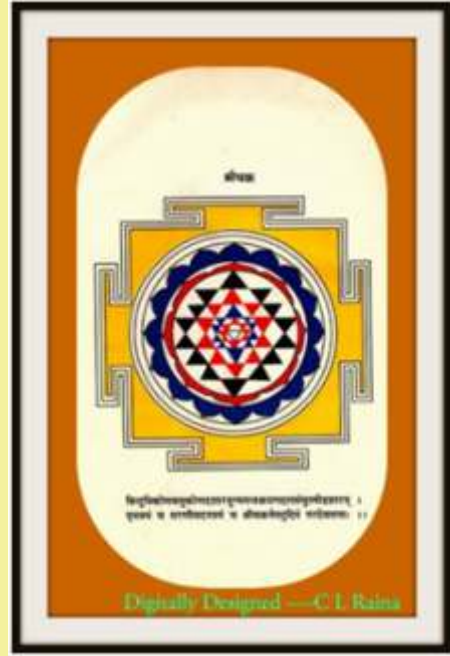
शब्दों की सहजता ने रूप गढ़ा,
विचारों की संयोजना ने विस्तार दिया ।
कला की तूलिका ने पट को रंजित किया,
निर्जीव शिलाओं में जीवन संचार किया ।

सूखे पर्वतों पर अंकुर उग आये,
रुकी हुई सरिता में फिर प्रवाह छाया ।
अक्षरों की संकल्प शक्ति ने जीवन जगाया,
'अ' से 'ह' तक विश्व को स्वर मिलाया ।

भावनाओं को ऊँ ने स्वरूप दिया,

पर्वतों ने कृतियों में नया दीप जला दिया ।
लालिमा, ज्वाला और नव दर्पण का विस्तार,
गुलाल—प्रवाल से भरा नभ, सागर, संसार ।
इतिहास लिखेगा यह अमर प्रमाण
सुरथ के कार्य मैं, संकल्प का तेजस,
समाधि का गहन ध्यान—मेरा ही सेजस ।
प्रथम श्वास में ही मेरा निवास है,
पृथ्वी के कण—कण में मेरा प्रकाश है ।

रस, गंध, रूप, शब्द, स्पर्श सभी,
इन्द्रिय क्रियाएँ हैं मेरी छवि ।
योगासन, विश्रान्ति, लय और ताल,
मैं ही तन की लय, मैं ही आत्मा का जाल ।



ब्रह्मा के आत्मा में मेरा ही स्वर,
सृष्टि के हेतु का मैं ही अंतर ।
विष्णु—माया का 'अहं' भी मैं,
महाकाली का निःशब्द अनन्त भी मैं ।

काल का मापन मेरा ही खेल,
दिन—रात, ऋतुएँ, मासों का मेल ।
शताब्दियों की धारा में मैं ही प्रवाह,
नवरूपा दुर्गा में देखो मेरी आभा ।

एक सम्मान एक विचार



- Dr Surender Tikoo



चाहे खाक में मिला दो चाहे अधमरा कर दो
हमारी विद्या और हमारा हौसला अमर है
कितनी भी परेशानियां, कितने भी ग़म सामने हों
सह लेंगे और हमारे फल फूल फिर भी खिलेंगे

विद्या हमारी डाल भी है और तलवार भी
सदियों से दुख सहे, हम कम हुए पर मिटे नहीं
हम जहाँ भी जाते हैं वहीं के हैं हो जाते हैं
सारे हिंदुस्तान क्या सारी पृथ्वी में हैं समाये हुए

एक कमी है जी दुखती रग की तरह झिंझोड़ती है
हम सारे के सारे एक आवाज़ नहीं बन पाते हैं
किसी एक को अपना नायक नहीं मान सकते
जितने मुँह उतनी बातें, इसलिए कोई सुनता नहीं

सोचता हूँ औरों से सीखने की सख्त ज़रूरत है
जो हर तरह की मुश्किलों में भी फलते फूलते हैं
मगर एक बात में हमसे बहुत आगे है वह लोग
अलग अलग हैं विचार धारार्यों पर राह एक है




