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# AIKS 𑆑𑆑 naad

A Monthly Publication of all india kashmiri samaj



## VISTHAPAN DIVAS 34<sup>th</sup> and Counting!

# Glimpses of AIKS AGM Held on 17-12-2023



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**Painting by  
Sh. Ravi Dhar**

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From the  
*Editor-in-Chief*



Come 19<sup>th</sup> January and the Kashmiri Pandit diaspora will have observance of this day 34<sup>th</sup> time in a row. We will assemble in different places, platforms, countries, remembering those horrific nights and days in 1990. There will be moments of silence in memoriam, speeches that have been rubbed into the ears for as long and then, we will disperse till we meet again. These replays have become monotonous, matter-of-fact rituals with no objectives or future vision.

The boat of the diaspora is adrift without navigation. Within it, the occupants have found footholds individually. From within, the boat is brimming with individual achievements, hopes for future and a reasonable contentment of life. But, from outside the boat is aimlessly sailing, no navigator to direct its movement and no saviours in sight in case of a turbulence. And, this boat has the tall claim of housing the race that is the most intelligent – an imaginary euphoria! This euphoria has eluded us of the mission of motherland. We are drifting away within the community. The Mission will get forgotten and our identity lost. This might sound pessimistic, but has to be acknowledged – sooner the better.

We have to accept that our fight is our own and we do not enjoy any political support. Our miniscule numbers have no attraction for any political dispensation in the country. This is evident from the cold shoulder shown to our problem by every dispensation whether in the State/ UT or at the Center for the last 34 years. Media, governments and the political who-is-who curbed the news of our holocaust, killings, rapes and miseries from reaching the larger Indian community. This was depicted by the shock, cry and outburst by the people on watching The Kashmir Files film. Despite such

a response, we see no change in the country's policies except for some lip service.

It will be unfair to blame only the governments and politicians for this predicament. We have lots to blame ourselves. We never created a united front to fight for our respectful existence and the rightful place for ourselves. We created ghettos that served more our individual interests rather than the community's. This resulted in hundreds of organisations with no single goal. We couldn't have our single representing organisation as the face of the community. Our voices were seen more as noises than genuine concerns. We confused the governments and the politicians with hordes of organisations claiming as our real representatives. Last but not the least, we never thought of having a political organisation representing our community. It has been, all along, each one for himself.

For all the new developments in the UT, Kashmiri Pandit doesn't figure in the remotest of the plans. We are lip-served. The Delimitation Commission, SC upholding abrogation of Article 370 et al have notional importance for us as a community. We should have been given a chance to vote and elect our community representatives in the Assembly and in Lok Sabha. What we got, instead, is a choice to be made by the LG. We seem to be euphoric about it but, in the longer run, it is not likely to benefit the community.

At the cost of repetition, I still believe our future and existence is in a unified front, an electoral political representation chosen by our vote and a common community goal and not individual ones.

Food for Thought!

Namaskar!

युकांउकायउ *Neeraj Chachan*

## From the President's Desk



### ALL OF US ARE TOGETHER AND WE WILL BECAUSE WE CAN!

19th January has become a symbol of larger issue for the voiceless Kashmiri Pandit Community long marginalised. The year 1990 marked a pivotal moment in the history of Kashmir as KPs were forced to leave their homes and hearths for unknown destiny, posing a great challenge to the very survival of KP's as a community. It has been both, a psychologically and emotionally draining challenge for us all. It is a complex interplay of politics of opacity, obfuscation, disinformation and above all hate KP campaign. Moreover, this is not an organically generated sentiment. It has been actively fanned, and is reflective of a well-crafted war of narratives that facilitated the changing domestic realities of Kashmir where the religious domination has gone down to every conceivable area of the society.

In the face of such formidable challenges, it left an indelible mark on the inter-community relations of Kashmir. The tragic chapter of 1990 remains etched in the

collective memory as a poignant reminder of the human cost of this toxic upheaval, mayhem and conflict. This is compounded by the political and moral impunity created by the lack of prosecutions against the groups, individuals and their authors that have played pivotal roles in human rights violations of minorities which, with the passage of time, has resulted in the loss of evidence to let memory of the gory incident of foisting a painful exodus on KP's fade.

Having witnessed death, destruction and naked dance of democracy, the bigger question staring at our faces is the growing irrelevance of Kashmiri Pandits by main streaming their complete socio-cultural marginalisation from Kashmir. It has resulted in their entering into a state of permanent uncertainty. This situation prompts a response to a question that is knocking our consciousness loudly. It is a call to reflection on the possibility of coming together in the larger community interests lest we be forgotten and leave behind an unpleasant legacy for the posterity.

It is still possible for the KP organisations, activists and the thought leaders to steadfastly avoid the temptation to hold different thoughts pertaining to the core issues in contempt or as of a lesser strand. Instead try to forge a convergence on crucial community issues.

Let the 19th January 2024 make a new beginning and let all of us sow the seeds of sense of togetherness for the generations to come and rise to the occasion and proceed ahead in this new year with a slogan "All of us are together and we will because we can!"



- Puran Patwari



## General Secretary's Column

The highlights of the month have been the AGM held by apex organization and President Dr Ramesh Raina nominated as community speaker by PBMT for its Chetna Divas on 27<sup>th</sup> December observed annually to mark Pt Prem Nath Bhat's martyrdom on the day in 1989.

### AIKS Team Thanks

#### Senior SC Advocate Venkat Giri

Soon after five member SC Bench headed by CJI gave a historic verdict (streamed live across globe) upholding the constitutional validity of Abrogation of Article 370 and 35A, it was time for AIKS to thank Senior SC Advocate Shri V Giri for his support shown to beleaguered community by arguing on their behalf in favour of the motion before the Bench. Pertinent to mention here that the Apex organization of KPs (AIKS) had filed an Intervention Application (AI) in support of the Abrogation and Senior Advocate V Giri had agreed to represent the community and put their sentiments and sensibilities with respect to the controversial Article before the Bench. He had offered his services to the community free of cost. On December 14, 2023 the AIKS team comprising its two VPs, Shri A.K Raina and Ms Alka Lahori and led by President Dr Ramesh Raina called on the Advocate at his residence in Jangpura, New Delhi and offered him a bouquet and expressed profound gratitude for showing concern for the hapless community by arguing on their behalf before the Bench.

