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Sharda Tarangini

शारदा तरंगिणी



October- December, 2025

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Vol. VII No.IV



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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

January 23rd is the birthday of a man who may have been a politician for every other Indian but, for the Kashmiri Pandits he was the God sent messiah at a time when the entire nation and the governments looked the other way while a whole race was hounded out into wilderness without support, shelter or hope. The man was **Late Shri Balasaheb Thakeray**. When the desperate Kashmiri Pandits approached him in 1990 for help, he could have easily given them some money and the story would have ended there. But this visionary didn't choose that option. He said, "No, I won't give you money. Every politician promises that. I will, instead make sure your children never have to ask for money." And he perpetually reserved 5% seats in professional streams in every college in Maharashtra for the young boys and girls of our community that created a launch pad for them to take off wherefrom they never looked back.

A few years later, another great man **Late Shri M K Kaw**, ex-secretary HRD, Govt. of India, extended the Maharashtra model all over the educational institutions across India, creating a huge pool of opportunities for our youth to pursue professional careers.

Today, reflecting back I ask myself, how grateful do we feel about Balasaheb and Kaw Sahab? And if we are, in what way have we demonstrated it? Not forgetting favour is not being grateful. It is mere formality. Such favours deserve to be returned. But how? 36 years back, when Balasaheb and M K Kaw chose career facilitation for our youth, they hadn't expected them to pay back to them but, instead, invest into the next generation children who were in dire need of direction, support and education in the tough conditions of the refugee camps. Did they do that? No! This is where they as the youth and we as their parents have collectively failed.

All they needed was to rise as a unified unit and create a finance and infrastructure pool to facilitate the children in the camps and elsewhere in

building their careers. Raising funds is very simple. We have at least fifty thousand such professionals today who are spread across the globe and have the wherewithal to create this infrastructure. All they need to do is to start with a monthly contribution of Rs 500/- and call it "Gratitude Fund." With fifty thousand of them, they can create a huge fund pool for this facilitation. This will be the greatest tribute and expression of gratitude to Balasaheb and M K Kaw.

Come January and we prepare for the ritual of observing the 19th as the Holocaust Day. This has become our matter-of-fact ritual. And when the day passes, we settle back to our routines. While it is important not to forget what happened to us 36 years back, it is also worth contemplation as to what have these observances done to us. We have reached a stage where fatigue and age has made us rudderless. We are divided into multiple entities that has rendered us ineffective. For the political dispensations our multiple voices have become jargon for them and we hold no worth because of our small numbers. The net result is that progressively we are headed to get amalgamated into the societies among whom we live today. It is only a matter of time that our struggle for identity will die.

This wasn't what should have happened to a community which still prides in calling itself an intelligent race. I strongly believe that it is this intellect which is coming in our way to let us unify, create idea pool that would make us successful, independent and noticeable as a community. I have been repeatedly talking about the story of another fellow community – the Sindhis, who were also uprooted and thrown into desolation by the partition, but they chose to stand on their own feet and come out of the disaster. We ought to get inspired by them. If only we could unite!

Namaskar!

युक्तकाम्य
Balasaheb

From the **President's** **Desk**



As we come to the close of another year, it is both natural and necessary to pause, reflect, and renew our collective resolve. Over the past months, our community has continued to work with dedication and sincerity. From the day-to-day upkeep of Sharika Bhavan to honouring our commitment of providing scholarships to deserving students, from extending financial support to vulnerable families under the KSS Cares programme, recognizing the contributions of our senior citizens, to organizing religious and social functions that nurture bonds of belonging and solidarity—much has been achieved through collective effort and goodwill. Yet, even as we take pride in what has been done, we must acknowledge with humility that there remains much more to be done.

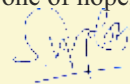
While attending to these responsibilities, it is equally important that we remain conscious of the changing social realities around us. Recent disturbing incidents, including bomb blasts and the exposure of hidden terror modules involving highly educated individuals, remind us that threats today are often subtle, concealed, and deeply unsettling. Such above-ground yet hidden extremism has the potential to disrupt the very fabric of peaceful life. As a community, we are painfully aware of how similar forces of intolerance and violence once led to the displacement of Kashmiri Pandits from the Valley. These memories are not meant to instill fear, but to encourage awareness, reflection, and responsible engagement with the world around us.

At the same time, awareness must not turn into despair. Our philosophical and spiritual heritage offers profound guidance in such moments. Kashmir Shaivism teaches us that consciousness is universal, inclusive, and free — “*Chitiḥ svatantrā viśva-siddhi-hetuḥ*” — the creative consciousness that sustains existence itself. This vision urges us to rise above narrow divisions and affirm life through understanding, compassion, and balance. True harmony lies not in the supremacy of one belief over another, but in coexistence, mutual respect, and recognition of shared humanity.

In this context, I wish to make a sincere appeal to all members of our community to participate actively in the socio-religious and cultural programmes organized at Sharika Bhavan. Such gatherings are far more than formal observances. They create a living space for shared reflection, collective prayer, dialogue, and cultural continuity. Coming together strengthens our sense of unity and purpose, reinforces social bonds, and nurtures a feeling of belonging that is vital for individual and collective well-being. In today's fast-paced and stressful world, these interactions also contribute to emotional balance, inner calm, and a healthier way of living—reminding us that personal well-being is closely linked to community life.

As we welcome the New Year, let us reaffirm our faith in peaceful living, meaningful service, and collective responsibility. Let us continue to support one another with empathy, remain vigilant without losing hope, and draw strength from values that reject hatred and exclusion in all forms. May the year ahead bring peace, clarity of thought, and renewed commitment to building a society rooted in harmony and shared purpose.

With these thoughts, I extend my warm New Year greetings to all members and their families. May the coming year be one of hope, health, and quiet strength.





General Secretary's Report

*Dear Respected Members,
Namaskar,*

As we step into the New Year 2026 and as this issue reaches you, it gives me immense pleasure to present the report of KSS activities for the quarter Oct to Dec.25 From vibrant cultural celebrations to impactful community initiatives, the last quarter has truly reflected our collective commitment in preserving our heritage and fostering unity. I thank all contributors/ donors and participants for their unflinching faith and support and look forward to another year of growth and progress together.

Celebrations at Sharika Bhawan:

Maha Navami Hawan on 30th Sept. & 1st October 2025:
Maha Navami Hawan was performed at Sharika Bhawan which began with the Kalash Pooja on 30th Sept. 2025 and concluded with the Poorna Ahuti on 1st October, 2025, followed by the distribution of Naveed.

Cyclists Rally from Delhi to Harmandir Sahib, Amritsar - 15.11.2025

To commemorate the 350th Martyr's Day of Guru Teg Bahadur ji, KSS organised a Flag-off ceremony and extended blessings and good wishes to the cyclist riders as they embarked on this pilgrim spirit journey. A KP delegation from Faridabad joined the flag off ceremony at sacred Seesh Ganj Gurdwara, Chandini Chowk, Delhi. Our participation in the event was hailed by one and all.

Shukrana Sabha - 22.11.2025

To commemorate the 350th Martyr's Day of Guru Teg Bahadur ji, KSS organised a Shukrana Sabha on 22.11.2025 at Sharika Bhawan and paid homage and tributes of saviours of Kashmir Pandits. The programme saw presence of local biradari members,

prominent Sikhs baradari members etc. and many important representatives from local Gurdwaras. Few of the members stressed the need for unity and brotherhood in the society and appreciate the role of KSS in fostering values amongst its members.

Lift Work

This is to inform you that the civil work in respect of Lift/elevator is almost complete. Quotations from reputed companies have been invited for elevator car. The concerned committee will finalise the vendor for supplying the elevator car etc.

KSS Cares Fund:

On the recommendation of KSS Cares Committee, two KP families are being supported and provided financial assistance of Rs. 5,000/- and Rs. 10,000/- each respectively for six months. This goodwill gesture is being appreciated by all. We sincerely pray to Maa Sharika to bless these families with strength and resilience as they rebuild their lives with the support of caring individuals and organizations.

We are happy to inform that our community's prominent cardiologist, Dr. Surinder Bazaz from Gurgaon has pledged to donate monthly Rs 5,000/- from Jan 2026 till Dec 2098 towards this fund. KSS expresses deep gratitude to him for this community service.

Minor Repairs at Sharika Bhawan

Minor repairs under upkeep and maintenance were undertaken by Sharika Bhawan Construction committee under Dr. Ashok Kr. Raina. The services of carpenters and painters were utilised to carry out the repairs on urgent basis.

Free Medical Consultation Camp held on Sunday, 4th January 2026

KSS and one of our senior executive member Shri Ashok Kaul jointly organised a Free Medical Consultation Camp at Sharika Bhawan on Sunday 4th Jan. 26 from 11.00 AM to 3.00 PM. Shri Kaul and his family partly arranged the camp in honour of his father, Late Shri B.N. Kaul and paid tributes in his memory. Our community's renowned and highly specialized doctors were available for free consultation. Participating doctors were:

1. Dr. Sushil Razdan, MBBS, MD, DM	Neurologist
2. Dr. Rajni Kaul Razdan, MBBS, MS	Gynaecologist
3. Dr. Ashok Kumar Dhar, MBBS, MS	Orthopaedics
4. Dr. Surinder Raina, MBBS, D. Ortho.	Orthopaedics
5. Dr. Sunil Raina, MBBS, MS	Orthopaedics
6. Dr. Subhash Hakhoo, MBBS, MS	General Surgeon
7. Dr. Vaibhav Raina, MBBS	General Surgeon
8. Dr. (Major) Neha Akhoon, MBBS, MD	Dermatologist & Pharmacologist
9. Dr. N.M. Tikoo, MBBS, MD	Gastroenterologist
10. Dr. Sanjay Raina, MBBS, MD, MRCP (UK)	Internal Medicine
11. Dr. S.K. Rawal, MBBS, DA	Critical Care
12. Dr. Shweta Razdan, MBBS, MS	Oncology Surgeon

KSS feels grateful to the illustrious doctors for rendering the community service at Sharika Bhawan. Such camps foster direct doctor-patient interaction in an informal manner. There were all praises from the

brethren.

Setting up of SCC, EC, DC etc.

KSS is in the process of setting up of Senior Citizens Cell (SCC), an Entrepreneurial Cell (EC), Doctor's Cell (DC) and Community Yellow Pages. Work on these ambitious proposals have been started under the able guidance of Shri Amal Magazine and Sunil Tiku.

Hope, our endeavour will be like-wise again with your patronage and humility. Wish you a very happy new year 2026.

With best wishes and regards,
Orzu!



Vinod Dhar

Appeal for Articles!

Sharda Tarangini is a quarterly community magazine of Kashmiri Sewak Samaj, Faridabad with circulation across the globe. The tri-lingual publication is in Kashmiri, Hindi and English. It needs support from its readership scholars by way of articles that relate to the Kashmiri community and also to the country. Please come forward and send your articles. In order to give space to maximum number of writers, we request to make each article of 3 to 4 pages in Times New Roman with Font size – 12.

Please send your articles on ksssharika@gmail.com.



INDIA ON WAY TO RECOGNIZE Taliban Regime

In its session on July 7, 2025, the UN General Assembly passed a resolution on Afghan situation. A UN press release said, "The General Assembly adopts a resolution titled "The situation in Afghanistan" calling on Afghanistan to uphold human rights, adhere to international law and take decisive action against terrorism, amid a worsening humanitarian crisis, rising numbers of returnees and the enduring impact of decades of conflict. The resolution was adopted by a recorded vote of 116 in favour to

2 against (Israel, United States), with 12 abstentions. India was among the abstainers.

Critics will no doubt question India going against a majority of 116 countries voting in favour of the resolution. Therefore, it is necessary to understand India's standpoint and the consequential abstinence in voting.

For many decades foreign powers have been meddling in the affairs of a sovereign Afghanistan. More prominent among them were Pakistan, the erstwhile Soviet Union and the US, primarily to secure political space and



Landscape and Archaeological Remains of the Bamyan Valley (photo: © UNESCO/G. Gonzales Brigas)

strategic clout in a region of historical importance.

India has been considerably visible in Afghanistan, not only in post-independence period but before that also. If we go back to antiquity, say Vedic times, we will find Indo-Afghan relations are traceable in the hoary past. The celebrated Buddhist university was in Takhsashila (modern Taxila), the magnificent Buddhist temple Nava Vihara (Nav Bahar) was built in Balkh, and the 175 feet, the tallest Buddha's image ever known was carved in the rocky mountain of Bamiyan close to Balkh (known as Bakdi in Rig Veda)

Moving away from this brief referene to historical ties between India and Afghanistan from times immemorial, we would like to reflect on some sections of the text that indicate palpable imbalances.

In his official statement, the Indian Ambassador lucidly explained India's unconditional support to Afghan people in various areas, particularly the infrastructural development, supply of food grains and meeting her pharmaceutical and educational needs. Thousands of Afghan students are provided admission in Indian educational institution, in most cases with scholarship as well. It is surprising that while the resolution recognizes, and rightly, the role of two neighbouring countries of Afghanistan in accepting thousands of Afghan refugees on their soil, it does not speak a word about India's decades - long investments in building essential infrastructure like roads, bridges dams, schools, hospitals and the designing and building the Afghan parliament house. Not thousands but millions of Afghan nationals would be benefitted by India's support. Indian example of supporting a neighbour. The originators and supporters of the resolution did not feel it necessary to have a word of appreciation for what a non-aligned country and the largest democracy voluntarily fulfilled



its responsibility of lending support to a needy member of the UN.

