

# Souvenir



*Combined Marriages 2021*

**Pakistan Hindu Council**



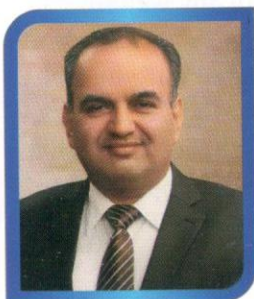
## GEETA SAAR

कर्मण्येबधिकारसते माँ पहलेसूकदाचन

माँ कर्मापहलाहेतुरभर माँ तेसंगोएसटीवीअकर्मणि

You have a right to perform your prescribed duty,  
but you are not entitled to the fruits of action.  
Never consider your self the cause of the results  
of your activities and never be attached  
to not doing your duty

تمہیں اپنا کرم کرنے کا ادھیکار ہے، لیکن کرم کے  
پھلوں کے تم ادھیکاری نہیں ہو، تم نہ تو کبھی اپنے  
آپ کو اپنے کرم کے پھلوں کا کارن مانو نہ ہی  
کرم نہ کرنے میں کبھی آسکت ہو



## Dr. Ramesh Kumar Vankwani

Patron In-chief  
Pakistan Hindu Council

### MESSAGE

The creation of Pakistan is the result of democratic struggle and the solution of all problems being faced by people of Pakistan lies in democracy. That's why; I decided to join parliamentary politics officially in 2002. Today, I am not only a Member of National Assembly of Pakistan but I also maintained another identity as Patron of Pakistan Hindu Council, the representative body of Hindu community all over the country. The Supreme Court of Pakistan, in formulating the One-Man Commission for protection of minorities' rights, has also nominated myself to contribute pro-actively.

A parliamentarian must be well-connected with his community and must have some noble agenda to serve the country. Before the Pakistan Hindu Council, the need for such a platform where Pakistani Hindu citizens could present their view point and their protests could be recorded was more so that their voices could be echoed in the power corridors. I am associated with the Pakistan Hindu Council from last 16 years while the council has hundreds of members from all over the country and increasing day by day. Our doors are open to everyone, not only to Hindus but also to other like-minded individuals and organization to support our struggle to move our beloved country towards peace and prosperity.

Similarly, I am in parliament from last two decades and I consider my participation there as performing a religious duty to serve the mankind. A number of bills I have tabled to introduce new legislation or seek amendments for the public interest at large. Despite my very tough schedule, I ensure myself to be available for extending immediate help in case of any specific problem confronting any faction of the community beyond their local reach. My presence in the parliament also helps for maintaining close coordination with other fellow parliamentarians to promote interfaith harmony as well.

Keeping above in view, I laid the foundation of Pakistan Hindu Council in 2005, so that Hindu community of Pakistan could get a platform where their issues, concerns and reservations could be heard and solved in peaceful ways. To endeavor for the promotion and propagation of Vedic and Hindu culture and to unite all the factions and sects of Hindus at one platform and solve the problems faced by Hindu community at gross root level are the main objectives on which I decided to work on priority basis.

Hinduism is the second largest religion in Pakistan and Pakistan had the fifth largest Hindu population in the world. A report by the Election Commission of Pakistan shows that Pakistani Hindus are the largest Non-Muslim community with dominating 50% of total Non-Muslim vote bank. Hindus are found in all provinces of Pakistan but are mostly concentrated in Sindh. They speak a variety of languages such as Sindhi, Seraiki, Dhatki, Marwari and Gujarati. After the partition in 1947, majority of Hindu community had migrated. However, remaining Pakistani Hindu community is facing a number of problems related to forced conversions, abductions of minor girls, attacks on holy places, kidnappings, lack of job and education opportunities, and social injustice.

I have visited many foreign countries and observe that the main objective of any welfare state must be to provide social and economic equality to all citizens and to ensure fair standards of living, including access to justice, education, freedom of faith and speech but unfortunately, here in our country, many Non-Muslims poor needy people feel difficulties to get financial support by the charity organizations. Majority of people here consider that charity money like Zakaat and Sadqa must only be given to Muslims. Now where the poor Hindu people will go? The answer is Pakistan Hindu Council which I feel honor to say that is one of the few organizations providing financial assistance to the needy people with the collaboration of other organizations like Pakistan Baitulmal and individuals in a very systematic way. To ensure transparency, all the record is available on the official website.

There is a famous proverb which states as "Give a man a fish and you feed him for a day. Teach a man to fish, and you feed him for a lifetime." Pakistan Hindu Council is also offering sewing machines to needy Hindu womens specially orphans and widows to provide them opportunities to create, learn new skills, build self-confidence, and contribute to their own livelihoods and the well-being of their families. Since 2005, we have distributed thousands of sewing machines across the country and empowering Hindu women to become self-sustaining. Other than this, wheel chairs are also donated to the disabled special people so that they could be economically up-lifted.

Education is another key area on which Pakistan Hindu Council keeps focus from the day one to establish libraries and reading rooms and also to plan develop and establish educational institutions i.e. schools, colleges, computer labs, for the study and understanding of Vedic literature and scriptures, Pathshalas, Balmandirs and Dharamshallas etc. Many primary schools are being managed successfully in all parts of the Tharparkar where Hindu population is in majority. I am also playing my due role to motivate well-established Hindu members to support charitable hospitals, clinics, dispensaries, blood banks, health centers, laboratories, etc and also to establish centers for the physical, mental, literary and moral development and to arrange training programmes as well. Providing higher education scholarships to the talented Hindu students to study abroad is one of my dreams on which I am working tirelessly.

Combined marriages are preferred for economic and social reasons across the globe because of reduction of costs for the venue, decorations, and other arrangements. Pakistan Hindu Council, being a social welfare organization, is organizing combined marriage programmes on annual basis since 2007 where on average one hundred Hindu poor couples tie the knot every year. Each couple also receives wedding gifts and cash money. I believe that to provide practical support to someone, especially poor ones, to start a new family life is the good deed which makes the God happy and thus, results in shower of blessings on us.

Beside such social welfare work, I myself represented Hindu community before the honorable Supreme Court on many issues such as, kidnappings and abductions, forced conversions, restoration of temples and holy places, job quota, and most recently to seek prohibition of alcohol beverages in the name of Non-Muslims. That's the pain of people of my community which I always feel in my heart and I believe that by doing this social work, I am contributing something to make our society peaceful where everyone enjoys his rights. The detailed decision of June 19th 2014 by the Supreme Court for the protection of minorities reflects one of my most significant struggles in the legal field. The judgment, no doubt, is amongst the few such actions by the judiciary that attempts to address and ensure the rights of Non-Muslim citizens. It is a matter of honor for me to contribute selflessly as active part of

the One-Man Commission, constituted by the Supreme Court of Pakistan, for protection of minorities' rights. The Commission is headed by Dr. Shoaib Saddle.

Dialogue is the best way in a society to resolve many conflicts and once all representatives from religious parliamentary parties and Non-Muslims parties will sit together, then all such problems would be solved too. My effort to stop the association of Alcoholic beverages business with religion and especially with non-Muslims is going on and I think political factors are responsible for the un-necessary increased wine shops. My stance is very clear on this issue that "Please don't seek shelter of any religion to grant permission of alcohol which is declared social evil by all religions." Either everybody should be allowed to drink regardless of religion or it should be completely banned for all.

Approval of Hindu Marriage Bill from Parliament is a big success which reflects my long journey of struggle. Before this, Hindu Community was having many difficulties to prove their marriages when they have to apply for National Identity Card or any Immigration or Visa etc. I offer them to get their marriages registered to the Pakistan Hindu Council, and the certificate issued by Pakistan Hindu Council is acceptable in the absence of the official marriage certificates. Now, we are happy that the state will also recognize our marriages and thus, there will be decrease in social crimes against Hindu women could be observed

I believe that Chairman of Evacuee Trust Property Board must be from Pakistani Hindu community on the basis of principles. In this regard, I have tabled a bill in the National Assembly. Similarly, there must be genuine representation of Non-Muslims in parliament through dual vote. Both of my bills have been referred to the relevant parliamentary committees for further discussion.

Prejudice and biased behavior towards non-Muslims could be observe everywhere in Pakistan even in Parliament also but my peaceful struggle to promote message of peace and harmony has reached that much worth that no wrong statement against non-Muslims is ever heard in my presence while my parliamentarian fellows also give weightage to my statements and consult me whenever there is any issue related to Non-Muslims. I have participated in number of seminars, conferences and other events for raising the awareness about interfaith harmony. The media, belonging to print, electronic and online media, is also very much cooperative providing due media coverage to my activities on the platform of Pakistan Hindu Council and being a parliamentarian.

People have full trust on Pakistan Hindu Council and we are thankful to our friends who always come up with new ideas, joint ventures and funds in the personal or professional capacity both.

Finally, I would like to assure that our struggle, especially to protect the rights of Non-Muslim citizens and charity work will get more momentum in future till we fulfill the dream of Quaid-e-Azam for a welfare Pakistan.

Pakistan Zindabad!



## Mr. Gopal Khamuani

President  
Pakistan Hindu Council

### MESSAGE

As the President of Pakistan Hindu Council my aim is to help and serve the needy people of Pakistan and provide them with the best livelihood services regardless of their caste and culture. The Program of Combined Marriages gives me and my organization an opportunity to help and support the needful families by bringing happiness of marriage celebrations in their lives. "The more I support the deprived families and people the maximum motivation I get in my daily life." I get to continue this SEWA (Service) to fulfil all the social, moral and ethical responsibilities transferred to me by my parents. I have been the follower of Sri Guru Nanak Dev Ji and have always tried to implement his teachings in my life; especially the golden rules of living a peaceful life. One of the rules, I usually practice regularly is VandChhakna (Meaning: share your wealth with the needy people).

This Pandemic has changed many of our lives but it has mostly effected the deprived with the food and basic necessity. It was a privileged and so far the quickest and righteous decision by me and whole my PHC team to distribute Rashan Bags among the needy in the province of Sindh, Punjab and Balochistan. I feel proud to announce that this was among the successful and most difficult task by looking at the hard times with lockdown situation. I personally worked day and night to make this Rashan Bags Drive fortunate enough so it can give benefit and advantage to the needy people.

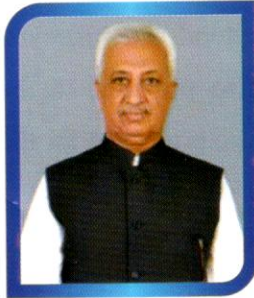
Since 13 Years it was and will always be an honour to serve from the platform of Pakistan Hindu Council. In the last three years of my term; we have done many different programs such as providing 100 rickshaws to the youngsters for managing their daily lives by Rozgar Scheme, facilities like Ambulance Services, Cremation Bus Services were also part of the efforts which helped many needy families, distributing cheques and cash for medical assistant to the poor families by Financial Support Program , supporting handicapped by Wheel Chairs Distribution Program, Education has became necessity for the children new schools in different districts of Sindh were introduced with best facilities possible; to make the children feel better shoes, uniforms and stationeries are also provided. More than 2000 students are getting education till now and this numbers has increased from the last three years hope to continue the same increase every year. I have with my team made an agenda for the future to

continuing developing more schools in other districts of Sindh as well. For the better lives of widows sewing machines are distributed to them yearly. Religious, cultural and historical knowledge is always supported by me; various dharmic books are also provided to the children every time in my term. Along with this Quiz Competitions are also organized for the children in the different districts of Sindh and Balochistan for the better understanding. It is my appeal to all the parents through my message that every child must be granted academic and religious education and parents should focus on this as their priority.

Furthermore, I have this mission of personally reaching to the maximum districts of Sindh/Baluchistan Province and help them. In my tenure as "President of Pakistan Hindu Council" I have done visits to different districts and create district committees for resolving their issues and helping them with their requirements of basic needs. It is the first priority in my manifesto; I will continue this mission and will organize more district committees to reach the people at the grass-roots level by utilizing this platform.

This is to make everyone inform that even the Pandemic and current situation is not stopping us from continuing our services to the community. Rashan Bags Drive is the prime example and now the Combined Marriages Ceremony is the Proof. This event of Combined Marriages is the hope for the community every year. Many applications we receive on daily basis and continuously we are monitoring the families who want to celebrate their happiness with Pakistan Hindu Council. We cannot destroy the desires of the needful families. However, this is assured that all the Government and World SOP for the Pandemic are being followed.

I would take the opportunity to invite all the respected people of different Panchayats and districts to come together and join our hands for helping needy and serve our community. I always pray that all the deserving people get the required help, services and equal chances of celebrations in their lives. I would like to congratulate all the newly married couples may God bless them and their families. In this message, I would like to request all the PHC Members, Previous Office Bearers, Government Officials, Non-Government Organization and Wealthy Families to come forward and encourage us by your support and donations.



## Mr. Raja Asser Mal Manglani

Ex-President & Patron United Panel  
Pakistan Hindu Council

### MESSAGE

Pakistan Hindu Council is a non-profitable organization working for the welfare of deprived communities and representing Hindu and Sikh community of Pakistan. The reason behind establishing this organisation was to solve the issues of our community and to have representation in higher authorities. There are still many issues faced by our community including forced conversion, job quota, attacks on temples and holy places of worship, marriage registrations, lack of health facilities and other domestic issues. Despite limited resources, Pakistan Hindu Council is trying its best in helping the community and solving their issues at every level.

With the grace of Waheguru, I have been trying to help the poor and deprived communities since 2005 as I was in the first five members of Pakistan Hindu Council who laid the foundation of this organisation. The council is the organisation for everyone whoever wants to give their services or to do SEWA for the poor families in this organisation. The council has the elected body of 15 members including five bearers and ten Managing committee members who are giving their precious time and wealth for serving the community. Pakistan Hindu Council is run by the effective team of Mr. Gopal Khamuani (President) that was elected two years ago with the always available assistance of Dr. Ramesh Kumar Vankwani (Patron in-chief).

I want to invite everyone to join us so to see what communities and people are getting from this organisation and how this organisation is taking stand for each and every problem of our community. There is also no outside funding for this organisation as the notable members give funds by their own. However, we also believe in bringing the change and mind-set of people by educating the poor children of deprived communities therefore, 18 schools of PHC are running in Tharparkar.

It is our belief and responsibility to help our community at every occasion and platform. Therefore, we will continue helping the community and will be available for everyone. Pakistan Hindu Council also arranges Mass Marriage Program for poor families in which our aim is to help them at maximum. Therefore, I request to overall community to join our hands in this noble cause and be the reason of someone's happiness.

Waheguru

Pakistan Zindabad



## Mr. Parshotam Ramani

General Secretary  
Pakistan Hindu Council

### MESSAGE

#### **Bitter Truth of Our Community**

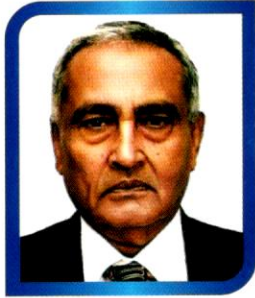
As everyone knows about the concept of Pakistan Hindu Council and its mission of serving poor people, educating poor children, helping needy families financially and medically and providing Rozgarto youngsters, I would like to put some truthful facts of our society and community. There are many other communities and religions but Hinduism is one of the oldest religions of the world but still we are lacking behind. There are some reasons which I want to share with all of you about our lacking i.e. lack of unity, lack of religious knowledge and lack of interest in upbringing of our children.

The above few reasons are affecting our community quite badly in all aspects and these are the main reasons of our downfall. In our community, we don't have the unity as everyone is boss of their own life and no one wants the interference in their life. It is true that everyone has their own life and they want to live their life according to their wish but there should be some unity among our community so that we don't face the distorted incidents which we are facing since last 10 to 15 years.

Religious knowledge is another major aspect of our current condition as we are facing the numerous forced conversion issues every year. Every Hindu should accept this hard truth that our children do not have the religious knowledge as we are only concerned about this life and their current education. The lack of religious knowledge is the key reason of forced conversion cases and it should be our responsibility to give the religious teachings and understandings to our children.

Children upbringing is another major issue which we all should take good care as it is noticed that due to lack of interest of parents in the children upbringing has caused the serious concerns to their lives. I understood that everyone is busy and have huge burden of responsibilities but it is also a major responsibility which parents are questioned. It is lack of parent's attachment with their children which cause young girls to get attracted to outsiders. It is the bitter truth but we all need to accept this and should give time to our children. It is the famous saying that "THE BEST BEST FRIEND A CHILD CAN GET IN THEIR PARENT'S FACE".

The above truth can make the big changes in our life and it is requested to everyone who have read this to take these challenges seriously and put some efforts to save the life of our children.



## Mr. Paman Lal Rathi

Joint Secretary  
Pakistan Hindu Council

### MESSAGE

Education is the most significant tool in eliminating poverty and unemployment. It enhances the commercial scenario and benefits all societies and religions of the world. Every religion and society has given importance to this as different religious books have the importance mentioned in them. It is also the way of developing and success for countries and societies. Therefore, I always put efforts in educating the poor people of our society because in my views, the higher the level of education in a country, the better the chances of development are.