### AIKS holds Press Conference at Press Club

AIKS along with JKVM and GKPD held a

joint press conference at Press Club of India on 15<sup>th</sup> December to welcome the Honourable Supreme Court judgment upholding the constitutional validity of controversial Article 370 and 35A. AIKS was represented by President Dr Ramesh Raina and VP Ms Alka Lahori, GKPD was represented by its global President Dr Utpal Koul and Pt Kashi Akhoun and JKVM was represented by Pt Sanjay Ganjoo. It was a widely attended and covered press conference. All the three organizations welcomed the SC verdict and said that the Article had only alienated the state from federation and was the main cause of continued terror footprints in the valley and also one of the major reasons for our ouster from the valley.

### AIKS Holds AGM

All India Kashmiri Samaj (AIKS) held its Annual General Council Meeting (AGM) on 17<sup>th</sup> December 2023 at YMCA, New Delhi. Despite December chill the event had an impressive gathering and remained largely a smooth affair sans disruptions. The quorum was full and brimming with affiliate heads and representatives, Patron and Life members, and also some distinguished guests/members of the community in attendance. AIKS Executive team and Consultative Group members were in full attendance, including its Special Invitees and Patron. The meeting presided over by the President Dr Ramesh Raina was conducted by me in the capacity as General Secretary as per the agenda circulated in advance. (Full report elsewhere)

### Dr Raina Community Speaker at Chetna Divas

AIKS added another feather to its badge of honours when its President Dr Ramesh Raina

was nominated as Community Speaker by prestigious Pt Premnath Bhat Memorial Trust (PBMT) on its annual event "Chetna Divas", held on 27<sup>th</sup> December every year to commemorate the martyrdom of Pt Prem Nath Bhat, who fell to the terrorist bullets on 27<sup>th</sup> December in 1989. Pt Prem Nath Bhat was an advocate by profession, a social activist and a journalist by passion. He was a keen observer of the changing political profile of the state and shrinking economic space of his community brethren in the valley. He was an avid writer to national dailies. His martyrdom day is observed as Chetna Divas and attracts a huge gathering of intellectual class each year. This year the PBMT had nominated AIKS President Dr Ramesh Raina as community speaker. The event was held at Jammu's iconic theatre Abhinav Theatre and Chief Guest was BJP's senior leader, an ace orator and MP Dr Sudhanshu Trivedi. Former DGP and distinguished community member Shri Kuldeep Khoda was the guest of honour at the event. (Read full report elsewhere) ●

## *KP bodies appeal HM to constitute Truth, Reconciliation Commission*

*Excelsior Correspondent*

NEW DELHI, Dec 16: Global Kashmiri Pandit Diaspora (GKPD), All India Kashmiri Samaj (AIKS) and Jammu Kashmir Vichar Manch (JKVM) today appealed the Home Minister, Amit Shah to urgently act on the recommendation of the Bench of Apex Court to set up an impartial Truth and Reconciliation

ment.

"On behalf of the Kashmiri Pandit community we are grateful to our beloved countrymen from all sections of society who have supported us in this journey and GOI under the leadership of Narendra Modi for reserving two seats in the State Assembly for the displaced community".

They said this judgement which comes on the heels of the



*KP leaders at a press conference at New Delhi.*

Commission.

At a press conference here, the leaders of these organisations complimented the BJP Government at Centre for reserving two seats for Displaced Kashmiri Hindus and one seat for POK Refugees in J&K Assembly.

They also complimented Rajya Sabha Member Vivek Tankha for raising the issue of genocide of Kashmiri Hindus in the House.

They said December 11 marked a red-letter day for the KP community. A process that started on 5th August 2019 with the abrogation of Article 370 was brought to its logical conclusion on this date as the Supreme Court declared the abrogation of the suspect Article 370 as Constitutionally valid and perma-

historic Jammu Kashmir Reorganization/Amendment Bill reserving two seats in the Legislative Assembly for the displaced people of Jammu and Kashmir fills us with optimism that our collective voices are being heard.

They expressed their pleasure that Justice Sanjay Kishan Kaul in a separate ruling has recommended the setting up of a Truth and Reconciliation Commission, which has been a long-standing demand of the community. "The process of healing has to start, and our intergenerational trauma needs urgent redressal".

The press briefing was addressed by Utpal Kaul and Kashi Akhoun (GKPD), DR Ramesh Raina and Alka Lahori (AIKS) and Sanjay Ganjoo (JKVM).



- Alka Lahori



# AIKS AGM REPORT

All India Kashmiri Samaj (AIKS) held its Annual General Council Meeting (AGM) on 17<sup>th</sup> December 2023 at YMCA, New Delhi. The event had an impressive gathering and was a smooth affair without any disruptions. The meeting had to be adjourned due to the lack of the quorum. However later the quorum was full and brimming with affiliate heads and representatives, Patron and Life members, and also some distinguished guests/ members of the community in attendance. Notable among the Affiliates were Dr Gautam Koul and Shri VK Dhar from KHWA Karnal, Shri Ravi Bhat and Shri Anil Koul from Bahadurgarh, Shri A.K Raina AIKS Vice President for Jammu and Kashmir region and many more.

AIKS Executive team and Consultative Group members were in full attendance, including its Special Invitees and Patron member Padamshri Prof Rameshwar Nath Bamezai, Pt Ravinder Pandita of Save Sharda Committee and Dr I K Kilam, VPs Shri S.K Bhan, Ms Alka Lahori and Dr Manorama Bakshi, Editor-in-Chief 'NAAD' Shri Uma Kant Kachru and Editor 'Vaakh' Dr. Roop Krishen Bhat. Other distinguished patron and life members in attendance were S/Shri Ashutosh Taploo of Tikka Lal Taploo Foundation, Sanjay Saproo, Vijay Kashkari, Maharaj Krishen Pajan, Sunil Shakhdar. The meeting presided over by the President Dr Ramesh Raina was conducted by General Secretary Shri Puran Patwari as per the agenda circulated in advance.

The meeting began by observing two-minute silence for all those community

members who have attained nirvana and martyred soldiers and army personnel who have fallen to the bullets of pro-Pakistan terror groups.