The Russian representative speaking on the draft resolution put her finger exactly at a place where malaise lay. She said, "What we are witnessing here is a hypocritical shifting of responsibility. What is ignored is the issue of swiftly unfreezing Afghanistan's assets, which are needed for the economic recovery of the country — to build roads, schools and hospitals, and the issue of lifting unprecedented unilateral sanctions. "Because of the biased position favouring one group of countries and open disregard for proposals supported by regional States, we ended up with an imbalanced document," she said. She is very right because, for example, India is investing in transforming Afghanistan's infrastructure to help her with economic recovery but other powerful countries have frozen Afghanistan's assets with the objective of subjecting her population to abject deprivation.

The OIC is an important affiliate of the UN. It consists of 57-member states, 48 of which are Muslim-majority. The organization claims to be "the collective voice of the Muslim world" and works to "safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony". The impropriety and illegitimacy of the organization will be understood by it

accepting Russia as an observer state on the basis of a sprinkling of Muslim population in Russian Federation. But the OIC rejected India with the second largest Muslim population in the world after Indonesia, as a member observer. This belies the so-called publicized intent of “safeguarding the interests of the Muslim world. “It is biased India and that is why we say it as illegitimate. The question is what is the justification for the UN to grant affiliation to an organization that is supposed to safeguard the interest of the Muslim world but singles out a country with the world' second largest Muslim population. This dichotomy must be ended. The UN should disconnect affiliation of the OIC until India is formally give the Observer status like Russia.

The resolution states, “The 193-member General Assembly reiterated its “serious concern” over continuing violence and the

presence of terrorist groups such as Al-Qaida, Islamic State in Iraq and the Levant (ISIL/ Da'esh) and their affiliates ISIL-Khorasan and Tehreek-e-Taliban Pakistan, and “demanded” that Afghanistan not be used as a safe haven for terrorist activity.”

Just note the blatant bias in this vague and unsubstantiated GA's statement. It speaks of continued violence and the presence of terrorist groups in Afghanistan. We may ask the UN where was Osama bin Laden found and killed? Which is the country in the sub-continent whose at least five out of nine major terrorist organizations have been proscribed by the UN or the State Department? Which country's Defence Minister told Yelda Hakim, the anchor of Sky News that “Well, we have been doing this dirty work for the United States for about three decades, you know, and the West, including Britain.”

¹These are Al-Qaeda, Lashkar-e-Omar, Lashkar-e-Taiba (LeT, Jaish-e-Mohammed (JeM), Sipah-e-Sahaba, Jaish ul-Adl, Al Badr Mujahideen, Harkat ul Mujahideen and ISIS-KP

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MATA LALLESHWARI

AN ICON OF FAITH OF KASHMIRI PANDITS

Kashmir is known for its recorded history of more than 5000 years. The known chronicles which support this fact are Nilamata Purana (6th century) and Rajatarangini (12th century). It is known that during the reign of some of the intolerant rulers, who ruled the valley from 14th century onwards, lot of Hindu literature was wantonly destroyed. It is recorded that some of these cruel rulers, during their rule, tried to destroy every piece of literature or wipe out every symbol associated with Kashmiri Pandits. It is presumed that there were other chronicles and sources of information, which also could have supported this fact, but were, unfortunately, lost during this period. However, the above mentioned chronicles somehow survived the wave of destruction witnessed during this period. In this context, it is worth mentioning that even the original inhabitants of the valley, the Kashmiri Pandits, as a community, survived all the atrocities, brutalities, mayhem and torture unleashed on them during this long rule. In all, they survived six exoduses from the valley during these five centuries from 14th century onwards. According to many writers, both Indian and foreign, though, Kashmiri Pandits, as a community suffered a lot and were reduced from a majority to a miniscule minority, yet, they survived the onslaughts. In spite of all this, they, however, did not abandon their faith, heritage, rich culture and traditions during all these exoduses. It is recorded that during one of the worst exoduses of Kashmiri Pandits, only 11 families survived. The

seventh exodus, which happened in 1989-90, is fresh in our memory. By contrast, the seventh exodus is markedly different, from the six exoduses that took place during the five centuries of Muslim rule, because it happened in that Kashmir which is part of independent India. During this exodus too Kashmiri Pandits displayed their survival instinct, which they have been bestowed with, and came out of the distress gracefully. Even in exile, they upheld their faith and showed a renewed vigour to protect their heritage, rich culture and traditions. As is known, Kashmiri Pandits have a long tradition of venerating and paying obeisance to saints, seers, Swamis and Gurus, both male and female, who from time to time have blessed the land of Kashmir and its people. It is observed that Kashmiri Pandits, in exile, have not only been celebrating Janam and Nirvana Diwas of these elevated souls but also have built Ashrams in their honour in the new found places. There is also a tradition of addressing women saints as 'Mata' or 'Mother'. So, we have been revering Lalleshwari as Mata Lalleshwari, Ropa Bhawani as Mata Ropa Bhawani, Mathara Devi as Mata Mathara Devi and so on. It is in this context that Mata Lalleshwari, an Icon of faith of Kashmiri Pandits, assumes importance. This year Lalleshwari Jayanti (Janam Diwas of Mata Lalleshwari), which falls on beuuderpeth zuuniu pachh euutham (8th day of the bright fortnight of Bhadrapada i.e. Aug-Sep), was celebrated by Kashmiri Pandits, individually and collectively, on 31st August, 2025, also celebrated as Gangashtami and Shardashami.

Mata Laleshwari (Inset 01), a great saint poetess and Shaiva Yogini, was born in 14th century in a Kashmiri Pandit family at Sempore near Pampore, in Pandrethan village (ancient village of Puranadhisthana), about 6 kilometres from Srinagar. Towards the later part of her life, she attained the status and respect of a mother (Ded in Kashmiri). Her original name was Lalita, fondly called Lalla and Laleshwari. There are variations as regards her exact date of birth. It is recorded as between 1300-1320 CE (Rishi Nama) and middle of the 14th century (Pandit PNK Bamzai). However, based on the study and research work done by Prof. Jaya Lal Kaul, the more authentic date of her birth appears to be between 1317-20 CE and date of death between 1387-90 CE. Right from her childhood, she was deeply influenced by religious thought and had shown remarkable intellect to pursue the goal of realisation of God. At her parental home, Laleshwari studied the Bhagavadgita, learnt about Kashmir Shaivism and undertook some spiritual practices in pursuance of her goal of Self-Realisation.

At the age of 12, she was married to a boy, Sona Bhat (Nika) by name, who hailed from Drangbal near Pampore (ancient Padmapura) in district Pulwama of Jammu and Kashmir. The historical town is located on the bank of river Vitasta on Srinagar-Jammu National Highway. As per Kashmiri tradition, her in-laws named her Padmavati. From day one Laleshwari did not enjoy marital comfort as she was ill-treated by her mother-in-law. She, however, never complained about it to any one so much so that not only did she take the happenings in her stride, but also continued to show her love and affection towards her husband and mother-in-law. She was a gifted Yogini, who was not disturbed by the happenings around her. Neither her mother-in-law nor her husband, both unintelligent as they were, could recognize her talent and spiritual powers. Her mother-in-law not only continued to ill-treat her but also incited Sona Bhat against her. He suspected Laleshwari on various counts, but

nothing deterred her from moving ahead on her chosen path. While at her in-law's she continued her search for God, visited holy places, offered prayers and performed Yogic Sadhana. Her spiritual prowess had reached such heights that people began to talk of her miracles, which she is known to have performed, though she never ever tried to show off such powers. One of the miracles recounted by various authors pertains to Lal Trag (Trag, a Kashmiri word, meaning pond) or Lalla's pond, associated with her. Lalla's pond, originally a beautiful pond, came into existence due to her miracle. According to the legend, one day Laleshwari, after performing her Sadhana, as part of her daily routine, went to fetch water. While returning to her house, her husband, who used to ill-treat her, struck the pitcher with a stick. The pitcher broke but the water froze over her shoulder. With the frozen water, she filled the pots in the kitchen and threw the remaining water in the compound, where miraculously appeared a pond which became a sacred site for veneration by her devotees. The pond, about 250 feet by 50 feet in size, existed in a Parisar of about 8 kanals of land attached to it. According to Shri Shakti Wangoo, a resident from the area, the pond existed in its original form at the site till a few years back and that he had seen it personally. It is believed that the site was flooded during the floods in 2014 CE, after which the site lost its shape and historical importance. In the subsequent years, the area was converted into a park (Inset 02), with a fountain in the centre, boundary wall around it and an entry gate (Inset 03) on the roadside, overlooking the fact that a heritage site existed there. Few years back, press reports highlighted the concern raised by locals about neglecting the sacred site and converting part of it into a dumping ground. Similar concern was raised earlier also about the neglect of the original Lal Trag pond and dumping of garbage there. In spite of all the concerns raised by well-meaning people, the authorities chose to ignore. This author, during his visit to the site in September, 2023, saw the park, with a fountain in the centre, instead of the sacred

site. The author was also shown a tube well (Inset 04) installed in the compound of a neighbour, residing next to the park, who claimed that it draws water from the erstwhile Lal Trag.

Besides Lal Trag, there are a few more places which are / were associated with Mata Lalleshwari. One of the prominent places in the valley that was associated with her was a sacred place called Lalleshwari near Malik Aangan, Fateh Kadal. The shrine was situated on the left side of Fateh Kadal-Bana Mohalla road. Right from my childhood I had been a witness to the act of Kashmiri Pandits showing their reverence and paying obeisance to her from the roadside. It was also common to see a local Pandit lady light a lamp in the evening at the sacred place. The sacred spot, no longer exists now. The other place that is associated with her is Siddeshwara Mandir, Drangbal, Pampore. Situated at Drangbal, a short distance from Pampore, the birth place of Lalleshwari, Siddeshwara Mandir is an ancient Shiva Mandir which has a stone sculpture (Inset 05) of Mata Lalleshwari or Lal Ded in its sanctum sanctorum. The place, outside the valley, which is associated with Mata Lalleshwari is Mata Mandir Chakreshwar, Anangpur, Faridabad, Haryana. This Mata Mandir, built in honour of Sharika Bhagwati, stands on top of the hillock, now popularly known as Hari Parvat, Anangpur. On top of this Parvat on its Western slopes stands a memorial, called Lal Ded Memorial. Selected Lal Vaakhs, engraved on black stones, enhance the importance of this centre. Devotees from Faridabad (Inset 06) celebrated her Jayanti on 31st Aug, 2025 and paid their obeisance to her on this occasion.

Mata Lalleshwari is also known for composing her vaakhs (wise sayings), popularly known as lal vaakhs, at various stages of her life. The vaakhs, which have deep meaning and relevance to Trika philosophy, reflect her experiences as a Shaiva Yogini. It is recorded that her vaakhs came down to us initially through the oral tradition and then in written form. It is known that: i) Pandit Dharam Das Darvesh gets the credit

for being the preceptor of the oral renderings of lal vaakhs; ii) number of authors wrote on her life and vaakhs in Sanskrit, Kashmiri, English, Hindi and Urdu; iii) Pandit Bhaskar Razdan was the first to compile 60 vaakhs in Sharda script in 19th century, which were later on published by J&K Research Department; iv) George A Grierson and Lionel D Barnett, with the assistance of Pandit Mukunda Ram Shastri, published her vaakhs under the title Lallavakyani or The Wise Sayings of Lal Ded in 1920 CE; and v) Sir Richard Temple wrote The Word of Lalla The Prophetess (1924). Besides these, others who wrote on Lalleshwari and her vaakhs include: i) Pandit Anand Koul (Lilla Yogishwari - Her Life and Sayings, 1924); ii) Prof. Jaya Lal Kaul (Lal Ded, 1973 and his independent work published by Sahitya Akademi); iii) Pandit Janki Nath Bhan & Prof. BN Parimoo (The Ascent of the Self, 1987); iv) Pandit BN Sopori (Voice of Experience: Lal Vaakh of Lal Ded, 1999); v) Pandit RN Kaul (Kashmir's Mystic Poetess Lalla Ded, 1999); vi) Smt. Bimla Raina (Lal Ded Meri Drishti Main, 2007); vii) Jia Lal Kaul Jalali (Lal Ded); viii) Gopi Nath Raina (Lalleshwari Vakya Rahasya); ix) SK Raina (Lal Ded); x) Jai Shree Kak (To the other Shore: Lalla's Life and Poetry) and xi) Mohan Lal Koul (Lal Ded Meri Drishti Mai - A Critique and Lalla - The Yogini, A Study from the Perspective of Kashmir Shaivism). Those, who translated her vaakhs include Pandit Moti Lal Saqi, Pandit Brij Nath Hali (Kashmiri), Pandit SN Haleem and Dr. Shibani Kishen Raina (Hindi) and Prof. Nand Lal Kaul 'Talib' (Urdu). In addition, the work Lal Ded: The Great Kashmiri Saint-Poetess, edited by Dr. SS Toshkhani, was published as the Proceedings under KECSS Research Series II in 2002 CE. I bow my head in reverence to the great saint poetess and Shaiva Yogini Mata Lalleshwari. Om Tat Sat.