This education also benefits an individual in various ways. It helps a person take a better and informed decision with the use of their knowledge. This increases the success rate of a person in life. Subsequently, education is also responsible for providing with an enhanced lifestyle. It gives you career opportunities that can increase your quality of life. One of the survey identified that there are fifty-seven million children who are not in primary school, thirty-two million of them are girls. Sadly, Our own beloved country "Pakistan" is one of the worst place as 5.1 million children don't even go to primary school. Even our constitution has the children rights for education.

Education also helps in making a person independent. When one is educated enough, they won't have to depend on anyone else for their livelihood. They will be self-sufficient to earn for themselves and lead a good life. I have given long time in this organisation but my first priority is to give education to poor and needy children as they are the future of our country and only they can develop the societies with their education and true understandings.

Currently, there are 18 schools of Pakistan Hindu Council, running under my supervision in Tharparkar in which more than 1800 students are studying. We have provided them all the stationaries, unifroms and books to motivate them for their studies. My aim is to provide them all the facilities and excellent knowledge compared to other government and private schools. In the near future, I would try to expand the schools in all over Sindh so that poor children of our society can be the reason of change in our society.



## Sohail Yasin Suleman

CEO, World Wide Group &  
Honorary Consul of the Republic of Mauritius  
Karachi - Sindh

### MESSAGE

It gives me immense pleasure to acknowledge the great work done by Dr. Ramesh Kumar Vankwani, MNA and Patron-Pakistan Hindu Council, Mr. Gopal Khamuani, President-Pakistan Hindu Council and the Managing committee for organizing once again “Mass Marriages” of 100 deserving couples in Karachi on 10th January 2021. It goes beyond doubt the great efforts they put in for this noble cause.

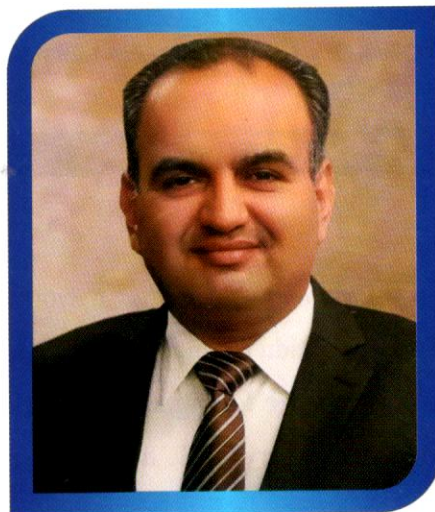
Honorary Consulate of Mauritius-Karachi and World Wide Group stand aside with all noble causes and encourage such events to strengthen and cheer up the underprivileged community of Pakistan to live at par with any other citizen of Pakistan.

Our vision is to build a society where people, community and the environment coexist in harmony. The Group has partnered with various NGOs and Welfare organizations for community help and our participation in this “**MASS MARRIAGES**” is an extension of our CSR activities for humanity and for uplifting the members of society.

**World Wide Group and Honorary Consulate of Mauritius, Karachi** take the pride of jointly sponsoring this yearly “Mass Marriage Ceremony” of deserving couples of Hindu community in Pakistan since 2015. Each year around 100 couples get the opportunity to have their wedding attended by more than 10,000 family members.

I congratulate all the newly wed couples and their families and pray for their happy married lives and good health.

## PRESENT OFFICE BEARERS



Dr. Ramesh Kumar Vankwani  
Patron In-chief



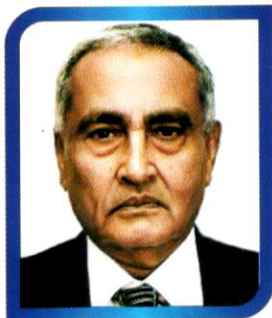
Mr. Gopal Khamuani  
President



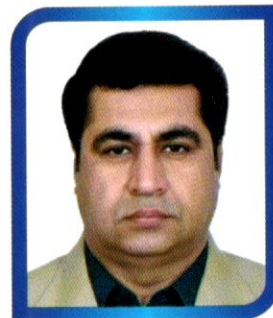
Mr. Raja Bhawan  
Vice-President



Mr. Parshotam Lal Ramani  
Gen.Secretary



Mr. Paman Lal  
Joint Secretary



Mr. Bharat Kumar Manglani  
Finance Secretary

## PRESENT MANAGING COMMITTEE



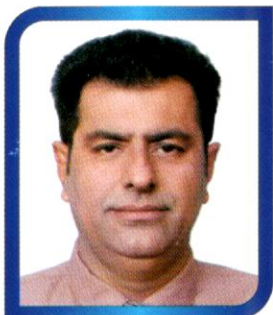
Mr. Harish Sakhija



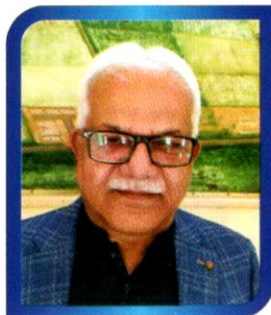
Mr. Karamchand



Mrs. Mangla Sharma



Mr. Mangal Das



Dr. Mohan Lal



Mr. Mukhi Thanwar Ratnani



Mrs. Roop Mala Singh



Mr. Roshan Lal

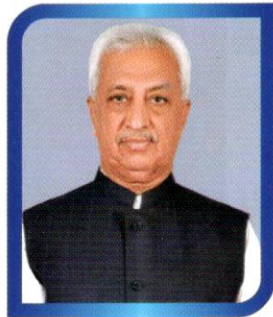


Mr. Tarachand Keswani

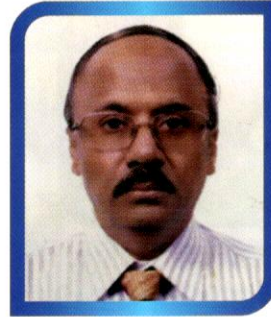


Mr. Vikram Rathi

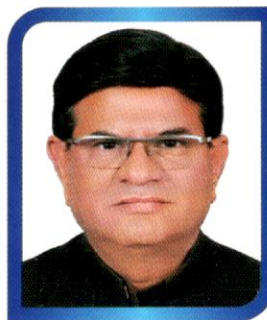
## PRESENT ADVISOR COMMITTEE



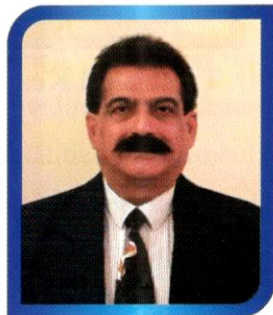
Mr. Raja Asser Mal  
Advisor



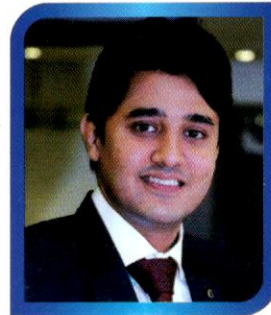
Mr. Hotchand Karmani  
Advisor



Mr. Prem Talreja  
Advisor

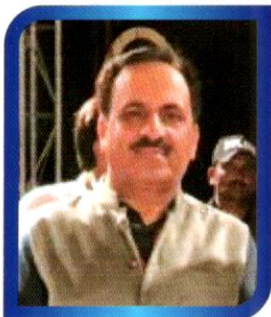


Dr. Deepak Kumar  
Advisor



Mr. Rajesh Hardasani  
Advisor

## PRESENT OBSERVER COMMITTEE



Mr. Kirshanchand Manglani



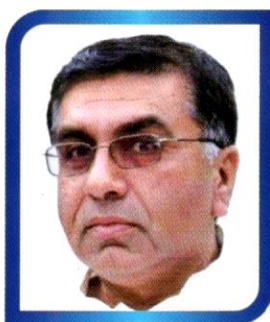
Mr. Chander Kumar



Mr. Parkash Moolchandani



Mrs. Anila Rathi



Mr. Mahesh Talreja



Mr. Ram Kumar Observer



Mr. Om Parkash



Mr. Harish Babu

## PRESENT EVENT COMMITTEE



Mr. Bharat Kumar Manglani  
Coordinator



Mr. Tarachand Keswani



Mrs. Mangla Sharma



Mr. Roshan Lal



Mr. Harish Sakhija

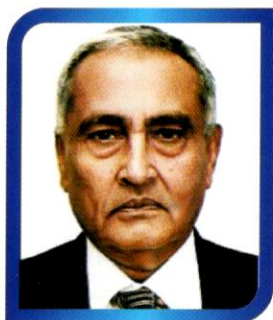


Mrs. Sonia Sharma



Miss Dayavanti

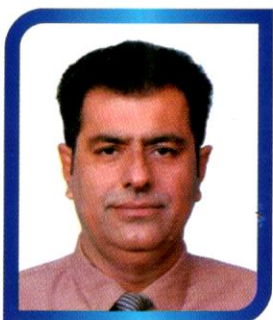
## PRESENT AMBULANCE COMMITTEE



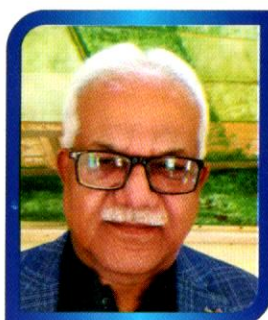
Mr. Paman Lal Rathi



Mr. Bharat Kumar Manglani



Mr. Mangal Das



Dr. Mohan Lal

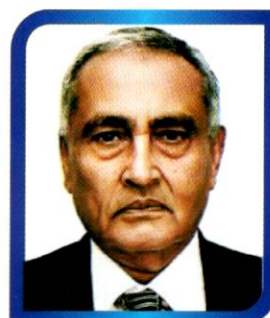
## PRESENT LEGAL COMMITTEE



Mrs. Roop Mala Singh  
Coordinator



Mrs. Mangla Sharma



Mr. Paman Lal Rathi

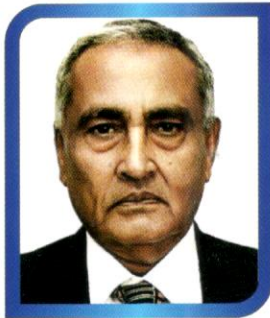


Mr. Harish Sakhija

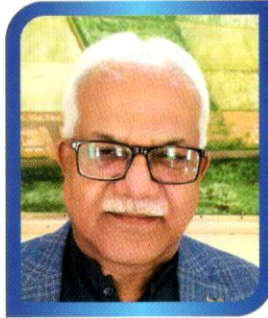


Adv. Dileep Singh

### PRESENT EDUCATION COMMITTEE



Mr. Paman Lal  
Co-ordinator of  
Education Committee

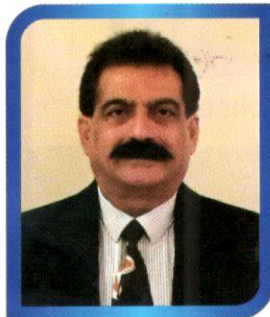


Dr. Mohan Lal

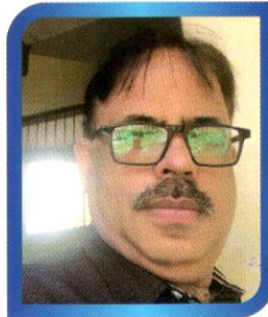


Mrs. Anila Rathi

### PRESENT HEALTH COMMITTEE



Dr. Deepak Kumar  
Head of  
Health Committee



Dr. Moti Ram  
Member

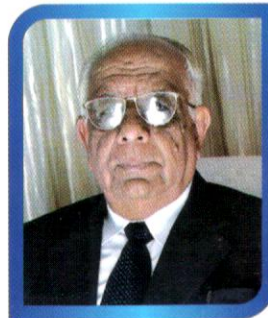


Dr. Pardeep Kumar  
Member

### PRESENT ELECTION COMMITTEE



Mr. Bhajan Mal

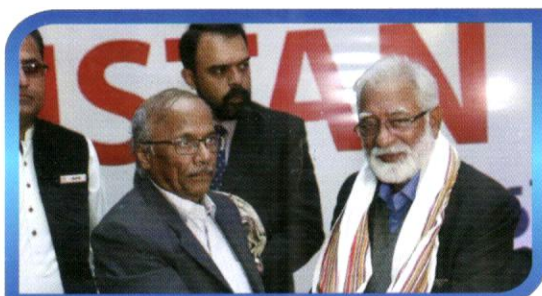
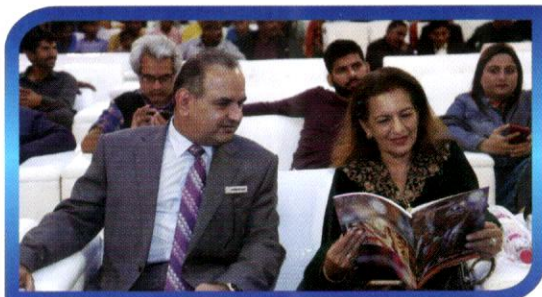
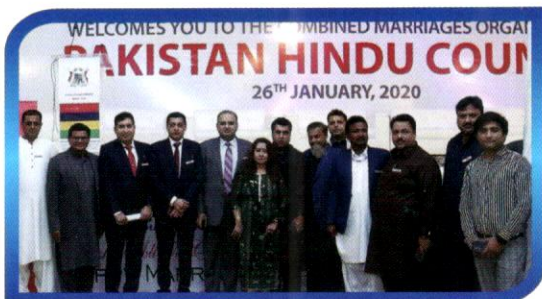


Mr. Chandarpal Pagarani

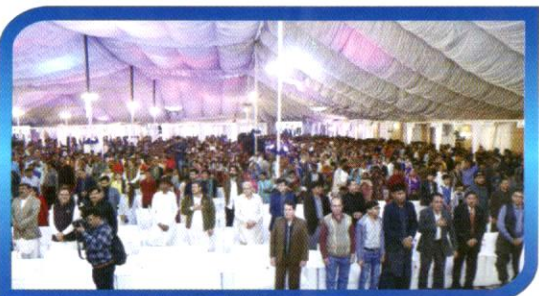
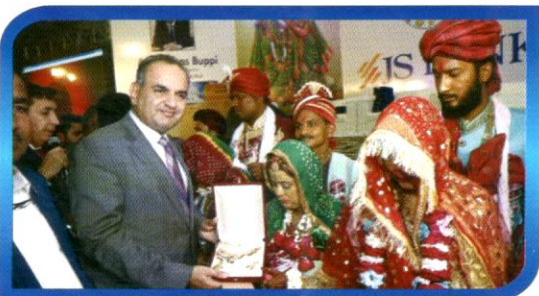
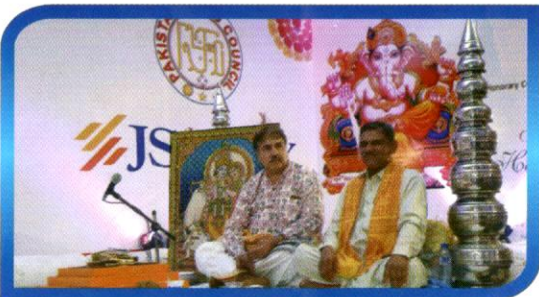
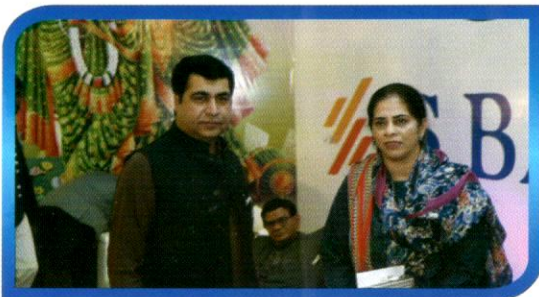