The proceedings began by President Dr Ramesh Raina making an address and dwelling on theme of three years of activities and performance of AIKS achieved under the aegis 'Affiliate Connect' Programme and bringing more and more affiliates under its umbrella like KHWA Karnal and KHS Telengana becoming its new affiliates in 2023. He spoke at length about '**AIKS Vision Document**' unveiled in January 2022 which culminated into '**Ambala Declaration**' at Ambala conclave in January 2023 delineating the aspirations of the 'migrant community' with respect to their Return and Rehabilitation policy and calling for '**Legitimate Minority Space for Kashmiri Pandits in Kashmir and creation of three townships for the displaced community**—'Both the documents were sent to all MPs and movers and shakers of political system in the country including PM and Home Minister', he added. Dr Raina also informed the House about the Intervention Application ( IA) the Apex organization filed in the SC in support of Abrogation of Article 370 and 35A—'It was the glorious moment for KPs when AIKS filed IA was given a slot for hearing by the SC, in its day to day hearing of the petition challenging the constitutional validity of the abrogation, and our Advocate Shri V Giri put forth the arguments on behalf of the community supporting the controversial Article", he said, while adding that the Senior SC Advocate had appeared for the community pro-bono. In the



end, Dr Raina spoke about the need for Apex Organization having a 'permanent address' either in NCT Delhi or its NCR which received enthusiastic and positive response from the General Council members with Dr IK Kilam pledging a sum of ten thousand on the spot and Dr Gautam Koul joining him with another ten thousand from KHWA Karnal as donation. Dr Raina also spoke about his term coming to an end in 2024 and announced that elections would be held in March-April in keeping with the democratic traditions and norms of the organizations-- 'though the cycle of elections was disrupted last time due to Covid and elections were delayed and held in August 2021 instead in March-April', he concluded.

### **Major take- away of the AGM were on two counts**

**1. In keeping with the mood of General Counsel with respect to stalemate over Shakti Nagar Plots where the other side of the agreement, Koshur Samchar, was playing a hide and seek game, the House constituted a committee, nominating Dr I K Kilam and Shri Maharaj Pajanas members who would try to resolve the issue to the satisfaction of AIKS General Counsel and terms and conditions of mutually agreed Joint Management Committee (JMC) and find an amicable and lasting solution to the issue.**

**2. Regarding litigation over AIKS Trust, the House constituted another committee, nominating Pt Rohit Dhar, Dr Manorama Bakshian and Shri Sanjay Sapru, as its members who would make efforts to find an amicable solution to AIKS Trust issue for the larger community interests.**

It was the time for General Secretary to read the AIKS Activity Report and also minutes of previous General Council meeting which were approved by the House. Accounts statement was read by AIKS Treasurer Shri Sunil Koul and were also approved by the House with some minor clarifications sought and attended to by Pt Rohit Dhar AIKS VP. The House also approved the membership application of new patron and life members and Kashmiri Hindu Welfare Association

Karnal (KHWA) and Kashmiri Hindu Sabha (KHS) Telangana were formally added as affiliates to the large AIKS family.

Dignitaries who spoke were led by Shri A.K Raina who briefed the house about the latest status of Civil Writ Petition pending in J&K High Court. He lauded the efforts of team of community Advocates/lawyers led by Shri P.N Raina and Shri P.N Goja and Shri Ravinder Bhat and Shri Kashmiri Lal who, he said, are pleading pro-bono on behalf of the community and religiously attend the hearings.

Editor-in- Chief **NAAD**, Shri Uma Kant Kachru spoke about his experiences, a judicious mix of agony and ecstasy, editing and bringing out a monthly community magazine NAAD, while bemoaning the fact that financial compulsions had been forcing us to resort to cost cutting measures and printing hard copies in less numbers. He again urged the members to make the prestigious community journal a self-sustaining entity by helping it get more advertisement support. Vaakh Editor Dr Roop Krishen Bhat also spoke about his ordeals in bringing out Vaakh, the Kashmiri language journal. He said he was facing difficulties on two fronts-- financial and content as there were now fewer people writing in Kashmiri. But both stalwarts agreed that it was a labour of love and much cherished community activity for them.

Pt IK Kilam lauded the leadership qualities of Dr Ramesh Raina whose dedication and diligence, he said, had brought AIKS back to its glory. Pt Sunil Shakhder also paid rich tributes to the genius that Dr Raina has always exhibited as community leader. Pt Ravinder Pandita of Save Sharda Committee paid fulsome tributes to the current AIKS team headed by Dr Ramesh Raina and said that AIKS was the only KP organization with a focused agenda. Dr Gautam Koul while hailing the community outreach programme of Dr Ramesh Raina, said that Kashmir Hindu Welfare Association Karnal was very proud to be part of the Apex organization. Shri Ashutosh Taploo was all praise for the AIKS programmes.

AIKS VP Dr Manorama Bakshi presented the expression of gratitude to the august General Council members. It was followed by a high tea.



- Alka Lahori



## AIKS PRESIDENT AS COMMUNITY SPEAKER ON CHETNA DIVAS

**A**IKS added yet another feather to its cap when its President Dr Ramesh Raina was nominated as Community Speaker for Chetna Divas by Prem Nath Bhat Memorial Trust (PBMT) held on 27<sup>th</sup> December every year to commemorate the martyrdom of Pt Prem Nath Bhat, who fell to the terrorist's bullets on this day in 1989. Pt Prem Nath Bhat was an Advocate by profession but a social activist and a journalist by passion. He was a man of many parts—an RSS activist and a Vedic scholar, a generous donor for community asset building like school and temples, an inspiring leader who initiated a full youth brigade in Anantnag into the discipline of Yoga and social service. But more than that Pt Prem Nath Bhat was a thought leader-- a keen observer of the changing socio-political profile of the state and ever shrinking socio-economic space of his community brethren in the valley. He was an avid reader and prolific writer to national dailies highlighting these facts which was bringing economic squeeze on his hapless community. Obviously his name was on top of the very first hit list of Pak trained terrorists, and was gunned down in broad day light on 27<sup>th</sup> December, 1989 when his former colleague in Anantnag Bar, Mufti Mohd Sayed was the Union Home Minister.

