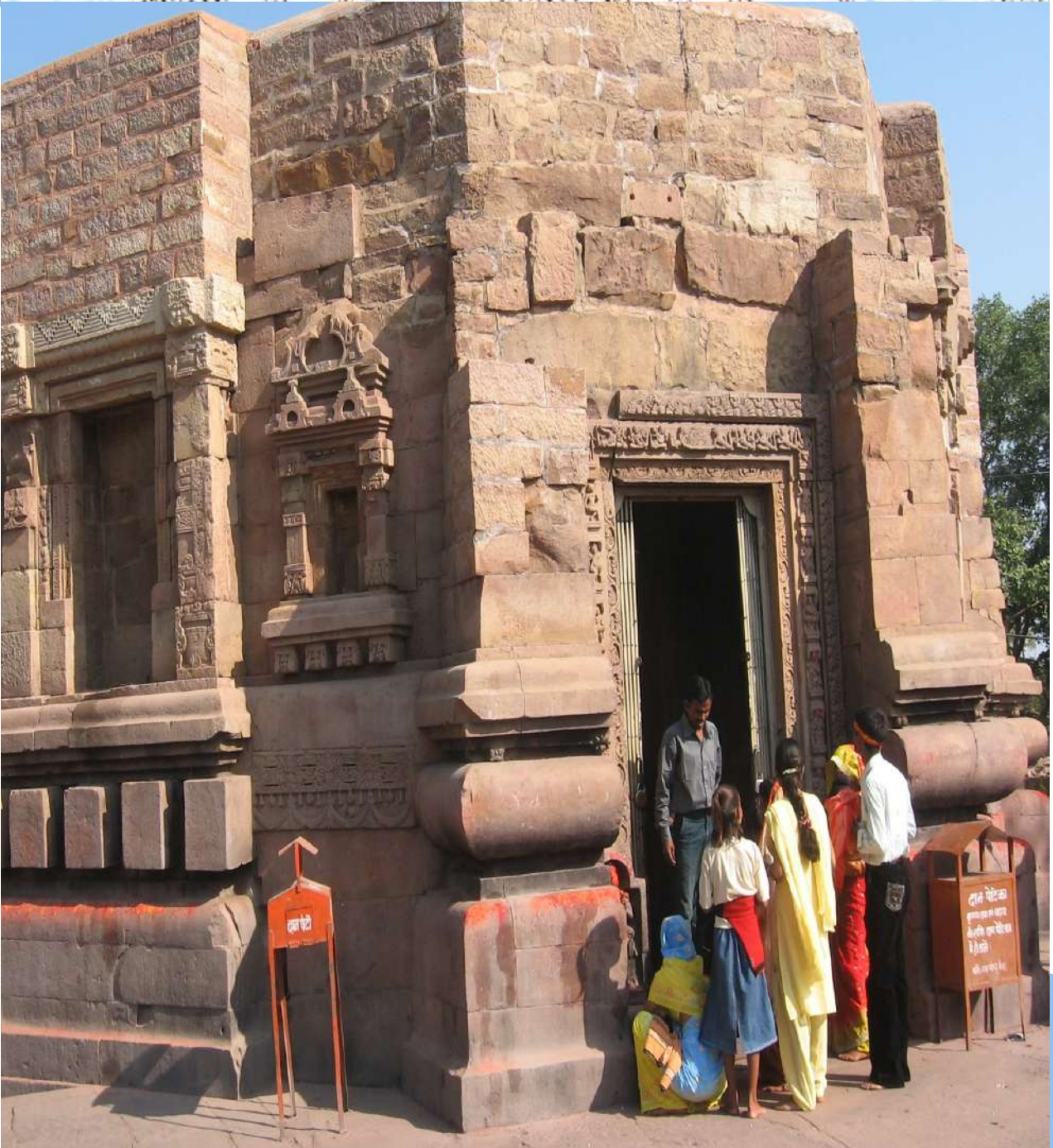


Neel Nag



**THE MUNDESHWARI DEVI TEMPLE (ALSO SPELLED MUNDESVARI)
THE STRUCTURE IS DATED TO 108 AD.**

Neel Nag

A quarterly publication of Kashyap Kashmir Sabha, Gurgaon

Volume : 1

January - March 2022

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Views expressed in articles are not necessarily those of Kashyap Kashmir Sabha or Neel Nag

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THE EDITORIAL

KASHYAP KASHMIR SABHA QUARTERLY PUBLICATION

The 19th Jan is observed every year by us the “LEAST WE FORGET” day



Our delight was beyond words, when the elected president, GS of new committee and couple of life members of KKS Gurgaon , called with a request to take up the task of starting this newsletter once more after a long gap of 15 plus years, that also along with stalwarts like Sh.B.L.Bhan, Sh Sh.T.K.Kaul , Sh.Bhupinder Tiku, Dr KK Moza and a young creative mind Bhavnesh Bhat....Thrilled I am ... thank you for faith.

To fill up my information gap on the Magazine from early twenties , when due to personal reason had to leave the group, the first call was made to my dear friend , who also happens to a life member for the cover of the Newsletter, thank you, Mahar. Thank you also to all the people for taking my call and for their positive response to make this Magazine a success.

The plan now would be to start a quarterly communication from KKS for its members in the form of E Magazine, which would have 4 issues starting Jan 22.

We pay our respect and tributes to all our community members, whom we lost from 2020, the time Covid hit us. May God grant peace to all of them and help us to overcome the grief and loss.

Our exile from our roots, 32+ years ago and our struggle thereafter. This year due to Omicron, the grief was observed virtually Online.

Penning above lines at 4 in the evening nearer to evening cup of tea, reminds me of our Kandurwan at Palam Vihar, who is playing hide and seek more often. This reminds me of Kashmiri breakfast, which always is /was a hot topic, especially now.

We Kashmiris aren't very big on breakfast in the traditional sense, but we certainly love our bread, which remains the most filling and satisfying especially for older generation. There is nothing that beats Chhir Chot on Sunday especially winter morning with a steaming cup of tea and katlam/Talvour in the evening. What is more satisfying that I see next generation also falling for this combination. More on this in our next.

By Ashok Zutshi

Editorial Team

Appeal to the readers and community especially of Gurugram in general for advertisements and articles to make this newsletter self-sustainable and interesting and be in touch with us. Our mail address is

kksgurgaon2021@gmail.com.

PRESIDENT'S ADDRESS

**MY DEAR KASHMIRI BARADARI MEMBERS,
NAMASKAR**

A warm greeting to all of you. I express my gratitude for the opportunity I have received to be of service to our community.

I extend sincere thanks to my family, friends, executive body members and supporters who trusted me and have put their faith in me. To many volunteers who came forward to assist with my campaign, I say a big thank you to all of you! We could not have succeeded without you. To the other candidates, I thank you for participating in the election process. Our community and province are better for it.

I feel blessed by Mata Sharika as I begin this new responsibility, and I assure you that I will always endeavor to work with utmost compassion, honesty, transparency and integrity. Let's join our hands together to work with team spirit for the well-being of our community and achieve greater heights of success.

Some of the important tasks of KKS, on priority, besides my vision document will be: -

1. To see initiation of temple construction at our temple land, at Palam Vihar.
2. Revive modalities for getting 80 G for KKS. Gurgaon
3. To update & to increase membership of Gurgaon
4. Also, to revive Neel Nag digitally as early as possible.



5. Integration of our Gurgaon Kashmiri community at large.

I will try my best to fulfill your expectations and never let you down.

In the end I want to congratulate the Neel Nag editorial team, especially Sh. Ashok Zutshi & Sh. Bhupinder Tiku for making a superlative effort in making our dream of reviving Neel Nag digitally at a short period of time. My best wishes to all of you. A big thank you to all the executive members who are working tirelessly with me to get these tasks initiated as early as possible.

I also request you all to come forward and donate generously for the construction of our temple in Gurgaon and fulfill our longstanding dream for the Kashmiri Baradari.

Thank you all once again!

Dr. Anil Vaishnavi
PRESIDENT



GENERAL SECRETARY REPORT

DEAR BARADARI MEMBERS, NAMASKAR

It's after 15 years I have been given a chance to be associated with KKS again. Its like a Deja Vu and a nice feeling to be back to my community members. Executive body came into existence after free & fair elections on 5th December 2021 and on 12th December 2021 first Executive meeting was held as introductory meet.



5TH DEC POLLING AT COMMUNITY CENTER, PALAM VIHAR & SUSHANT LOK-1,



ELECTION RESULTS DECLARED AT TEMPLE LAND

There are still many issues which need to be resolved as far as handing over is concerned.



POST POLLS - FIRST EXECUTIVE MEETING

On 19th December 2021, Handover & takeover and oath taking ceremony was done. There are still many issues which need to be resolved as far as handing over is concerned.



HANDOVER & OATH CEREMONY

After taking charge, the first thing we did was to have a permanent KKS office.

a) One room at temple land was improved by doing flooring and some new furniture was purchased to start the office.