• *Extracts from the authors published works 'Encyclopedia of Kashmiri Pandit Culture and Heritage (2009)' and 'Trika Philosophy – An Encyclopedic View (2017)' and his forthcoming book 'Encyclopedia of Shrine and Temple Heritage of Kashmir'*



Inset 01: Mata Laleshwari – saint poetess and a Shaiva Yogini



Inset 02: Sacred Lal Trag converted into a park with a fountain in the centre



Inset 03: Entry gate to the park at Lal Trag, Pampore, with no trace of the sacred pond



Inset 04: Tube well, installed in the house adjacent to the park, supposed to draw water from Lal Trag



Inset 05: Stone sculpture of Mata Laleshwari in Garbhagriha of Siddeshwari Mandir, Drangbal



Inset 06: Devotees celebrating Laleshwari Jayanti at Lal Ded Memorial at HP, Anangpur, Fbd on 31st August, 2025

WHISPERS WITHIN

THE AGED; AND THE YOUNG WIDOWS, WIDOWERS AND DIVORCEES



Parent care in global village

Globalization of the world also accelerated along the exodus, primarily on account of faster and relatively cheaper physical mobility, plus the growing ease of affordable email, smart phone and round the clock engaging and free social media. These developments, however, did not increase but reduce person to person physical contact even within the nuclear family, leave alone the vanishing joint family or among close relations. Person to person spoken content is now confined strictly to essentials. It is not unusual to observe every middleclass family member from infant onwards engaged most of the time with lap top or smart phone and any interruptions evoking sharp disapprovals and

admonishments. Even conventionally round the clock chatting young couples are no longer an exception. While smart phones work nonstop, phone calls have become near extinct and substituted by “good morning” message and some social media posts. Limited person to person chatting may happen only in social gatherings for which invitations also come via social media. The tradition of visiting or be visited by neighbors, friends or close relations got buried with Covid 19 but could not be restored after it ended and to almost everybody's delight. The only exceptions being the aged and less educated who are unable to afford and handle smart phones/social media and therefore would prefer conventional modes of communication

and interactions, but who cares? Since young parents no longer speak much to each other or with their game addict children, how then can they be accused of ignoring their parents/grandparents or close relations? Even the long tradition of family members sitting eating together has been bid farewell. It is also common to observe kids returning from schools rushing to get connected and snack/refreshment served while online. Investigations like “Can childhood survive the smartphone?” ignore the bigger question “can nuclear family survive the smart phone? Ear pod and headphone availability has created a perfect situation of total silence while every user is listening what he likes loud and clear. The only silver lining for the elderly is that most of them are pensioners and therefore economically self-reliant though lonely. Non-pensioners of the community are also receiving some monthly cash and kind relief post-exodus. We are already beyond the age where kids in each locality used to gather after school hours in some play areas and engage in some physical activity? The designated play areas are now mostly deserted barring some festival time gatherings.

Birth and work places in twenty first century for the professional class are mostly not only poles apart but also changing frequently across globe and thereby adding another challenge to parent care? This in particular is true with our community. While Jammu people offered every help and assistance on arrival, they resisted the adjustment of displaced employees in the province for fear of their staying forever here. This is why camp institutions and offices had to be opened to accommodate such employees. While our work places remained mostly around resettlement places, the gen next has therefore no such option but to move out. Even the community youth offered jobs within the state under a PM sponsored rehabilitation scheme are also posted back in Kashmir only. Their number already exceeds two thousand and is expected to reach the sanctioned six thousand strength shortly and the number may be revised upwards under

efforts to reverse the exodus. Since the valley is still not safe enough and accommodation a challenge, parents have to be left behind to fend for themselves. In fact, most of these employees have themselves to return to Jammu for safety repeatedly during anticipated trouble or random terror attacks which already have claimed lives of some such employees as well as of non-displaced KPs. Parents and elderly have therefore to manage to live on their own. Those settled in Delhi, Bengaluru or other big cities are no better, as getting wings and taking long flights from these places is much easier than Jammu.

Parent categories today

The aged and ageing parents presently comprise two broad groups. The largest group is resident within and around the resettlement camps in Jammu and elsewhere. A vast majority living on their own with nuclear family already a norm. As long as health and mobility are not issues, the group manages itself and in situations of urgency the support is not far off and medical emergencies covered under Ayushman Bharat. The second group, apparently the privileged, includes parent(s) shuttling periodically between their resettlements and those of the offspring within and notably outside the country with a microscopic minority, notably single old mothers permanently in company. Shuttling and adjusting within India is relatively easier for obvious reasons but shuttling outside the country is a formidable old age challenge as also involving multiple legalities, like valid passports and visas, immigration and emigration check ins and outs. Growing anti-immigrant sentiments across the western world are already making their tasks all the more difficult, rather a near future impossibility. Adjusting to and managing ground realities in foreign lands, like languages and cultures are also not easy, especially in countries where English is neither the language nor do the common citizens speak or like, for example France. The belief that Kashmiri is a difficult language to learn does not hold as most of the European

languages are far more difficult to learn and speak. However, their top most challenge is adjusting within the four walls of the homes where every member, kids included, is awfully busy round the clock with online work, study and social media. Online work culture, rather working from has already rendered services of grandparents to look after infants or aftercare of grandchildren returning from schools redundant. While an old couple can keep each other engaged, singles are left totally lonely and isolated. Never take the comfort and happiness of such accompanying parent(s) for granted. Any investigation would reveal that none of the accompanying seniors is comfortable in foreign lands. It is not uncommon for them also to be repeatedly told how privileged and blessed they are for being accompanied as almost none of their friends and colleagues have accompanying parent(s). Outside homes, they find themselves among total strangers/cultures and indifferent neighbors. It virtually amounts being “like fish out of water?” Resolutions to “never return” again are not only common but mostly exercised by old accompanying couples after just two-three sojourns, desperate singles are mostly the sole exception. Had a “walk in” into another life been real time walk, most old singles would embrace the option gladly. Back in India, neighbors and close relations envy them for the privilege of living in greener and developed pastures like North America and Europe. The commonly held belief that daughters could be better care takers also stands largely shattered, given their work routines, besides the round the clock addiction to social media in which even their offspring get ignored. More importantly, the culture of parents visiting, let alone living with married daughters has never been there as having even a sip of water at their homes was socially unacceptable until half a century back. Their children, expectedly, behave no differently, busy as they are with study and online gaming. The pleasant surprise is that daughter in laws seem to be better caring and even somewhat ready to engage provided their sentiments are

respected and opinions and arguments not countered. This observation holds equally good for son in laws as they may not mind engaging in some brief conversation occasionally, perhaps on account of rare and brief encounters.

Accompanying parents being almost exclusively retired persons, their economic status also gets significantly downgraded abroad as pensions, handsome by Indian standards, when converted into Pound/Dollar/Euro become worth peanuts. As if this was not enough, the accompanying parent(s) has also to buy travel insurance to cover medical emergencies which cost a fortune. For instance, single person six months insurance cover in US at the minimum costs over thousand dollars, leave alone costs of air travel. Pensions of permanently accompanying parent(s) are also mostly subject to double taxation. The privilege of even being accompanied is ruled out where grandparents are surviving and which is no longer rare.

The top most challenge

Although the community faces multiple challenges, omnipresence of young singles, notably widows, some in late twenties or thirties with even an infant or two, remains on the top, yet nowhere in the agenda. While spouses of expired government employees are entitled to family pensions, rest have to fend for themselves after the monthly migrant relief is discontinued. Recall a mourning presence where an infant crawled over me and being informed that the toddler is the second child of the deceased who had died in a road accident. The young widow with her kids could not be adjusted by her in laws for long and was living on her own subsequently, her case is not an exception. The number of young widowers is also fairly large as the remote and rare old male remarriage practice seems also discarded for long. Do not recall any young widower among relations, friends, neighbors or colleagues, including well-placed government employees with years of service intact, marrying again. The visibility of widows/widowers has therefore become omnipresent in localities, among relations and

at social gatherings. A large number of very young notably men had also been killed by militants in Kashmir and brutally. The proportion of widows is again higher as women mostly overlive husbands, being overwhelmingly younger to them on marriage plus the longevity. Life expectancy for Indian females and males, as per WHO data published in 2020, was at 72.2 and 69.5 years respectively. But the challenge relates to the growing omnipresence of young singles as losing a partner in old age is natural as the surviving partner is also old enough and with only a couple of years left at the most.

How can young singles manage to live alone for multiple decades, even half a century or more? How can young widows, notably those neither employed nor pensioners and alone bring up kids and live alone after they leave for greener pastures? In fact, many young women had lost husbands to accidents/fatal illnesses much before the exodus, rather half a century back and are already lonely. Only a small number may be accompanying the offspring as shuttling to foreign destinations is neither easy nor comfortable for the aged notably women. Has their victimhood ever been debated, leave alone addressed? The number of young divorcees, notably women, has also been on the rise as post-marital incompatibilities are no longer put under the carpet and those with a kid mostly do not remarry despite being pretty young. What does the community indifference and silence indicate in an age where joint family is history and even nuclear family a victim of smart phone and social media stress? How can any community, notably the educated, economically better placed, with faster declining religiosity and orthodoxy allow young singles, especially widows to live on their own and live miserably for multiple decades? In contrast, is even a single widow or family of any slain militant in Kashmir not rehabilitated and supported by the community. Even the government there has been finding ways and means to rehabilitate them, as also the surrendered militants under multiple

initiatives. Is it not true that all offspring of HM Chief, Salahuddin, now resident in POK, not been offered government jobs and possibly out of turn promotions as well. Have the close relations of late Hurriyat Chief, Sayed Ali Shah Geelani not also been treated likewise? How should our community now face the challenge under reference?

Remarriage: only way out

How has the challenge we face now been met in the developed world? Our challenge does not relate to loss of homeland only but primarily on account of faster economic growth and globalization of work places and the resultant divorce between birth and work places which also keep on changing frequently. Developed world responses to meet the situation might offer some guide to steer the challenge. How did the developed world, rather the overwhelmingly Christian West, confront it? Christianity also views marriage as sacred and discourages divorce generally, although some denominations and interpretations allow for divorce and remarriage in specific circumstances, primarily based on the grounds of adultery or abandonment. But as the challenges of modernisation began to surface, they have moved on and made compromises. For instance, inhibitions associated with divorce and remarriage have not only been shunned by the majority but even live-in relationships for all age groups also welcomed. In fact, live-ins are now more popular than married couples, given the freedoms it allows to change partners as and when required and commonly referred to as boy/girlfriend. It is common to find elderly singles seeking and getting boy/girlfriends and then living together to manage old age, escape loneliness and reduce dependence and physical proximity of the offspring. Today, parents here themselves force 18 plus children to leave their homes and learn to live/study on their own, almost like birds denying entry into nests to fully winged offspring. Their world, of course, is different and ready to embrace the reality. Industrialization and sparse population have made part and full-time jobs there available in

plenty, rather much in excess of supplies. For the aged, state help is at hand and medical assistance only a phone call away, health care either entirely state funded, as in most of Europe, or almost fully insured like in the U.S. Provisions also exist for the old, notably singles to shift to nearby subsidized social housing centers with almost all basic amenities available under one roof and loneliness also taken care of either through socialization or through live in relationships. Social security/old age pensions are also universal.

For Muslims “live ins” may be forbidden but divorce and remarriage are universal and supported by families and the community. No age is too high for remarriage, in fact, a woman is expected to have a husband until she reaches the grave. In Sikhism, remarriage is generally discouraged, but permitted under specific circumstances, such as widowhood or in cases of marital breakdown with the consent of the sangat (community). In Buddhism and Jainism, divorce and remarriage are generally acceptable, though Jainism places a strong emphasis on celibacy, especially for monks and nuns. For Hindus in general remarriage is also not as big an issue as it has become for the microscopic and highly literate and with the least younger generation religiosity KP community.

As indicated earlier, widows, widowers and divorcees belong to all age groups, and the average age may be around fifty but with a large numbers in thirties and forties or even in late twenties. The loss of a life partner prematurely or otherwise reveals that one and one does neither mean two nor eleven, not even the proverbial mathematically the largest imaginable term infinity but much more. Unfortunately the pain and whispers of the lonely are hardly audible to the deft community supposedly the most intelligent. Given the ground and social realities of the day, being permanently attached with the highly mobile offspring is also not possible and comfortable for reasons listed already. Remarriage remains the only option.

Are divorce and remarriage a community

taboo since long? The answer apparently seem to be in negative. If memory serves right, Kalhana's Rajtarangni, for instance, does not seem to refer to the malice at all for the centuries he covers. Kota Rani, the last KP ruler of Kashmir, had also married after the death of her husband in early fourteenth century. As for the legality, the Hindu Widows Remarriage Act of 1856 legalized it and Hindu Marriage Act of 1955 further enshrined the right to remarry after divorce. Even during the worst of the Afghan times, the community had shown some flexibility to save daughters being abducted and taken away by the Afghans. The community had initiated marrying them very young as married women were mostly not the target. Marriage ceremonies were also solemnised day time to escape being spotted during nights.