The Prem Nath Bhat Memorial Trust observed his martyrdom day as Chetna Divas and the much awaited annual event attracts a

huge gathering of intellectual class each year. Besides it, the Trust has also instituted an award in journalism and is given annually to a community journalist. But its focused area of activity includes pursuing the passage of the Temples and Shrines Bill in J&K Assembly. The Trust has done a splendid job by compiling the data of total land assets of Hindu temples and shrines across the valley.

For 27<sup>th</sup> December 2023 Chetna Divas the PBMT had nominated AIKS President Dr Ramesh Raina as Community Speaker. The event was held at Jammu's iconic Abhinav Theatre and Chief Guest was BJP's senior leader, an ace orator and MP Dr Sushanshu Trivedi. Former DGP and distinguished community member Shri Kuldeep Khoda presided over the function.



So Dr Ramesh Raina set the ball rolling by first travelling down the memory lane and letting the audience recollect the ill effects of the exiled life that resulted in the wide spread dispersal of the beleaguered KP community impacting the structure of the community as a whole and apart from physical trauma, it inflicted an extreme psychological injury on them. Resultantly KPs entered into a permanent state of uncertainty, he added that consequent to all this there is a total socio-



political marginalisation of the community in their homes and hearths. He cautioned that such a state of affairs did not augur well neither for the country nor for the state. An out of box solution to end the running exile spanning for about 34 years was needed to bring the state back on the secular, multi-cultural and multi-religious path.

Paying fulsome tributes to the present NDA government for having shown guts to abrogate the controversial Article 370 and 35A which he said was used by state's political class to create a wide chasm between Union and the federation. He said as nationalists the community was wholly supportive of the central government's measures to bring the state back to working order and on the trajectory development that was not much visible in pre-370 era which was dominated by keeping Kashmir away from the constitutional mainstream of India. However, he bemoaned the fact that the hapless community was kept outside the loop of this developmental process. What an irony, he wondered, that the aborigines who have kept the flag of India flying high even in the worst political turmoil, were left high and dry and relegated to the background. He said that as pro-India and patriotic forces, Kashmiri Pandits have a factorial importance in the socio-cultural construct of Kashmir and as such constitute the first line of natural defence and a grass roots

advocacy group there in the Valley.

Hailing government's recent announcement of two nominated seats in state legislature, Dr Raina strongly pleaded for the creation of a legitimate Minority space in the valley through myriad measures including through granting them a 'minority status' and passage of Temples and Shrines Bill which he said were the living symbols of not only our presence but that of the Sanatan Dharma in the valley. He further added that there remains a need to address

the unemployment issue amongst the displaced KP youth by the creation of 5000 posts under PM package, soft term loans for overage unemployed youth and enhancement in the monthly cash assistance. He strongly pitched for creating a grievance redressal mechanism for the redressal of grievances in a time bound manner. He added that Kashmir remains the core constituency of Kashmiri Pandits and there always will remain a strong connect with it be that physical or through temples and shrines route but it will always register both psychological and emotional presence to prevent its socio-psychological eraser from the valley of Kashmir and that is what Naya Kashmir slogan should talk about.

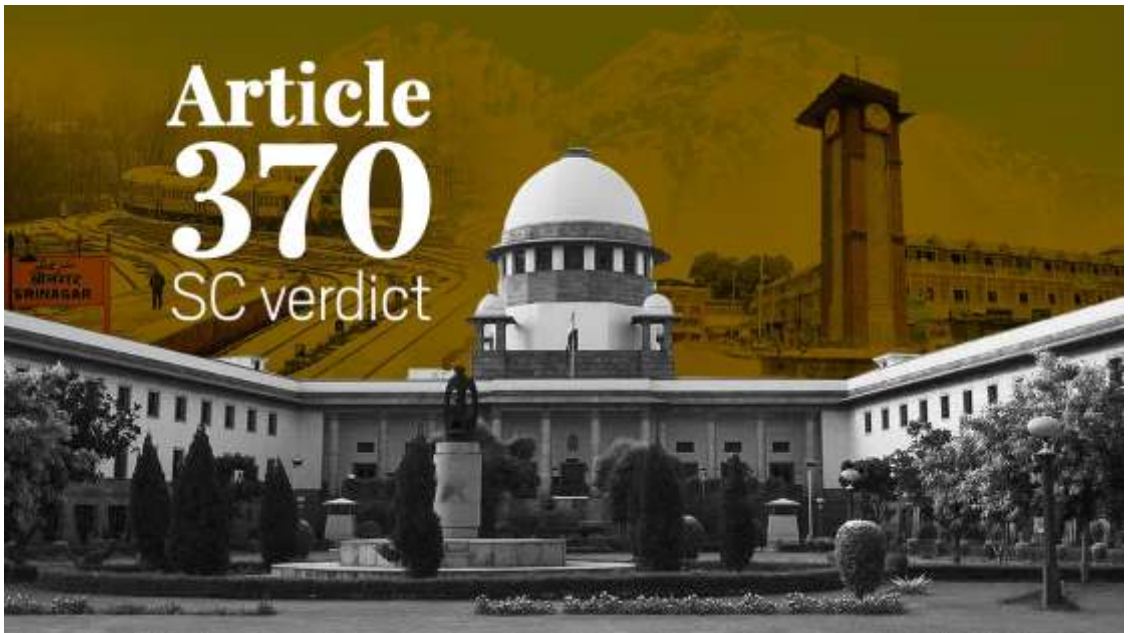
He also thanked and complimented the Hon'ble Supreme Court of India for upholding the decision of abrogation of Article 370 and in this regard AIKS too had filled in IA (Intervention Application) supportive of the abrogation. Our Lawyer Shri Giri, a senior Supreme Court Lawyer was given a respectable time and heard which also found a mention in the Supreme Court judgement delivered on December 11, 2023. He also expressed gratitude to Justice Sanjay Koul for his recommendation for the constitution of a truth and reconciliation commission which is part of the larger Supreme Court Judgement wherein he makes a strong mention of injustice to Kashmiri Pandits.