KKS OFFICE @ TEMPLE LAND

b) Resolution was passed on 4 th January 2022 for the same and papers have also been filed at Deputy Registrar office for his approval. Present elected body has been approved by Deputy Registrar.

c) Zoning of the temple land, which was unattended since long, has been taken up with Estate officer & also with DTP Gurgaon for its approval.

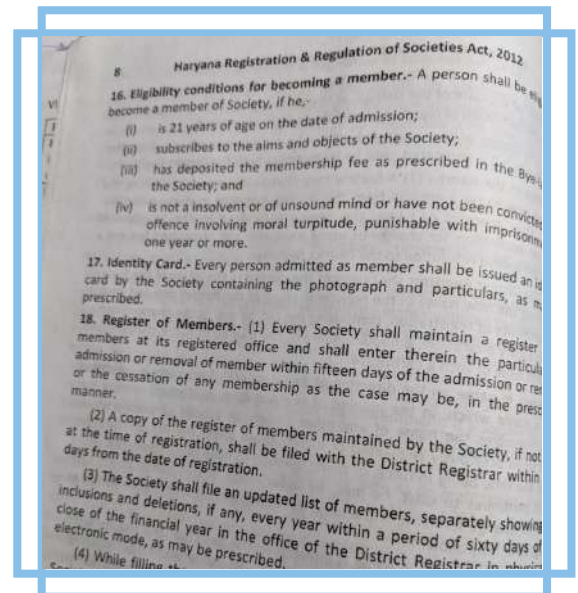
d) Preliminary drawings of temple have been initiated with architect & will be completed after getting zoning plan from the concerned office.

e) A new membership campaign was organized on 13th feb 2022 . The response of this camp was very encouraging.



NEW MEMBERSHIP DRIVE @ TEMPLE LAND

We have decided to give a permanent Identity Card to every life member (new and existing). (Per Rule 17 of HR&RS Act 2012 makes it mandatory for every Society to issue Identity cards to its members. This is, therefore, not a matter of choice. Now that present EC has started this process, KKS members need to be informed that right to vote or stand up for elections in future can be exercised by such members only who have KKS identity cards). This step will help rule out all the confusions of missing life members who are deprived of their voting rights..



f) A Medical Camp in association with Aakash Healthcare (super specialist hospital) was organized as planned on 13 th March 2022 at Mandir land. The program was well received.

| | | |
|--|--|---|
| Free Health Check-up Camp | |  Aakash Healthcare Super Speciality Hospital <i>"We care, He cures"</i> <i>In association with</i> The Kashyap Kashmir Sabha (Regd.) Gurugram Venue: Plot No- RR1, Sector-23-23A, Palam Vihar Gurugram-122017 For more information please call: +91 9810 114 579 <small>Member Plc. Plot No. 201, Sector-3, Dwarika, New Delhi - 110 075</small> |
|  Date: Sun, 13th Mar, 2022 Time: 11:00 am to 3:00 pm | | |
| Investigations | | |
| X-ray ECG Random Blood Sugar Blood Pressure Eye Screening & Refraction BMD Neuropathy | | |
| Consultation | | |
| Physician Cardiologist Ophthalmologist Dietitian | | |

**MEDICAL CAMP @ TEMPLE LAND**

g) With the efforts from NEEL Nag editorial team, we will be restarting the quarterly magazine with its first E Edition by March 2022.

h) All Executive members have been given receipt books on 4th January 2022 to collect money from Baradari members from respective areas as we are all aware construction of Temple is our prime work and we do need funds to accomplish the task. I request all the community members to come forward and donate for temple.

i) The Govt. Of J&K UT is processing Migration Registration and Domicile Certificate and to make this easy for the residents of Gurgaon. KKS organized special camps at the temple land for the purpose, which was taken upon various dates by volunteers Sh. Sushil Bhat, Sh. Susheel Dhar, Sh.M L Kachroo and Sh Rajan Kachroo and Sh Sunir Kaul, with special thanks to Sh Bharat Bhushan Bhat, Sh Rajeev Dhar and Sh Shadi Lal ji for their support.

The camps were both for submission of the documents and handing over of domicile certificates to the residents.

j) Thanks giving function was organized by New president of KKS, Gurugram over cup of tea and snacks on 6th March after the monthly meeting at the temple land. The occasion was also used to facilitate present Founder members and seniors' members of the Sabha.

**DOMICILE CAMP @ TEMPLE LAND**

“

THANKS GIVING FUNCTION & FELICITATION



Dhruv Thusoo
GENERAL SECRETARY

ON THE EVE OF THE 32ND EXODUS DAY OF THE ORIGINAL INHABITANTS OF KASHMIR ON 19TH JAN

The English Transliteration of a Hindi poem माँ By Sh. Bhupendra

MOTHER IN EXILE

Written by
Dr. Upendra Nath Raina

Mother,
Forced to leave our home and hearth,
Where have we reached, today?
Which avenue have we arrived at?
Is it the Rajpath or the Janpath ?
I wonder.

Mother,
While leaving our home,
You forgot some half-burnt embers
Which might still be simmering,
Is that the reason
Of our resilience and being alive?
I marvel.

Mother,
While leaving our homes
We forgot our river there,
How will it be flowing now?
How will it be enduring our separation?
I ponder.

Mother,
I always crave for that river,
Will the river be parched?
When we return home,
I shall never let my river become dry,
I shall revive it with my cascading tears,
I promise.

Mother,
You must remain alive
To keep the river inside you vibrant
And ever flowing,
O Mother,
So that the generations witness
your lively effervescence,
Till ages.
Till eternity.

THE KASHMIR FILES

A VIVEK RANJAN AGNIHOTRI FILM

**KASHMIR FILES ; MOVIE - A TEARFUL REMINDER ON PERSECUTION & PLIGHT OF KASHMIRI PANDITS TOTALLY ABANDONED IN 1990 BY THE INDIAN NATION
BY :- SUSHIL KUMAR KAUL, ARAZBEGI.**

Kashmir Files is a Hindi language film - a true factual story written and directed by Vivek Agnihotri &; Produced by Zee Studios. The film depicts the genocide & eventual exodus of Kashmiri pandits during the Kashmir Jehadi Insurgency in 1990. The Film stars Anupam Kher, Darshan Kumar, Mithun Chakraborty and Agnihotri celebrated actress wife Pallavi Joshi.

The Kashmir Files script was reportedly well researched for years, brought more closer to actual reality & based on video interviews of the first-generation victims of the Genocide of Kashmiri Pandit Community In 1990. The film is very bold & a first real attempt to portray the persecution, murder, looting & burning of properties, a genocide that eventually led to mass exodus of Kashmiri Pandit community from Kashmir. The film brings to light & exposes after a torturous lapse of 32 years how a small community of

s the Central Government the Judiciary, the press & the people of India & made to live as refugees in their own country. All the four pillars of a functional democracy in India chose to turn their blind eye & remain mute witnesses or spectators to the persecution, genocide & mass exodus of Kashmiri Pandits.

The murderer & of Kashmiri Pandits were never tried for their heinous crimes in the courts of law (courts who normally take suo - motto cognizance of such crimes against humanity had surprisingly gone into hibernation) & these criminals were

instead allowed to freely roam around in the same Kashmiri Society & lionized by the State Government and the fundamentalist Kashmiri Jihadi groups. The origin of the Rishi order, is traced to pre-Islamic times, when during Vedic period, hermits renouncing the worldly pleasures retired to caves in forests and mountains to meditate subjecting themselves to severities. However, in Kashmir the Muslim Rishi movement was started by, Nuruddin Nurani (1377-1440), by moulding the pre-existing Rishi tradition for the spread of Islam, using local institutions to make Islam more comprehensible to the people of Kashmir.

The Hindu followers remember him as Nund-Reshi or Sahaza-nand (The blissful one). Nund Rishi alias Sheikh Noor-ud-Din Wali was greatly influenced by Lal Ded, a female rebel Hindu Saint; a revolutionary woman mystic of 14th century Kashmir, who is known through her poetic verses referred to as 'Lal-Vaakh'.