While remarriages are mostly universal, why are KPs an exception? Are KP couples alone made in the heavens and for seven generations: “*saath janam ke phere*”? And when one partner expires prematurely, has the other partner to wait a life time to unite again in new life? Do we not remember only what we left behind in Kashmir in 1990 and regret and recollect the loss quite frequently but nothing from our past lives? Moreover, marriages usually happen between strangers, why then can this union be onetime only? Moreover, had KP couples really been made in heavens and for seven lives, how then could post-marriage incompatibilities arise and even result in divorce? While male divorcees and widowed can still roam about freely and meet or make friends with neighbors and strangers, females are not that privileged and therefore stay aloof, lonely and stressed. Why? As the saying goes better late than never. Let us pay some attention to what Julia Roberts said long back: "When people leave you, let them go. Your destiny is never tied to anyone who leaves you, and it doesn't mean they're bad people. It just means their role in your story is over. But when they leave...our paths must now diverge "(Julia Roberts).

Surprisingly and shockingly, the issue does not seem to be on the agenda of the

community nor for any of our socio-political activist groups. Their focus, instead, is centered around return, relief, and above all erecting memorials in the name of some great souls as well as replicas of prominent Kashmiri temples in the city of temples, with not even a provision for any attachments like a school, dispensary, college. Huge memorial centers have already sprung up in the outskirts of Jammu city, as elsewhere. However, these complexes mostly come to life on annual commemorative festivities or when sublet for marriage, sacred thread or other ceremonies. Another surprise is that attendance at temples has been on a long decline while new temples get built and morning and evening prayers mostly reduced to replaying recorded cassettes or other devices. In contrast, remarriages had attracted the attention and some follow up well before independence when mobility was limited, joint family intact, literacy low and religiosity and orthodoxy pretty high. Kashyap Bandu and his team under the auspices of Arya Samaj traditions had launched a successful movement for the remarriage of young widows and also got a large number married. But the movement seems to have died soon after primarily due to community indifference. If the initiatives to end the malice could begin then, why not now when the literacy is cent percent, nuclear family the norm and work place mobility high and global?

For the aged couples and singles: self-funded community housing

Given the challenges of the world's most populous country India, government would not be in position to build and maintain social housing for the aged as is the case in the developed world, notably Europe. It is time for self-funded community housing and fortunately, our aged are mostly economically sound with monthly pensions/state relief and some new asset ownerships, like a plot of land/ house/ flat and can therefore fund it themselves. The already referred to memorial complexes would be ideal locations for such



centers within or in close proximity. The aged are suffering loneliness in their now empty and ghost like houses. The community centers can offer help by getting some social housing units constructed within or in close proximity at the expense of the beneficiaries. Their requirements would be a single room sets with provisions of a common kitchen and some dining space for the desperate elderly. Their presence would bring the memorial complexes into round the year activity. Being mostly pensioners and those on monthly state relief, they would be too glad to self-finance the entire expense and offer help to those who can't afford the total expense. All they need is some togetherness and socialization plus a health care center to offer some emergency relief. The most popular Gopi Nath Ashram, with a wide network of centers and volunteers, could lead the initiative so that the idea catches up. The initiative would also bring relief to the offspring of those accommodated dispersed across the globe. As daily gatherings keep on happening at these complexes, the new residents would find company and some socialization. While the whispers of the aged are loud and clear, it is time for the community respond. Let the community respond to the whispers before they snowball into a tragedy that brings shame and sorrow.



Dr Ramesh Nirrash

The Unsung Virtuoso of Kashmir's Cultural Soul!

In every age, there comes a rare spirit whose music does not merely echo through instruments but vibrates through human hearts — who turns the ordinary pulse of life into a hymn of endurance, compassion, and divine expression. Among such radiant souls stands Dr Ramesh Nirrash, a name that quietly yet powerfully reverberates across the cultural corridors of Kashmir and beyond. He is not merely a composer or a poet; he is a seeker of light who has transmuted struggle into song, pain into poetry, and service into a lifelong spiritual performance.

Born in Srinagar in 1959, in the modest embrace of an average Kashmiri household, Ramesh Nirrash's story unfolds not as an ascent to fame but as a pilgrimage toward purpose. Even in his tender years, when most children were yet to identify the rhythm of their own voices, he had begun conversing with melody. His world was made of verses, his toys were words, and his playground was the boundless sky of imagination. The seeds of artistic brilliance had begun to germinate early, watered by intuition and guided by an invisible hand of destiny.

At the age when adolescence blooms with curiosity, Nirrash's literary impulse blossomed into his first book, “तति क्याह हिसाब दमि बगवानस” (Tati Kyah Hisab Dimu Bagwanas), written while he was still a student of the historic Lal Ded School in Srinagar. This debut work was not just a precocious achievement — it was a testament to a young boy's awakening soul, to his innate understanding that art was not a profession but



a prayer. Recognizing his extraordinary spark, his revered Guru, Shri Chand Narayan Bhat, not only blessed him but set his words to music, giving life to his devotional composition “सुलि वथ पूजा कर ईश्वरसय” (Suli Vath Pooza Kar Ishwarsui) — a hymn that carried the fragrance of faith and humility.

Nirrash's Hindi poem “विश्व के नवनिर्माण में लाएंगे नया रंग” (Vishw ke Navnirman Mein Layenge Naya Rang), revolutionary in its tone, mirrored the optimism and courage of youth that dared to envision a renewed world. It was this fusion of reverence and rebellion — devotion and dynamism — that would later define the man's entire artistic journey.

It is said that the true artist is not born of

applause but of empathy. Even in his early years, Nirrash was gifted with an emotional intelligence that made him deeply aware of others' struggles. Perhaps it was this inward sensitivity that drew the admiration of literary giants like Dina Nath Nadim and Prithvi Nath Sayil, who recognized in him the rare promise of a poet-philosopher. Their blessings were not mere gestures — they were torches passed on to a younger pilgrim who would continue to light the path of Kashmiri creativity.

As he matured, so did his art — spreading from words to rhythm, from rhythm to compassion. Music became the mirror of his soul, and his compositions began resonating far beyond the boundaries of the Valley. It was no surprise that his creations found admirers in the highest echelons of power and art — from former Prime Ministers Rajiv Gandhi and Atal Bihari Vajpayee to music maestros Pandit Shivpuri and Bhajan Sopori. Great singers like Gurdas Maan and Hans Raj Hans too expressed deep affection and admiration for his work, sensing in it the sincerity and spiritual innocence that marks timeless art.

But Ramesh Nirrash never sought celebrity. He remained what he had always been — a Karmyogi, a tireless worker whose devotion was to creation itself. For him, the Bhagavad Gita's eternal counsel — “कर्ममण्येवाधिकरस्ते मा फलेषु कदाचन।” (Karmanye Vadhikaraste ma phaleshu kadachana) — was not a philosophical maxim but a lived truth. Work was worship; service was salvation.

Amidst the bustling world of performance and fame, Nirrash nurtured another world — one of education and selfless guidance. He established the नर-नारी कला केन्द्र (Nar Nari Kala Kendra), a creative haven where music became both an art and a therapy, a bridge between the physical and the spiritual. For decades, he has trained, inspired, and mentored countless young talents, teaching them not only how to sing, but how to feel the song — how to breathe art into existence.

His versatility was as astonishing as his

humility. A recipient of several distinctions — Best Yogacharya, Best North Region Scout, Best Actor — Nirrash embodied a rare synthesis of physical discipline and spiritual grace. His deep engagement with Yoga and Ayurveda was not ornamental but organic, an extension of his belief in the harmony of body, mind, and soul. Even in his public appearances, his posture carried the serenity of a yogi; his voice, the warmth of a teacher; his eyes, the quiet fire of one who knows that service is the highest art.

It was, however, through music and poetry that Ramesh Nirrash reached his zenith. His title song for the popular serial "अवलाद" (Awwlad) — "माजि हिनूद बागुक ग्वलाब" (Maji Hundi Baguk Golab), sung by the legendary Chand Narayan Ji and Veena Bhan Ji, became a cultural anthem, drenched in the fragrance of maternal affection and nostalgia. Through such compositions, Nirrash gave Kashmiri audiences something precious — songs that healed rather than entertained, songs that evoked the sacred tenderness of home, heritage, and belonging.

Over the decades, his musical odyssey expanded across Doordarshan and All India Radio, where he earned the prestigious A-grade classification, an honour reserved for the most accomplished contributors in the field. He participated in more than fifty national-level programs, countless regional and state events, and even international cultural showcases. Yet, every performance bore the same quiet signature — the sincerity of a man who sings not for the stage, but for the soul.

What distinguishes Nirrash from the ordinary artist is not his mastery, but his magnanimity. His heart beats for the Divyang community, for those whose physical limitations could not limit their spirits. Since his youthful days, he has worked tirelessly to bring the joy of art and music to differently-abled individuals, helping them find dignity and expression through melody. To them, he is not merely a teacher; he is a friend who listens to their silence and translates it into sound.

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RAINBOW

(KSS News)

SHUKRANA SABHA ON NOVEMBER 22, 2025



FREE MEDICAL CONSULTANCY ORGANIZED BY KASHMIRI SEWAK SAMAJ, FARIDABAD ON JANUARY 4, 2026



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SCHOLARSHIP DISTRIBUTION AT SFCT, JAMMU ON OCTOBER 15, 2025



Continued from page no. 25

His recent creative surge stands as proof that art ages not with the body but with the spirit. In January 2025, when Dr Nirrash presented his Kashmiri poetry at K L Saigal Hall, Jammu, at a JKAACL-organized event, the audience witnessed not just a poet reciting verses, but an artist in communion with his language — a man who spoke through metaphors but meant every word literally. His poetry carries the fragrance of Kashmiri earth — lush, melancholic, and eternal. He has published around eighteen books, each a reflection of a lifetime steeped in experience and empathy.

Among his latest contributions are the books "आचमन" (Aachman) and "नाबद" (Nabad) in Kashmiri, and "स्वरंदा" (Swarandra) in Hindi — the latter launched in a grand ceremony at Jammu's Abhinav Theatre, where the Hon'ble Governor of J&K, Shri Manoj Sinha, honoured him personally. These works are not mere collections of verse; they are living archives of Kashmiri sensibility, woven with philosophy, rhythm, and the pulse of people's pain and hope.

Dr Nirrash's artistic journey also extends into the digital era with remarkable grace. On platforms like Instagram, Facebook, and YouTube (through his channel "Abrizak Productions"), he remains vibrantly active — sharing his creations, engaging with admirers, and ensuring that his art continues to reach young audiences in their own language. While many veterans resist the tide of modernity, Nirrash embraces it with humility, turning technology into yet another instrument for creative communion.

Former Union Minister Dr Ramesh Pokhriyal "Nishank" once described his performances as "an ocean of colours in a pot" — a metaphor that beautifully encapsulates the essence of Nirrash's artistry. Every colour in that ocean represents an aspect of his being: the discipline of a yogi, the depth of a poet, the devotion of a karmyogi, and the compassion of a philanthropist. Similarly, Omar Abdullah, the Chief Minister of J&K, hailed him as one of the most vibrant custodians of the region's

cultural heritage.

Indeed, to watch Dr Ramesh Nirrash perform is to witness art merging with meditation. The touch of his fingers on the harmonium seems to summon unseen energies; the cadence of his voice carries a peace that descends like dawn over troubled hearts. There is no flamboyance in his style, no self-conscious artistry — only purity of intent, the sacred rhythm of someone who knows that sound itself is divine.

For years, he also served as a music teacher at Navodaya Vidyalaya, where generations of students discovered not just scales and notes, but lessons in humility, perseverance, and the beauty of inner balance. His students remember him not as a strict instructor but as a gentle philosopher who believed that music could transform character. To him, every child was a hidden symphony waiting to be awakened.

What perhaps sets him apart from the crowd of artists is his unshakable modesty. Despite the numerous accolades — the awards, the governmental recognition, the reverence of peers — he remains unassuming, grounded, and deeply spiritual. His smile carries the same innocence it did in his youth; his words retain the same gentleness that has always defined him. For him, art is not achievement, it is service — a medium through which he returns to society the blessings he has received from it.

There is something profoundly symbolic about his chosen surname — Nirrash, meaning "without despair." For a man whose life has been marked by struggle, perseverance, and endless effort, this name becomes a spiritual declaration. He is, indeed, not a man of despair but an ocean of hope, one who believes that creativity is a form of prayer and that every note sung with sincerity adds a drop to the sea of human compassion.

In a world where artists often chase popularity, Dr Ramesh Nirrash stands apart as an embodiment of purity and purpose. His art heals rather than dazzles; his songs uplift rather than entertain. He has created, in his own quiet way, a spiritual cartography of

Kashmir's cultural soul — blending its ancient mysticism with modern sensibilities, its sorrow with its sanctity, its silence with its song.

To encounter his poetry is to listen to the earth itself speak. To hear his compositions is to feel the unseen forces of life align in rhythm. To know him personally, as those fortunate few do, is to witness what it truly means to live by the ideals of Karma Yoga — unselfish work done with love, for love.