- Alka Lahori



# AIKS HAILS SC VERDICT ON ABROGATION OF ARTICLE- 370,35A



All India Kashmiri Samaj (AIKS) hails the unanimous judgment delivered by a five-member constitutional bench headed by Chief Justice of India DY Chandrachud on 11<sup>th</sup> December 2023. The bench in its landmark judgment upheld the constitutional validity of the abrogation of Article 370 and 35A by Indian Parliament on 5<sup>th</sup> September 2019. The abrogation of the controversial article granting special constitutional status to the state of J&K had taken the state's political class by surprise and had been challenged in the apex court through

myriad petitions calling in question its constitutional validity and also President of India's powers to promulgate it through its Order in the absence of the state Constituent Assembly and its concurrence.

There had been a flurry of counter petitions too through Intervention Applications or IA by interest groups and individuals supporting the abrogation of the Article. All India Kashmiri Samaj (AIKS) as apex body of all KP organizations having affiliation arms across Indian and overseas too had filed an IA in the Supreme Court through its Vice

President Mrs Alka Lahori Handoo in support of the abrogation of the Article 370 and 35A. A very eminent senior SC Advocate Shri Venket Giri pleaded the case pro bono for the beleaguered community and was ably assisted by young, energetic and budding advocate Shri Anupam Raina. Shri V. Giri was allotted a time slot by the constitutional bench headed by CJI on September 01 and 04 to argue the case.

“The judgment vindicates the community's stand that controversial Article-370 and 35A has wronged us more than helping in getting rightful share in state's resources and political and economic space"--said AIKS President Dr Ramesh Raina. As the judgment was being delivered and streamed live, Dr Raina was on air with various TV channels waxing eloquent on how the 'temporary' constitutional provision has proved a big stumbling block in the way of J&K state's full integration with the Union of India.

It was also an occasion to tell the world that though in actuality the Article had lost much of its teeth and soul through various amendments where a large section of underprivileged people had benefited by myriad SC judgments and state willingly bringing itself within the ambit of Chief Election Commission and many other central

bodies, yet state's political had not only milked the maximum electoral gains from the Article but exploited it for their survival; for example National Conference would extract a win out of sure defeat by raising last minute sentimental pitch for safeguarding Article-370 among gullible voters across the state, said Dr Raina.

As the community sat glued to TV screens in anticipation and great hope, it was so gratifying to see Hon'ble CJI demolishing Petitioners arguments one by one offering legal wisdom why their contention was beyond judicial review and how the abrogation upheld all the constitutional parameters; how Accession with the Union of India there was 'no element of sovereignty in the state'; how President's Order was sans any mala-fide intentions. Phew! Red Letter day for the community, as it felt vindicated. Abrogation of the controversial Article has been the permanent feature of community resolutions and memoranda to the successive governments and international bodies. As first line of victims of government apathy, the community has seen upfront the misuse and abuse of the Article-370, acts of omissions and commissions under its garb and manipulation of elections and also great game of manipulation for kicking us out of our homes and divesting us of our lands and properties and not allowing us to return back.

AIKS wishes to thank Hon CJI and four Justices for delivering a very favourable verdict, also express deep sense of gratitude to Justice Sanjay Kishen Koul for highlighting the plight of displaced community and genocide victims and calling for setting up of Truth and Reconciliation Commission for assuaging their hurt feelings. AIKS also wishes to thank Senior Advocate Shri V.Giri for pleading for the hapless community and Advocate Anupam Raina for extending all the help.



*AIKS President with Advocate Shri Venket Giri*



– Surinder Koul



# RESCIND OF ARTICLE 370 A STEP FOR INCLUSIVE GROWTH

The Supreme Court verdict given by five senior-most judges on 11<sup>th</sup> Dec 2023 upheld the Indian Government's decision to rescind Article 370, which conferred a special status on the state of Jammu and Kashmir. Under Article 370, the Indian constitution was restricted in influencing to state legislature on Jammu and Kashmir matters and gave greater powers to the state legislatures. However certain legal experts and Legal policy bodies have raised eyebrows on the Supreme Court decision as it does not do justice to the features of federalism and the constitutional basic structure. From a broader perspective, the judgment has ended the prolonged economic uncertainty in the state, by creating an atmosphere for public investments in tourism and industries. Supreme Court decree also paved the way for the grant of fundamental rights to the people of the state that are enshrined in the Indian constitution without any hindrance. It reaffirmed the integrity of Jammu and Kashmir as an unalienable state of India, where the flow of the Indian constitution is upheld. However, there are vested interests in the state who still harp to fight for the restoration of Article 370 to safeguard their fiefdom. By and large, the outburst of the vested elements has little impact on the people of the state, who look forward to their development and avenues of progress.

For the resurrection of article 370, 35A,

in Jammu and Kashmir State, which was abolished on 5th Aug 2019, by presidential order, CJI constituted a bench of five judges to hear pleas of 23 petitioners challenging the presidential order on a day-to-day basis. By scrapping articles 370 and 35A, the state of Jammu Kashmir was reduced to two union territories of Jammu Kashmir and Ladakh, headed by the Lt Governors. It further scrapped the special status to the erstwhile state of Jammu Kashmir and Ladakh that it enjoyed under the Indian constitutional provisions. Jammu Kashmir and Ladakh regions were put under the Lt Governor's rule and all central laws were extended in the union territories. The plethora of twenty-three petitioners comprised Ms. Anuradha Bhasin, Mehbooba Mufti PDP, G.N. Azad DPAP, Hindal Hyder Tyabji former chief secretary, Kapil Kak former vice chief Marshal, Justices Hanain Masood, Major General Ashok Mehta, Mohd Akbar lone M.P National Conference, Radha Kumar former interlocutor, Muzaffer Shah ANC and Dr Upinder Kaul Cardiologist, had challenged the validity of the abrogation of article 370 and 35A. Two petitioners, Shah Faisal, IAS officer and Shelja Rashed, a JNU student activist withdrew their petitions from the Supreme Court, deceptively to be safe from the brunt of controversial contention. A marathon debate of arguments and counterarguments in front of the five judges lasted sixteen days without any break. There were batteries of lawyers