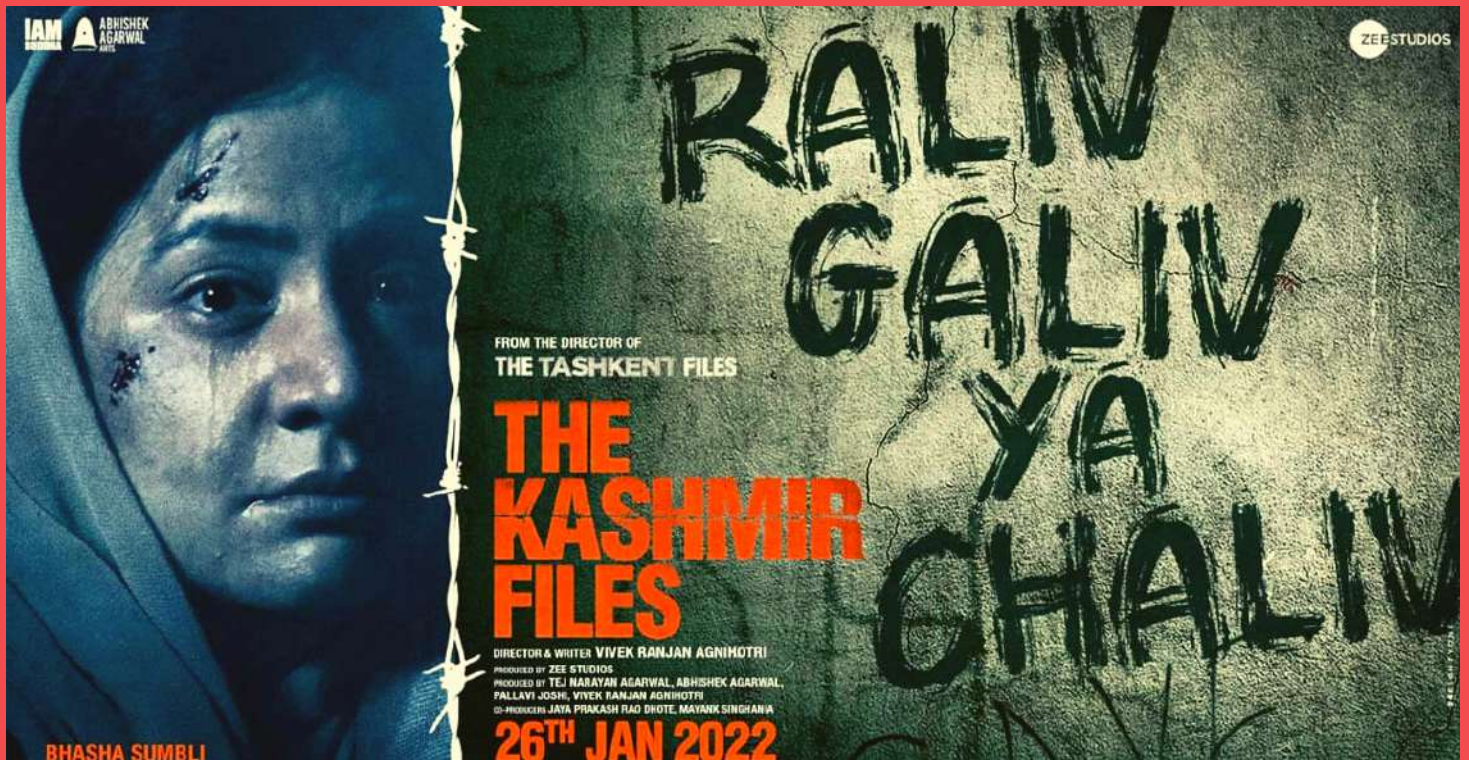
Lal Ded or Laleshwari was known as Lala Arifa by her Muslim followers. She used Kashmiri language to spread the message of brotherhood through her sayings (Lal-Vaakh), which made Nund Rishi quote that



**12th March 22- KKS, Gurugram
Members Post watching The Movie**

she is, "The Divine Manifestation for us", which makes her the undisputed founder of contemporary Kashmiri literature. "That Lalla of Padmanpore, who had drunk to her full the nectar. She was an avatar of ours. Oh God, grant me the same spiritual power" - Nund-Rishi. The people of Kashmir chose not to project their distinct spiritual identity which is neither absolutely Hindu nor Muslim. This culture and spirit of singular identity irrespective of individual religious beliefs, sometimes confuses people outside of Kashmir, but Kashmiris would refer to it as 'Kashmiriyat', in simple words 'Kashmiri-ness'. History has simultaneously also recorded the demographic changes in the Valley

brought about by the foreign Muslim invaders most of the times accompanied with persecution, loot, plunder, killings & conversion of Hindus for over 500 years. Many authors both of the foreign & Indian origins have written on this subject. The Kashmiri Pandit community had survived its continued persecution & forced exodus under the Muslim rule with a lot of grit & determination. The Hindus of Kashmir were hounded out & forced to migrate many a times over these centuries, to other parts of the country, for safety & survival, against heavy odds. As stated, the Kashmiri Pandits have historically left Kashmir on



numerous occasions in the past, when confronted with despotic Muslim rulers, but the last exodus of 1990 has no comparable precedent. The resultant pain & suffering of having to leave behind our currently held ancestral land, losing our homes & physical assets, seeing loot, plunder & burning of our properties, cold blooded killing of our brothers & sisters, is however still fresh in our minds & shall continue to haunt all of us forever including our children.

My parents had a very disturbed life after our migration in 1990 & were always haunted by their sweet & sour memories of Kashmir, till their demise in the year 2003. I could always see deep anguish & pain reflect in their eyes whenever they spoke about their life in Kashmir. Let me also confess that even after 30 years I still continue to wake up, many a times at night, haunted by

my horrid & traumatic experiences of Kashmir. During the current times, when the Kashmiris are going through neffable yet palpable miseries, both inside and outside Kashmir, the magnificent metaphysical and mystical ethnicities enriched by our Reshi & Sufi saints do bring solace, though they are facing their greatest challenge due to the Wahhabi brand of Islam designed to destroy Kashmir and its century's old ethos. Kashmiriyat received a major blow since the outbreak of Pakistan sponsored Jihadi terrorism in 1989 & its adherents in the Valley. There was mass violence, destruction of property and massacre of innocents by the Kashmiri youth armed and trained by Pakistan, leading to genocide, the mass exodus of Kashmiri Pandits and thereby rupturing the secular soul of Kashmiri society by using religion as a catalyst.

The Islamic terrorist organisations worked in line with Pakistan's objectives of destroying the secular and pluralistic fabric of Kashmiri society, and thereby inducing religious extremism.

Today's Kashmiri youth are a product of turmoil while the Pandit-Muslim dissonance has engulfed the Valley and a major trust deficit, emotional upsets and grudges are felt by both the communities. Quarrying on the History of Kashmiris - Religion always had a strong presence in the Valley but people from different faiths were bound together by their mutual and unique 'culture'. With the rise of fundamentalist Pan-Islamism and almost three decades of violence, religious extremism, uncertainty and instability, the national ethos of Kashmir has been altered and one wonders whether the same culture will ever prove to be a binding force for the people of Kashmir again and thereby, perhaps, be the stimulus for the resurrection of Kashmiriyat.

Strangely even after committing the most heinous & gruesome murder of their centuries old co-inhabitants, the majority of Kashmiri Muslims still continue to be in state of denial of their tacit involvement & instead pretend to be the victims. The intellectual Kashmiri mafia within & outside the state, with the tacit support of their Pakistani masters continue to spread misinformation. Terrorist violence cannot be justified on political and ideological motivations. Nobody in Kashmir or in India has till date publicly apologized or offered regret for the ethnic cleansing of Kashmiri Pandits.

The Hindus are always required to adhere to the requirements of Secularism in India while other religious communities are free to dance in glee on the corpses of us innocent Hindus.

The Kashmiri Muslim Jihadi terrorist lobby took great advantage of this paradox in our Indian society. It had become customary in Kashmir to subject Pandits to hate speech, disgusting taunts and even genocide. If we as a community ever tried to retaliate through our legitimate token protests we were promptly labelled as intolerant communalists, fascists and Nazis. Kashmiri Muslims as a rule never propagate or adhere to secular values. They are free to shout their secessionist or religious slogans like 'Hinduon se Azadi' & 'La ilaha illallah' but if we ever dared raise our voice or resent these religious, secessionist & anti national slogans we were targeted & accused

of bigotry. The genocide of Kashmiri Hindus and the consequent treatment meted out to us was a testament to the fact that no matter how hard we try, we will never ever be considered to be rational & Secular enough. The Indians & the world at large is for the first time over the last 32 years through the medium of this movie & quote; Kashmir Files & being presented with the true facts & happenings of the tumultuous period of 1990 & which rendered Kashmiri Pandits as refugees in their own country. It is now imperative for the Government of India and the nation as a whole to do some deep Soul searching and provide immediate succor, justice & dignity to the community. The Kashmiri Pandits need to get back their community pride & a safe & secure place for their urgent resettlement and rehabilitation.

In conclusion I sincerely hope & believe that the stakeholders in the Kashmir conflict will at some point of time, sooner than later, learn from our past history & work towards the principles of mutual coexistence & inter-dependence based on the core values of "Kashmiriyat". Healing the battered & the bruised souls of Kashmiri Pandits & all shades of Kashmiris should now be the priority.

(Sushil Kumar Kaul, Arazbegi, the Author of this piece has written the Book & Kashmiriyat Healing The Soul & His summarized account of the Kashmir's ancient, medieval & contemporary history & his personal life experiences of living in Kashmir during the tumultuous years gives a proper perspective for our understanding of the Kashmir situation in its entirety. Further, his views on the current conflict, mistrust & divide in the Kashmiri society & a possible way-forward are certainly interesting & worth a read. His Book is available on Amazonin both in the Kindle format and paperback versions).