And so, when the story of contemporary Kashmiri art and culture is written, Dr Ramesh Nirrash will stand not as a chapter but as a refrain — a recurring melody that reminds generations that art is not an end in itself but a means toward light. His legacy lies not merely in his books, performances, or awards, but in the countless lives he has touched — the students he has mentored, the differently-

abled he has inspired, the devotees he has awakened, and the community he has served.

Every great artist ultimately seeks immortality, but few achieve it through humility. Dr Ramesh Nirrash has achieved it effortlessly — by surrendering himself to his craft, by making his life itself a work of art. In the quiet echoes of his harmonium, in the rhythm of his verses, and in the silent gratitude of those he has healed, one can still hear the eternal refrain of his life's philosophy:

“Work is worship, love is melody, and service is the truest song.”

And that, perhaps, is the most enduring truth of Dr Ramesh Nirrash — the artist with a difference, the poet with a cause, and the human being whose every breath is a prayer for beauty, balance, and hope.

*The writer can be reached at –
sanjaypanditasp@gmail.com*





Interview with Maa

8th January 2010

Excerpt for our chapter "Our Migration Story"

On 8th January 2010, I sat down with my mother, Smt. Lakshmi Shuri (née Kanta Devi Kilam), at our home in Sector 37, Faridabad, to record her reflections on our family's migration from Kashmir. She was 83 at the time. We all lovingly called her **Behanji**. She passed away on 12th January 2020, at the age of 94—exactly ten years and four days after this conversation. What follows are excerpts from that heartfelt interview.

Early Life and Marriage

IKK : Namaskar, Maa. Let's talk about our Kashmir roots and your life journey. I'll take notes as we go.

Maa : I was born on 2nd April 1925. My father, Pandit Amar Nath Khar—whom everyone called Baigash—was from Badiyar, Alikadal in Srinagar. My mother, Smt. Sati Sedlaxmi Kaul (née Khar), passed away just about two years after my birth. My father later remarried Smt. Sampkuji, whom we called Amajee. I spent most of my childhood with my maternal family in Ganpatyar, Badiyar area of Srinagar.

In 1942, I married Pandit Rugh Nath Kilam—our beloved Baboojee. The wedding ceremonies were held at the home of Pt. Kashi Nath Kilam and his wife Jigree. After marriage, we lived in a rented house in Habba Kadal, and later at my paternal home in Alikadal. Roopjee was born in November 1946, and Inderjee in December 1947.



Life in North Kashmir

IKK : Do you recall your time in North Kashmir?

Maa: Yes. Baboojee's government postings took us to remote areas like Dumail, Chakoti, and Muzaffarabad (now in Pakistan-occupied Kashmir), and later to Sopore in Baramulla district. After those years, we returned to Srinagar and stayed in a rented house owned by my cousin Chuni Jigree in Fateh Kadal, and later in Karfali Mohalla. For a year, we lived rent-free in Pt. Kashi Nath Kilam's house while our own home at 198 Karan Nagar was being built.

Family Milestones and Loss

IKK : What were the next major life stages?

Maa : Once our Karan Nagar house was ready, the children attended school in Srinagar. Udhayjee was born, and we held their Yajnopavit (Sacred Thread) ceremonies with full religious grace—Roojjee in 1957, and Inderjee and Udhayjee together in 1961. My father Baigash passed away suddenly in 1956, and the entire Khar family moved to Karan Nagar. My sister Sheela was married from our home in 1957. Gugi came into our lives as a daughter and remained a divine blessing to our family.

Tragedy struck when Baboojee's health declined, and he passed away in 1964 at just 42. I was only 37. Life changed overnight.

The Struggle Years

IKK : What was the most difficult period?

Maa : From 1964 to 1972. I was widowed young and had to manage everything—household, finances, land, and the children's education. But with God's grace, the children did well. Roojjee and Inderjee were married in June 1972, Gugi in October 1976, and Udhayjee in 1985 after joining PNB. Inderjee shifted from AIR to PNB, and we moved to Jammu for three years. Those were active and challenging years.

Reflections on Responsibility

IKK : Do you feel content with how things turned out?

Maa : Yes. Despite Baboojee's absence, I managed all responsibilities—home, land, finances, education, and marriages. Once the children settled, I stepped back. कृपा ईश्वर की... सब ठीक हुआ। **Kripa Ishwar kee... sabh theek hua.** (By God's grace, all went well.)

The Migration of 1990

IKK : Can you share your migration experience?

Maa : In late December 1989, I went to Chandigarh for my niece Sujata's wedding. Roojjee and Inderjee also came from Delhi. After the wedding, they insisted I return with

them to Delhi due to rising militancy in Kashmir. I wanted to go back to settle accounts with our kashtkars in Zainapora and Shalteng, but they prevailed. I left with just a small attaché case, a few saris, and essentials.

IKK : Did you expect to return soon?

Maa : Absolutely. I thought I'd stay in Delhi for two or three winter months. I kept counting the days, hoping to return and settle the harvest accounts. But the situation worsened. The government failed, and militants took control. Safety became a major concern. I've now lived in Delhi / Faridabad for nearly 20 years.

Family Displacement

IKK : What happened to the rest of the family?

Maa : Gugi and her husband Rajajee Mattoo, along with their family, and Udhayjee with Renu and their children Mohit (3) and Namita (1 +), left Srinagar in March 1990. It was a mass exodus of Kashmiri Pandits. देखते देखते हालात बहुत खराब हो गये। समझ में नहीं आया यह सब क्या हुआ, कैसे हुआ? किसकी नज़र लग गई कश्मीर को और कश्मीर वासियों को? (Before we knew it, things deteriorated. We couldn't understand what happened, how it happened. Who cast this evil eye on Kashmir and its people?)

Udhayjee's family stayed in Vinobhapuri, Lajpat Nagar, then Hamdard Nagar, and finally moved to Sector 37, Faridabad. Gugi settled in Jammu. Sheela and her family also moved there. All our relatives were forced to leave. It's a sorrowful tale. I've stayed alternately with Roojjee and Inderjee's families, and visited Jammu occasionally. But the pain of displacement remains.

Kashmiri Pandit Migration and Memories of Kashmir

IKK : Maa, please share some of your memories of Kashmir.

Maa : There are many. Managing land affairs, building our house in Karan Nagar, losing my first mother very early—it was a deep loss. Then came my father's sudden death, and I stayed with my maternal family until

marriage. My husband passed away young, at just 42. After that, I took on full responsibility for the home, raising the children, overseeing their education, caring for my second mother, my sister Sheela, and my daughter-like Gugi. Getting all four children married was another milestone. Life was full of hardships.

From 1964, for nearly eight years, I hardly stepped out of the house. Jigri Kilam (Gonvati) and Tatha (Pt. Kashi Nath Jee Kilam) were my pillars of strength during that difficult time. They visited regularly, like compassionate guardians. Inderjee completed his education early and began working soon after—his presence at home was a great support. Roop Jee was very hardworking, pursued his studies diligently, and earned a PhD in Pharmacy from Bulgaria. I often visited his home in Hamdard Nagar, Delhi, especially during winters. Sometimes, I went more than once a year. Gugi was well-supported by the entire family, and I feel content about that. Truly, ईश्वर की बड़ी कृपा रही है।

IKK : Any more memories from Kashmir?

Maa : Yes, we had beautiful days there. We made regular trips to Kheer Bhawani, Zeethyaer, and Hari Parbat during festivals. Shivratri was marked by Vatuk Bharun, and we celebrated many other festivals. Picnics in the Mughal Gardens—Nishat, Shalimar, Harwan, Cheshmashahi, Pari Mahal—were joyful. We visited Badamwari, Nehru Park, Lake View Park on the Boulevard, Ramchandrun Mandir, Shivala Mandir, and Bhairav Mandir in the Balgarden area.

Kashmir's seasons were enchanting—spring, summer, and autumn were vibrant, and even the harsh winters had their own charm. I fondly remember my trip to the Amarnath cave with Baboojee and our holidays in Pahalgam and Kokarnag. I eagerly awaited the postman at Karan Nagar, who brought letters from my children in Sagar, Jabalpur, and later from Delhi, Mumbai, and other places.

IKK : Tell us more about your maternal family.

Maa : My maternal uncles—Pt. Sarwanand Kaul, Pt. Maheshwar Nath Kaul, and Pt. Nandlal Kaul—and their families were very affectionate. Tathasahib (Hari Kishen), Gasha Jee (Pt. Radha Krishen), Bal Kishen (Delhi), Jigri Mirakhur and her husband Baboojee Mirakhur, younger cousins Kosheliya, Makhan Lal, Chucha Behn, and all siblings were my well-wishers—my 'रफ़ीक' so to say—throughout life.

IKK : What about your broader relationships—Kilams, Khars, Kauls, Bhats, Mukoos, Mattoos?

Maa : I had close ties with my Kilam family, my paternal side—my father Baigash, siblings, and maternal people across generations. My second mother and her family were also dear to me. My husband's sister's daughter Roopa Jee was especially kind and supportive. The entire Bhat family cared deeply for us. Pran Nath Jee Kilam, eldest son of Pt. Prem Nath Kilam (my husband's eldest brother), was also very supportive.

IKK : Anything more about the migration story?

Maa : Before the 1990 migration, I used to spend 2–3 months in Delhi every winter (from 1974 onwards), returning to Kashmir in April for the summer and autumn. I enjoyed both places, but Kashmir always felt like home. I would settle harvesting accounts with our kashtkars in Zainapora and Shalteng—an annual ritual.

After migration, I've been stuck here in the heat and dust, with no hope of returning. Though the children are well-settled here, I miss my Kashmir—my home, my climate, my surroundings, the lakes and gardens, Tulmul, Zeethyaer, Hari Parbat...

IKK : What are your thoughts on peace in Kashmir?

Maa : At this age, I have no views. ज़मीन त्रोंव, ज़िरात त्रोंव, म्ये छा येती रोज़ुन ... आल्यकदल त्रोंव, कर्ण नगर त्रोंव, शालुटेंग त्रोंव, ज़ानुपोर त्रोंव... कशीर त्रांव।

In earlier times, Kashmiri Pandits and Muslims lived peacefully. Our kashtkars in Zainapora and Shalteng treated me like an elder sister—they called me “Kantijigree” with affection. Mohd. Mir, Mahad Mir, Aziz Sheikh, Samad Bhat, Hassan Bhat, Ahad Itoo and others—all were cordial and respectful.

Our friend Malla Aziz from Ningli, Sopore, was a true companion to my husband. My husband's brother, Pt. Preduman Jee Kaul Kilam, lived alone in his village cottage, surrounded by caring Muslim neighbours and kashtkars. He passed away in December 1964, and since the message couldn't reach us in Srinagar due to harsh winter, his Muslim neighbours cremated him with dignity.

IKK : Any more such memories?

Maa : In Karan Nagar, our neighbour Mohd. Jamal was always kind. My cousin Chucha Behn in Badiyar, Ganpatyar, had affectionate Muslim neighbours. Her embroidery training centre was filled with Muslim girls who lovingly called her “Behna.”

Relations between Hindus and Muslims were good. But after 1989, a gap emerged. I

believe our stars were misaligned—किसी की नज़र लग गई कश्मीर को और कश्मीरियों को। God knows what happened so suddenly.

Maybe Kashmir will become peaceful again someday, but I don't see that happening in my lifetime. As of now, I don't foresee a progressive, peaceful Kashmir.

IKK : Will Battas (Kashmiri Pandits) ever return to Kashmir?

Maa : I don't think so. तत्युक रोवुख, येति गये स्यटल। नरि जंगु वाहराव्यख। Our children are settled here and abroad. What would Battas do in Kashmir now? It seems all over...

IKK : Any concluding thoughts or message?

Maa : I'm reminded of a couplet sung by an आरम —a vegetable grower who also collected human waste for manure. He would hum thoughtfully while walking away with his load: “वदनस छुम नुवार, मदनो ओय नो आर!”

That says it all.

And with that emotional note, I pay heartfelt tribute to my mother, Behanjee, and close this interview.

Obituaries

S. No.	Date of Death	Name of Deceased Person	Address
1	19-10-2025	Shri Sanjay Koul	Auric City, Faridabad
2	-	Sachin Bhat	Flat No. 404, Lalleshwari Vatika, Sec.-21D, Faridabad
3	01-11-2025	Shri Ramesh Raina	H.No. 151, Sector – 3, Faridabad
4	13-11-2025	Smt. Lakhmishori Bhat	Flat No. 607, Lalleshwari Vatika, Sec.21D, Faridabad
5	25-11-2020	Shri Vijay Kumar Munshi	Sector – 15, Faridabad
6	01-12-2025	Smt. Girja Boni	Indraprastha Colony, Sector 30-33, Faridabad
7	30-12-2025	Shri Makhan Lal Raina	Flat No. 1001, Tower-II, SPR, Sec.82, 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!"

Respected Pradhan Mantri Ji,

Subject: An Appeal From A Survivor Of The 1990 Kashmiri Pandits Exodus to Save The Hindus of Bangladesh.