supplementing the arguments in support of respective groups in favour and against the abrogation of the article and its constitutional validity and legality before the five-judge benches. Petitioners challenging the revocation of Article were represented by Kapil Sibal, Dushant Dave and Gopal Subramaniam besides a team of lawyers from the Jammu and Kashmir. Leading lawyer Kapil Sibal strongly contested the restoration of articles 370 and 35 A and to bring two union territories back to the status of the full state. Kapil Sibal contended that converting the state into union territory was a sudden radical change. It moved the people of the region away from representative democracy to place it directly under the rule of central government. Was it possible to reduce the state to the category of union territory without the consent of the people who lived there? Kapil Sibal further asserted that Article 370 was no longer a temporary provision. It had assumed permanence following the dissolution of the constituent Assembly in 1957. In the event of the dissolution of the Constituent Assembly, the recommendation of which was necessary for the abrogation of 370 the provision could not be revoked. In such eventuality, the state Assembly was the competent authority to determine the future course of Article 370. Since there is no elected Assembly in the state after the state was reorganised into two Union Territories in August 2019, the regions are under lieutenant governor's rule. Concurrence to the abrogation of Article 370 from the elected Assembly was not possible so it stands null and void. Kapil Sibal also brought the historical perspective into consideration that caused the instrument of accession and constitutional relations between Jammu and Kashmir and India which were not to be overlooked. The defined role of the Constituent Assembly, a political body that drafted the constitution which was a political document to determine the constitutional rights and future relations of the region. The same cannot be discarded abruptly without referring to the issue within the framework of the constitutional validity that was bound by its provisions.

The argument sustained by Tushar Mehta, Solicitor General was that the repeal of Article 370 brought everyone at par and could never be defaulted and fraternity had to be given effective meaning. Tushar Mehta also clarified that the character of Union territories given to the state was not a permanent feature. Within a certain timeframe, the statehood will be restored. R. Venkatraman, Attorney General asserted that the finality of integration of the state with the rest of India was done. The rescinding of Article 370 by a Presidential order generated a big debate in the highest court and marked a significant turning point in the political history of Jammu Kashmir and India. The contending lawyers and Supreme Court had divergent views on various features of Article 370, its legality, and the constitutionality of its revocation. Consequently, the CJI was construed to withhold the final decree in light of the inherent complexity of the Article.

Article 370 had been a prestigious issue with Kashmiri leadership right from day one. This article gave a special kind of treatment to the political class of Kashmir as compared to the rest of the states of the Union of India. In any form of demonstration, protest or political rally safety and security of Article 370 were an essential part of the political discourse. The outcome was that the upholding and the significance of Article 370 to maintain special status had become the sole monopoly of the regional parties. The regional leaders were masters in exploiting the people to draw their political mileage out of this article.

In the Supreme Court, the enduring discussion was for and against the abrogation of Article 370 pleaded by opposing lawyers for nearly fifteen days. During the hearing in the highest court, words like democracy, fundamental rights, equality before the law and many humanitarian verbose were making rounds in the deliberation. But the irony had been that none of the lawyers or Human Rights activists of the Bar Association of India or any philanthropist group ever thought of an in-depth study of Article 370

enshrined in the Indian constitution serving in a real sense the Humanitarian cause of the people of the State. The petitioners hailing from the state, though being political activists, were not supposed to be ignorant about the misuse of Article 370 by the ruling segments in the state. Under Article 370 the enactment of 35A, the fundamental right of equality, and liberty in practices of profession in any part of the country were virtually taken away which was admitted by the CJI in an interactive court hearing session. Effectively, Articles 370 and 35 had become rattle-less weapons to practice nepotism and favouritism in appointments, promotions, postings and admissions in professional colleges for the ruling regional parties in the state government. A good section of the populace in the state was relegated to the background as if they had no rights. The basic citizenship rights of the partition-time West Pakistan refugees in Jammu province were denied to them from 1952 to 2019. Their generations for six decades were deprived of government jobs, bank loans, business entrepreneurship and the right to cast votes in the state Assembly and Panchayat elections. The same plight of deprivation of political and economic rights was dispensed with the progeny of the Gorkhas living in Jammu whose forefathers had served in the Dogra army from Raja Ghulab Singh's time. Their entitlement to citizenship and other fundamental rights was restored after the abrogation of Article 370 on 5th August 2019. Scavengers were imported from Punjab in 1957 with a lot of beneficial promises of settlement by the then government of the day for the sanitation of the Jammu city area when local municipal staff went on mass strike making the city's civic life miserable. Their successive generation of Dalits from Punjab were debarred citizenship rights despite their claims and requests to subsequent governments. The Minority Commission in the state did not exist in the state constitution when microscopic minorities of Buddhists, Christians, Sikhs, Hindus and Pandits were at the margin.

Contrarily, the majority population was reaping the Minority benefits by amalgamating themselves with the rest of the Indian Muslims. In the state, they were grabbing the maximum share as a majoritarian component of the population. This resulted in total deprivation of the above minorities of the fundamental political, economic and social rights to live an honourable life. Gender discrimination under Article 370 was harsh. Women of the state marrying men from other states were losing their state citizenship rights.

Conversely, the women from outside the state married to the men from Jammu and Kashmir State were automatically granted state citizenship rights. This was the gross differentiations met by opposite genders of the state in cases of their marriage of choice beyond the state. For employment, promotion, posting and admission to professional colleges, majoritarianism was the trend of the ruling class in the state. Merit was thrown to the winds.

There was a flagrant and blatant misuse of the article by the regional parties. These ambiguities went unnoticed for seven decades. Why were the Central parties overlooking this grave thuggery hatched in the State? Was it to appease the majority populace of the state in light of its conflicting status? But at the same time, the legal luminaries of the Bar Council of India did not express their concern on the maltreatment of human rights and fundamental rights in the state when they had remained affront on many such issues in respect of other states. In the case of the declared terrorists Afzal Guru, Yakub Menon, and Yassin Malik, eminent lawyers were there to fight for their rights. Now the same class of lawyers were vociferously pleading for the recommencement of Article 370, 35A and challenging the constitutional validity of its abrogation under Presidential order in the Supreme Court. Following the series of arguments, the bench of five judges unanimously delivered the judgement that endorsed a complete merger of the state with the union of India which has been welcomed by the rest of the country.