ABHINAVAGUPTA ON BHAGAVAD GITA

By: Sh Virender Qazi

Sh. Abhinavagupta, the great light of Kashmiri Shaivism, developed a mystical allegorical approach to Gita. He said that he intended to bring to light the hidden or esoteric meaning of the Gita. According to his commentary (Gitartha-samgraha - the summary of the true meaning of the Bhagavad-Gita), knowledge and action, essentially, are not different

The framework of his approach is - jnana-karma-samucchaya - the reconciliation of the paths of knowledge and action. Abhinavagupta advises that while knowledge is important, action should not be sidelined. The two are equally important; as both emanate from consciousness (ज्ञानक्रियामयत्वात् संवित्तत्वस्य). It is essential that involvement in action does not bind one to the mundane (कर्मणां ज्ञाननिष्ठतया क्रियमाणानामपि न बन्धकत्वम्).

The jnana, bhakti (devotion) and karma also called vijñana. Actions are modified and transformed by knowledge, so that they are no longer necessary.

According to Kashmiri Shaivism, the highest reality is the light (Prakash) of pure consciousness; and it is manifested through Vimarsha. In the process of expansion of consciousness (creation), Vimarsha gives rise to powers of Iccha (will), Jana (knowledge) and Kriya (action). It maintains that the activity (Kriya) of Shiva is his very nature; and, is the result of his absolute freedom (Svatantra-shakthi). It asserted that Universe is real and is not an illusion.

As Abhinavagupta puts it: actions flee before knowledge of Brahman like gazelles in the forest when the lion roars.

He found the verse 6.31 of the Gita very apt for liking: the follower of the Yoga who resorts to Me as One who abides in all beings, abiding in oneness existing in all ways, that one dwells in Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथावर्तमानोऽपि स योगी मयि वर्तते ॥ 31 ॥

Sarva-bhūta-sthitaṁ yo māṁ bhajatyekatvam āsthitaḥ / Sarvathā vartamāno 'pi sa yogī mayi vartate

G 6.31: the yogi who is established in union with me and worships me as the Supreme Soul residing in all beings, dwells only in me, though engaged in all kinds of activities.

For Abhinavagupta, even as God the Supreme consciousness is non-dual, its opposite the illusion Maya, is not negative, as Sri Sankara implied, but is also the free play of consciousness.

Abhinavagupta visualizes the battle between Pandavas and the Kauravas as the conflict between knowledge and ignorance. And, through that he understands the related dualism of the body and spirit; passion and equanimity. Here, the Kauravas stand for ignorance and the Pandavas stand for



knowledge. Arjuna's battle has thus to be the fight for knowledge, resulting in the free play of consciousness. Thus, all the verses, including 2.37-38, are interpreted in the light of this extended metaphor. One must cultivate the patience, energy and courage in this larger spiritual process whereby ignorance is eliminated. Gītārtha-samgraha – the summary of the true meaning of the Bhagavad-Gita), knowledge and action, essentially, are not different. The framework of his approach is – jnana-karma-samucchaya – the reconciliation of the paths of knowledge and action. Abhinavagupta advises that while knowledge is important, action should not be side-lined. The two are equally important; as both emanate from consciousness (ज्ञानक्रियामयत्वात् संवित्तत्त्वस्य). It is essential that involvement in action does not bind one to the mundane (कर्मणां ज्ञाननिष्ठतया क्रियमाणानामपि न बन्धकत्वम्).

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सर्वभूतस्थितयोमांभजत्येकत्वमास्थितः ।
सर्वथावर्तमानोऽपिसयोगीमयिवर्तते ॥ 31॥

Sarva-bhūta-sthitam yo māṁ bhajatyekatvam āsthitaḥ / Sarvathā vartamāno 'pi sa yogī mayi vartate

G 6.31: the yogi who is established in union with me, and worships me as the Supreme Soul residing in all beings, dwells only in me, though engaged in all kinds of activities.

For Abhinavagupta, even as God the Supreme consciousness is non-dual, its opposite the illusion Maya, is not negative, as Sri Sankara implied, but is also the free play of consciousness.

Abhinavagupta visualizes the battle between Pandavas and the Kauravas as the conflict between knowledge and ignorance. And, through that he understands the related dualism of the body and spirit; passion and equanimity.

Here, the Kauravas stand for ignorance and the Pandavas stand for knowledge. Arjuna's battle has thus to be seen as the fight for knowledge, resulting in the free play of consciousness. Thus, all the verses, including 2.37-38, are interpreted in the light of this extended metaphor. One must cultivate the patience, energy and courage in this larger spiritual process whereby ignorance is eliminated.

Vaastu Tips

Which We Were Unknowingly Used In Kashmir.

By: Sh Pawan Pandita, Astrologer/ Vaastu Expert

Brand Fash & Sainwari

(ब्रान्द फश त सन्यवारि)

“ॐ ह्रीं श्री क्रीं क्लीं श्री लक्ष्मी मम गृहे धन पूरये, धन पूरये, चिंताएं दूरये-दूरये ॐ महालक्ष्मी नमः॥”

Vastu science adds value to one's life and brings peace and prosperity. There is a deep scientific reason behind every Vastu tip and hence following it becomes all the more plausible.

"Brand Fash" (ब्रान्द फश) was a very important ritual in Kashmir. In Vastu Shastra for "Brand Fash" (ब्रान्द फश) the time of sunrise is considered suitable for sanitizing and cleaning the main door of house. By sweeping and cleaning the main entrance of the house at the time of sunrise, positivity spreads in the house and Maa Lakshmi, the goddess of wealth, becomes happy and showers her immense blessings. Do not sweep after sunset, it is believed that if you sweep the dust outside the house with a broom in the evening, then Maa Lakshmi goes out of the house and negativity enters the house.

I remember my mother, grandmother getting up early in the morning, be it "Shishar Mas", which means Chilai Kalan or any other season, cleaning the main entrance and surrounding premises from mud and cold water was very necessary daily ritual. Whatever the problem, the first priority was the daily "Brand Fash".

According to Vastu, many rules should be followed. At the same time, these days people start sweeping the house at any time, which is wrong. Yes, nowadays people do not think that it can be bad. Actually, there are many benefits of sweeping the house if performed according to the time otherwise it is not beneficial and inauspiciousness remains in the house.

"Sainwari" (सन्यवारि) ओम भयहरणं च भैरवः

It is very important in Vastu Shastra to sprinkle Sainwari water "Sainwari Poiun" (सन्यवारि पोन्) on the main gate of the house in the morning, so that the house remains safe inside and outside as well.



We in Kashmir always worshipped different Bairavas on different occasions, but two Bairavas हेरूकादिभ्यो त वटुकादिभ्यः "Harakdebu and Watakdebha" are considered security for outside and inside of the house and are invited to every Puja, be it Dev Puja, Rishi Puja or Pitru Puja.

It is believed that every Kashmiri Brahmin family should keep these two Bairavas हेरूकादिभ्यो त वटुकादिभ्यः "Harakdebu and Watakdebha" in the kitchen and change their water daily in the morning and whatever should be prepared in the kitchen should first be offered to these two Bairavas and then only after that food should be served to the family members. So many Kashmiri brahmin families are still following this tradition but slowly it is fading along with our other traditions.

Here I want to mention , after "Brand Fash" Maa, Dadi Maa used to sprinkle fresh water from Saniwari at the main gate of the house and also used to get a lota of fresh water for worship(Pooja) of Thakur ji.

If you want to attain prosperity, happiness and security around your house then it is advised to sprinkle water "sain" (सन्य) "sanvari poiun" (सन्यवारि पोन्) from these two Bairavas हेरूकादिभ्यो त वटुकादिभ्यः "Harakdebu and Watakdebha" at the main entrance of the house. This will bring positive energy and the house will be safe and secure and you will be blessed with prosperity and wealth.

In Kashmir we always burn and sprinkle काला तिल (black sesame) and (कण्ठगन) guggal in our house in the morning and evening to keep negative energy away. Due to which happiness, peace and positive energy remains in the house

JHELUM

By: Sh Ashok Ogra

(COURTESY: DAILY EXCELSIOR)



Jhelum. Melting snows of the Himalayas gave birth to the river. Down the mountain slope, past the pine forests, the river meanders its way to the plains. The petite name is clear and sweet. Golden rays of the morning sun splatter on its bosom. The image of the starry sky shimmers in the evening. The Jhelum sparkles night and day.

This is an excerpt from JHELM NODIR TIREY- written in Bengali by Binoy Mukhopadhyay (1909-2002) - who wrote under the pen name JAJABOR (a wanderer in Bengali). It is set against the backdrop of invasion by Pakistan supported troops in 1947 and the signing of the instrument of accession by the Maharaja. The book when published first in 1954 received wide acclaim.