Dr. Nawal Mal

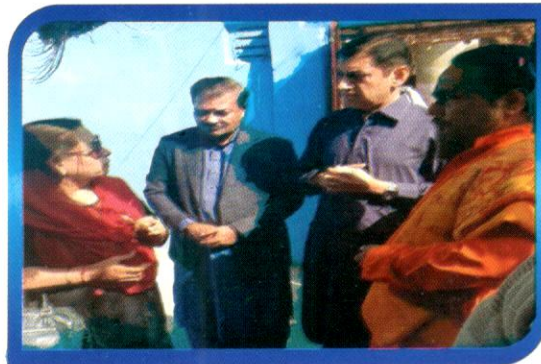
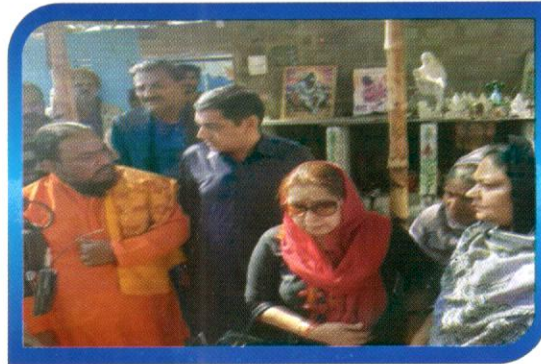
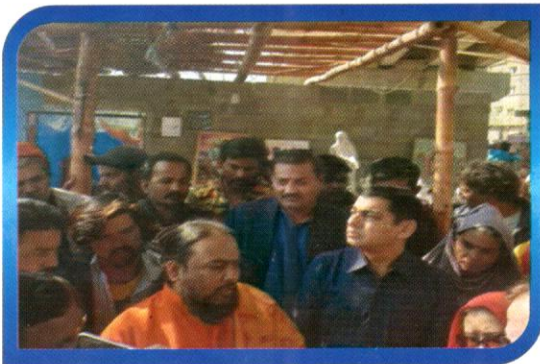
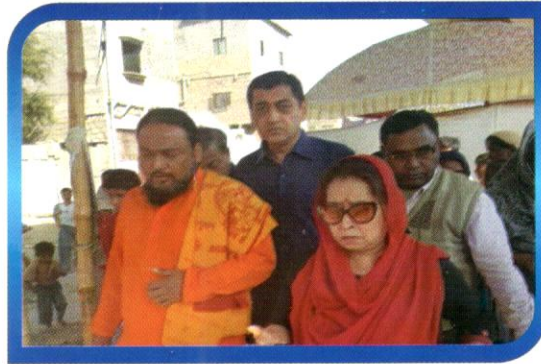
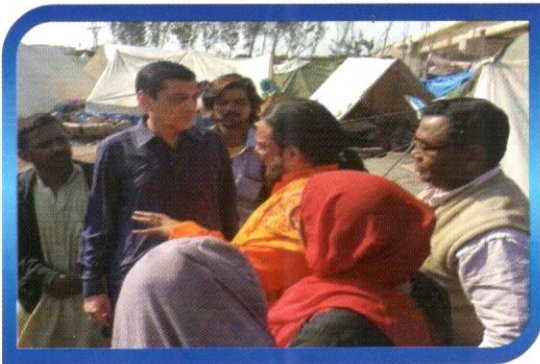
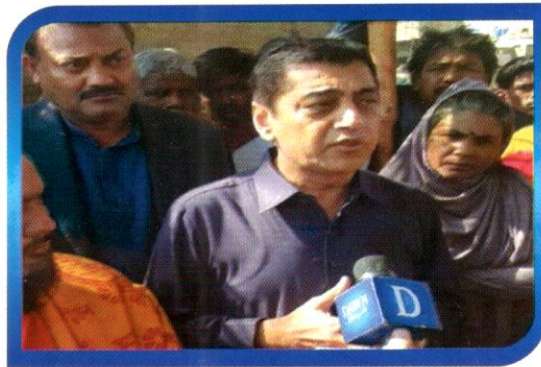
COMBINED MARRIAGE PROGRAMME 26 JANUARY 2020  
ORGANIZED BY PAKISTAN HINDU COUNCIL



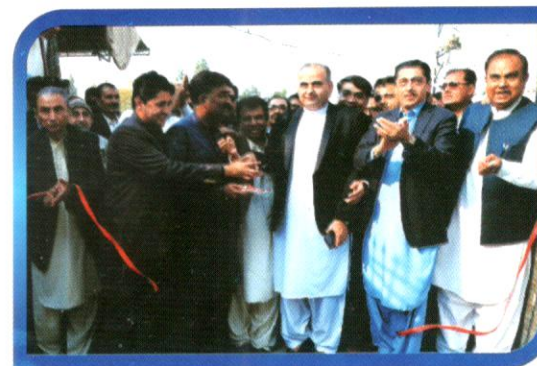
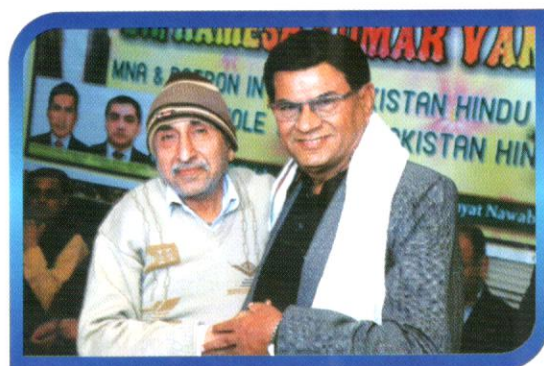
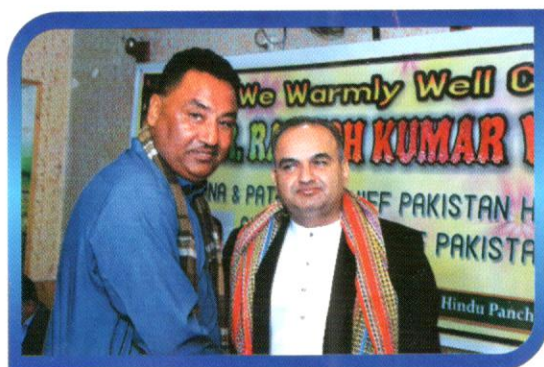
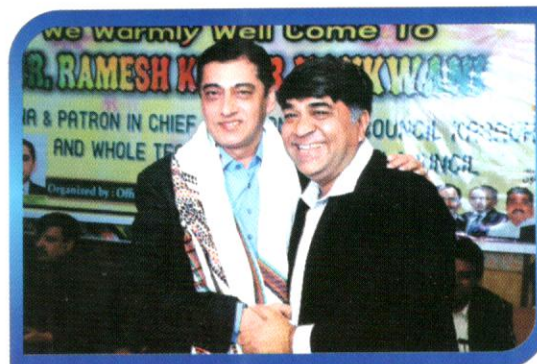
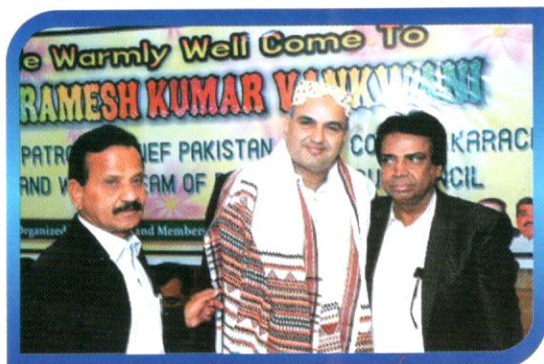
COMBINED MARRIAGE PROGRAMME 26 JANUARY 2020  
ORGANIZED BY PAKISTAN HINDU COUNCIL



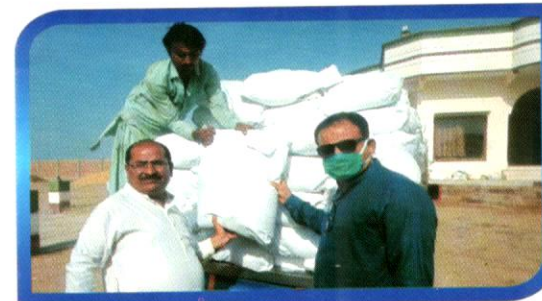
## PAKISTAN HINDU COUNCIL TEENHATI VISIT



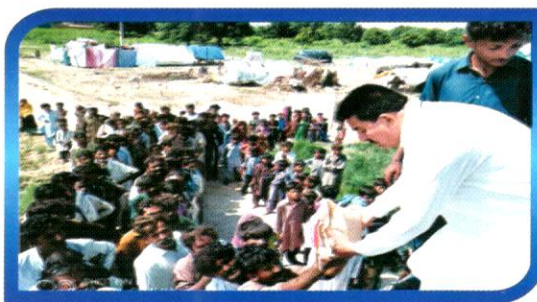
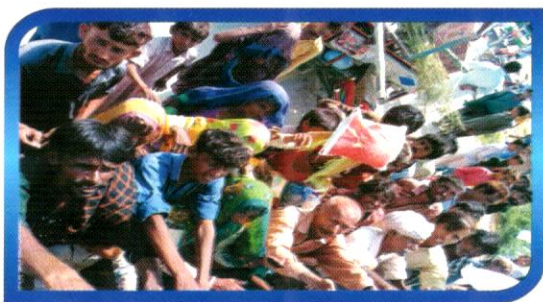
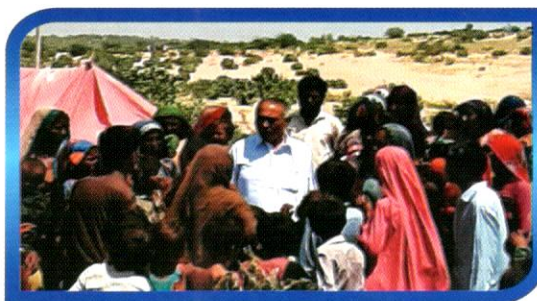
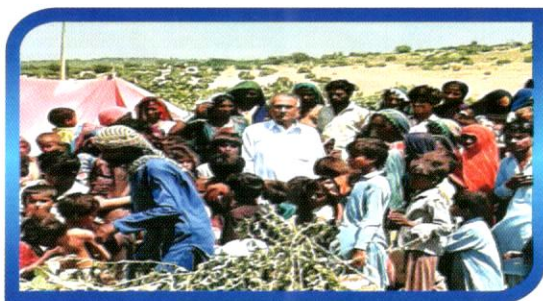
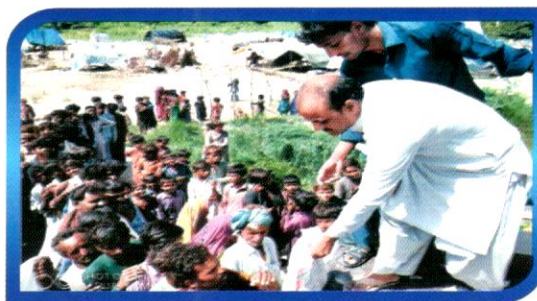
## PAKISTAN HINDU COUNCIL VISIT TO BENAZIRABAD



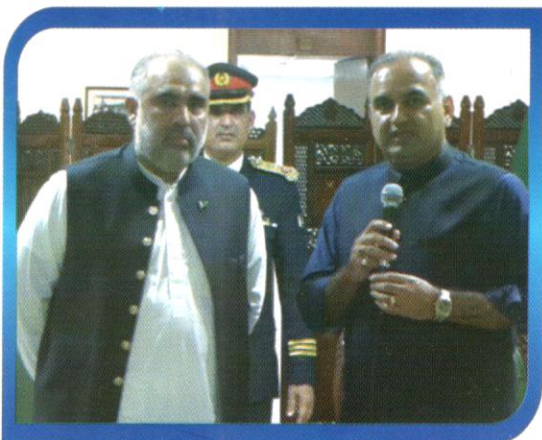
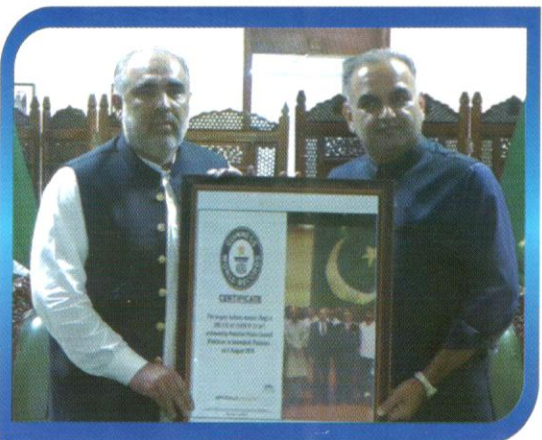
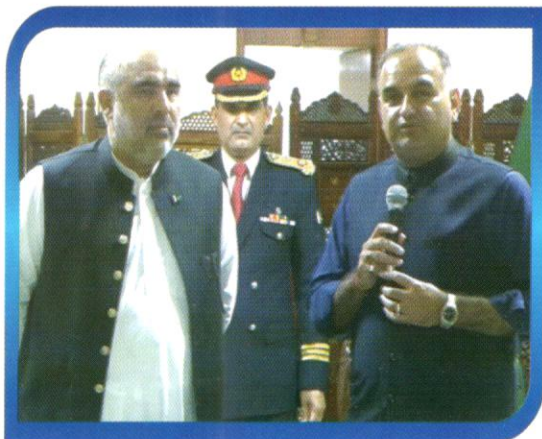
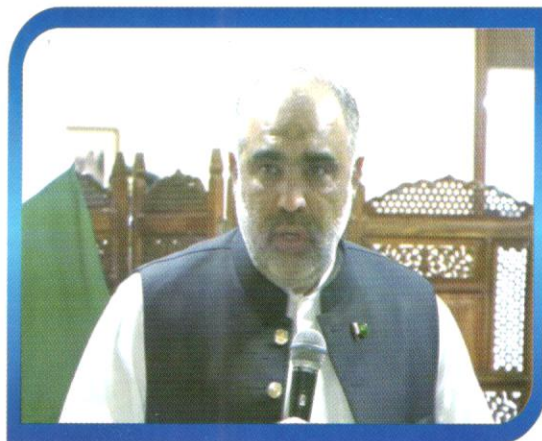
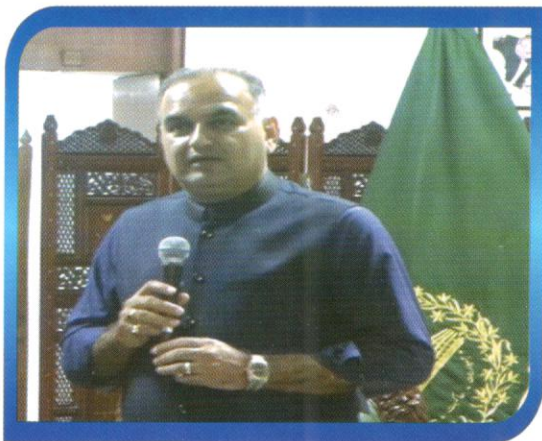
## PAKISTAN HINDU COUNCIL RASHAN BAG DRIVE IN COVID-19



## PAKISTAN HINDU COUNCIL RASHAN DISTRIBUTION IN FLOODS 2020



GUINNESS WORLD RECORD CERTIFICATE CEREMONY BY  
PAKISTAN HINDU COUNCIL IN NATIONAL ASSEMBLY OF PAKISTAN

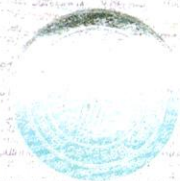




## **CERTIFICATE**

**The largest balloon mosaic (flag) is  
180.172 m<sup>2</sup> (1939 ft<sup>2</sup> 37 in<sup>2</sup>)  
achieved by Pakistan Hindu Council  
(Pakistan) in Islamabad, Pakistan,  
on 5 August 2019.**

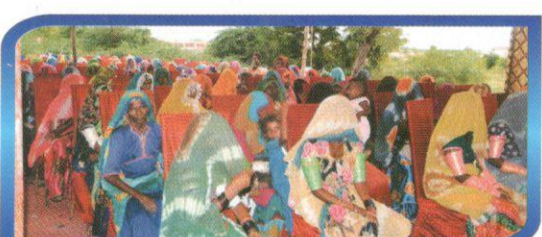
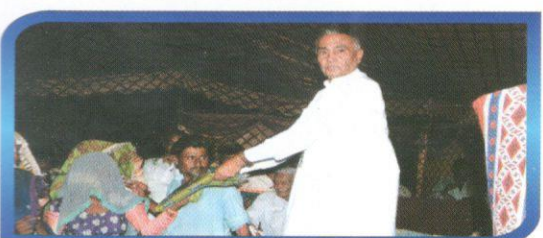
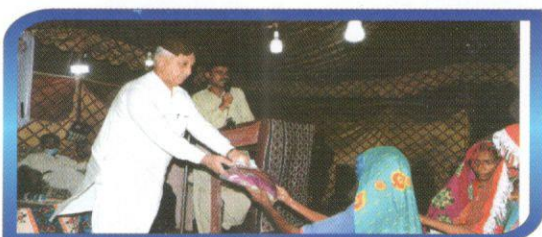
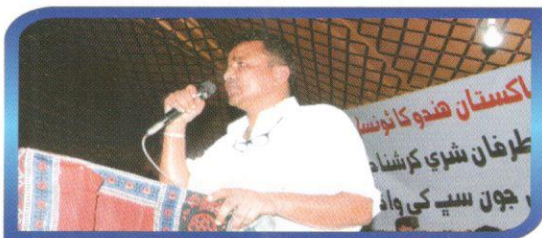
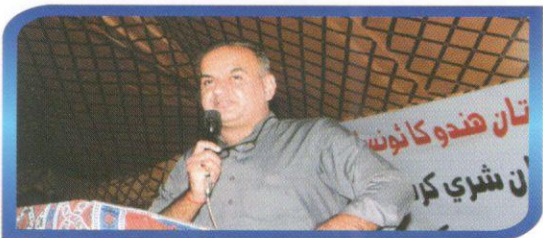
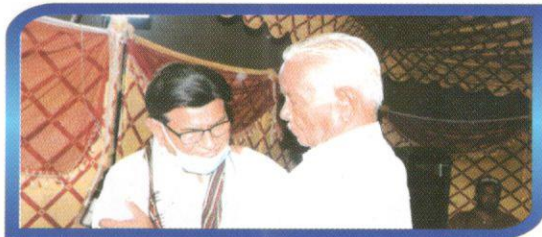
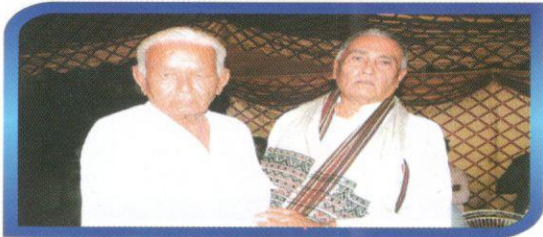
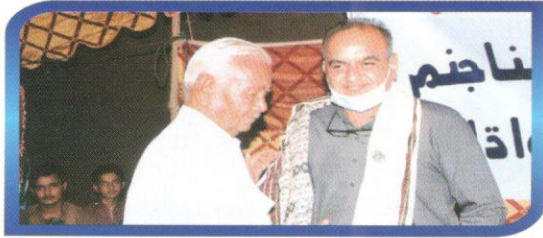
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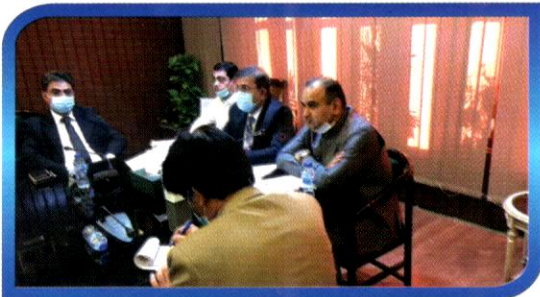
# PAKISTAN HINDU COUNCIL CLOTHES DISTRIBUTION ON KRISHNA JANAMASHTMI