# THE DEEP IMPACT OF THE ARTICLE 370 VERDICT



Days after the Supreme Court of India's voluble judgment on the August 2019 presidential orders, there has been considerable, and excellent, dissection of its validation of the removal of Jammu and Kashmir's autonomy, and its cursory handling of Parliament's demotion and division of the State to two Union Territories. Much of the commentary has dealt with the judgment's implications for the rest of the country, which are far-reaching. It undermines the rights of States vis-à-vis the Union even on critical issues such as statehood and division, grants the President far larger powers over States than

earlier envisaged, and allows long-term political and territorial decisions to be made under limited-term emergency conditions such as President's rule.

There are three other key elements which have, however, been less discussed: what the verdict means on the ground for Jammu and Kashmir, and Ladakh, what it tells us about how the Court sees peace and security, and what it implies for the fundament of democracy in India. Back in 1953-55, the States Reorganization Commission held widespread public consultations during which villages

expressed their preference for which unit to belong. This judgment negates even the right to consultation of the State's elected representatives. On the ground, the judgment has been met largely with silence that is ambiguous in Jammu, disappointed in Kargil, welcoming in Ladakh (with reservations), and ominous in the Valley. Jammu's ambiguity centers on its experience of economic dispossession post-2019, when the Lieutenant-Governor's administration awarded trade, retail and mining rights to national rather than local industry. In Ladakh, Kargil's disappointment stems from the fact that its majority Shia wishes to retain ties to the Valley. Leh's welcome of separation from the Valley is tempered by the desire for an elected administration instead of a Lieutenant-Governor.

### **Impact on the Valley**

The most severe impact is undoubtedly in the Valley, where the verdict has reinforced a widespread belief that Kashmiris are resented by the rest of India and their voice is repeatedly silenced. The circumstances in which the President of India, Ram Nath Kovind, passed his August 5 orders were draconian, to say the least. Additional troops were sent in at July end, over 5,500 Kashmiri politicians and activists, including three former Chief Ministers, were put in detention on the day before, Section 144 was applied forbidding gatherings of four or more persons, and a total communications blackout was imposed. Notably, neither the main nor the concurring judgments mention these events in their summaries of incidents prefiguring the presidential orders. Instead of acknowledging the enormity of the administration's actions, which imposed war-like conditions on the people, the judges accepted the alleged security threat, in August 2019, to the Amarnath Yatra — of which nothing has been heard since, either on what it comprised or how it was averted — as background to the presidential orders and the Jammu and Kashmir Reorganisation Act, 2019. Security has also been accepted as a

reason for the delay in restoring statehood, despite the administration's claim that the situation is much improved.

A blanket acceptance of alleged security concerns can be dangerous. Over the past eight years, it has allowed innumerable unwarranted arrests of journalists, activists and even comedians, who languish in jail on unproven charges of unlawful activities and/or sedition. The failure to probe security concerns has closed debate on policy and performance in tackling internal and external conflict, as can be seen in the cursory parliamentary discussion of the ongoing civil conflict in Manipur. Though there was indication of a security lapse leading to the death of 40 paramilitary troops in a terrorist attack in Pulwama in February 2019, there was no published inquiry into it. Whether we will learn the truth of the recent lapse that allowed a group of young Indians to let off canister smoke bombs in Parliament remains to be seen. Yet, policy accountability is critical to operational improvement.

### **Rising violence, violation of Rights**

In the recent judgment, Justice S.K. Kaul's 'epilogue' does take note of human rights abuses in Jammu and Kashmir. But it appears, like the main judgment, to ignore the violation of human and political rights since August 2019. Worse, both ignore the lesson learned from India's own experience, that peacemaking offers the best solution to internal conflict. Available data show a slowly rising curve of violence in Jammu and Kashmir after the Union Home Ministry adopted policies of purge and censorship, accompanied by deterioration in the India-Pakistan ceasefire agreement. By contrast, the data show a sharp curve of diminishing violence during the peace process of 2002-13.

In other words, the rise in violence between 2016-2018 that the Attorney-General and Solicitor-General referred to might have been more effectively countered by the policy of the A.B. Vajpayee and Manmohan Singh administrations, of improving democratic practice on the ground in the State while engaging in peace talks with Pakistan.

Validation of the extreme clampdown of August 2019 and the actions taken under its cover, on the other hand, run the risk of an upsurge in violence if or when a semblance of democracy is restored.

Could a truth and reconciliation commission bridge the gap, as Justice Kaul appears to suggest? The proposal was made over a decade ago by then Chief Minister Omar Abdullah, but found few takers. Unlike the South African commission, which took place in the context of a peace agreement to end apartheid and transfer power to the African National Congress, Mr. Abdullah's proposal was made when peace talks with Pakistan had withered, first at General Musharraf's request and then due to the Mumbai terrorist attacks. Despite this end, the after-effects of the peace process lasted until 2014. By contrast, there is no peace process in Jammu and Kashmir today. Far from it, the verdict's validation of the removal of autonomy, and administrative bias towards developers and industrialists from outside the former State, can only harden alienation in the Valley. In such a situation, who will reconcile with whom?

### **This blueprint may be of help**

Many ask: Alright, but what is done is done. How do we move on from here? My answer will please no one. The Union administration could start a new peace process. It could restore statehood, and hold elections. It could return freedom of expression. But it would need to be prepared for an outpouring of anger that has thus far been dammed by fear of arrest or worse, and to respond to that anger with compassion and understanding, not bullets and prison bars. Longer term, it would need to return to the blueprint for a solution that was developed by A.B. Vajpayee and Mr. Singh. That blueprint included the disarmament of armed groups and demilitarisation of the area, a soft border with autonomy for both Jammu and Kashmir and its Pakistan-held parts, together with an option of joint development for the whole of the former princely State. I do not see the current administration returning to that blueprint, nor can I imagine another that would sustain. Perhaps better minds than mine will.

## **Elections at KSS Faridabad**

The elections for Kashmiri Sewak Samaj Faridabad, a prestigious Kashmiri Pandit association in India concluded on 24/12/2023. The three-member Election team led by Returning officer Mr. Samit Bhatt, Mr. Vinod Tameri Election officer and Mrs. Bharti Kaul Election Assistant conducted free and fair elections of KSS. The oath ceremony of the newly elected 57 Collegium Members and 12 Governing Council was held on 24/12/2023 in J N Kaul Auditorium Sharika Bhawan. The oath was given by KSS founder member Mr. PranNathDhar. The names of the new governing body 2023-2026 elected are as under.