Now we are presented with its English translation 'QUIET FLOWS THE RIVER JHELM'. Sujit Kumar Das, senior civil servant, has done an excellent job in translating this book. To Sujit it was a 'labour of love' and he wanted it to be available to a wider audience- particularly the new generation.

Written in the form of a politico-historical narrative, the author vividly describes the mood prevailing in the royal household as it was getting ready to celebrate Dusshra in October, 1947: "....the absolute monarch of Kashmir was sitting on the brocaded ivory throne underneath the bejewelled canopy. His bodyguard was standing below, holding an unsheathed sword. Eight servants stood on either side of the throne, swaying the fans. A golden oil lamp was glowing on the silver stand; perfumed incense was burning in the stone incense burner from Jaipur. The royal entourage in their finery occupied the front row. Behind them were seated other notables according to their rank. The durbar hall was dazzling with flowers and zari decorations and multi-coloured lights. But amidst such grandeur, the Maharaja appeared downcast. Why was a smile missing from his face?"

The Maharaj remained speechless on hearing that his Chief Commander Rajendra Singh had been killed while confronting the enemy in Uri. The armed raiders had launched a surprise attack and captured Mahura power station- descending the entire valley into darkness.

With magical skills, the author narrates the conversation of Maharaja with his Diwan: 'Hari Singh let out a deep sigh and asked his Diwan, 'what's the way out?'

The Diwan replied with folded hands, 'Maharaj, only the Indian government can save us. Ask for their help.' Conscious that he did not enjoy cordial relations with Pandit Nehru, Maharaja asked: 'Will they respond?' The Diwan replied, 'My Lord, to protect the afflicted is the dharma of a human; if they do not do so, then what makes them virtuous?'

Binoy's draws readers into the story: 'Then in the darkened palace, in his personal chamber, Hari Singh, the last Maharaja of Kashmir, sat down and wrote the letter himself in the light of a lamp. It was a fervent appeal to the new government of India. For God's sake, save its four million inhabitants'. The date was 25 October 1947.'

On receipt of the request from the Maharaja, the Union Cabinet wanted troops to be sent to Kashmir to stop the intruders. But the Governor General Lord Mountbatten was reluctant. Kashmir had to yet to accede to India.

When the word got around to the Maharaja, he promptly signed the Instrument of Accession. Thereafter, the Indian government ordered the troops to save Kashmir.



V.P.Menon was instructed to fly to Srinagar on October 25. Menon's priority was to get the Maharaja and his family out of Srinagar. The king left the Valley by road for Jammu.

Binoy manages to create an element of suspense when describing the airlifting of Indian troops to Srinagar. What if Srinagar airport had already been captured by the invaders?

In Delhi, top brass was enquiring every half hour whether any news had arrived.

"It was past nine. No news yet. Nine-thirty, ten No news yet. Quarter past ten, twenty, twenty five... the clock kept on ticking past the minutes, each of which felt like an age. None spoke; the silence in the room became oppressive. Everybody was almost choking with tension. Had the worst happened?

It's is ten thirty... suddenly, the light glowed on the wireless board. 'Hello, hello, Delhi, hello... this is Srinagar calling? The news had arrived.

The three Dakotas had landed safely. The Indian army had reached Kashmir for the first time. Hurray!" On hearing that Indian troops had landed in Srinagar,

The Sikh contingent that flew into Srinagar was headed by Lt.Col Dewan Ranjit Rai. The surname may sound Bengali- it isn't. Actually, he was a Punjabi- almost six feet tall, thirty six inch chest, square wrists hewn out of steel. After inflicting heavy casualties on the enemy in Baramulla, Col Rai and many of his Sikh soldier attained martyrdom Jinnah complained to Mountbatten 'how dare India send troops to another

country.' 'In exercise of the powers conferred by the Instrument of Accession,' replied Mountbatten. Jinnah countered, 'Maharaja? Who was he to sign? The people of the princely state are the sole arbiter on the question of accession to India or Pakistan? Mountbatten smirked silently, as if saying to himself, "Mr. Jinnah, how come, in the case of Junagarh, you people had said that the will of the Nawab was the last word in law about accession?"

Lest we forget their sacrifices, Binoy reminds us of a stone memorial plaque placed on the side of a hill on way to Baramulla: 'In eternal remembrance of the brave Sikh soldiers of India who laid down their lives while fighting the invaders on 27th October, 1947 and secured the independence of Kashmir.' However, it was the Bengali officer, Brig. Lionel Pratip Sen who secured the Srinagar airport. The victory at Budgam was a signal achievement for the Garhwal regiment. However, the joy of victory paled in grief when the news came that their commander Major Somnath Sharma had died in the battle. Meanwhile, more soldiers were airlifted to Srinagar and they chased the enemy on foot and

captured Uri. Three weeks before on 11 November, at the very spot where Brigadier Rajendra Singh had laid down his life fighting the enemy, Brigadier L. P. Sen raised the tri-coloured national flag of independent India for the first time. All joined their voices to shout 'Jai Hind'. The army band played, 'Jana Gana Mana ... Everything Binoy has done is so well researched to the point that sometimes it's difficult to separate fact from fiction. True, there is nothing new that he tells us but it is his style of presentation that distinguishes it from other books in this genre; one feels as if one is watching a movie. He provides bone chilling details of the rape and torture inflicted on those who either opposed them or did not side with them. He showers praise on Maqbool Sherwani and provides graphic details of his torture and the way he was shackled and tied with a rope and dragged to the town square.

In a thin voice he uttered, 'Long live my beloved Kashmir!' The next moment three-gun shots cracked from three sides, targeting his head. He attained martyrdom for both Kashmir and India."

Incidentally, Jinnah who had appealed to Muslims of the valley to unite and side with Pakistan was rebuked by Maqool in these words: 'Let the Hindu, Muslim, Sikh, Jain Parsi and the Christians unite too. Let all the people of Kashmir unite.' Christian missionaries who had nothing to do with the dispute between India and Pakistan were not spared either.

'They brought nine foreign sisters of the covenant at gun point and lined them up in courtyard. Nine of the invaders aimed their rifle at their forehead, ready to press the trigger. Certain of the impending death, the sisters closed their eyes in silent prayer to god. But

who can harm the one whom Christ protects? The nine sisters were saved by God, apparently over a trifling thing.'

However, Sister Teresalina and many others working in a local hospital were not fortunate enough and were raped and killed.

'That day in Baramulla, a delicate sapling was vandalised by the raiders,' Binoy laments.

The author embeds telling details when narrating the events unfolding in Poonch: 'Before the celebrations faded in Uri, ominous news arrived. This time, it was from Poonch. But by this time the Indian armed forces were in full combat readiness to crush any further enemy inroads.

Within a short time, fighter planes led by Air Commodore Mehar Singh landed in Poonch with fresh supplies. 'Poonch was saved but not liberated. The fort was strengthened but not freed. The enemy had already entrenched itself at Naushera.....' This is when Brigadier Usman enters the scene and restores the rule of the Indian state. In the process, he gets martyred. His funeral was attended by Pandit Nehru and other high ranking civil and military dignitaries.

The author devotes one full chapter to the inauguration of the Dogra rule when Maharaja Ranjit Singh bestowed the province of Jammu upon Gulab Singh. We are treated to juicy details of the palace intrigue surrounding the installation of Hari Singh as Maharaja by his uncle Maharaja Pratap Singh.

He also refers to the devious role of the British Resident, Sir Oliver Saint John, who tried creating misunderstanding between Maharaja Pratap Singh and his younger brother Amar Singh.

The role of key leaders such as Mountbatten, Nehru, Patel, Jinnah, Sheikh Abdullah, Maharaja Hari Singh and many others is presented clinically and without any apparent bias.

The author provides telling details of the 1931 rebellion against the autocratic, misrule of the Maharaja, and the emergence of Sheikh Abdullah onto the political stage. The uprising led to wide spread protest in the valley and in the unfortunate death of ten protestors.

Binoy writes in a straightforward language that makes Kashmir's complexities not only comprehensible

but also engrossing. He has been successful in packing so much history, tragedy and drama in just 100 pages. It is published by Niyogi Books.

However, one wonders why the author is silent on the differences within the Union Cabinet on how to deal with the crisis and what role did Nehru allow Patel to play during that time.

Writing historical fiction is a permanent balancing act. Historical facts gift an author with compelling events, but the challenge lies in the way it restricts narrative options as one has to stay as close as possible to what really happened.

In 'Quiet Flows the River Jhelum' Binoy is simply brilliant in using his imagination and weaving it with the framework of real events to fill the gaps, dramatize the relationships and move the story forward.

Binoy writes that Abdullah wrote to the government of India that the people of the state do not want Hari Singh, so he would have to abdicate.

The author narrates an interesting story of Swami Santdev who had won the confidence of the Maharaja: 'Don't worry Maharaja? With the blessings of Hanuman Ji, your kingdom will extend from Lahore to Ladakh.'