Sir,

I, Dr. Ramesh Raina an internally displaced person euphemistically known as a Kashmiri migrant, writes to you today not merely as a citizen of this great nation but as a man who still carries the scars of a civilisation that was uprooted in Kashmir. I write to you as a survivor of the 1990 ethnic cleansing of Kashmiri Pandits, a ghost of a history that India promised would never be repeated.

Honourable Prime Minister Sir, when we were forced out of our ancestral homes in the Kashmir Valley under the shadow of "Raliv, Galiv ya Chaliv" (Convert, Die or Leave) the world looked otherway. We became refugees in our own country, living in tents, our culture and identity fractured. For thirty-five years now, we have been pleading for justice. But today, I see the same radical darkness descending upon the Hindu minority in Bangladesh. They are facing an existential threat at the hands of radical Islamist elements who seek to purge the land of its ancient roots.

Today, as I watch the barbaric and haunting visuals emerging from Bangladesh, I am not just a spectator, I am an eyewitness to a recurring nightmare. The screams of the minority Hindus in Bangladesh are the same screams that echoed through the streets of Srinagar three and a half decades ago. The slogans of hate, the desecration of temples, the targeted looting of homes, and the systematic terrorisation of women, it is a script I know by heart. These acts are not isolated crimes, they reflect a sustained pattern of persecution driven by radical Islamist elements who seek to erase the cultural and religious identity of an indigenous community that has lived in Bengal for millennia. The silence or inadequacy of response from the Bangladeshi establishment has emboldened the perpetrators and pushed an already vulnerable minority to the brink of extinction.

I appeal to you, as the leader of the civilisational home of the Hindu people:

Immediate Diplomatic Intervention-I urge your government to use every diplomatic lever at its disposal both bilaterally with the interim government in Bangladesh and internationally at the UN to ensure the safety of life, property, and religious sites of the Hindu community.

A Global Voice-India must lead the global narrative. What is happening in Bangladesh is not merely unrest, it is a targeted persecution of a minority community based on their faith. The world must call it what it is.

A Sanctuary for the Persecuted-I request you to ensure that those who are forced to flee the sword of radicalism find a shield in India. No Hindu, anywhere in our neighbourhood should feel they have no home to turn to when their existence is threatened.

Pressure for Accountability-There must be a demand for the prosecution of those radical elements who are instigating communal violence and occupying Hindu lands.

Pradhan Mantri Ji, you have often spoken of "New India", an India that is strong, decisive, and protective of its values. For a Kashmiri Pandit, that strength is our only hope. If we remain silent now, history will record that while we had the power to prevent a second 1990, we allowed it to happen across an invisible border.

Do not let the Hindus of Bangladesh become the displaced ghosts of tomorrow. They have nowhere else to look but towards New Delhi. I implore you to act before the embers of this radicalism turn into a fire that consumes the last remnants of our people in that land.

With hope and expectations,

Dr Ramesh Raina

A Survivor of the 1990 Kashmiri Pandit Exodus

Mobile Number 9891160674

Donations-in-Kind

1. Shri Shiban Krishan Bhan, R/o Gurgaon donated two vertical Electric Heaters.
2. Shri J L Bazaz, old Gas Stove and one LPG Cylinder in working condition.
3. Shri Sanjay Pandita donated Paint material for Sharika Bhawan
4. Shri Amal Magazine donated Paint material for Sharika Bhawan
5. Shri Sunil Tiku donated Paint material for Sharika Bhawan
6. Smt Kiran Premi donated 12 pairs of khadavun for the temple.

*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).*

To
His Excellency
The Secretary-General Mr. António Guterres Secretary-General United Nations
405 East 42nd Street New York, NY 10017, USA
United Nations

Subject: Appeal by Internally Displaced Kashmiri Pandits Seeking a Special United Nations Convention on Recent Killings and Systematic Persecution of Hindus in Bangladesh

Your Excellency,

We write to you as **internally displaced Kashmiri Pandits**, survivors of the ethnic cleansing carried out in the Kashmir Valley in 1990, which resulted in the forcible displacement of an entire indigenous community from its ancestral homeland. More than three decades later, our displacement remains unresolved, and our experience has left us acutely sensitive to the early warning signs of targeted religious persecution elsewhere.

It is in this capacity as a community that has already endured civilisational uprooting that we feel compelled to draw the urgent attention of the United Nations to the **recent killings, mob violence, arson, and systematic intimidation of Hindus in Bangladesh**. Over the past months, multiple incidents have been reported involving targeted attacks on Hindu individuals, desecration and destruction of temples, looting of homes and businesses, and the forced flight of families from their localities following accusations of blasphemy or during periods of political instability.

These incidents, taken collectively, reveal not isolated law-and-order failures but a **recurring and identifiable pattern of religiously motivated violence**. The victims are disproportionately members of the Hindu minority an indigenous community with deep historical roots in Bengal who today face an environment of fear, impunity for perpetrators, and inadequate institutional protection.

For the Kashmiri Pandit community, these developments are tragically familiar. The slogans of intimidation, the targeting of religious identity, the destruction of cultural symbols, and the silence or delayed response of state institutions mirror the conditions that preceded our own displacement in 1990. History has taught us that when such patterns are normalised or minimised, they culminate in mass displacement and irreversible cultural loss.

Your Excellency, while individual cases in Bangladesh are often presented as sporadic incidents, the cumulative evidence indicates a **systemic vulnerability of the Hindu minority**, exacerbated by radical elements and a climate of impunity. If unaddressed, this trajectory risks producing yet another population of displaced people in South Asia. In this context, we respectfully submit the following appeals to the United Nations:

1. **Convening of a Special United Nations Convention or Dedicated Session** We formally request the United Nations to convene a **special convention, emergency**

session, or high-level thematic discussion to examine the recent killings and systematic persecution of Hindus in Bangladesh, and the broader issue of minority protection in South Asia.

2. Independent Fact-Finding and Monitoring

The establishment of an independent UN fact-finding or monitoring mechanism to document killings, communal violence, destruction of religious sites, forced displacement, and demographic pressures affecting Hindu minorities in Bangladesh.

3. International Accountability and Preventive Action

Urgent engagement with the Government of Bangladesh to ensure accountability for perpetrators, protection of minority lives and property, and adherence to international human-rights obligations.

4. Recognition of the Kashmiri Pandit Case as a Preventive Warning

We urge the United Nations to recognise the Kashmiri Pandit displacement as a documented case of failure of early intervention, and to use it as a reference point for preventing similar outcomes elsewhere.

Your Excellency, the United Nations was founded to prevent precisely such tragedies where warning signs are visible, victims speak, yet the world responds too late. Our appeal is not retrospective; it is preventive. Timely international attention today can avert humanitarian and civilizational catastrophes tomorrow.

We place our faith in the moral authority and institutional responsibility of the United Nations to ensure that minority communities are not left defenceless until their erasure becomes irreversible.

Respectfully submitted,

On behalf of Internally Displaced Kashmiri Pandits

Ms Alka Lahori	:	9999885824
Dr Ramesh Raina	:	9891160674
Dr Sudhir Sopory	:	9811431741
Mr S. K. Bhan	:	9998987259
Ms Manorama Bakhshi	:	9971594100
Sh Puran Patwari	:	9811561341
Dr Gautam Kaul	:	7206896990
Mr Bansi Razdan	:	9810868397
Ms Niharka Kaul	:	9896172172

161, Sector 7, Urban Estate,
Karnal 132 001 Haryana INDIA
Email: iddkandits@gmail.com

LIST OF DONATIONS RECEIVED DURING THE PERIOD OCTOBER-DECEMBER 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
01.	13-10-2025	Q-173	Gautam Bhan@	F-14, First Floor, Hauz Khas Enclave, New Delhi	2,00,000.00
02.	06-10-2025	Q-153	Gurujii	Care Kss, Sector 17, Faridabad	1,60,000.00
03.	30-10-2025	Q-195	Sanjay Kasid**	H.No. 1083, Sector- 23 A, Faridabad	49,000.00
04.	30-10-2025	Q-196	Sanjay Kasid**	H.No. 1083, Sector- 23 A, Faridabad	33,000.00
05.	06-10-2025	Q-152	Dhanpater	Sharika Bhawan, Sector 17, Faridabad	62,050.00
06.	21-10-2025	Q-028	Medisystems India Pvt Ltd.	LG 6&7, A1- Achrya Niketan, Mayur Vihar Phase-1, Delhi	51,000.00
07.	18-10-2025	Q-192	Kashi Akhoo@	H.No. 1404, Sector- 19, Faridabad	50,000.00
08.	20-11-2025	Q-039	Tej Krishan Raina (mujoo) **	Flat No. 206 B, Royalshipra, Indira Nagar, Ghaziabad	37,500.00
09.	26-10-2025	Q-031	Tej Krishan Raina (mujoo) **	Flat No. 206 B,royal Shipra,indiranagar, Ghaziabad	37,000.00
10.	10-10-2025	Q-027	Rohit Bhat**	Hewo Flats,sector-16, Faridabad	27,000.00
11.	15-11-2025	Q-036	Anil Kaul	Flat No.1301,Tower - 10,Adore Samridde NIT, Faridabad	25,000.00
12.	01-10-2025	P-973	Anupa Magazine	House No. 479,sector-28, Faridabad	21,000.00
13.	13-10-2025	Q-188	Hira Lal Kaul@	Flat No 604 Sabzaar CGHS Ltd., Sector 45, Faridabad	15,000.00
14.	01-10-2025	Q-132	Dr.ashok Kumar Dhar	H.No. 822 B, Sanik Colony, Faridabad	11,000.00
15.	01-10-2025	Q-148	Rashneek Kher	Flat No. 901/ 902 UBB Tower, RPS Green Valley, Fbd.	11,000.00
16.	31-10-2025	Q-251	Sanjay Satyaprakash Garg	Valsad, Gujarat	11,000.00
17.	20-11-2025	Q-038	Leena	SRS Tower, Greater Faridabad	11,000.00
18.	12-11-2025	Q-037	Arjun Vinod Dhar	Flat No. 602 B, Oxford Tower, Gurukul Road,Ahmedabad	10,001.00
19.	01-10-2025	P-962	Sudhir Kumar Sopory"@	House No. 584,sector-14, Faridabad	10,000.00
20.	01-10-2025	Q-129	Raj Kachroo	H.No. 383/21 B, Faridabad	10,000.00
21.	22-10-2025	Q-030	Santosh Kumar	-	10,000.00
22.	26-10-2025	Q-194	Ratan Lal Kaul	C2/1305, Belvedere Tower, Charmhood Vill., Fbd.	10,000.00
23.	13-11-2025	Q-203	Raj Kachroo	H. No. 383, Sector -21 B, Faridabad	10,000.00
24.	14.12.2025	Q-041	Sudhir Kumar Sopory"@	H.No. 584, Sector - 14, Faridabad	10,000.00
25.	28.12.2025	Q-215	Vishal Wali	91, Ashoka Enclave Main, Sec-34, Faridabad	10,000.00
26.	13-10-2025	Q-165	Romesh Bhatt	Flat No. 103, Sabzaar CGHS, Sector - 45, Faridabad	9,500.00
27.	23.12.2025	Q-211	Wealthmax Financials	201 Sif Mall, I P Colony, Faridabad	8,000.00
28.	01-10-2025	P-977	Niraj Fotedar	18 2B/Ozone, Sector-16, Faridabad	6,000.00
29.	01-10-2025	Q-123	Subhash Chander Pandita	H.no. 595,sector - 46, Faridabad	5,100.00
30.	01-10-2025	P-969	Anil Dhar	H.no. 58, Sector-16, Faridabad	5,001.00
31.	01-10-2025	Q-147	Payal Chaudhari	B-408, Tarang Appt., Sector-21, Faridabad	5,001.00
32.	01-10-2025	P-961	Dr.ravinder Kumar Kaul	H. No. 320, Sector - 21B, Faridabad	5,000.00
33.	01-10-2025	P-989	Rahul Dhar	241, Powergrid, Sector-21, Faridabad	5,000.00
34.	01-10-2025	Q-124	Dr. Bushan Lal Jalali	Flat No. 601, Neelkamal Apt, Sector-21C, Fbd.	5,000.00
35.	01-10-2025	Q-146	Ravinder Kaul	Laleshwari Villah,sector 21d, Faridabad	5,000.00
36.	31-10-2025	Q-198	Umakant Kachroo	704, Sabzaar CGHS, Sector – 45, Faridabad	5,000.00
37.	02-11-2025	Q-034	Anil Dhar	H.No. 58, Sector-16, Faridabad	5,000.00
38.	10-11-2025	Q-201	Mukesh Dixit	H. No 43, Sector-81, Faridabad	5,000.00
39.	23-11-2025	Q-204	Tej Krishan Pandita"@	Gandhi Nagar, Rewari, Haryana	5,000.00
40.	27.12.2025	Q-213	Yudhister Kaul	F-4/7 BPTP, Sector-88, Faridabad	5,000.00
41.	24.11.2025	Q-205	Rajat Mattoo"@	H.No. 41, Raghav Palace, Bohri, Talabtillo, Jammu	4,500.00
42.	01-10-2025	Q-151	Ashish Zutshi	Flat No. 28/2A, Ozone Park Appt., Sec.- 86, Fbd.	3,100.00
43.	10-11-2025	Q-202	Manoj Kumar Tiwari	Sharika Bhawan, Sector 17, Faridabad	3,000.00
44.	28-11-2025	Q-206	Santosh Thussu	H.No. 383 Sector 21-B, Faridabad	3,000.00
45.	01-10-2025	P-972	Opender Kaw"@	RPS 202/12 B, Greater Faridabad	2,500.00
46.	01-10-2025	P-967	Susheel Raina	606, Omaxe, Spa Village , Sector - 78 Faridabad	2,100.00
47.	01-10-2025	P-971	Rasik .R.Mattu	608, Laleshwari CGHS, Sector-21 D, Faridabad	2,100.00
48.	01-10-2025	P-993	Perna Bhaskar	H.No. 701, Sector-17, Faridabad	2,100.00
49.	01-10-2025	P-996	Reshank Kaul	H.No. 320, Sector 21-b, Faridabad	2,100.00
50.	01-10-2025	P-997	Ramesh Ganjoo	B-360, Puri Prayak, Sector-82, Faridabad	2,100.00
51.	05-10-2025	Q-026	Ravinder Kothidar	H.No. 2259 C, Sector - 49, Sainik Colony, Fbd.	2,100.00