# PAKISTAN HINDU COUNCIL GAVE TWO AMBULANCES TO DEHRKI AND NAUKOT CITY FOR HEALTH PROGRAMME



## PAKISTAN HINDU COUNCIL REPRESENTING MINORITY PROPERTIES ISSUES IN SUPREME COURT OF PAKISTAN



## PAKISTAN HINDU COUNCIL PROTEST FOR MYSTERIOUS DEATH OF 11 PAKISTANI HINDUS KILLED IN JODHPUR, INDIA

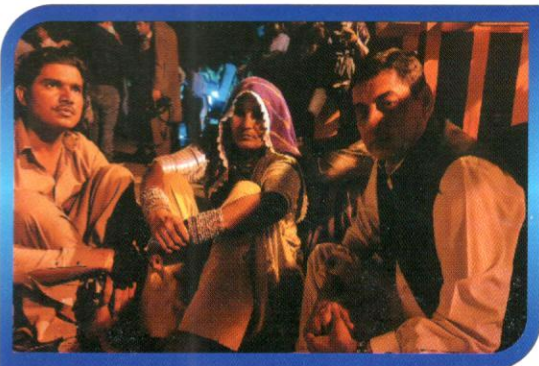
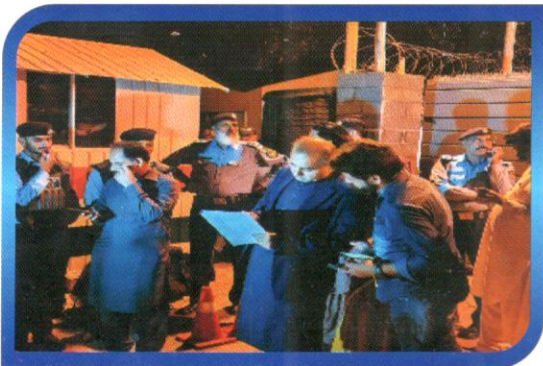
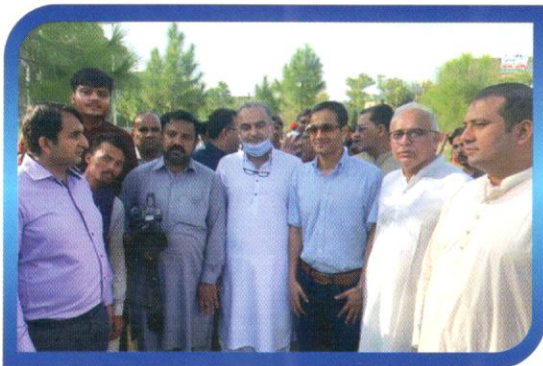
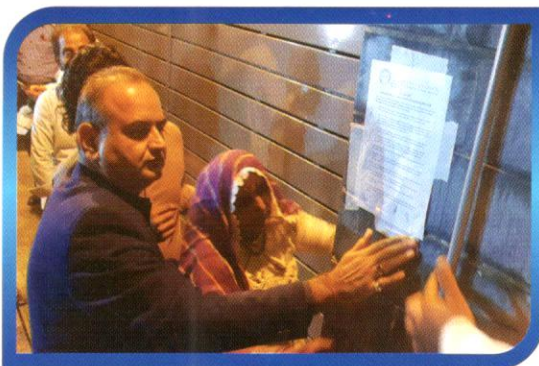
### PEACEFUL PROTEST AND DEMAND FOR FAIR INVESTIGATION

- India must share investigations about unfortunate Hindu family with Pakistani High Commission.
- Pakistani Hindu Community is committed to seek justice for Hindu migrant family.
- We demand justice for Pakistani Hindu Immigrants found dead in Jodhpur, India.
- Mysterious death of Pakistani Hindu Family in India Inquiry report must be shared with Pakistani Government immediately.
- We demand safety and security of Pakistani Hindus in India.
- Mysterious death of 11 Pakistani Hindus in India Transparent inquiry must be ensured.
- Mysterious deaths of Pakistani Hindu family in India Indian government is responsible for the tragic incident.
- Pakistan is our Dharti Mata (beloved motherland)

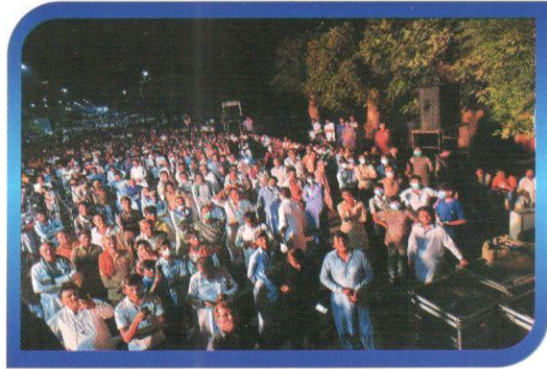
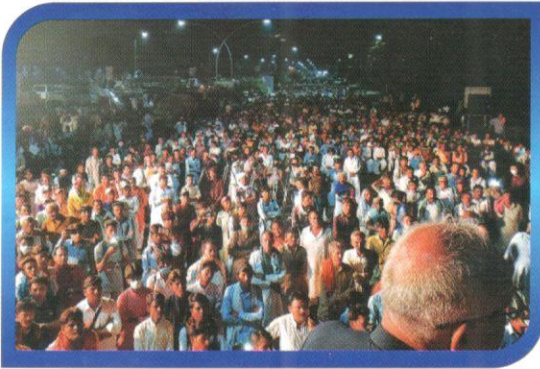
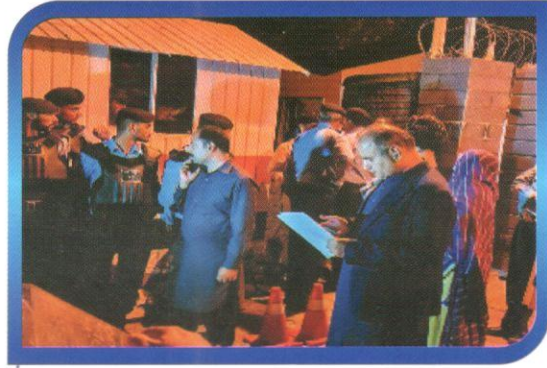
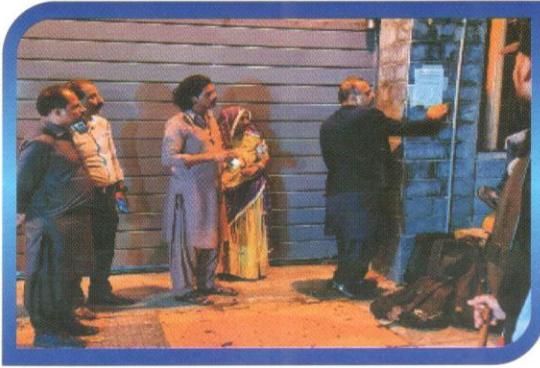
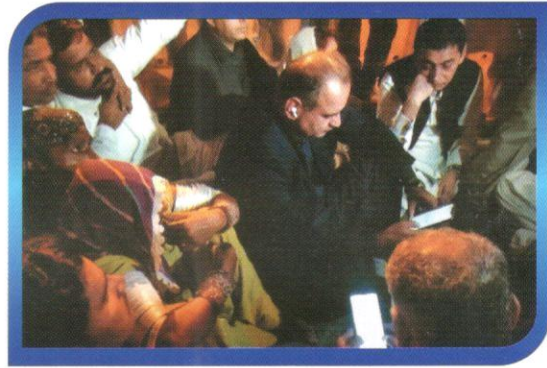
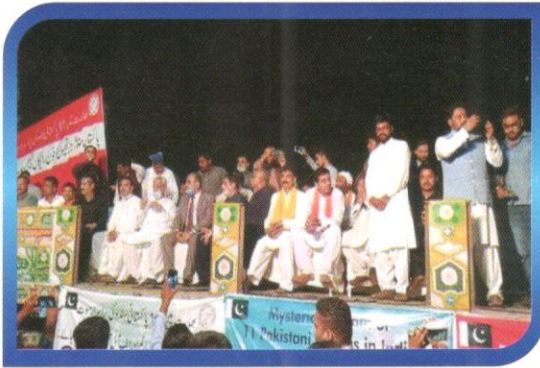


PATRON-IN-CHIEF  
DR. RAMESH KUMAR

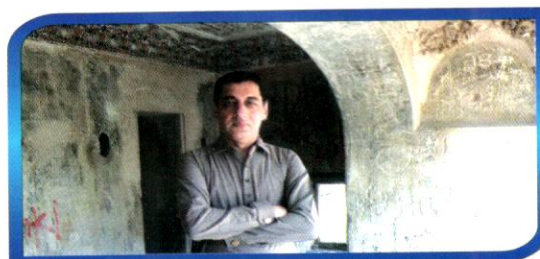
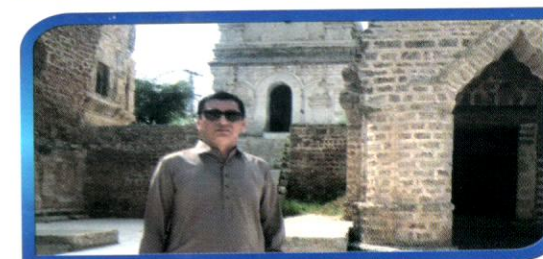
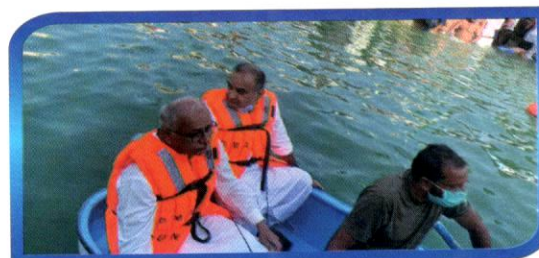
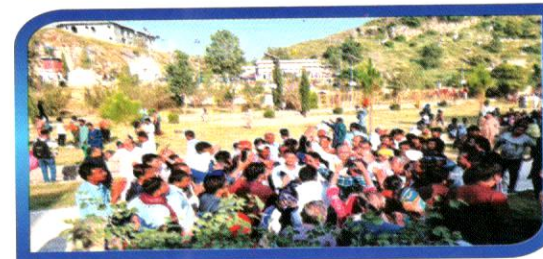
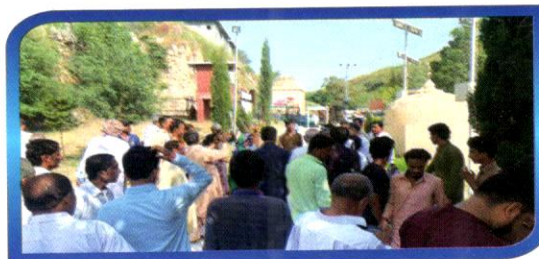
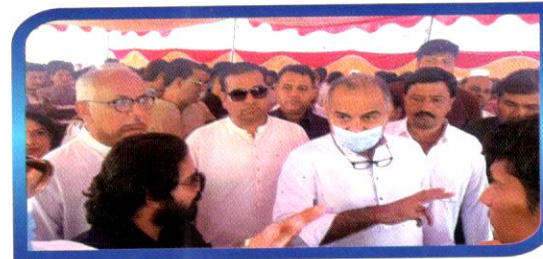
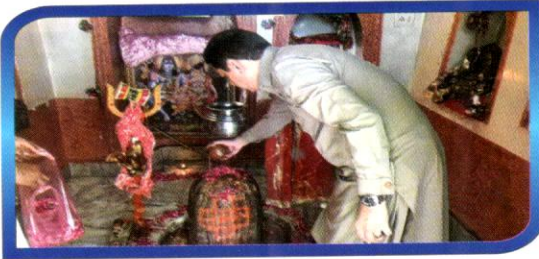
FROM: **PAKISTAN HINDU COUNCIL**



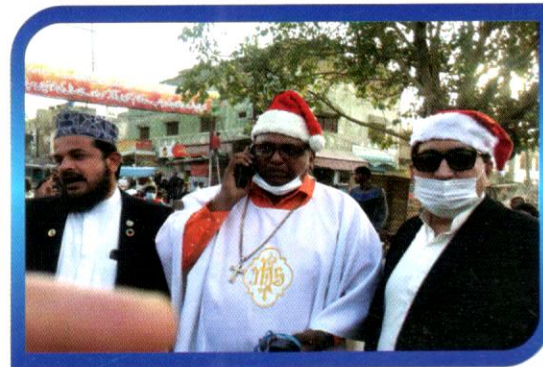
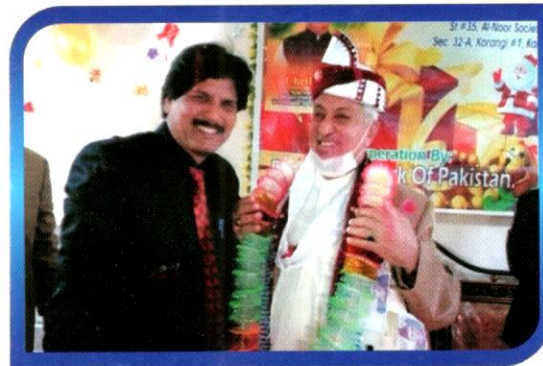
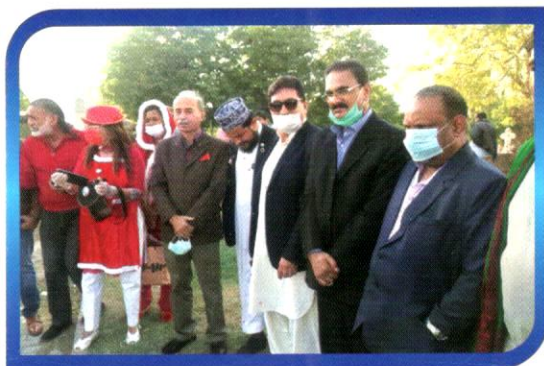
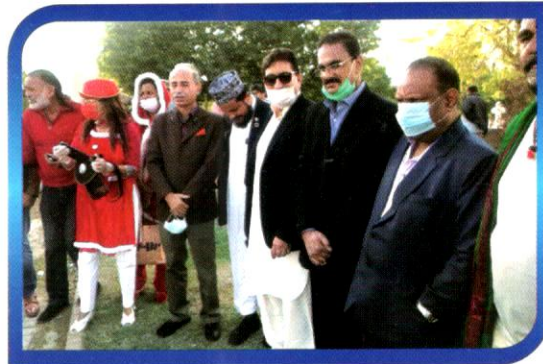
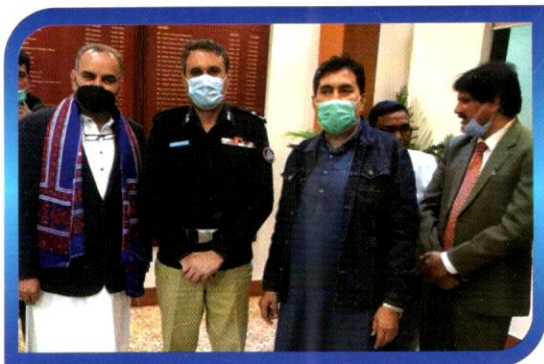
## PAKISTAN HINDU COUNCIL PROTEST FOR MYSTERIOUS DEATH OF 11 PAKISTANI HINDUS KILLED IN JODHPUR, INDIA