The book ends on a poignant note: with his kingdom lost, Hari Singh went to Bombay and led a lonely existence there. Time and again, his mind would drift off to faraway lands, despite himself. There, on the mountaintop, golden sunlight glistened on silvery snow, leaves of the maple trees shimmered in the gentle breeze, and boatmen in their colourfully festooned shikaras sailed down the Jhelum, rowing with oars shaped like the ace of spade; on the edge of the Amirikadal bridge, beggars begged for a lms mustering, 'Miskin, miskin'.

Hari Singh had become the king even without being a prince. Now that land was lost to him for ever. In the end, he had but to abdicate his throne against a pension.

DR. CHAMAN LAL RAINA

BY: GEORGE BARSELAAR OF LAKSHMANJOO ACADEMY (USA)



In today's world there are many scholars of Indology who write and lecture based on their individual interpretation of the knowledge they have gleaned from spiritual books, and fellow contemporary scholars, but rare are those who write and speak as if they are quoting directly from Sacred Shastras. Dr. Chaman Lal Raina is one such rare soul who is so deeply versed the teachings and the direct experience of the Sacred Shastras that his writings, of which there are many, are a direct expression of the divine.

I personally would meet Dr. Raina at the Ashram of Swami Lakshmanjoo in the mid 80's, when under the directive of Swamiji Maharaj, he was inspired to begin working on a publication of the Shakta System of Kashmir. The main topics of that book which was titled "Kashur Shaktivaad" were as follows: 1) Vak and Varnamala. 2) The origin of the Shakti tradition and its relationship with the tattvas (elements) of Shiva and Shakti, which are seated at the pinnacle of the 36 tattva system of Kashmir Shaivism. 3) Mahakali, a most esoteric subject in the tradition of Kashmir. 4) Mansa Shakti. 5) Cit Shakti. 6) Shabda Mimansa 7) Mantra Sadhana. 8) Shrividyā. 9) Advaita Shakti. 10) Shakta Initiation. 11) Shri Chakra. This endeavour took several years after which a final draft was presented for the

Guru's approval. Swamiji was so pleased with Chaman Lal's efforts that he personally wrote a forward in which he expressed his deep appreciation that a publication on the tradition of Shakti was finally being presented in Urdu script, for the benefit of the greater population of truth seekers in Kashmir. Swamiji was equally pleased to see that Dr. Raina had given special preference in the form separate chapters (14-17) to each of the Ishta Devis who the foundation of Shakta worship in Kashmir for a millennium had been. These included Devi Bhavani, Shri Rajni, Shri Sharika, Shri Jvala, Shri Jyestha, and Shri Sharada devi. Dr. Chaman Lal's contribution to the teachings of both the Shakta System and the Trika Darshana (Kashmir Shaivism) is enormous. His numerous books, papers and pamphlets have benefited thousands of sincere spiritual aspirants in finding the deeper meaning embodied in the text and stotras (hymns) of these highly mystical philosophical systems.

That Shaktivaad is being reproduced and reprinted in Kashmiri language, in the Devanagari will be a great benefit for ongoing seekers of Truth. I pray that one day this profound book can also be published for the English reader.

God bless...

LIFE AND ITS PURPOSE

(The write up is a part of Book titled
"LIFE AND THE SUPREME ORDER")

Neither I am a teacher, nor I am a Preacher, but I am supposed to be first a human being within this colorful world with inbuilt dualities, wandering in search of The REALITY following the path of Spirituality. Spirituality to me is observing and examining the laws of nature, eliminating the knowns and focusing on the unknowns which are beyond the realm of faiths and beliefs. Though, I have read books on different faiths having different belief systems, heard lectures, yet I have not found much in these ways which do not lead to a definite conclusion about the REALITY. Wise sayings, Lectures and Books by J.Krishnamurthy, Closer to the Truth hosted by Robert Lawrence Khunn, Lectures and Books of Ramana Maharishi, Books by David Bohm, research on Neuro-sciences, quantum physics, various commentaries on religious scriptures on Kashmir Shaivism, discussions with spiritual Masters and Kashmiri poetry especially the Lal Vakhs have made me to look beyond the realms of logic. In-depth examination of personal experiences through observations made me to put forth this write up in which The REALITY is referred to as The Supreme Order and Life is looked into from this prism.

Two real life experiences one the Near-Death experience on 23 rd October 1993 at around 9:30 pm and the other one late on Naad Yoga from 28th mid night to 30 August 2021 mid night, I am once again pondering all the time about how to write who am I and what is the purpose of my life here on this planet? The plane refers to this state of existence on the Planet Earth. The said dates have had huge significance in shaping my vision and will be deliberated in detail in subsequent writings.

On detailed introspection and examination of facts, Life to me is the beginning of a cycle with our birth preceded by living followed by breaking upon death defined by the Supreme Order through the chain of the cyclic continuity within the Infinite Cosmic Continuum.

The purpose of life is to play the role as understood by It on this plane and purportedly to evolve Itself with

every cycle till its final dissolution with the Supreme Order Itself and exit the cycle of continuity to enter the infinite Cosmic Continuum. To understand this in depth, one must explore and examine these connotations by asking questions within at each state of beingness.

The write up therefore is construed in the form of a dialogue of the writer emanated from within for exploring the purpose of life and & quote; who am I? & quote; contained in it. This dialogue is narrated hereunder without any prejudice or bias but with openness and entirety. This dialogue is focused on exploring and examining all the facets of life based on constant in depth examination of words (sounds-waves- energies), a thought (a movement- time) and observations obtained, through the journey of my present life, from the vast Nature and Its manifestations.

As explained above, let us remind ourselves that the Life is a cycle beginning with birth proceeded by living followed by breaking with the death and beginning of a new cycle.

The purpose of Life is to play its role and continuously evolve to higher levels of being fit to survive in all odds, intended to live and let others live in harmony. This is easy said than done if one does not overcome the fear of death, the root cause of everything be it ego, selfishness, jealousy, hatred and all other negative vices. But due to the inherent conflicts, this does not always happen. May be a minuscule band of human beings reach this level where the continuity of life cycles finally merges or unites with the Cosmic Continuum. Continuum as the Supreme Order with an infinite intelligence, infinite will, infinite knowledge, infinite bliss with illumination and is beyond time and space. The Supreme Order is inexpressible and thus the Origin Itself. This is to be experienced individually and cannot therefore be generalized. This continuum expresses Itself through manifestations and

transmutations and is always in a state of peace and bliss. These words need further detailed examination and explanation and the same are discussed in the subsequent paragraphs.

Why is there birth in the first place? To understand this, it is imperative to look into birth and death together.

Life begins with the birth and ends with death, with every ending there is new beginning

which is a cycle. Is it true or not? Let us examine the Dynamics of Nature. Nature reveals its cyclical phenomenon surrounding us. Be a cycle of day and night, a cycle of moon lit fortnights nights and dark moon fortnights, seasons in a year, plants growing from seeds to fruits and ending and again following the same sequence of growth of plants through seeds and so on and on with transmutations taking place with time. Therefore, I see physical part of life as a matter, a part of the infinite cyclical string of continuity encased within time and space dimensions always ready to express itself through manifestations and transmutations. Hence, through this cyclic expression, time and space dimensions come into operation which have intrinsic characteristics of rise and fall in the form of birth and death. Birth and death or rise and fall, therefore in totality are intrinsic part of this Cosmic Dynamics - the Nature with transmutations taking place every moment. If we look into the Theory of Evolution, evolution occurs because of a phenomenon called Natural Selection. Through Natural Selection, organisms produce more off springs to suit an environment. Those which are strong are have capability to survive, grow to maturity,

and reproduce to ensure continuity. On the other hand, those which are weak in such fitness, on the other hand, either do not reach an age when they can reproduce or produce fewer off springs than their strong counterparts. "Survival of the Fittest" is a phrase that originated from Darwinian evolutionary theory because the "fittest"

organisms are most suited to their environment and these are the ones that reproduce most successfully and are most likely to pass on their traits to the next generation with time undergo transmutations as per environmental requirements. This implies that if an environment changes, the traits that enhance survival in that environment will also gradually change or

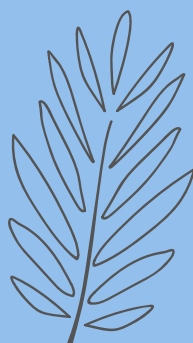
evolve. Hence, it is well said, "Changing needs with changing times & quote; About 70 years before, was TV, Mobile, Internet, Refrigerator, Air conditioner etc. necessary? It was not there and was not necessary. As technology developed, these have become necessary now. Having said so, questions arise what is our basic fabric which leads to the evolution of life on this planet? The answer to this is explained in the following paragraphs as I understand it. Being a professional civil engineer having super Specialty in Geotechnical Engineering, the knowledge of geology and formation of earth

is a necessity to understand the overall mechanics governing the formation of soil and rocks. As an Engineer, I have to dealt with it day in and day out as a part of my practice on design of engineering structures spread over Nature's vastness, be it Himalaya, deserts of India and Middle East, Country of mid night Sun up Northern point of Norway, the Grand Canyon of USA, Amazon River passing through Brazil, The Great Runn of Kutch, etc. So, to say my eldest son in his pre-schooling days when asked a question, "What is your Papa doing?" quite often he used to say that Papa is a Mitti Ka Doctor (Doctor of Earth).