३५ साल हो गए हमारी आवाज़ एक ना हो पायी
पनुन कश्मीर, AIKS, Global Diaspora
और हर प्रांत में अलग अलग सभाएं चल रही हैं
एक व्यापक नेतृत्व बनेगा तो ही कोई सुनेगा

विचारनाम का नाम इसलिए था क्योंकि हर साल
हमारे पूर्वज चिंतन यानी विचार के लिए मिलते थे
सुना है जगत गुरु शंकराचार्य भी यहाँ पधारे थे
अगली चैत्र अमावस्या पर फिर करें विचार
पर एक साथ

27.09.2025

Suren Tikoo

Balance Sheet as on 31st March 2025

M/S KASHMIRI SEWAK SAMAJ, SHARIKA BHAVAN, SECTOR-17, FARIDABAD, HARYANA		PEER & CO. CHARTERED ACCOUNTANTS REG. OF INDIA, NEW DELHI-110 049 Email: peerandco@yahoo.com
BALANCE SHEET AS ON 31 ST MARCH, 2025	ASSETS	AMOUNT (RS.)
LIABILITIES		
CAPITAL FUND & OTHER ACCOUNTS		
Opening balance as on 1/4/2024	1,44,45,769.59	82,74,796.48
Add/Less:		
Excess of income over expenditure for the year.	16,31,001.03	
	1,60,76,770.62	
CASH & BANK BALANCES		
Opening balance as on 1/4/2024	3,96,292.67	5,207.00
CASH AT BANK		
[In Savings A/c's with:		
a) J&K Bank Ltd., Faridabad	13,64,820.00	23,71,130.38
b) J&K Bank Ltd., Faridabad		4,24,730.58
c) Central Bank of India, Faridabad		7,12,114.16
		35,07,975.12
ii) In deposit Accounts including interest accrued with:		
a) FDR with Central Bank of India, Faridabad	1,052.00	30,00,000.00
b) FDR with J&K Bank Ltd., Faridabad		44,67,622.74
c) CCR with J&K Bank Ltd., Faridabad		81,50,000.00
d) Interest accrued on FDR with J&K Bank Ltd.		2,96,788.00
e) Interest accrued on FDR with Central Bank of India, Faridabad		72,756.94
		1,39,87,167.68
LOANS & ADVANCES		
a) Income tax/TDS account	21,00,000.00	1,02,976.00
b) TDS - F.Yr. 2024-2025	5,00,000.00	96,569.00
	26,00,000.00	
	9,40,124.00	
	16,59,876.00	1,99,545.00
CURRENT LIABILITIES & PROVISIONS		
Expenses payable	3,000.00	
a) Audit Fees payable	2,860.00	
b) Other Expenses payable		
	5,860.00	
	5,880.00	
TOTAL (RS.) :		2,59,74,691.29
SUBJECT TO OUR REPORT OF EVEN DATE		
PLACE : NEW DELHI		
DATED : 22ND AUGUST, 2025		
for KASHMIRI SEWAK SAMAJ		for P E E R & C O. CHARTERED ACCOUNTANTS Firm Regn. No. 0000928N
	[TREASURER]	
	[GEN. SECRETARY]	[R.L. Peer] Partner M.NO. 0810692 UDIN: 25060602BMLY04704
	[PRESIDENT]	

M/S KASHMIRI SEWAK SAMAJ, SHARIKA BHAWAN, SECTOR: 17, FARIDABAD, HARYANA
INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31ST MARCH, 2025

PEER & CO
 CHARTERED ACCOUNTANTS,
 R.A. GF, INDSEIL,
 NEW DELHI-110049
 Email: peerandco@yahoo.com