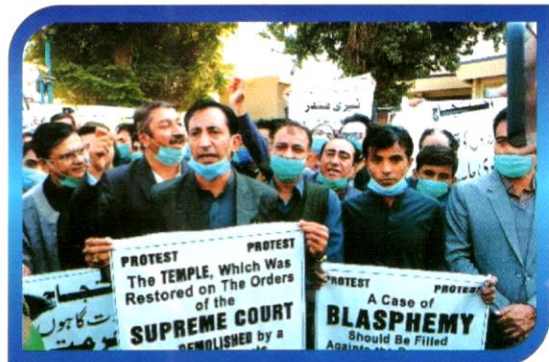
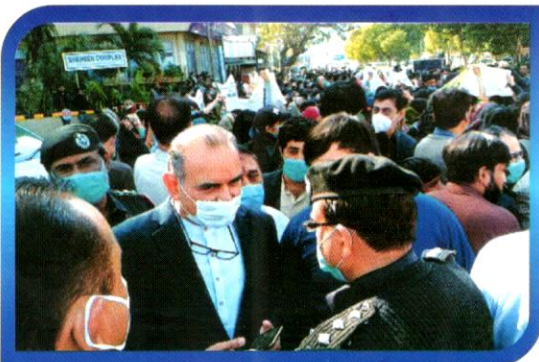
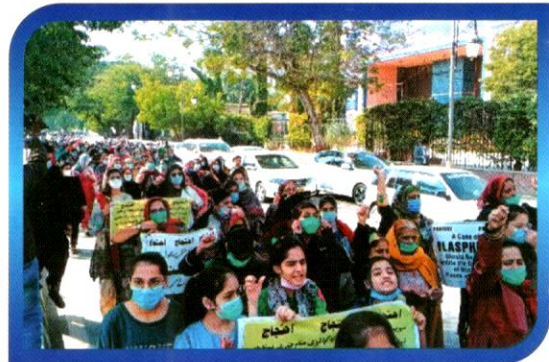
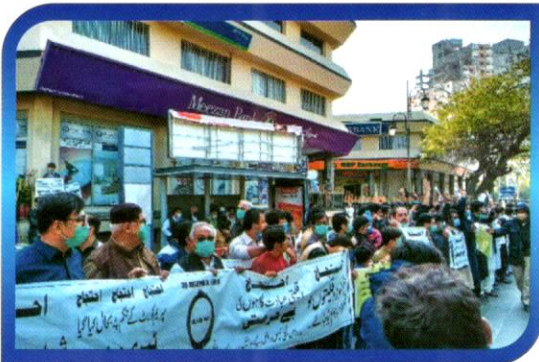
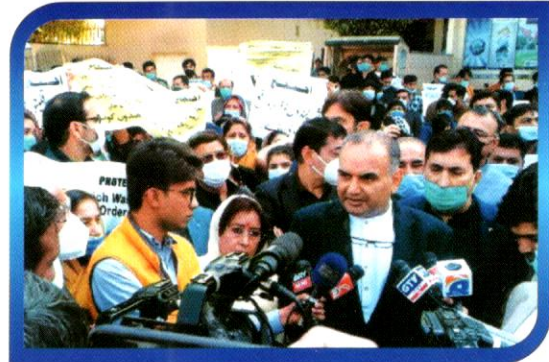
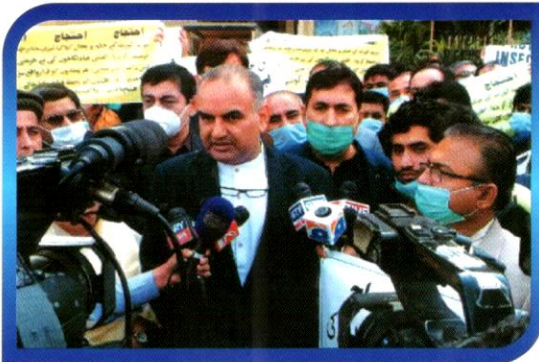
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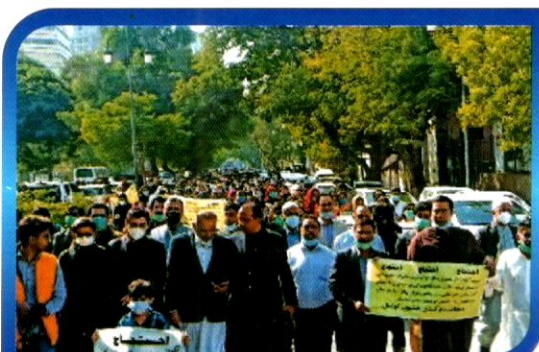
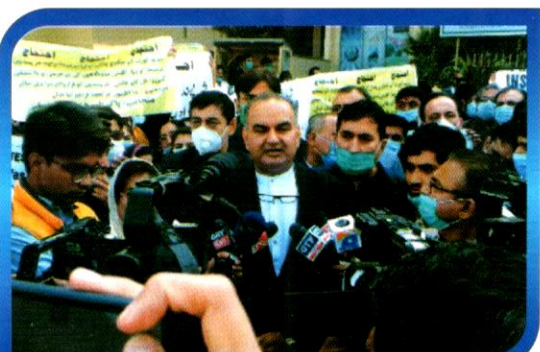
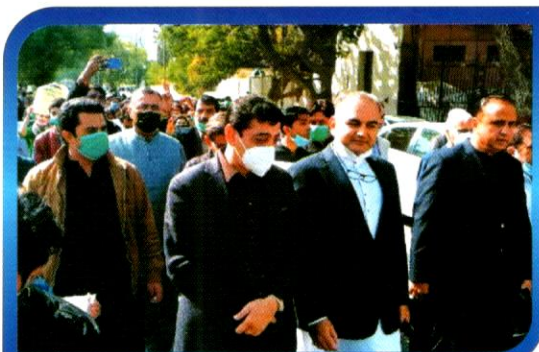
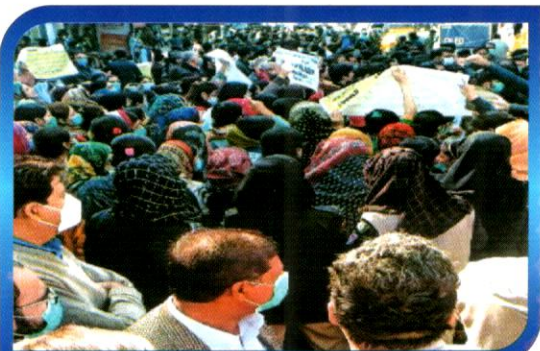
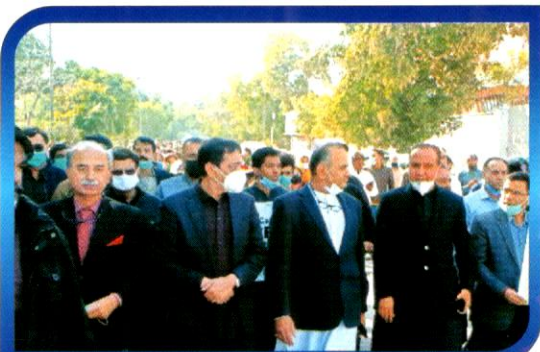
## CHRISTMAS CELEBRATION IN SUPPORT OF INTERFAITH HARMONY



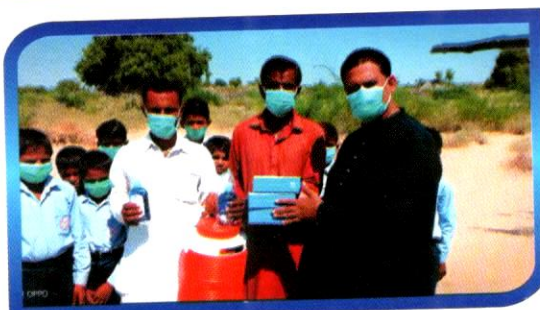
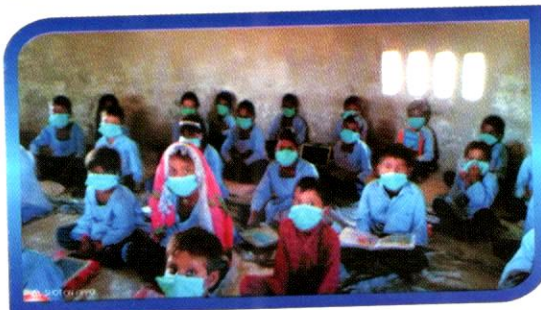
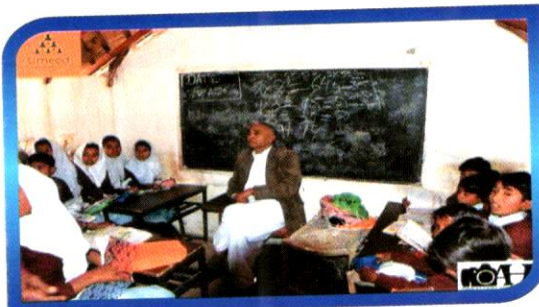
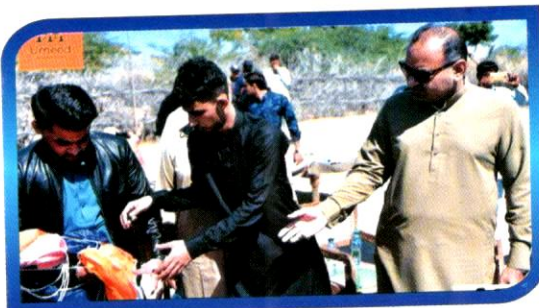
## PAKISTAN HINDU COUNCIL PROTEST FOR ATTACK ON SHRI PARAM HANS TEMPLE TEHRI DISTRICT KARAK



# PAKISTAN HINDU COUNCIL PROTEST FOR ATTACK ON SHRI PARAM HANS TEMPLE TEHRI DISTRICT KARAK



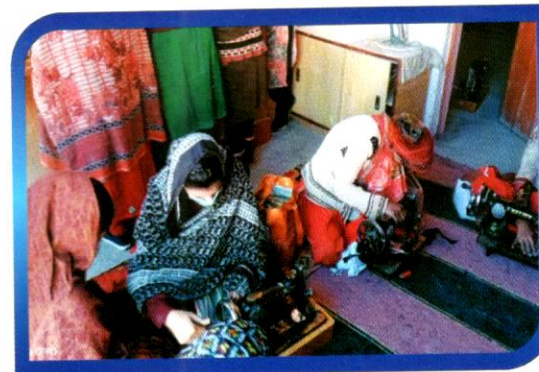
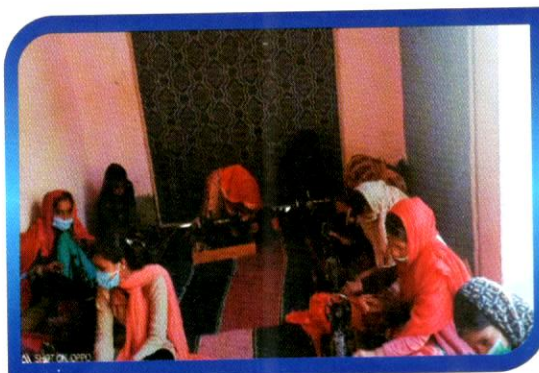
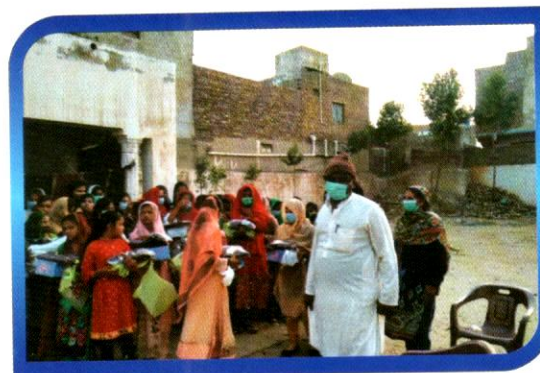
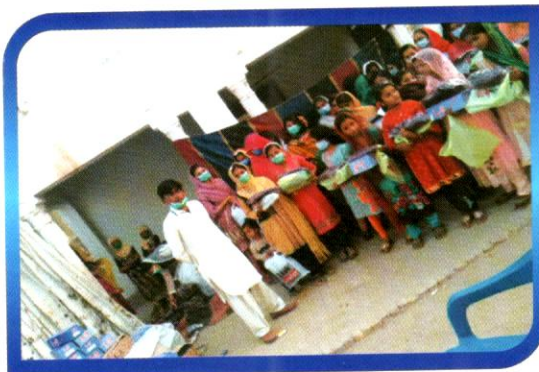
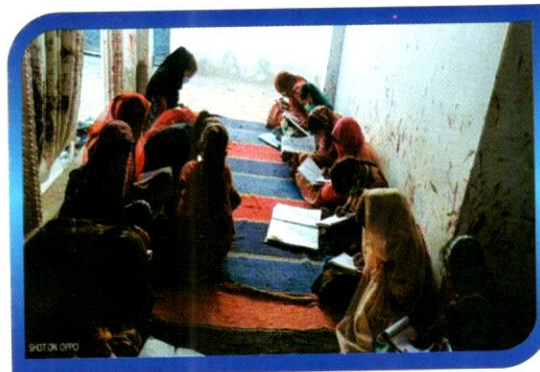
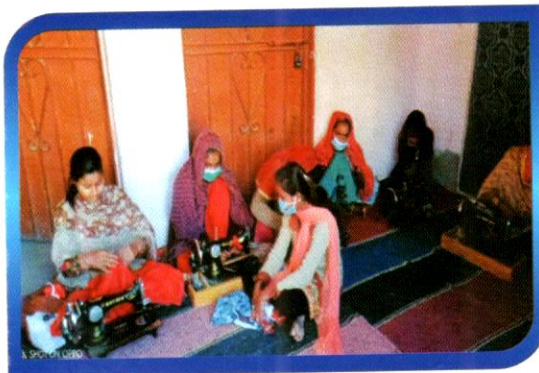
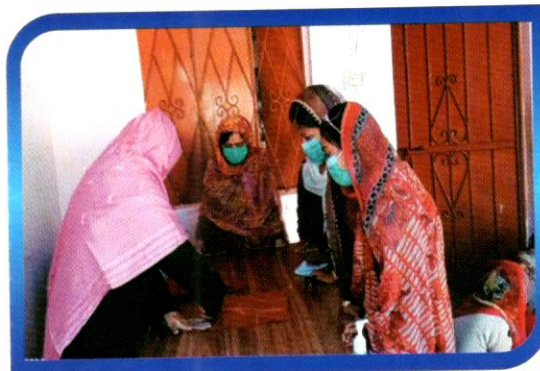
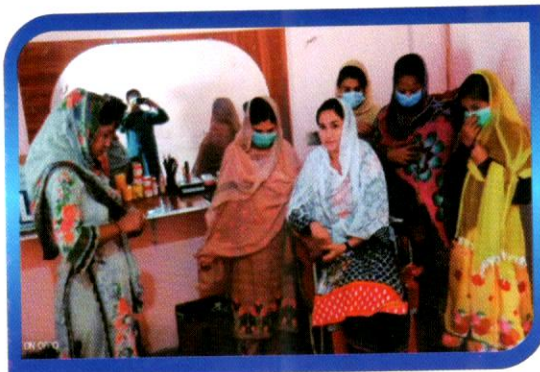
# PAKISTAN HINDU COUNCIL SCHOOLS



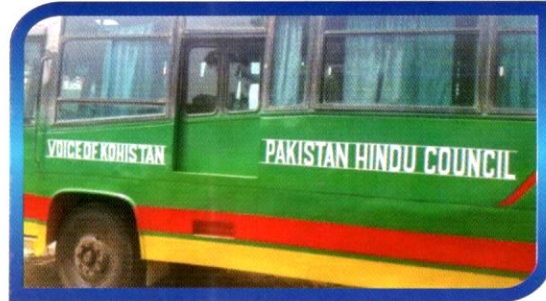
## SCHOOL LIST OF PAKISTAN HINDU COUNCIL

S.#	SCHOOL NAME	NO. OF STUDENTS	NO. OF TEACHERS
1	Khorbio	85	Pirbhu Lal
2	Aadhe Jo Tarh	120	Amar Bheel
3	Harhyamar	70	Asan Das
4	Arbhala Bheel	60	Utam Bheel
5	Aarehri Bheel	45	Eesro Bheel
6	Seenghario Bheel	80	Manji
7	Aqali Sameja	90	Ghaman Mal
8	Faqeer Jo Tarh	64	Soomro Mal
9	Premeo Bheel	65	Hansraj
10	Pirbhu Bheel	55	Narsing Bheel
11	Samu Bheel	60	Hyder Chang
12	Neto Bheel	75	Kanwar Lal
13	Manarhi Bheel	140	Khushal Bheel and Nand Lal Bheel
14	Khario Ghulam Shah	125	Raichand and Mitho Bheel
15	Lasri Bheel	80	Rano
16	Dedhyanbhar Bheel	45	Parsu Mal
17	Mevo Bheel	45	Jani Bheel
18	Farhiya Bheel	60	Lachman Das