Coming back to the evolutionary process, the geologic time scale (GTS) is therefore an important aspect which most of us have studied broadly in Social Studies during our school days. This is also a part of World Atlas in which the same is presented differently.

(.....To be continued)

By: Dr. Kuldeep Kumar Moza



प्रोन त नोव

द्वारा: भूषण कौल "दीप"

दम करु दम करु दमु काका दम
 टैं टैं छुख करान रोज़ान हरदम
 क्यो हो परेशान क्या है गम
 मंस्ती में रहो जब तक हैं हम

छुख चु प्रानि पूचि हुन्द अख इन्सान
 अस्य अज़कलुकी छीय नवजवा
 खोज़ान चु टासस लायान अस्य बम
 दम करु दम करु....

प्रानिस नविस कति रूद व्वंय वाठ
 गवर ना गवर रूद ज़ाठ ना ज़ाठ
 गवर च्यवान लंस्य तय ज़ाठ च्यवान रम
 दम करु दम करु....

पनुन्यन खयालन द्यू व्वंय चु फ्युर
 कुस कडान अज़कल त्वमुलस छु स्युर
 रंडीमेड चारिथ मेलान ब्येयि कनु कम
 दम करु दम करु....

कति शुर्य ओंगजि थफ करिथय पकान
 ज़ु क्रदम कडान याम तिम छीय थकान
 तिमन गछि गवडु प्यठय आसुन टम टम
 दम करु दम करु....

दमुकाका मंशयराव पनुन सु दौर
 मायायि अज़कल रोटमुत छु ज़ोर
 मं सां कर मान मान नेरीय च्ये दम
 दम करु दम करु....

कति तिम पांछ शें आठ नव शुर्य
 अज़ यिमन अख ज़ुय तिमन ति खुर्य
 फीस वीस बर्य बर्य पैरेंट बरहम
 दम करु दम करु

स्वकालि रोपियि आंस्य हाकस त्रुह बंद्य
 हाक छान्दय छान्दय अज़ फवलान छि पंद्य
 द्रोजरन ओनमुत च्वपार्य सितम
 दम करु दम करु....

त्राव व्वंय पनुन्य प्रान्य सांडकलु खंड
 इनोवा कार अन क्याज़ि छय डंड
 कोरि अज़ ज़ूनि प्यठ करान डम डम
 दम करु दम करु.....

फाशनन अज़कल कंडमुत्र छि छठ
 कूर वुछतुय आशकन लगान छि छठ
 रूद नु फ्यरन ना रूद सु हलम
 दम करु दम करु....

चाक ड्यस्क ब्लैकबोर्ड गव व्वंय कैन्सुल
 कोत गव स्लेट तय स्लेट पैन्सिल
 कम्प्यूटरन होवमुत नोवुय आलम
 दम करु दम करु....

राव व्वंय लंग्य तरंगु पूत्र तय ज़ुज
 नरकान्य क्रलम तय मोहरु दिथ दूज
 याद यिवान येलि येलि अंछ गछान नम
 दम करु दम करु.....

ज़ोर नु कोठ्यन व्वंय अंछन नु नूर
 लंग्यमुत्य अस्य सारी दूर दूर
 कति कुस आंशयनाव छुम म्ये हावतम
 दम करु दम करु....

कति वुछव ब्येयि तिम बंड्य आंगन
 बागु लार वारि हाक फूल वांगन
 येलि येलि याद यिवान छु दीपस गछान दम
 दम करु दम करु दमुकाका दम
 टैं टैं छुख करान रोज़ान हरदम

बाव पूजा

द्वारा: बी एल भट्ट

छुम बालयार स्यठाह बे आर
तसन् लोलन कोरुस बेमार, म छुम बालुयार स्यठाह बेआर नामा दिलस गोडनम में लोलुक नार।।

में छुम बालुयार स्यठाह बे आर।।।।।
कैरिम फॅयाद में तस माये, सु गोश दिथ रूद कथ जाये। यियमनय तय खस्यस मटि बार।।

म छुम बालुयार स्यठाह बे आर।।०।।
मे बूजमुत छुम बचस युस लोल, करान तस छुय मनस मंज ओल। चलान तस गम बलान बेमार।।

म छुम बालुयार स्यठाह बे आर।।।।।
अपज सौरुय में छुम बासान, नतय आसि ह्यम येती रोज्ञान। नतय गोमुत मे अहंकार।।

में छुम बालुयार स्यठाह बे आर।।।।।
ब मूर्खा करहय चेय पूजा, करन् क्थिपॉठ्य वोनुथ माज्हांह। वनन रोस्तुय ब छुस लाचार।।

मे छुम बालयार स्यठाह बे आर।।।।।
तुलिम तकलीफ स्यठाह वॉन्से, चे कोरनय मा कनन कौन्से। में हाव दीदार पैयम शेहजार।।

में छुम बालुयार स्यठाह बे आर।।।।।
"वनवॉसिस" दित दिलि मॅहकम, अगर छुख यार रटुम नावि नम। सहल पॉठिन लग्यम तैलि तार।।

म छुम बालुयार स्यठाह बे आर।।०।।

"मैं" नहीं "हम"

द्वारा: सुनीर कौल

एयर कम्पोजर विशाल जेट पायलट थे। एक लड़ाई के मिशन में उनका लड़ाकू विमान एक मिसाइल द्वारा नष्ट हो गया था। हालाँकि उन्होंने खुद को बाहर निकाल लिया और पैराशूट से धरती पर सुरक्षित उतर गए।

उन्हें कई लोगों से प्रशंसा और सराहना मिली।

घटना के पाँच साल बाद एक दिन वह अपनी पत्नी के साथ एक रेस्टोरेंट में बैठे थे। तभी नजदीक की एक टेबल से एक आदमी उसके पास आया और कहा, "आप कैप्टन विशाल हैं ना, आप जेट फाइटर उड़ाते हैं ना? एक बार आपका फाइटर प्लेन मिसाइल से नष्ट हो गया था ना?"

"तुम्हें कैसे पता?" विशाल ने पूछा।

"उस दिन मैंने ही आपका पैराशूट पैक किया था," उस आदमी ने मुस्कराकर उत्तर दिया।

विशाल की साँसें अचानक तेज हो गईं। उन्होंने सोचा कि अगर उस समय पैराशूट ने काम नहीं किया होता, तो वे आज यहाँ नहीं होते। ये सोच कर उसके रोंगटे खड़े हो गए और दिल कृतज्ञता से भर गया।

उस रात विशाल को नींद नहीं आई। उन्होंने सोचा कि उसे मैंने कितनी ही बार देखा होगा, पर कभी उसकी तरफ ध्यान नहीं दिया, कभी उससे नहीं पूछा कि "आप कैसे हैं?" या किसी भी तरीके से बात नहीं की, क्योंकि मैं एक फाइटर पायलट था और वह व्यक्ति सिर्फ एक साधारण सुरक्षा कर्मचारी था।

तो दोस्तों हमारा पैराशूट कौन पैक कर रहा है?

हर किसी के पास कोई न कोई ऐसा व्यक्ति होता है, जो उसे वह प्रदान करता है जिसकी उसे दिन भर आवश्यकता होती है। सुरक्षित रूप से जीने के लिए जीवन में शारीरिक, मानसिक, भावनात्मक आध्यात्मिक सभी तरह के पैराशूट की आवश्यकता होती है।

कभी-कभी दैनिक चुनौतियों के बीच, जो जीवन हमें देता है, हम यह महत्वपूर्ण बात चूक जाते हैं।

हम उनका अभिवादन करने, कृपया, या धन्यवाद कहने में असफल हो सकते हैं पर हम उनके किसी आयोजन पर उन्हें बधाई या अभिवादन संदेश दे सकते हैं या बिना किसी कारण के भी उनके लिए कुछ अच्छा कर सकते हैं।

आइए, प्रतिदिन रात को सोने से पहले कम से कम 03 व्यक्तियों को धन्यवाद दे। हम अपनी आँखें बंद करके और उस व्यक्ति का नाम याद करने की कोशिश करें, जो हमारे घर में कचरा इकट्ठा करने के लिए आता है, हमारे घर के बाहर हर दिन झाड़ू लगाने वाली महिला, हमारी सोसाइटी का सुरक्षा गार्ड। या कोई भी व्यक्ति जिसने आज किसी भी तरह की आपकी मदद करी है।

HOW ARE YOU DOING?