EXPENDITURE (Net of Recoveries)	AMOUNT(₹.)	INCOME	AMOUNT(₹.)	AMOUNT(₹.)
Salary & Wages to Staff	6,94,900.00	Donations received during the year		
Scholarship & Educational Relief to poor	5,14,800.00	a) By A/c payee Cheques	39,28,834.25	
Electricity & Water Charges	1,47,491.00	b) By Cash	6,65,673.00	45,94,509.25
Expenditure on Socio Cultural Activities	8,60,482.03			
Newspaper & Publication Expenses	1,39,954.00	Other Income		
Relief to poor & needy	2,64,000.00	a) Interest accrued & received on FDR with Banks	9,55,666.24	
Stationery & Printing Expenses	2,59,235.00	b) Interest on SB Account with banks	60,807.00	
Postage & Courier Charges	100.00	c) Interest on income tax refund	78,313.00	
Conveyance Expenses	25,613.00	d) Sale of scrap/other receipts	36,664.00	
Telephone Expenses	16,318.00			11,31,450.24
Subscriptions	3,000.00			
Bank Charges & Locker Rent	2,205.88			
Legal & Professional Charges	11,000.00			
Audit Fee	1,500.00			
Festival Expenses	3,15,867.00			
Insurance - Building	13,064.00			
Computer repair & maintenance	9,144.00			
Repairs & Maintenance - Building & other works	3,33,212.00			
DEPRECIATION ON FIXED ASSETS				
(As per schedule)	4,83,072.55			
Excess of income over expenditure for the year transferred to Balance Sheet.	16,31,001.03			
TOTAL(₹.) :	Rs. 57,25,959.49			Rs. 57,25,959.49
				0.00 TOTAL(₹.) :

for KASHMIRI SEWAK SAMAJ,

[Signature]

[TREASURER] [GEN. SECRETARY] [PRESIDENT]

SUBJECT TO OUR REPORT OF EVEN DATE

PLACE: NEW DELHI

DATED: 22ND AUGUST, 2025

for P E E R & C O
 CHARTERED ACCOUNTANTS
 Firm Regn. No. 000928N



[R.L. Peer]
 Partner
 MNO: 080682

UDIN: 25080892BMLYXIH704

M/S KASHMIRI SEWAK SAMAJ, SHARIKA BHAWAN, SECTOR: 17, FARIDABAD, HARYANA

**SCHEDULE OF CONTRIBUTION OF EDUCATIONAL DEVELOPMENT/SCHOLARSHIP FUND
ATTACHED TO & FORMING PART OF
BALANCE SHEET AS AT 31ST MARCH, 2025**

S.No.	Particulars	Amount
1	Capt. Kachroo Memorial Scholarship	Rs. 10,50,000.00
2	Merit-cum-Means Scholarship Fund	Rs. 3,00,000.00
3	Sheila Zutshi Nand Lal Scholarship	Rs. 20,00,000.00
4	Lakshman Sharika Prabha	Rs. 11,00,000.00
5	Dr. J.N. Kachroo Memorial Scholarship	Rs. 10,00,000.00
6	Indu Jalali Memorial Scholarship	Rs. 10,00,000.00
TOTAL AS PER BALANCE SHEET :		Rs. 64,50,000.00





Gash Lal Pandita
Kashmiri Masala

Mob. : 9210323628
Email : glpandita@gmail.com
Free Home Delivery



"Sarve Bhavantu Sukhinah"

K M E C T

Kashmiri Medical Emergency & Charitable Trust

(Donations Exempted from Income Tax Under Section 80G of IT Act 1961)

BY THE KPs..... OF THE KPs..... FOR THE KPs

OBJECTIVE: NO MEMBER OF DISPLACED COMMUNITY SHOULD SUFFER OR DIE FOR WANT OF FUNDS
Sukhi te Sampada, Dadyen Davahi.....

Since Inception in 2009 Served about 2200 Patients and Distributed about 20 Crores.
Please Donate Wholeheartedly for this Noble Cause

BANK DETAILS

Bank : Union Bank of India | Branch : Mayur Vihar Phase 1, Delhi 110091
 Beneficiary : Kashmir Medical Emergency and Charitable Trust
 Account Number : 520141001310212 IFSC Code : UBIN0905461

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

FOR ANY INFORMATION OR DETAILS CONTACT ANY OF THE FOLLOWING TRUSTEES

Pt. Sunil K Thussu, Jammu - Mob.: 7006404659 / 9419103744 | Pt. Maharaj Pajan, Faridabad - Mob.: 9910166993
 Pt. Sanjay Dhar, Jammu Mob.: 9419188304 | Pt. Jatinder Kaw, Noida - Mob. :9810134829
 Dr. Neeru Khuru, Jammu - Mob. : 9419286832 | Pt. Ajay Pandita, Gurugram - Mob.: 9818698920

TODAY IT IS SOMEONE ELSE, TOMORROW IT CAN BE ME

Subject : Invitation to List Your Business in Our Community Yellow Pages

Dear Community Members,

Warm greetings from Kashmiri Sewak Samaj, Faridabad.