## VOCATIONAL INSTITUTE UMERKOT RUN BY PAKISTAN HINDU COUNCIL



## PAKISTAN HINDU COUNCIL CREMATION BUS AND AMBULANCE SERVICE



**PAKISTAN HINDU COUNCIL  
RICKHSAW DISTRIBUTION PROGRAMME**



# **Pakistan Hindu Council**

Distributed

110 Qinqi Rickshaws among Poor and  
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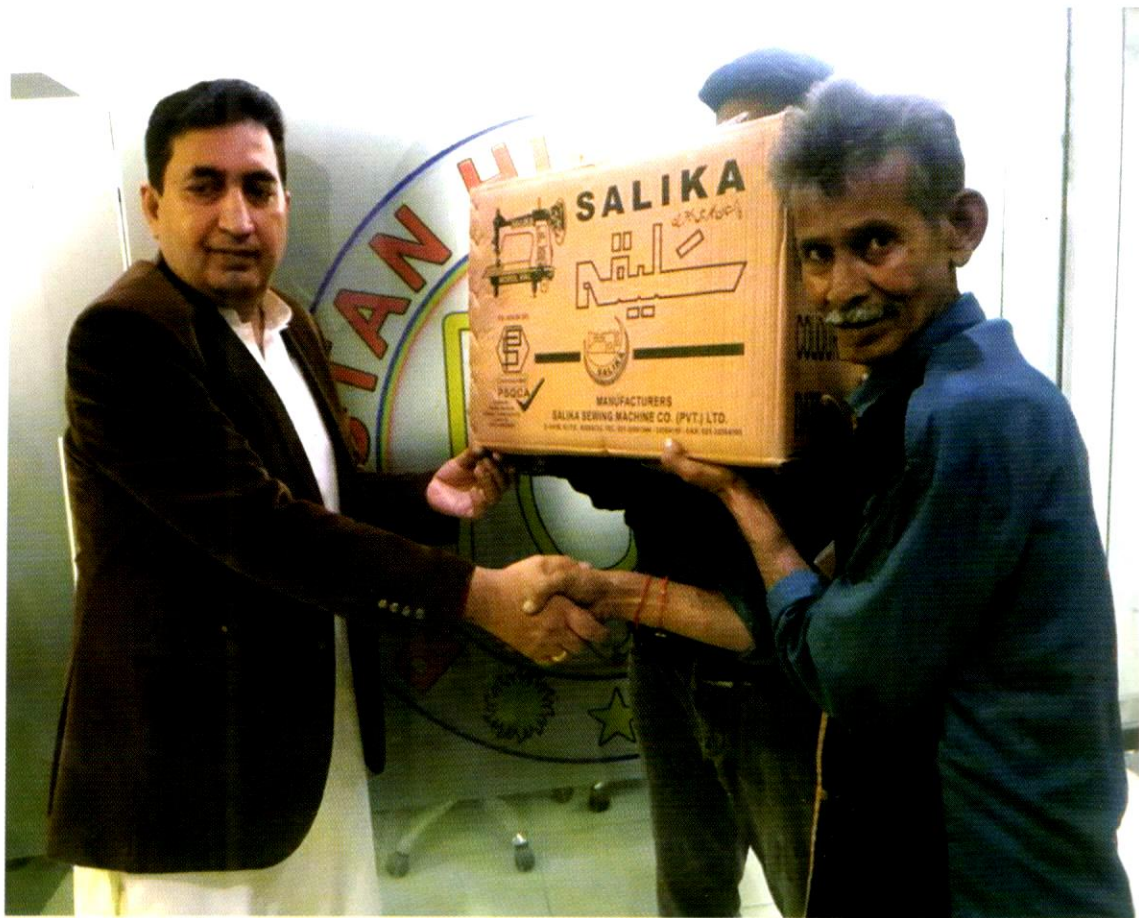
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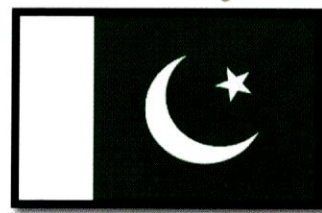
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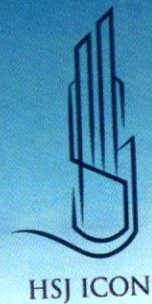
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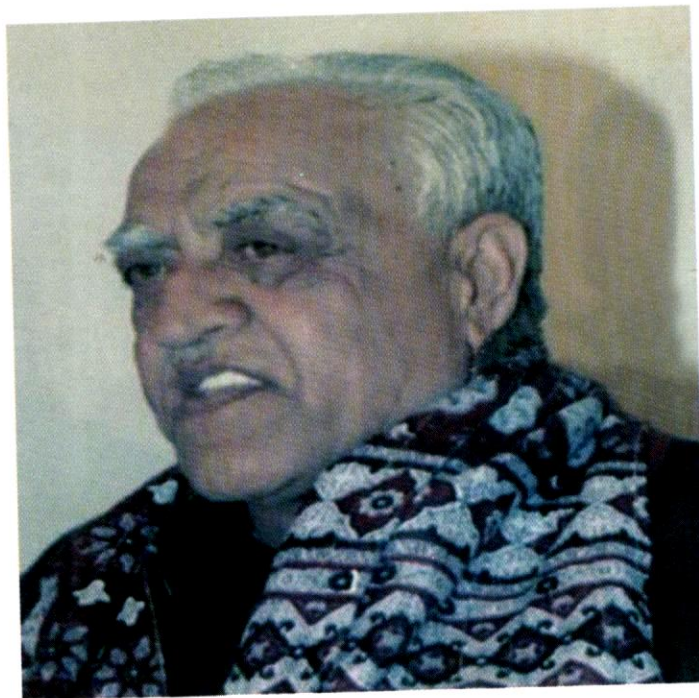
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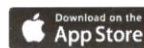
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## MASS MARRIAGES LIST JANUARY 2020

S.#	NAME OF BRIDE & GROOM	S.#	NAME OF BRIDE & GROOM
1	Ramesh Weds Kasturi	41	Dileep Kumar weds Indra
2	Chandan Weds Basoo Bai	42	Ramesh Kumar weds Kamla
3	Karo Weds Chappan	43	Jagdesb Kumar weds Rekha
4	Ramchand Weds Chothi	44	Padam weds Gawri
5	Alam Weds Ambo	45	Giano weds Mohini
6	Bhagchand Weds Bhuri	46	Ghan Sham weds Bindia
7	Aacho Weds Lachmi	47	Bherju weds Dallu
8	Partab Weds Amarta	48	Ramoon weds Naraini
9	Waryam Weds Aseet	49	Om Narain weds Geeta
10	Rejho Weds Fatima	50	Nand Lal weds Dharmi
11	Chaman Weds Ganga	51	Ashok Kumar weds Talawati
12	Mowji Weds Dheli	52	Ashok Gul weds Seeta
13	Dholu Weds Chothi	53	Dheroo weds Ganga
14	Chetan Weds Radha	54	Ramesh weds Reshma
15	Partab Weds Paali	55	Saddar weds Kareema
16	Essar Weds Gulaban	56	Bhagwan Das weds Maryami
17	Dinoo Weds Sodhi	57	Harchand weds Janta
18	Revo Weds Teji Bai	58	Thanyo weds Pooja
19	Qasim Weds Chandna	59	Pehlaj weds Mevi
20	Heman Weds Khairaan	60	Jeewan weds Kavita
21	Shivo Weds Ram Bai	61	Mewo weds Chandni
22	Soomar Weds Soni	62	Pyaro weds Samjho
23	Amulakh Weds Naseeban	63	Asan weds Munbi
24	Uttam Weds Dahi	64	Rajesh weds Shanta
25	Lachman Weds Ganga	65	Prem weds Suraj
26	Kewal Weds Satu	66	Raju weds Lachhmi
27	Bhalji Weds Saaran	67	Paroo weds Meena
28	Ramesh Weds Jamna	68	Gulab weds Aasia
29	Heero Weds Raami	69	Gul Bahar weds Rehano
30	Chanoo Weds Luchmi	70	Vishram weds Chandni
31	Bhagchand Weds Noori	71	Aakash weds Rani
32	Parkash Weds Sundra	72	Arjun weds Heeroo
33	Shewa Weds Madhu	73	Naroo weds Raji
34	Ramji Weds Kavita	74	Raju weds Rajni
35	Kailash Weds Emna	75	Subhash weds Lata
36	Raaju Weds Jami	76	Sunjay weds Aasha
37	Ramesh Weds Ajju Bai	77	Prem weds Aneeta
38	Raj Kumar Weds Lachhmi	78	Vikram weds Ouma
39	Mukesh Weds Jamna	79	Amar Kumar weds Sanjna
40	Dewa Weds Jameena	80	Pardeep weds Eshwari

ڪيترائي وِستر ملي ويا. ڪُجهه چوڻ يا گهرڻ جي ضرورت نه آهي. تياڳ ڪريو، ته قدرت خود مددگار بڻدي آهي.

انهن ڏينهن ۾ جنپور رياست ۾ سائيز ڏيندڙ تي، حڪومت جي طرفان، لوڻ ٺاهڻ جو ڪم ٿيندو هو. انهيءَ لوڻ بڻائڻ واري کاتي ۾، ڳوٺ ٿيري ضلعي ڪَرَڪ (خيبرپختونخواهه - KPK) جا ديوان پگوانداس جن ڪلرڪ هئا. ديوان صاحب جن سيلويڪ ٽي سائڻ سنٽن جا پريمي ۽ سٽسنگ جي لڳن رکڻ وارا نيڪ ۽ پلا پُرش هئا. ديوان پگوان داس جن هڪ ڏينهن، شري چرنن ۾ پنهنجي جنم پومي ٿيريءَ کي، ڪرتارٿ ڪرڻ جي لاءِ ويندي ڪئي. سيوڪ جي ويندي قبول ڪندي، شري مهاراج جن 1904ع ۾، ٿيريءَ ۾ پڌاريا. جتي هن مت جا پيان مها سمرات، شري سوامي سوروپ آنند جي مهاراج پرگهت ٿيا هئا. هتي ئي، ٻن مهان هستين، يعني شري پرم هنس ديال جن ۽ شري سوامي سورپ آنند جي مهاراج، شري بي پاتشاهي جن جو سنگم (ملاپ) ٿيو. حقيقت ۾ ته، شري مهاراج جن، پنهنجي نج روپ شيش، شري سوامي سوروپ آنند جي مهاراج جن سان ملڻ آيا هئا، باقي ديوان صاحب جن جو پريم پريل هٿ ته، رڳو بهانو هو. پهرين ئي ملاقات ۾، جيئن ئي 18 سالن جي نوجوان، شري سوامي سورپ آنند جي مهاراج جن، شري پرم هنس ديال جن جي شري چرنن ۾، سرُ جُهڪايو، تيئن ئي شري پرم هنس ديال جن کين سڃاڻي، فرمايو ته، "پيارا پاءُ، اچي ويا! آسان توهان جي لاءِ ئي، هٿ آيل آهيون".

ٿيري ۽ ٻين سرحدي علائقن کي ڪرتارٿ ڪري، شري مهاراج جن آگري ويا ۽ ڪيترا ئي ورهيه ڪرشن دوارا آگري ۾ رهيا. آگري کانپوءِ وري ٿيري پڌاريا. ان بعد، شري مهاراج جن گهڻو وقت، ٿيريءَ ۾ گذارڻ جي ڪرپا ڪئي. ٿيريءَ جي علائقي ۾، خاص ڪري سياري جي موسم ۾، ٿڌ جي گهڻي شدت هوندي آهي، پر شري مهاراج جن، پنهنجي ڪومل تن تي، فقط هڪ مَلَمِل جو چولو ئي، پهريندا هئا. ان سبب، 11 فيبروري 1915ع تي، شري مهاراج جن جي ڪومل شير جي ساڄي حصي تي، اترنگ (فالڇ) جون علامتون (نشان) ڏسڻ ۾ آيون. هڪ ڏينهن شري مهاراج جن وچن فرمايا ته، لوڪن ائين سمجهو آهي ته، آسان بيمار آهيون، پر هو هن پيد کي، پلا ڇا ڄاڻن. اهي گجها پيد آهن، توهان انهن کي، نه ڄاڻي سگهندا.

شري پرم هنس ديال جن، پرمارٿ پٽ تي مضبوط رهي، ڏينهن رات، سخت محنت ڪندا رهيا. سندن اسٽول شير هائي، ڪجهه نازڪ ٿي ويو هو. انهيءَ هوندي به شري مهاراج جن، سنه 1915 کان سنه 1919 تائين، ڪڏهن آگري، جنپور، ته ڪڏهن ٿيريءَ ۾، سٽسنگ اُپديش جي پوتر ڌارا، وهائيندا رهيا. هڪ ڏينهن، شري مهاراج جن، وچن فرمائيندي، پوِشيه واڻي (ايندڙ وقت جي حالتن جو ورتن) فرمائي ته، هاڻي اسان کي وڃڻو آهي. پُراڻا ڪپڙا ته تياڳڻ ضروري آهن. پنهنجي نجي موج موجب، شري مهاراج جن، نج ڌام پڌارجڻ کان ڪجهه وقت اڳ، شري سوامي سوروپ آنند جن کي، روحاني ڄاڻشين مقرر ڪيو.

پنهنجي موج موجب، تاريخ 10 جولاءِ، سنه 1919، امرت ويلي، ڇهين بجي، شري پرم هنس ديال جن، پنهنجي موج انوسار، سُرَت شبد يوگ دواران، شبد ۾ لڻ ٿي، نج ڌام پڌاريا، جتان هو، جيون جي ڪلياڻ لاءِ، مريئو لوڪ جا پاڳ جڳائڻ لاءِ، آيا هئا.

(سارڙي) ڇڏيندس. ٻالڪ جواب ڏنس، ته جي تون مونکي پَسَم به ڪندين ته اسان جا شري گرو مهاراج جن، مونکي جيئرو ڪري ڇڏيندا. شري پرم هنس ديال جن ٻالڪ کي گهڙي دير، هيٺ لڳائيندي ڏسي، کيس سڏ ڪيو. ٻالڪ وينتي ڪئي ته پريو! هي فقير مون کان لوڻو گهري رهيو آهي. شري مهاراج جن، فقير ۽ ٻالڪ کي مٿي گهرائي حقيقت ٻڌي، فقير کي چيو ته، لوڻو ته ٻالڪ جي ماتا پتا کان پڇي ڪري ئي، توکي ملي سگهندو، باقي رهي پَسَم ڪرڻ جي ڳالهه، ته هي ٻالڪ وٺو ۽ کيس پَسَم ڪيو. جڏهن ٻالڪ کي ان فقير جي سامهون بيهاريو ويو ته اهو فقير ڪروڌ وِس هٿ تي ڪجهه پڙهڻ لڳو. جڏهن منتر پورو ٿيو، پر ان جو ڪو به اثر ظاهر نه ٿيو ته شري مهاراج جن فرمايو ته هاڻي اسان ٿا منتر پڙهون. فقير شري مهاراج جن جي پُڙياو شالي (تائير پريل) واڻي ۽ دويءَ (نوراني) سروب جي شڪتي ڏسي، شري چرڻ ۾ ڪميا گهري. شري مهاراج جن هدايت ڏيندي فرمايو، ته ساڌوءَ کي اهنڪار ڪڏهن به شوپا نه ڏيندو آهي. مالڪ جي پڳتي ڪري، فقير کي، پڳتي ڏن جمع ڪرڻ گهرجي نه ڪه ڪروڌ وِس، انهن ننڍين ننڍين ڳالهين ۾، پنهنجي ڪئي ڪيل ڪمائيءَ کي ضايع ڪيو وڃي. اهنڪار ته پڳتيءَ جي جمع ٿيل پندار کي، جلد ئي خالي ڪري ڇڏيندو آهي.

هڪ ڏينهن شري پرم هنس ديال جن ۽ مَهَت راميشور داس جي، موتي ڊونگريءَ کان واپس جنپور وڃي رهيا هئا. رستي ۾ هڪ ڪُنير، گڏهه وٺي وڃي رهيو هو. شري مهاراج جن کي ڏسي، ان گهڙي پريم سان کين، گهر هلڻ لاءِ وينتي ڪئي، جنهن کي قبول ڪندي، شري مهاراج جن ان جي گهر پڌاريا. ڪُنير جي گهر ۾ جيئن ته ڪوئي صاف سٺو بسترو نه هيو، اُنڪري هن، هڪ ڦاٽل پُراڻي رلي وڇائي، جنهن تي شري مهاراج جن ٻراجمان ٿيا. ڪُنير به ٿليون جوئر جون روڻيون ۽ هڪ مٽيءَ جو ڪُورو، ڏڏ سان پريل، سردا سان شري مهاراج جن جي اڳيان اچي رکيو. ڪُنير جو پريم ۽ سردا ڏسي، شري مهاراج جن اهي جوئر جون روڻيون، گهڙي خوشيءَ سان کاڌيون ۽ ڏڏ جو ڪُورو به پي ويا. انهن روڻين مان ٿورو ٽڪر، مَهَت جن کي به ڏنائون، پر مَهَت جن جيئن ته، ذات پات جو پيد رکندڙ هئا، تنهنڪري انهن اهو نه کائي، هڪ طرف رکي ڇڏيو. شري مهاراج جن جي ان اوج نيچ کان رهت وهنوار جو ڪُنير تي ڏايو سٺو اثر ٿيو ۽ اڳتي به سنتن جي سبب سردا سان ڪرڻ لڳو.