Health tips - You Need To Know

By: Dr. Meenakshi Vaishnavi

Calcium is important in the human body. It helps to build and maintain strong bones and teeth. It is also very important for other physical functions, such as muscle control and blood circulation. Calcium is not made in the body – it must be absorbed from the foods we eat or by taking calcium supplements. Foods rich in calcium are mainly dairy products such as milk, yogurt, and cheese. There are other non-dairy sources of calcium, such as Green leafy vegetables, whole pulses and legumes, nuts, soya milk, tofu, avocado, etc.

Symptoms of Calcium Deficiency (Hypocalcemia) are: -

1. Muscle aches, cramps and spasms
2. Dental Concerns – weak roots, brittle teeth, tooth decay and irritated gums.
3. Tingling sensation (particularly around the hands, mouth, feet, legs and arms)
4. Fatigue
5. Dry, itchy skin and brittle/broken nails
6. Osteoporosis

We should have a healthy balanced diet with plenty of fruits and vegetables, whole grains, lean protein and low-fat dairy products. Maintain an active lifestyle and a healthy weight. We should get our daily intake of calcium from calcium-rich foods and take a supplement (only if required), after consulting our doctor.

Recommended Calcium Intake BASED ON AGE

CHILDREN

| | | |
|-------------|---|--------------|
| 0-12 Months | – | 200 to 400mg |
| 1-3 years | – | 500mg |
| 4-8 Years | – | 700mg |
| 9-11 Years | – | 1000mg |
| 12-18 Years | – | 1300mg |

ADULTS

Women

| | | |
|-------------|---|--------|
| 19-50 Years | – | 1000mg |
| 51+ Years | – | 1300mg |

Men

| | | |
|-------------|---|--------|
| 19-70 Years | – | 1000mg |
| 71+ Years | – | 1300mg |

**Intake quantity(mg) is per day*

Talent Corner

Team Essay Announces 3rd Essay Contest

TEAM ESSAY announces 3rd Online Essay Contest - 2022 for Kashmiri Hindu students of age group (9-12) & (13-17) Yrs. in Hindi, English, Sharda & Koshur (01 mark extra award) languages on the Topic ****kashyap Bandhu - A Social Reformer & A Freedom Fighter From Kashmir****.

1. Google Link for Registration is: <https://forms.gle/oH6dmoYGBLF4gAhJA>
2. Essays have to submit on Email: kashyapbandhu2022@gmail.com between 15th-17th June, 2022 in contestants Own Handwriting.
3. Awards in Valley shall be given separately. a) For three zones viz. Central, North & South covering all the 10 districts. b) 06 colonies i.e. Nutnussa & Veerwan, Tulmal, Mattan, Vessu, Haal and Sheikhpura.
4. Different Award Zones for Jammu shall be 1. Jagti + Nagrota; 2. Janipur,

Bantalab, Durganagar, Sarwal, Muthi, Mishriwala, Purkhoo, Akhnoor etc. 3. City area, Bohri, Talab Tiloo. Anand Nagar & beyond. 4. All Pull-Paar areas and rest all Districts of Jammu. Entries from rest all States & other countries shall comprise one separate group. Hence a total of 87 prizes including 03 nos. for DIVYANG visually impaired category shall be awarded. One mark extra shall be awarded to any essay accompanied by a hand-drawn drawing of Lt. Sh. Kashyap Bandhu.

Contestants can join Facebook page www.facebook.com/groups/essaycompetition, WhatsApp Group, and Telegram @ESSAY2022 & keep a track of various Online weekly Google meets, Webinars etc. on the said Topic as well as on "How to write a good Essay?" from well-known Authors, Historians and experts in the coming months upto June, 2022.

A budding Dancer Khushi Kaul

Khushi now a 11th Class student is also perusing her graduation in Kathak dance. Her passion for dance started at a tender age of 4 and having crossed many mile stones like Gash Tarukh , 2019, National dance champion 2021(organised by swar sagar federation of performing arts) and her best dancer award from Gurugram in District level competition organised by

Haryana Govt in their annual youth festival. Feather in her cap that she runs her online dance institute "Taal" for kids.

KKS WISHES HER THE BEST



Matri monial

1 SON

- Name : Satya Kaul
- D. O. B: 24 march 1990
- Time : 2:34 pm
- Birth Place : delhi
- Height : 5ft 3in
- Education: B.E.(computer science) from TSEC Mumbai
- MS (computer science) from university of Texas Dallas USA
- Mangal Dosh (y / n) : Yes
- Present Work Status: Working with Citi Bank in Chennai and parents staying at Pune
- Email : kkaul@rediffmail.com
- Contact no : 9890349333

4 SON

- Name : Alok Koul
- D. O. B:- 03/08/1985
- Time:- 8 : 53 AM.
- Height:- 6' 2"
- Birth place:- Jammu.
- Qualification: - B Tech. (Mechanical)
- Job Description: - Working as a Project Lead in leading MNC and presently posted in Bangalore. Have done company assignments in USA on H1 B visa. (The girl height should not be less than 5'6").
- Valley address: - Gurgadi Mohalla, Ali Kadal, Srinagar. Kashmir.
- Present address:- Bakshi Nagar, Jammu.
- Contact for :Tekni and family details.
- E-mail: kaulashok7@yahoo.co.in or whatsapp
- Mob.: 9419141070.

2 SON

- Name : Atish Koul.
- D. O. B: 21/07/1987.
- Time : 6 : 25 AM.
- Height : 5' 10"
- Birth place : Jammu.
- Qualification : B.Sc. from IHM Lucknow and PGDHM (from NCR)
- Working in HDFC Bank as Manager. Presently posted in Jammu.
- Valley address:- Gurgadi Mohalla, Ali Kadal, Srinagar. Kashmir.
- Present address : Bakshi Nagar, Jammu.
- Contact for Tekni and family details.
- E-mail: kaulashok7@gmail.com
- Mob.: 9419141070.

5 SON

- DOB : 09-09-1992
- Birth Place : New Delhi
- Time : 7: 05pm
- Height: 176cm
- Education: B. Tech IT (Information and technology)Amity University Gurgaon
- Mangal Dosh: slightly
- Present working
- Working as Senior Associate consultant Pwc (Pricewaterhouse cooper) at Gurgaon
- Valley Address:-Karan Nagar srinagar opposite Medical college.
- Present Address:New palam vihar sec 110
- Gurgaon.
- Contact no:- 9910145509,9871988492
- Email:dharrattan1@gmail.com, dharreta.09@gmail.com

3 SON

- Our son
- DOB :18th October 1994 (8:28 am)
- Qualification and related details: B.Des (NIFT, Bangalore), M.Des (Milan) working as Pan India Head Visual Merchandiser in Heads Up the Tails Chain posted at Gurgaon.
- Contact: 9810197110 on WhatsApp.

KASHYAP KASHMIR SABHA

GURGAON (HARYANA)

REGISTERED UNDER SOCIETIES ACT, 1860

REGISTERED OFFICE: GURGAON

REGISTRATION NO. 1291

Email: kksurgaon2021@ gmail.com

Kashyap Kashmir Sabha Gurgaon has been allotted a plot of land by Govt. of Haryana for construction of Temple.

Donations are sought from Baradari members for this project.

AN APPEAL FROM KKS TEAM GURUGRAM

An appeal is for donation for the construction of temple at Palam Vihar to the below mentioned account through NEFT

You all can pay through *Net banking*The Kashyap Kashmir Sabha temple account details are given

*Details for the Money deposited for construction of temple donation only *

All members who will donate for the construction of temple land will be displayed on our KKS website in the 2nd week of the month.

IDFC FIRST BANK GURGAON

BRANCH : GALLERIA,

**GROUND FLOOR, CROSS POINT MALL.
GURUGRAM -122002**

A/C : 100680122321

IFSC CODE: IDFB0020131

***Membership/Donation form attached**

MEMBERSHIP/DONATION FORM

Receipt No. _____

The Kashyap Kashmir Sabha, Gurugram
(Registration No. HR//018/2013/00405 dated 08.04.2013)
Office - Plot No. RB1, Sector 23-23A,
Palam Vihar, Gurugram- 122017 (Haryana)

APPLICATION FORM FOR MEMBERSHIP / DONATION FOR SOCIETY

The President
THE KASHYAP KASHMIR SABHA (REGD.) GURUGRAM
Office, Plot No. RB1, sector 23-23A, Palam Vihar
Gurugram-122017 (Haryana)

Dear Sir.

Please accept my donation towards the below mentioned item (s) :

| S. | Particulars of Contribution (Any other purpose, please specify) | Amount (Rs.) | CASH/ CHQ. DD. RTGS/ No Bank / Date |
|----|---|--------------|-------------------------------------|
| 1) | Donation for Life Membership | | |
| 2) | Donation for Religious Activities | | |
| 3) | Donation for Education Scholarship | | |
| 4) | Donation for Heritage Centre Project | | |

Detail of the Contributor :

Mr. / Mrs. / Ms. / Master.

Date of Birth :

Adhar Number :

Address

kashmir Valley :

Present :

Profession :

.....

Phone No.

.....

E- mail id :

.....