LIST OF DONATIONS RECEIVED DURING THE PERIOD OCTOBER-DECEMBER 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
52.	16-10-2025	Q-190	Sushil Kumar Bhan	H.No. 1174, Sector-8 Faridabad	2,100.00
53.	05-11-2025	Q-033	Ravinder Kothidar	H.No. 2259 C, Sector - 49, Sainik Colony, Faridabad	2,100.00
54.	08-12-2025	Q-040	Ravinder Kothidar	H.No. 2259 C, Sector - 49, Sainik Colony, Faridabad	2,100.00
55.	09-11-2025	Q-035	Haray Krishin Raina	53, Village Enclave East Ext. Trikuta Nagar, Jammu	2,001.00
56.	01-10-2025	P-995	Saroj Misri	H.no. 969,sector-17, Faridabad	2,000.00
57.	01-10-2025	Q-115	Nirmala Gigoo	Flat No. C-25 Shivlok Appt, Sector-6 Dwarka, Delhi	2,000.00
58.	01-10-2025	P-984	Aarti Jalali	Flat No. 801, Emaar, Sector – 66, Gurugram	1,500.00
59.	01-10-2025	P-985	Kapil Jalali	Flat No. 501, Emaar, Sector-66, Gurugram	1,500.00
60.	01-10-2025	P-986	S.K. Jalali	213 Power Grid Residency, Sector - 21C, Faridabad	1,500.00
61.	01-10-2025	Q-117	R. K. Kaul	Flat No. 904, Sabzaar CGHS, Sector – 45, Faridabad	1,500.00
62.	01-10-2025	Q-125	Ravi Pandita	28, Kanzia Apptt, Sector-21C Fbd.	1,500.00
63.	22-10-2025	Q-029	Jawahar Kaul	Faridabad	1,500.00
64.	01-10-2025	P-968	P.L Bhat/ Sumit Bhat	1826, Block A, Green Field Colony, Sec. 41-42, Fbd.	1,100.00
65.	01-10-2025	P-974	Suresh Raina	31/1st Floor Ashoka Enclave – III, Faridabad	1,100.00
66.	01-10-2025	P-979	Anil Zalpuri	1B, Hydell Appt. Sector 46, Faridabad	1,100.00
67.	01-10-2025	P-980	B.L Dhar	C-33, Kapil Vihar, Sector-21C, Faridabad	1,100.00
68.	01-10-2025	P-987	Shashi Rekha Zalpuri	D, Hydell Socirty Sector-46, Faridabad	1,100.00
69.	01-10-2025	Q-116	M.K.Bhat	E-17A, IP Colony, Faridabad	1,100.00
70.	01-10-2025	Q-118	S.K. Kaul	H.No. 983, Sainik Colony, Sector 49, Faridabad	1,100.00
71.	01-10-2025	Q-131	Shiben Zutshi	185, Sector - 10, Faridabad	1,100.00
72.	01-10-2025	Q-133	P.L. Jalali	2B, Hydell, Sector-46, Faridabad	1,100.00
73.	01-10-2025	Q-134	Gurukul Design & Project	H. No. 260, Sector - 29, Faridabad	1,100.00
74.	01-10-2025	Q-141	Mahahai Kaishan Kaul	H.No. 255, Sector-21C, Faridabad	1,100.00
75.	01-10-2025	Q-149	Vinod Tamiri	H.No. 213, Sector-19, Faridabad	1,100.00
76.	01-10-2025	Q-150	Tulsi Awas Bhawan	Flat No. B-14, Shubham Apptt., Faridabad	1,100.00
77.	12-10-2025	Q-154	Sanjay Zutshi	H.No. 385, Sector-29, Faridabad	1,100.00
78.	13-10-2025	Q-159	Manisha Dhar	Faridabad	1,100.00
79.	13-10-2025	Q-185	Sulekha Harja	New Delhi	1,100.00
80.	01-10-2025	P-1000	Uma Tiku	Manglam, Sector-21D, Faridabad	1,000.00
81.	01-10-2025	P-975	T.K .Sus	22, Lord Budha, Sector-21C, Faridabad	1,000.00
82.	01-10-2025	P-976	T.K .Sus	22, Lord Budha,sector-21C, Faridabad	1,000.00
83.	01-10-2025	P-981	Kuldeep Munshi	26, Ashoka Main, Faridabad	1,000.00
84.	01-10-2025	P-982	Vijay Pandita	C-127,ashoka Enclave – II, Faridabad	1,000.00
85.	01-10-2025	P-988	Jawa Manger	256/Power Grid Colony, Sec. 21-C, Faridabad	1,000.00
86.	01-10-2025	P-999	Hira Lal Demi	H.No. 417, Sector 28, Faridabad	1,000.00
87.	01-10-2025	Q-122	Roopa Tickoo	H.No. 859, Sector-21C , Faridabad	1,000.00
88.	01-10-2025	Q-126	Anil Dhar	H.no. 477, Sector16, Faridabad	1,000.00
89.	01-10-2025	Q-127	Ranjani Kaul Tikko	651, Sector-17, Faridabad	1,000.00
90.	01-10-2025	Q-128	Dr. T.K. Bhat	H.No. 300, Ashoka Enclave, Faridabad	1,000.00
91.	01-10-2025	Q-143	G. Saproo	H.No. 203, Sector – 45, Faridabad	1,000.00
92.	01-10-2025	Q-025	Sanchit Handoo	Faridabad	1,000.00
93.	13-10-2025	Q-164	Joginder K Mongha	Faridabad	1,000.00
94.	13-10-2025	Q-170	Aklesh Raina	Faridabad	1,000.00
95.	01-10-2025	Q-025	Shuchit Handoo	910 Gaur Cascade, Raj Nagar Ext. Ghaziabad	1,000.00
96.	28.12.2025	Q-214	Chaman Lal Wali	91, Ashoka Enclave Main, Sec-34, Fbd	1,000.00
97.	01-10-2025	P-990	Rakesh Pandita	335, Sector-55, Faridabad	501.00
98.	01-10-2025	P-998	Ashwani Pandita	Sector-31, Faridabad	501.00
99.	01-10-2025	Q-144	Vinod Pandita	Sector-45. Faridabad	501.00
100.	01-10-2025	P-951	Anonymous	-	500.00
101.	01-10-2025	P-952	Anonymous	-	500.00
102.	01-10-2025	P-954	Anonymous	-	500.00

LIST OF DONATIONS RECEIVED DURING THE PERIOD OCTOBER-DECEMBER 2025

S No	Date	Receipt No.	Name (S/Shri./Ms.)	Address (C/o)	Amt. (Rs.)
103.	01-10-2025	P-955	Roopa Devi	-	500.00
104.	01-10-2025	P-956	Vijay Chopra	-	500.00
105.	01-10-2025	P-957	Sudershan	-	500.00
106.	01-10-2025	P-958	Ranjeet Rawat	-	500.00
107.	01-10-2025	P-959	Vindhyadhar	-	500.00
108.	01-10-2025	P-960	Nirmala Bhan	Flatno12 Sector 11, Faridabad	500.00
109.	01-10-2025	P-964	P.N Dhar	H. No. 783, Sec-14, Faridabad	500.00
110.	01-10-2025	P-965	Rupa Dhar	H. No. 783, Sec-14, Faridabad	500.00
111.	01-10-2025	P-966	Sanjay Kaul	Sector -3 Faridabad	500.00
112.	01-10-2025	P-970	Susheel Raina	603, Asper, Omaxe Power Village, Sec.-78, G. Fbd.	500.00
113.	01-10-2025	P-978	Reeta Dhar	H. No. 783, Sec-14, Faridabad	500.00
114.	01-10-2025	P-983	J.L. Bazaz	402, Sabzaar CGHS Ltd, Sector – 45, Faridabad	500.00
115.	01-10-2025	P-991	Umashree Kaul	1118-d, Sector-21D, Faridabad	500.00
116.	01-10-2025	Q-119	Rajender Kaul	SRS City P-2 18-B Pearl Floor, Sectot-87, Faridabad	500.00
117.	01-10-2025	Q-121	Bharat Pandita	P-3,41B,SRS, Sector-87, Faridabad	500.00
118.	01-10-2025	Q-135	Nirmala Bhatt	97A, I.P. Colony, Sector-31, Faridabad	500.00
119.	01-10-2025	Q-136	Bhaniza Kaul	234, Ashoka Enclave - 1, Faridabad	500.00
120.	01-10-2025	Q-138	Dimple Raina	C-4,505, SRS Residency, Sector-88, Fbd	500.00
121.	01-10-2025	Q-140	Anil Malla	689, Sector-29, Faridabad	500.00
122.	13-10-2025	Q-158	Anil Kaul	Faridabad	500.00
123.	26-10-2025	Q-032	Sanjay Kaul	206B, Royal Shipra, Indira Nagar, Ghaziabad	500.00
124.	09-11-2025	Q-210	Anil Kaul	Faridabad	500.00
125.	22-11-2025	Q-208	Rajesh Garg	Faridabad	500.00
126.	26-10-2025	Q-193	Ramesh Kaul	Vasandra Appt. Sect-21C, Faridabad	300.00
127.	01-10-2025	P-953	Anonymous	Faridabad	250.00
128.	01-10-2025	Q-139	Vinod Kumar Bhat	Sector-3, Faridabad	250.00
129.	01-10-2025	Q-145	Dharam Sai	Faridabad	250.00
130.	01-10-2025	Q-114	Ajay Munshi	B-234, Nehru Ground 1st Floor, NIT Fbd	210.00
131.	01-01-2000	Q-024	Raju Raina Bhan	Indira Puram, Ghaziabad	201.00
132.	01-10-2025	Q-137	Arvind Bhat	Sector-49, Faridabad	200.00
133.	01-10-2025	Q-142	Vijai Kumar	103, Sector-36, Faridabad	200.00
134.	22-11-2025	Q-209	Amit Tikoo	Faridabad	200.00
135.	13-10-2025	Q-169	Sumitkoul	Faridabad	101.00
136.	13-10-2025	Q-172	Nilesh Dhar	Faridabad	101.00
137.	13-10-2025	Q-183	Amit Zutshi	Faridabad	101.00
138.	13-10-2025	Q-187	Vinod Budhki	Faridabad	101.00
139.	01-10-2025	P-992	Rajender Kaul	H.no. 1471, Sector-28, Faridabad	100.00
140.	01-10-2025	P-994	Geeta Pandey	Faridabad	100.00
141.	13-10-2025	Q-171	Sachin Seli	Faridabad	100.00
142.	13-10-2025	Q-168	Rahul Kakapuri	Faridabad	51.00
143.	13-11-2025	Q-207	Amit Bhan	Faridabad	50.00
144.	13-10-2025	Q-186	Mohini	Faridabad	11.00

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: JAKA0FRABAD (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

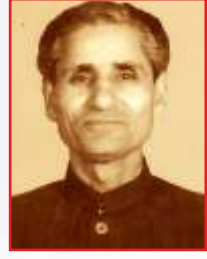
CHANDRIKA DHAR RUNS 42.195 KMs MARATHON IN AHMEDABAD!



Chandrika Dhar has created history in KP community by continuous marathon running for 7 hours covering a distance of 42.195 KMs. Chandrika is a banker by profession and is Shri Vinod Dhar's (KSS GS) daughter.

Kashmiri Sewak Samaj, Faridabad, congratulates Chandrika for achieving such a rare feat!