شري مهاراج جن پرم ڪرپالو سپاو جا هئا ۽ سندن جيون تياڳ ۽ ٽپسيا جي ساڪيات مورتِي آهي. هڪ ڏينهن سيارِي جي موسم ۾ هڪ جاگيردار (وڏو زميندار) صاحب، هڪ قيمتي ڏُشالو آڻي، کين پهرايو. آڃا جاگيردار آڻي ئي بيٺو هو ته، هڪ فقير، جيڪو سرديءَ سبب ڏڪي رهيو هو، آڻي آيو ۽ چوڻ لڳو ته بابا! ٿڌ لڳي رهي آهي، مونکي ڪجهه پهرڻ لاءِ ڏيو. شري مهاراج جن پنهنجو چولو لاهي، کيس ڏنو ۽ پڇيو ته، ٻيو ڪجهه؟ ان جواب ۾ چيو ته چادر، لوڻي يا ڪمبل وغيره جي اوڙهڻ جي ضرورت آهي. شري مهاراج جن اهو ڏُشالو، اوڙهڻ لاءِ کيس ڏنو ۽ پڇيو، هاڻي؟ ان فقير چيو ته مٿو اُگهاڙو آهي. شري مهاراج جن پنهنجي ٽوپي به لاهي، کيس ڏني. ان وري پرار ٿيا ڪئي ته ٽنگون به اُگهاڙيون آهن. شري مهاراج جن ٽوٽي به لاهي، کيس ڏني. پاڻ هڪ لنگوٽيءَ ۾ ويهي رهيا. شري مهاراج جن فرمايو ته ٻُڌايو، ٻيو ڪجهه گهرجي؟ ان تي فقير چيو ته بس ۽ خوش ٿي روانو ٿي ويو. اُتي جيڪي پڳت وينا هئا، انهن منجهان ڪجهه، پنهنجي گهرن ڏانهن ڇڏندا ويا. ڪوئي شري مهاراج جن لاءِ چولو کڻي آيو ته ڪوئي ٽوٽي. اهڙيءَ طرح آڻي، ڪيترائي چولا ۽ ڪيتريون ئي ٽوٽيون ڪٺيون ٿي ويون. شري مهاراج جن وڃن فرمايا ته ڏسو! تياڳ ۾ ڪيتري شڪتي آهي. هڪ ٽوٽيءَ ۽ چولي جي تياڳ ڪرڻ سان،

- مَن ڪَر ٻنڌي سنٿوش ڪي ڇوڙي، ٻيَ هيه هر ڪيڻ رهيون
- 3- ديا ڪي ڪنگن ڪروڙ ڀڄائي، ڌرم ڪي هنسلي پهنئون  
ڪَنڪَ ڦول اَنڪَ ڀاڄَتَ، ٻيسَرَ وِشِيَه جهُليُون
- 4- سارُ سُرَت ڪي اَنگيا ساڄ ڪي، سُمَت ڪي ساڙهي اورُ هنيون  
سهج سماءُ ٻُڌ جَت لَهنگا، پَل ۾ پيا ڪو رجَهنيُون
- 5- رام ياد پياري پيا ڪي هوڪي، سوتي ميا تَمڪنيُون  
سُهاڳن هوڪي پيا ڪي رجھائي، رَجَ تَمَ مِلَ ڏُرنيُون

مٿئين ڇن ۾ ماتريه پڳتيءَ جو، ڪانت (استري) پاؤ ڏيڪاريو ويو آهي، جيڪو پڳتي مارگ جو مُڪيه انگ (حصو) آهي. هن پاؤ ۾ جيو جي آتما، سَرَوَ وياپڪ پر ماتما ڪي پنهنجو پريتم (پتي) ۽ پاڻ ڪي پر ماتما جي پياريءَ (پريميڪا - پتيءَ) جي روپ ۾ ڏسندي آهي. جهڙيءَ طرح پريميڪا پنهنجي پريتم ڪي ريجھائڻ جي لاءِ سينگار ڪندي آهي، اهڙي طرح پريم ۾ ڀريل آتما به، پنهنجي پريتم جي پرسنتا ڪي حاصل ڪرڻ جي لاءِ، سَتِيه (سُنن) ڳڻن جي انوڪن زيورن ڪي پائي، سينگار ڪندي آهي. جڳھ جي ڪميءَ جي ڪري، ڇن جي معنيٰ ۽ پاؤ نه ٿو ڏنو وڃي

هڪ ڏينهن رات جو سُڀني ۾ شري مهاراج جن ڪي، پنهنجي گروڊيو جن درشن ڏيئي فرمايو ته، هاڻي جيئن ته توهان دُوار ڪا وڃڻ جو ويچار ڪري چُڪا آهيو، تنهنڪري پهريون جنپور مان ٿيندا، پوءِ دُوار ڪا وڃجو. اهڙي نموني 1884ع ۾ شري مهاراج جن جنپور پڌاريا. هن ئي پوتر اسٿان تي شري پرمهنس ادويت مٽ جو بُنياد رکيو ويو. هتي سندن ملاقات شري سوامي آنندپوري مهاراج جن سان ٿي. شري سوامي آنندپوري مهاراج جن جي عمر اُن وقت لڳ ڀڳ 90 ورهين جي هئي. شين ڏٺو ته سوامي جن جو پريم شري پرم هنس ديال جن سان وڌيڪ آهي. هڪ ڏينهن انهن جي شين منجهان هڪ شين لالا مهاوير پرساد جن، شري سوامي آنندپوري جن جي چرنن ۾ ويٺي ڪئي ته مهاراج ! توهان کانپوءِ توهان جي گديءَ جو حقدار (وارث) ڪير ٿيندو؟ سوامي آنندپوري جن هڪ ڪاغذ تي اردوءَ ۾ لکيو ته “پرم هنس رام ياد ڪي مڃيو”. جنهن وقت شري سوامي آنندپوري مهاراج جن جو انت سمو نزديڪ اچي پهتو، ته اُن وقت شري پرم هنس ديال جن، ڪنهن ويجهي اسٿان تي ويل هئا، جتان کين ويٺي ڪري گهرايو ويو. شري سوامي آنندپوري جن جي نج ڌام سڌارڄڻ (روانو ٿيڻ) کانپوءِ، سندن شين شري پرم هنس ديال جن جي مٿان هڪ قيمتي ڏُشالو وڌو، پر شري پرم هنس ديال جن شري آنندپوري جن جي هڪ ٻن مُڪيه شين ڪي اُتي جي شيوا جو ڪاريه سُونڀي، پاڻ ڪي آزاد ڪيو. آنندپوري مهاراج جن جي شين جي پريم ڀريل هٿ ڪرڻ تي، شري مهاراج جن فرمايو ته اسان پرمارٿ جي لاءِ فقير ٿيا آهيون. تنهنڪري اسان هن وقت، هڪ اسٿان تي پابند رهڻ نٿا چاهيون. اهڙيءَ طرح اُتان روانا ٿي، آزاد روپ ۾ دُوار ڪا جي طرف سُر ڪرڻ لڳا.

دُوار ڪا کان موٽندي شري مهاراج جن، وري جنپور پهتا. اُتي شري مهاراج جن انڪار ناس ڪرڻ ۽ پراپڪار جو هڪ عجيب نظارو ڏيڪاريو، جنهن ڪي ڏسي لوڪ حُرَت ۾ ڀرجي ويا.... شري مهاراج جن لالا هزارِي مَل جي گهر رهيل هئا. هڪ فقير هيٺان آواز لڳايو ته مان بُڪايل آهيان، مون ڪي ڪُجهه کاڌي لاءِ ڏيو. لالا جن جو ننڍو پُٽ گُر بخش، روٽي ۽ پاڻي هيٺ ڪٺي، وڃي فقير ڪي کاڌي لاءِ ڏنا. پوڄن ڪائي ۽ پاڻي پي ڪري، اُن فقير، پوڄن آڻڻ واري ٻالڪ کان، پاڻيءَ وارو لوٽو به گهريو. ٻالڪ جي انڪار ڪرڻ تي فقير ڏمڪي ڏيندي چيس، ته جي لوٽو نه ڏيندين ته مان توکي هتي ئي پَسَم ڪري

شري مهاراج جن جي ماما پاتا ۽ لالا صاحب جن جي سموري تن دولت ۽ ٻي جائداد وغيره جو، ٻيو ڪوبه وارث ڪونه هو، ان سموري سمپتيءَ کي، مالڪ جي حوالي ڪري، شري مهاراج جن، ڇپرا کان بڪسر جي طرف روانا ٿيا. بڪسر پهچي، گنگا جي پوتر جل ۾ اڻڻان ڪيو ۽ ٽوٽي وغيره جيڪي ڪپڙا کين پهريال هئا، سڀ اُتي ڇڏي ڏنا. فقط هڪ لنگوٽي ٻڌي، بڪسر کان اڪبرپور جي جهنگل طرف وڃڻ جو ويچار ڪيو. رستي ۾ لنگوٽي به تياڳي ڇڏي، يعني هاڻي بگمبر ويس ۾ رهڻ لڳا. ڪنهن اردوءَ جي شاعر جا وچن آهن ته.

تن غرياني سي بهتر، نهين دنيا مين لباس  
يه وه جاما هنه ڪه، جسڪا نهين سيدا الٽا

هتان کان شري مهاراج جن ڊيري گهاٽ ٿيندي، ٿلٿ پھتا. ٿلٿ کان اڪبرپور ويا. هيءُ اسٽان تمام سندر ۽ رمٽيڪ هيو ڇاڪاڻ ته هتي گهاٽا جهنگل ۽ ٻهاڙ هئا. هيءُ اسٽان شري مهاراج جن کي ڏاڍو پسند آيو ۽ هتي اٽڪل 6 سال ايڪانت ۾ رهيا. رهڻ لاءِ ڪوئي منڻ يا جهوپڙي به نه بڻائي، بلڪ اهڙي نموني ننگا ۽ آزاد روپ ۾ رهيا. ايتري قدر جو، ڪوئي لوٽو، ڪرمنڊل وغيره به، پاڻ وٽ نه رکيو. انهيءَ ساٿنا جي وقت، شري مهاراج جن مون ورت (مڪمل خاموشي) ڌارڻ ڪيو. هتي جهنگلي پشون، جهڙوڪ شينهن، چيتا، وغيره به گهاٽا هئا ۽ ڏينهن ۾ ڪيترا دفعا اهي جهنگلي جانور کين نظر به ايندا هئا، پر ويراڳ ورتيءَ سبب، شري مهاراج جن کي، انهن کان ڪوئي ٻڌ نه ٿيندو هو. شرير جو نرواه (گذران) به رڳو، قل آهار تي ئي هئو. ڪيترا دفعا ته اُپواس (ورت) به ٿيندو هُين ڇو ته، ويراڳ ورتيءَ سبب، ڪنهن کان گهرڻ پسند نه ڪندا هئا.

هڪ ڏينهن سُني ۾ شري مهاراج جن کي، پنهنجي گرو مهاراج جن جا درشن ٿيا، جن کين آڳيا ڪئي ته، ويهڻ کان گهمڻ سٺو آهي. صبح ٿيندي ئي، اُتان روانا ٿي ڏمراڻون پهتا. هتي پهچي، جهنگلي پتن جي لنگوٽي ٻڌڻ شروع ڪيائون. وري سترگرن جي طرفان اندروني آڳيا ٿي ته، هاڻي توهان ڪاٺياواڙ، ڏوار ڪا جي طرف گهمڻ لاءِ وڃو. اها آڳيا حاصل ڪري، اُتان ايوتيا جي طرف روانا ٿيا. اهڙيءَ طرح پندل گهمندي گهمندي، مٿرا پهتا. هتي هڪ مهاڀرڻ جا درشن ٿين، جن سندن گهڻي پيار سان آدرپاءُ ڪيو. پنهنجي ڍلي خيال جي رستي تي هلندڙ، هن مهاڀرڻ سان ملي ڪري، کين گهڻي پرسنتا ٿي. اهڙيءَ حالت ۾ کين برج پومي يعني نندگانو، گوگل، مٿرا، بندراڻن جو ستر تمام سٺو لڳو. ڪيترائي مهينا هتي رهي، پندل جنپور پهتا. هتي ڪجهه ڏينهن رهي، وري سانپير ويا. سانپير کان ديوراڻي، آجمير، پشڪر جي وغيره تيرت اسٽانن جو ستر ڪيو.

شري مهاراج جن کي اهڙي روحاني استٽيءَ (حالت) ۾، برج پوميءَ جو ستر ڪرڻ، تمام سٺو لڳندو هو. جڏهن پڳتي پاڻ ۽ پريم جي مستيءَ ۾، پرڃي ويندا هئا ته گهڻو ڪري، پنهنجو ئي بڻايل هي پجن ڳائيندا هئا.

پجن

ٽيڪ :- ڪرهُون مَن پڳتي سينگار، ناڻ مهاراني هونيون

1- ستيه ڪي سنڌور انگور سُڪرت، منڊرا ڪاجل ديهون

مانگ ٽيڪا ترڪُئي لَو لاڳي، درشن هر جي ڪي پئيون

2- باجوبند گيان ڊرڙ ٿلري، نٿيا بُت ڄمڪيُون

مستيءَ ۾، مستُ رهندا هئا. ايڪانت ته کين، ڏاڍي پياري لڳندي هئي. ڏنيوي خيال سان، شري مهاراج جن جي سڀيا (پڙهائي)، هندي، سنسڪرت، اردو، عربي ۽ فارسي ۾ ٿي.

جڏهن شري مهاراج جن جي عمر، نوَن ورهين جي ٿي ته، هڪ ڏينهن ست سنگ ۾، هيءُ پرسنگ نڪتو ته، گهڻي پاڻي سادن مهاتمانن کي، اهڙي سڌي (غير معمولي طاقت) پراپت ٿيندي آهي، جو هو ڳڻڪو منهن ۾ رکي، هن اسٽول شري سان، آڪاس ۾ اُڏرڻ لڳندا آهن. ڪنهن ٻئي ست سنگيءَ چيو ته، ڳڻڪو وغيره ڪجهه به نه هوندو آهي، فقط ويچار سڌي ۽ پراڻاڻا سان، هيءَ سڌي پراپت ٿي ويندي آهي. اها ڳالهه ٻڌي ڪري، شري مهاراج جن جي من ۾، اهو ويچار پندا ٿيو ته، اسان کي به اهڙي طرح، اڏامڻ جي ڪوشش، ڪرڻ گهرجي. جيڏانهن به دل چاهي، اُڏري ڪري، هڪ ڀل ۾ پهچي وڃي. قدم قدم تي، هن پاري شري جو بار، کڻڻ جي ڪهڙي ضرورت آهي؟ شري مهاراج جن کي، هن وڌيءَ جي باري ۾، ڪنهن نيم جو پتو نه هو ۽ نڪي ڪنهن کان، هن باري ۾ پڇيائون. پاڻ ئي سواس روڪي، ويهي رهندا هئا. ٿورن ئي ڏينهن جي آڀاس سان، شري، هڪ منزله مڪان تائين، اُڏرڻ لڳو. ڪجهه ڏينهن کان پوءِ، شري مهاراج جن کي، اهڙيءَ طرح اُڏرندو ڏسي ڪري، لالا نر هر پرساد جن ۽ ٻيا رشتيدار، کين پڪڙڻ لاءِ ٻوڙيا. انهن شور مچايو ته، شري مهاراج جن، هيٺ لهي آيا. جڏهن شري مهاراج جن جي، اُڏرڻ واري سڌيءَ جي مهم، ٻين لوڪن ۾ به ڦهلجي ويئي ته شري مهاراج جن سوچيو ته، سڌي سڌي ڪيئن جو، ائين ڏيکاءُ نه ٿيڻ گهرجي، بلڪ اهي ڳڻ ٿي رهڻ گهرجن. ڇو ته، انهن جي ظهور ۽ مشهوريءَ سان، سندن اثر ۽ سڌي گهڻي ويندي آهي. تنهن ڪري شري مهاراج جن، اهو ڪاريءَ پهريون ڪجهه وقت، ڳڻڻ روپ سان ڪيو، تنهن کان پوءِ، هن ۾ ڪوئي خاص ڳڻ نه ڏسي، ڏيري ڏيري ڇڏي ڏنو.