Sharda Taringini, the quarterly newsletter of Kashmiri Sewak Samaj, Faridabad, serves as a vital medium for communication, awareness, and community bonding. While it currently highlights cultural events, social initiatives, and achievements, there is an increasing need to create a structured space for community businesses and professionals to connect with one another and larger community.

To fulfil this, Kashmiri Sewak Samaj, Faridabad is launching “Community Yellow Pages” in every edition of the newsletter. This section will act as a community business directory, helping members identify and access products and services offered by fellow community members, thereby promoting self-reliance, networking, and economic empowerment within Kashmiri pandit community of Faridabad.

As part of our ongoing efforts to strengthen community ties and promote local entrepreneurship, we are pleased to introduce a “Community Yellow Pages” section in our quarterly newsletter.

This initiative aims to create a convenient directory of products, services, and professionals within our community — helping members easily discover and support one another’s businesses. The newsletter currently has a print circulation of around 500 copies, which we plan to increase to 1,000 copies in the coming quarters with doorstep delivery through post/courier, along with digital circulation reaching thousands of community members across the world.

We invite you to list your business in this directory. A nominal contribution of ₹200 per listing per publication has been fixed to cover printing and administrative costs.

By participating, you will not only enhance your business visibility but also contribute to building a connected, self-reliant community network.

Please find enclosed the Business Listing Form (Scan QR Code) to share your details (business name, contact information, and a brief description). The completed form, along with your contribution, may be emailed to.

Let us join hands to support and strengthen our community enterprises.

Warm regards,

Sunil Tiku

Coordinator - Yellow Pages & Advertisements

Kashmiri Sewak Samaj, Faridabad

+91-98113 31028



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Advantages of SWP

- Capital Appreciation
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How this work...

Investment

Rs. 35,00,000/-

Monthly Withdrawal

Rs. 20,000/-

Value of Investment after 10 years

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Assuming annual SWP rate of 7% with monthly withdrawal

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Kashmiri Sewak Samaj, Sharika Bhawan, Faridabad Service Charges for Guru Ji of KSS Faridabad

S No.	Description/Service/Puja	Activity	Payable to Pandit
1.	Janamdivas	Puja	Rs.600
2.	Lagan (Devgon & Lagan)	2 Pandits on Wedding/ 1 for Lagan	Total Rs. 10,000 (Lagan Rs. 7,000 and Devgon Rs. 3,000)
3.	Yagneopavit (Devgon + Mekhal)	1 Pandit for Devgon & 2 Pandits for Mekhal	Rs. 5000 + Abeed
4.	Kahnethar		Rs. 3000
5.	Greh Pravesh	One Swahakar Hawan, Puja, Other Rituals	Rs. 3100
6.	Hawan (5 Swahakars)	2 Pandits	Rs. 10,000
7.	General Puja like Shivratri, Navgreh, etc.	1 Pandit	Shivratri Rs. 1,000 & Navgreh Rs. 2.100
8.	Karma Kand (1 st / 10 th /11 th /12 th Day	1 Pandit except on 11 th Day when 2 Pandits will attend	Rs. 9,000
9.	Maaswaar, Shadmos	1 Pandit	Rs. 6,000
10.	Maaswaar, Waherwer	1 Pandit	Rs. 6,000
11.	Shraad & Maaswar	1 Pandit	Rs. 1,500

The amounts payable indicated above are normal payable rates.
In case of any query regarding rates, contact KSS, Faridabad.
(Phone: (0129) 2269617, Email: kssfardabad@gmail.com)

Guru Ji, Pt. Manoj Tiwari
9911853256



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Approved by IRDA License No. 187101051220200395

Kashi Akhoun - Director

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Office : G-38 A, Vardhman Mall, Near Badkhal Metro, Mathura Road, Faridabad, Haryana (India)
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