Nazams by Late Sarwanand Kaul 'Premi'



Late Sarwanand Kaul 'Premi'

We are serialising the gazals and Nazams 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

ताज

(अख)

खयाला पादशाहस व्वोथ कमी क्या
होकूमत पादशाही ज़र तु ताक़थ
म्ये छुम सोरुय ज़गत सोरुय ख्वरन तल
तु ब्रॉह कनि हूर म्यानी , म्यानी मसवल
म्ये छम टांठ, नूर पंज़य पांठयन जहानुक
म्ये छम गाश, आश म्यानी म्यान्य म्वमताज़
अमिस क्युत अख निशाना त्युथ थवुन छुम
बु लोलस लोल बर्यथुय युथ करस गथ
मरिथ युथ लोल सोनुय ज़िन्दु रोज़े
मरिथ युथ लोल सोनुय पोशि अंदुवंद
मरिथ यथ दरस ज़गथ यिथि लोल वुछिने
मरिथ यथ खारि मरतबु लोल असि द्वन
कयामंछ तान्य लोलुक रोज़ि फ्युरना

————— **मुमताज़ महल**

(ज़)

कलम तुल पादशाहन द्राव फरमान
च्चोपार्य गंथि क्रख होकूमंछ लरि फ्युरुन द्युत
खज़ानन द्यार बरिमुत्य आस्य लूकव
यिमन बस ठानु गंय वंथ्य रूद ज़न वोथ
म्वोज़ूरन, संगतराशन लाम लंज बस
ह्योतुन लोलस बनून अदु ताज यारो

(त्रे)

दपान द्यारव छु ताजस आय द्युतमुत
दपान द्यारव छु लोलस लोल बोरमुत
दपान द्यारव छि कर्थमुत्य दोर कुत्याह
दपान अख वान्स लंजमुछ ताज बनूनस

(चौर)

छु वुन्यक्यन ताज ज़ोतान दोहलि, रातस
छु वुन्यक्यन ताज पंज़य पांठय ताज वतनुक
मगर -----

यि छा लोलुक निशानु किनु फन छु प्रयज़लान

काशिर कविता



– डॉ रमेश निराश

अख पोद येति छुम अख पोद तति छुम, सुय मोद मति छुम खति मा द्रास
दमु दमु दमसुय दमदार प्रोद छुम, सुय मोद मति छुम खति मा द्रास

डोर्यन खोर्यव लतमोंड कर्यथुय, तेहर्यन खंस्य खंस्य केहर्यन गोस
स्वञ्जुल्य बागय व्वंघि मा व्योद छुम, सुय मोद मति छुम खति मा द्रास

गुर्य होडवुय गोस वति वति ख्वडनुय, ग्वडनुय ग्वडु कर्य जूलिथुय द्राय
जीनु रोस लाकमि तोरय तोद छुम, सुय मोद मति छुम खति मा द्रास

जाहिलव ज्ञानिथ थक्क लायि अर्शस, फर्शस च्चक्वसुय म्योद नोन द्राख
रंगु मंदोर्यन जलवुन ल्योद छुम, सुय मोद मति छुम खति मा द्रास

बाज़स थज़रुकि राजुक पय छुय, वय छुय वाज़स मीचिथ बोज
रंन्य रंन्य न्यामच्चु थालुय होद छुम, सुय मोद मति छुम खति मा द्रास

समज्जुचि रमज़ीय म्वखतय च्चार्योम, डुंगु दिथ खार्योम सन्यरय लाल
आलव दिय दिय तालस गोद छुम, सुय मोद मति छुम खति मा द्रास

तालिबस शार गयि कनु गालिब सन्ध, कालिब पानस ह्योनि ब्यूठ साम
वसलुक सोदा रछ मा शोद छुम, सुय मोद मति छुम खति मा द्रास

छान्य दिथ परिनिस् येम्य तूल त्रकरे, छकरे तम्य खोर दिलकुय सोज़
वट्ट मा ग्टटुकुय कुनि रंगु स्योद छुम, सुय मोद मति छुम खति मा द्रास

रिंदु पान ज़ालिथ बिंदु गरि द्रायोस, चिलसुय च्चारयोस तोति नोन द्रास
लयरोस 'निराश' मिज़राब थोद छुम, सुय मोद मति छुम खति मा द्रास

मोद – अर्थात बाढ़ के पश्चात का कीचड़

तोद – अर्थात पीड़ा

ल्योद – अर्थात ब्याये हुए पशू का दूध

मेरे शहर की हवा



– मेजर अशोक राजदान (सेवानिवृत्त)

मेरे शहर की हवा अब
धुँध से भरी है,
जैसे किसी ने
पूरे आसमान पर
राख झाड़ दी हो।

लोग चलते तो हैं,
पर दिखते नहीं।
चेहरे ओझल हैं,
सिर्फ आँखें बची हैं —
जो पूछती हैं,
“कहाँ जाएँ?”
नेता जी मंच पर बोले थे —
“हम समाधान के लिए प्रतिबद्ध हैं।”
फिर कुर्सी से उतरकर
हवा में खुद खांसने लगे।
हमने ताली नहीं,
दया से देखा।
कभी हम ने
वाहनों को गिन-गिनकर
जोड़-घटाव किया था
वाहनों को Odd आज चलो,
इवन रुक जाओ, कहा था।
“यह इलाज है।”
सरकार ने बताया।
वास्तव में वह सिर्फ होमवर्क था,
जिसका उत्तर पहले से गलत था।

खेतों की आँच से उठा धुआँ
सीधे हमारे शहर के माथे पर चिपक जाता है।
किसान कहता है,
“हम न जलाएँ तो रोटी मरेगी।”
फैक्टरियाँ कहती हैं —
“हम बंद हुए तो रोज़गार मरेगा।”
गाड़ी वाला कहता है,
“हम न चलें तो दिन मरेगा।”
और हवा कहती है,
“मैं तो बस बीच में फँसी प्राण हूँ।”
घर में पौधे सजा लेने से
आकाश नहीं बदलता।
मुँह पर कपड़ा बाँध लेने से
भविष्य नहीं सुधरता।
हम अब
प्रदूषण नहीं झेल रहे —
हम उस चुप्पी को झेल रहे हैं
जो सब जानते हैं,
पर मानते नहीं।
बच्चे पूछते हैं, “आसमान नीला कब दिखेगा?”
हम मुस्कुरा कर कहते हैं, “कभी तो...”
और भीतर कहीं एक पूरी पीढ़ी
रुक-रुक कर साँस लेती है।



व्यथा बताई शब्दों ने

— जया सिबू



विस्थापन की अवधि में
फूट पड़े वही शब्द
जिनकी तड़प केवल पुकार है
उन शब्दों को पुस्तक से उठाया नहीं
क्योंकि मैं भी विस्थापन सहती रही
शब्द ने मुझे कह दिया ---
यही शब्द तुम्हारे है
यही सब की मनस्थिति है
आत्मा की पुकार भी यही
यही स्वच्छंद आवाज़ मेरी
नामकरण किया मैं ने
लाल वाख से प्रेरित होकर
वितस्ता कल्हण नाम रखे
कश्मीर की पुण्य स्मृति में
कभी वचुन भी लिखे मैं ने
समय की पुकार में
नित्य नये शब्द गाये मैं ने
साक्षी भाव से देखती रही विभासा को
तभी किसी पलक में झांका

त्रिक वैभव हमारी थाती है
पलायन कहो अथवा विस्थापन में भी
यही हमारी पूँजी है
अन्तः करण की मनोचेष्टा ने कह दिया
धीरज रखो -----
वितस्ता के आँचल में
पुनः दीपोत्सव हो ही जाएगा
यद्यपि संस्कार नई पीढ़ी को मिलेंगे
वे भी पूछेंगे ---- सतीसर का घर कहाँ गया?



(Painting in Exile Dr Chaman Lal Raina)

उसी गाथा को मैं नित्य प्रति गाती हूँ
समर्पित करती हूँ शब्द की दीपमाला में
और कुछ नहीं शेष,
केवल स्मृति में बसे है अवशेष
चिंतन को आकार दिया
शब्द सृजित हुए
विस्थापन की अवधि में
फूट पड़े वही शब्द .

मैं दीवाली का ज़िंदा उजाला हूँ

— चमनलाल रैणा



मैंने देखा —
चराग़ से चराग़ जल उठे,
तारिकी हटती गई,
कार्तिक की मुक़द्दस रात में
कृष्ण पक्ष की 'अमावस' पर।
तारिकी के किनारे जो पहली लौ जली,
उसने कहा —
"असतो मा सद्गमय" — ऐ मारफ़त!
बातिल से हक़ की तरफ़ ले जा।
मैं वो बेदारी-ए-नूर हूँ,
जहाँ हर साया अपना नाम भूल जाए,
और शऊर जाग उठे — अहमस्मि ज्योतिः"
मैं ही रौशनी हूँ, उसके जलवे में।
मैं सिर्फ़ धन-लक्ष्मी नह
बल्कि इंशाफ़, तजल्ली,
चिन्मयी शक्ति की लतीफ़ झलक हूँ,
जो दिल के कमल में
खामोश इबादत बनकर खिलती है।
मैं हर दिल के दहाने पर
एक मंत्र के दीया की मानिंद जलता हूँ,
जिसकी लौ में लिपटी है
"ॐ" की खुशबू,
"हीं" की शांति,
और "श्रीं" का नग्मा।
मैं दीवाली हूँ —
जहाँ आत्मा खुद से गुफ़्तगू करती है,
और कहती है —
"मैं ही नूर हूँ, मैं ही कर्म।"

जब तुम दीया जलाओ,
तो याद रखना —
मैं सिर्फ़ बाहर नहीं,
तुम्हारे अंदर भी हूँ —
शऊर की रौशनी बनकर।
तमसो मा ज्योतिर्गमय "(Tamaso Mā
Jyotirgamaya)" —
तारिकी से रौशनी की तरफ़,
जहाँ ऋत और सत्य —
कायनाती क़ानून और मुझस्सम सच्चाई —
का संगम हो।
जहाँ (श्रेयस) और प्रेयस
यगानगत में मिल जाएँ,
वहीं रूह जागती है
नूर-ए-इलम के तजुर्बे में।
यही है वो अबदी मुनाजात का मफ़हूम —
"ग़ैर हक़ीक़ी से हक़ीक़ी की तरफ़,
तारिकी से नूर की तरफ़,
फ़ना से बक़ा की तरफ़।"
जब इंसान जीता है
ऋत और सत्य के इम्तिज़ाज में,
तो लमहाती लज़्ज़त-ए-प्रेयस
अबदी ख़ैर-ए-श्रेयस में ढल जाती है —
यही है बातिल का सफ़र —
नूर की जानिब।



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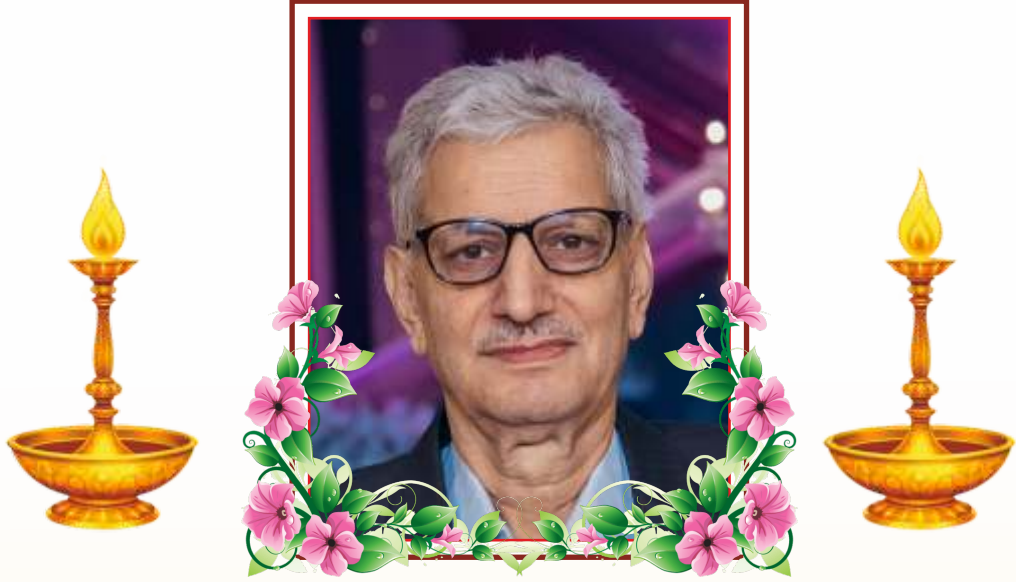
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Late Shri Makhan Lal Raina(Ganhar)

With deep sorrow and folded hands, we would like to inform that **Shri Makhan Lal Raina (Ganhar)** attained Shivlok on 30th December 2025 at his residence in Faridabad, Haryana in presence of his loved ones.

Shri Makhan Lal Raina lived a life guided by Dharma, dignity, and compassion. A proud Kashmiri Pandit, he remained deeply connected to our traditions, rituals, and cultural ethos. His life reflected simplicity in living and firmness in principles.

He was a man of wisdom and restraint, whose blessings and guidance shaped the lives of his children and those around him. His calm presence, spiritual inclination, and humane outlook earned him respect across generations.

May the departed soul attain Sadgati.

While his physical presence will be missed dearly, his values and teachings will continue to illuminate our path.

Deeply missed and remembered by

Smt. Nancy Raina (Wife)

Mansi Raina & Deepak Raina (Daughter-in-law & Son)

Neetu Raina Koul & Vikas Koul (Daughter & Son-in-law)

Sunita Raina Jetly & Rajan Jetly (Daughter & Son-in-law)

Tannay, Saanvi & Vivaan (Grandchildren)

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