شري مهاراج جن جي، شري پتا جن کي، شري پرم هنس جي، ڪيدار گهاٽ، ڪاشيءَ وارن کان، برهم وديا جو اُپديش مليو هو. انهيءَ ڪري، شري پرم هنس جن، شري مهاراج جن جي گهر، گهڻو ڪري ايندا رهندا هئا. لالا نر هر پرساد جن وري، شري مهاراج جن جي، پوجيءَ پتا صاحبن جا اُپديشي، خاص سردالو ۽ سنت سيوي هئا. تنهنڪري، شري پرم هنس جي، ڪيدار گهاٽ وارا، لالا جن جي گهر به، ڪڏهن ڪڏهن، چرڻ چهاڻڻ جي ڪرپا ڪندا هئا.

سنه 1860 ۾، جڏهن شري مهاراج جن جي عمر چوڏهن ورهيه جي هئي ته، لالا نر هر پرساد جن جو به، ديهانت ٿيو. لالا جن جي مرڻ کان پوءِ، سندن ڌرم پتيءَ جي جيئري رهڻ تائين، شري پرم هنس جي (ڪيدار گهاٽ، ڪاشيءَ وارا)، اتي ايندا ويندا هئا. شري پرم هنس جي ڪيدار گهاٽ وارا به، اوچي درجي جا، پُهڻل سنت هئا. اهي گهڻي پيار سان، شري مهاراج جن کي، "هاپو بابا" جي نالي سان، سڏيندا هئا. شري مهاراج جن کي، سڀ کان اول، برهم گيان جو اُپديش ۽ اڏيتمڪ لاپ، انهن مها پُرسن کان حاصل ٿيو.

سن 1863ع ۾، جڏهن شري مهاراج جن جي عمر 17 ورهين جي ٿي، ته لالا جن جي ڌرم پتيءَ جو به، ديهانت ٿي ويو. انهن جي اگني سنسڪار ۽ ڪرم ڪانڊ کان فارغ ٿي، شري مهاراج جن، پنهنجي گرو ديؤ شري پرم هنس جن جي اُپديش موجب، هاڻي پنهنجي اندروني نشجي کي، عملي روپ ڏنو. شري مهاراج جن ويچار ڪيو ته، پرماٽما هاڻي اسان کي سنساري ٻڌڻن کان، پوريءَ طرح آزاد ڪيو آهي، تنهن ڪري هاڻي سنسار جي طرف ڏسڻ جي ضرورت ئي نه آهي. آخر ڪار مهاراج جن، شري سوامي ادويت آنند جن جي روپ ۾، پڳتيءَ جي طرف قدم وڌايو.

ان کي آهستي آهستي ڪري، سالن تي ڪٿي اچيو ۽ اڳتي هلي، هر ڪو ٽڪجي، نااميد ٿي، وساري ڇڏيندو. پر ڊاڪٽر رميش ڪمار ته سندن سمورين اميدن تي، پاڻي ڦيري ڇڏيو. وڌيڪ ڪجهه به ڳالهائڻ کان سواءِ، ڊاڪٽر صاحب کين چيو، ته هو ٻئي ڏينهن ٿيري مندر گهمندو، ان جو بندوبست ڪيو وڃي. سامهون ويٺل سڀني بالا آفيسرن تي چڻ، سڪتو طاري ٿي ويو ۽ ميٽنگ اُتي پوري ٿي. منهنجي خيال ۾ ڊاڪٽر رميش ڪمار جو، هن دور دراز علائقي ۾، اڳ ڪڏهن به وڃڻ نه ٿيو هو، پر ايترو ٻڌايل خطرن جي باوجود، ٻئي ڏينهن اُتي واقعي پهچي، ڊاڪٽر صاحب سڄي صوبائي انتظاميه کي ذري برابر به، لچڪ نه ڏيکارڻ جو واضع پيغام ڏنو.

انهيءَ دؤري کان ڪجهه هفتا پوءِ، وري اسان جي، هوم سيڪريٽري جي آفيس ۾، ميٽنگ رکي وئي. ڪجهه وڌيڪ مهلت وٺڻ لاءِ، انتظاميه جي طرفان، اُتي وري نئين سري سان، ڪوششون ٿيون، پر ٿوري ۾ اهو ته، ڊاڪٽر صاحب اُتي به، سڀني کي مايوس ڪيو. هاڻي هن پاسي جو انتهائي سخت موقف ڏسي، انتظاميه ڪم ۾ هٿ وڌو. ان کان پوءِ به وڏي جدوجهد ۽ چڪتاڻ کانپوءِ، مندر ۽ سمادي صاحب جو قبضو مليو ۽ تاريخ 10.03.2017 تي مندر جو شپ مهورت ٿيو.

هتي ضروري ٿو سمجهان ته ان مهان ايشوري هستي، جنهن جي ٿيريءَ ۾ سمادي آهي ۽ سڄيءَ دنيا ۾ اڄ تائين به، ڪروڙن کي ديوانو بڻائي رکيو آهي، انهن جي باري ۾ به پڙهندڙن کي مختصر ڄاڻ ڏجي. هن سمي ۾، سندن وٽڪڻ کان وڌيڪ شوپنيڪ هيڊ ڪواٽر، شري آندپور ڌام، مڌيه پرديش انڊيا ۾ آهي ۽ وقت جا مهان سنت ستگرو، شري ڇهين پاتشاهي جي مهاراج، سندن روحاني تخت تي جلوه افروز آهن.

### شري پرم هنس ديال جي مهاراج جن جو مختصر جيون چرتر

شري پرم هنس ديال جن، 5 اپريل، سنه 1846ع، رام نوميءَ ڏينهن، بهار جي ڀومي، چپرا، ضلع سارن، جي اوچ برهمڻ ڪُل، پائڪ وٽس ۾، اوتار ڌارڻ ڪيو. هو چمندي ڄام ۽ اوتاري مهارش هو. رام نومي جي ڏينهن تي جنم ڏهن ۾ رکي، پوجيه پتا صاحب جن، شري پرم هنس ديال جنجو شپ نالو، "رام روپ" رکيو. هو کين پيار سان، "رام ياد" به سڏيندا هئا. "يٽا نام - نٿا گڻ" يعني جهڙو نالو، تهڙو گڻ. سندن وڏي ٿيڻ تي، هيءُ ڳالھ، اکر به اکر، سڄي ثابت ٿي.

جڏهن شري پرم هنس ديال جنجي عمر، اٽڪل (9) مهينن جي هئي، ته پوجيه ماتا صاحب جنجي، چتر چايا کان محروم ٿي ويا. هاڻي پوجيه پتا جن کي، شري پرم هنس ديال جنجي، پالڻ پوشڻ جي، چنتا ٿيڻ لڳي. انهن جا هزارين شش سيوڪ ۽ شردالو هئا، پر انهنجو خاص پريم، لالا نرهر پرساد جي، وڪيل سان هو. سو پوجنيه ماتا صاحب جنجي ديهانت کانپوءِ، پوجيه پتا صاحب جن، شري پرم هنس ديال جي مهاراج جن کي، لالا نرهر پرساد ۽ سندس ڌرم پٽيءَ جي حوالي ڪيو. شري مهاراج جن ته خود، سرشتيءَ جا مالڪ، رچيندڙ ۽ پالڻ هار هئا، پر اوتاري هستي هوندي به، شري مهاراج جن، سرشتيءَ جي قاعدن انوسار، انساني نيمن جي پالنا ڪري رهيا هئا.

قدرت جا ڪيل، جو 1851ع ۾، جڏهن شري مهاراج جن جي عمر، اڃا پنجن ورهين جي ئي ٿي، ته پوجيه پتا، شري ٿلسي رام پائڪ جن جو به ديهانت ٿيو. هاڻي ته لالا صاحب جنجو، شري مهاراج جن جي طرف ڌيان، اڳ کان به وڌيڪ، ٿيڻ لڳو. ايترو لاڏ پيار هوندي به، شري مهاراج جن کي، عام رواجي هالڪن وانگر، راند روند ڪرڻ ۽ کيڏڻ پسند نه هو. شري مهاراج جن، هالڪ اوسٿا ۾، پنهنجي ئي

هڪ مفتيءَ، مندر تي قبضو ڪري ورتو. شري مهر اج جن جي سماءِتيءَ جو ڪمرو، انهيءَ مندر جي آخري چيڙي تي هئڻ ڪري، سماءِتي صاحب تائين پهچڻ جو رستو بند ٿي ويو.

ڳوٺ مان سڀني هندن جي لڏي وڃڻ جي ڪري، اها سماءِتي ۽ مندر متروڪ املاڪ وارن جي ملڪيت بڻجي چڪو هو. اهو ادارو ناجائز قابض جي خلاف ڪورٽ ڪيسن ۾ ته اُجهيل هيو، پر اڀيلن جي انتهائي ڊگهي طريقيڪار جي ڪري، اسان جو رستو بند ئي رهندو آيو. ڪڏهن هڪ پاڙي واري گهر مان وڃي، درشن ڪري اچيو هو، پر اهو به انتهائي مشڪل هو.

چيئرمن متروڪ املاڪ، قابض جي خلاف، ٻه دفعا فيصلا ڏنا، ته قابض، سيڪريٽري مذهبي ۽ اقليتي امور وٽ اڀيل داخل ڪئي. اُن کان مٿي به اڃان ڪافي ڏاڪا هئا ۽ ظاهر آهي ته متروڪ املاڪ وارن جو ڪو ذاتي مفاد ته شامل هو ڪونه، انهيءَ ڪري اميد جو ڪوئي ڪرڻو نظر نه پئي آيو. اسان کي به انتظار ڪندي ڪندي اچي ويهارو سال ٿيا، تنهنڪري انتهائي مايوسيءَ ۾، 1997ع ۾ آخر، قابض سان ملاقات ڪري، اُن کي پئسن جي آڇ ڪئي. اڍائي کن لکن جي ملڪيت جو سودو، ڏهن لکن ۾ ٿيو. واڌايون وري ويون، ته نهيو، هيٺين سالن کانپوءِ، آخرڪار بابا جي سماءِتي ته ڪُلي وئي. پر قدرت شايد، اڃان اسان کي انتظار ڪرائڻ پئي چاهيو ۽ اسان جي خوشي، اُن وقت انتهائي پريشانيءَ ۾ تبديل ٿي وئي، جڏهن اتان جي مولوين جلوس وٺي، پوري مندر کي ٽهس ٽهس ڪري ڇڏيو. اسان کي انڊيا ۽ آمريڪا جو ايجنٽ مشهور ڪري، اسان جي ٿيريءَ ۾ داخل ٿيڻ تي پابندي لڳائي وئي. اڳي جيڪو، ڪڏهن ڪڏهن ويندا هئاسون، اهو به بند ٿي ويو. انهيءَ دور ۾ انهيءَ علائقي ۾، مولوي تمام گهڻا طاقتور هئا. پورا 18 سال، مختلف طريقن سان، انهن مولوين جي پويان پٽڪياسين، پر اهي ڪابه لچڪ ڏيکارڻ لاءِ تيار نه ٿيا. اُن قابض، جنهن 1997ع ۾ اسان کان 10 لک ورتا هئا، اُن کي به مولوين قبضو ڏيڻ کان منع ڪري ڇڏي. سو اسان جا پئسا به ويا ۽ رهيو گهيو مندر به ويو.

قدرت جو اصول آهي ته جڏهن هُپس (گهڻن) شديد ٿي ويندي آهي، ته ٽنڊڪ ڏيڻ لاءِ، بادل ۽ برسات به ٺهي ايندي آهي. هتي به هُوبهو ايئن ئي ٿيو. پاڪستان هندو ڪائونسل جو پيٽرن انچيف، ڊاڪٽر رميش ڪمار وانڪواڻيءَ کي مالڪ، اها برسات ڪري موڪليو، جنهن اسان جي اميدن جي، سڪي بيابان ٿيل زمين کي، ٻيهر سرسبز ڪري ڇڏيو. ڊاڪٽر رميش ڪمار، ڪنهن به وڪيل ڪرڻ ڪانسواءِ، بذاتِ خود، اهو ڪيس کڻي، سپريم ڪورٽ پهتو ۽ انتهائي جانفشانيءَ ۽ ڏاهپ سان، سمورو ڪيس وڙهندو رهيو. اُنجو نتيجو اهو نڪتو، جو هر حاضريءَ تي ڪورٽ سڳوريءَ جي طرفان، سماءِتيءَ ۽ مندر جي بحاليءَ لاءِ، سخت کان سخت حڪم اچڻ لڳا. هڪ پاسي ڏانهن مولوين جو زور هو ۽ ٻئي پاسي ڏانهن سرڪاري آفيسرن جي روايتي مصلحت پسندانہ سوچ هئي، جنهن تحت ڪنهن به نموني، خاص ڪري اهڙن حساس مسئلن کي، مُلتوي ڪندو رهڻ جي سوچ، ڪارفرما هوندي آهي. مون کان اهو ڏينهن، زندگي پر ڪڏهن به، نه ٿو وسري سگهي، جڏهن IG (KPK) سان ميٽنگ ڏوران، ڊاڪٽر رميش ڪمار ٿيري هلڻ جي خواهش ظاهر ڪئي. اُن تي IG انتهائي سنجيدگيءَ سان، خود ڪُش حملي جو خدشو ظاهر ڪيو. روايتي طور طريقو استعمال ڪندي، IG ڪجهه وڌيڪ وقت ڏيڻ جي لاءِ زور ڀريو. IG مسلسل ڊيچاريندو رهيو، ته هيءُ انتهائي حساس مسئلو آهي، تنهن ڪري انهيءَ ۾ ڪابه جلدبازي ڪرڻ، خطري کان خالي نه آهي، تنهن ڪري هُن گهڙي گهڙي، ڪجهه مهينن جي مهلت لاءِ زور ڀريو. IG جي سموري ڳالهه ٻڌڻ کانپوءِ، جڏهن ڊاڪٽر رميش ڪمار جو وارو آيو ته کيس پڪو يقين هو ته هو مطمئن ٿي ويو آهي ۽ پڪ ئي پڪ ڪجهه وقت ملي ويندو. پوءِ جڏهن مهينن جو وقت مليو، ته

## شري پرم هنسُ جي مهاراج اشرم

### ٿيري، ظلع گرگ، خير پختونخواه



شري پرم هنسُ جي مهاراج اشرم ٿيريءَ ۾، شري مهاراج جن جي، پوتر سماڌي آهي. اُن سان گڏ اهو هال (مندر) آهي، جنهن ۾ براجمان ٿي، شري مهاراج جن ست سنگ اُپديش ڪرڻ فرمائيندا هئا. جيئن ته شري مهاراج جن کي، گيتا ۽ ٻين هندو گرنتن کان علاوه، قرآن شريف تي به مڪمل عبور حاصل هو ۽ مسلمان سنگت کي گيان ڏيڻ وقت، قرآن شريف جون آيتون پڙهي، کين انهن جو صحيح ۽ روحاني مطلب سمجھائيندا هئا، انهيءَ ڪري سندن وٽ، هندن کان علاوه، مسلمان سنگت جي حاضري به، تمام گهڻي تعداد ۾ هوندي هئي.

جڏهن شري مهاراج جن، تاريخ 10 جولاءِ 1919ع تي نچ ڌام پڌاريا، ته سندن موج موجب، کين اُن ئي آستان تي، سماڌي (اگني سَنسڪار ڪانسواءِ) ڏني وئي. سندن سماڌيءَ تي، هندن سان گڏ، مسلمانن جي به، وڏي تعداد ۾ حاضري هوندي هئي. هندستان جي ورهاڱي کانپوءِ، انهيءَ علائقي مان، هندن جي وڏي پيماني تي، لڏ پڏاڻ ٿي، جنهن ڪري اُتي ڪوبه هندو نه بچيو. پر ان جي باوجود، لڳ ڀڳ 1980ع تائين، مقامي مسلمان پوريءَ عقيدت سان، شري سماڌيءَ تي جوت جڳائيندا، پڙ (چادرون) چاڙھيندا، باسُون پوريون ٿيڻ تي، مٿيون تقسيم ڪندا رهيا. ملڪ ۾ 1977ع کانپوءِ، مذهبي جُنُونيت جي هڪ زوردار لهر اُٿي، جنهن ڪري اُها صوفي سوچ، جنهن جي ذريعي، هندو ۽ مسلمان، ڪنهن به مذهبي پيد پاؤ ڪانسواءِ، فقيرن جي آڪارن تي گڏ هوندا هئا، تيزيءَ سان ڪمزور ٿيڻ لڳي ۽ آهستي آهستي اُن علائقي ۾، مندر ۽ سماڌيءَ صاحب جي سنڀار وارو ڪوبه نه بچيو. انهيءَ لاوارثيءَ جو فائدو وٺندي، پاڙي جي



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