Padamshree SudhirK Sopory (Dr.)	President	Shri Surinder Bhat	Executive Member
Shri Kashi Akhooon	Vice President	Shri G L Pandita	Executive Member
Shri Vinod Dhar	General Secretary	Shri Vijay Trackroo	Executive Member
Shri Kuldeep Kachroo	Treasurer	Shri Navneet Sopory	Executive Member
Shri Amal Magazine	Joint Secretary	Shri Sanjeev Raina	Executive Member
Shri Anil Dhar	Executive Member	Shri K K Bhat	Executive Member

The oath ceremony witnessed a huge applause from the members who greeted the newly Elected Governing body and collegium members with full vigour and zeal.



- Ashok Bhan



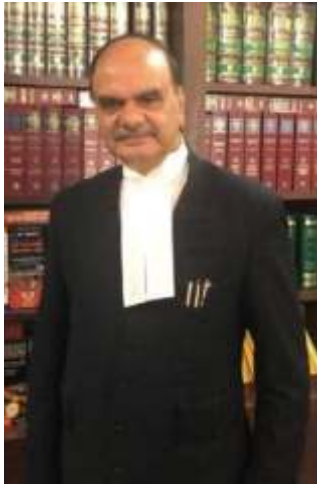
## SENIOR ADVOCATE ASHOK BHAN CALLS FOR **INCLUSIVE RESPECT AND PEACE ON** **INTERNATIONAL HUMAN RIGHTS DAY**

*(The article is courtesy Rising Kashmir dated December 10, 2023)*

Senior Advocate and Human Rights Defender Ashok Bhan today on Human Rights day while delivering a guest lecture to the law students of Delhi Law School as part of the celebration of Human Rights day, said all sections of society in the Country collectively including Kashmiris deserves respect to human rights doctrine and strive for end of violence. He said respect for human rights of all the sections of the society is Sine Qua Non for enforcement of Constitutionalism, justice, democracy, development and for winning the hearts of the people.

Bhan said in South Asia the human Rights violation at the hands of terrorists is galore. “It is being encouraged by a nation state that pursues terrorism as an instrument of its national and Foreign policy and brazenly provides all the overt and covert support by way of arms, funding, strategic and other logistic support including Drone cover ups to terrorists indulging in their terror activities on the soil of India especially in the Jammu & Kashmir UT”.

While referring to Kashmir Pandits, he said a native population of seven hundred thousand has been exiled by using the tactics



of one targeted killing and scaring a thousand population in densely habituated areas of the Valley. The NHRC has held it to as AKIN TO GENOCIDE. Let us all the humans globally rise to the occasion and condemn the human rights violations in any part of the world and collectively strive towards Building Peace and harmony besides ending bigotry, communalism and violence and promote human rights universalism”

Bhan said the currently drug menace is a huge problem associated with terrorism in Jammu & Kashmir and vulnerable youth are dragged in this dangerous path by handlers of terror modules who are failed and loosing people's, so-called, moral support, because Kashmiris see them as representatives of doom, death & destruction Bhan said Women empowerment is a crucial aspect of fostering gender equality. Rights of Children has a special emphasis in current human rights jurisprudence. New challenges such as climate change, cybercrimes and natural disasters etc. contribute to human rights abuse. The holistic jurisprudence on human rights is required to take corrective measures and recommend to nation states the guidelines to be implemented.



- Prof Gopi Kishen Muju



# TRUTH AND RECONCILIATION COMMISSION

There are reports that the political parties in the Valley and others who challenged the abrogation of article 370, but was upheld by the Supreme Court, are planning to go for a revision as some legal options have been expressed “with due respects to the Honourable Supreme Court” that the “judgement was erroneous “and “bad in law” (See Karan Thapar's interviews with some legal experts). Of course the judgement has disappointed the petitioners and others who did not favour the abrogation, especially the manner in which it was made in-operative and causing alienation in Valley creating a distance between the Valley and the Center. They term it as a breach of trust and agreement.

While delivering the judgment, Justice Sanjay Kishan Kaul recommended the constitution of a Truth and Reconciliation commission to heal the wounds and suffering of the victims of terrorism and insurgency that gripped the Kashmir Valley in 1989-90 and forced almost the entire minority Hindu (Kashmiri Pandit) population to leave the Valley, and cost thousands of civilian and security forces lives. While there appears no end to militancy, the displaced community is still denied and deprived of justice and rehabilitation. Setting up of a Truth and Reconciliation Commission has been one of the major demands of the displaced Kashmiri Pandits; and (subject to correction) if one remembers well the Chief Minister of the erstwhile J&K State had some time in 2011 or

so said that he was in favour of such a Commission.

Justice Kaul said that setting of a Truth and Reconciliation Commission, may help to 'achieve collective understanding of the human rights' violations perpetrated by State and non-State actors, against people of the region'. Truth-telling provides an opportunity for victims to narrate their stories. Such an exercise can help and even facilitate an acknowledgement from those responsible for perpetrating the wrongs, and from society as a whole. If done sincerely, such measure can have a strong way for reconciliation. However, Justice Kaul has at the same time, cautioned that the commission, if constituted, should not turn into a criminal court. Justice Kaul also referred to the South African truth and reconciliation commission, which was set up to investigate rights violations during the apartheid regime. Most of such commissions have been constituted to study the pattern of human rights violations that took place either during an earlier regime or military dictatorship or arising out of insurgency or similar grave acts of violence

The main purpose of a Truth and Reconciliation commission is to fathom out the truth behind the atrocities and to facilitate the process of reconciliation in the societies that are divided during periods of violence where grave violations and abuses of human rights have taken place. Of course setting up of such Commissions should never be

delayed for lapse of time may not help much later on. Such commissions should be set up immediately after the change of situation / regime or end of hostilities or insurgency, when it should be most useful in reconciliation and in rebuilding fractured societies.

It has been an international practice to set up such Commissions. Probably the first such commission is said to have been set up in 1974 in Uganda (Uganda 1: Commission of Inquiry into Disappearances of People of Uganda, 1974) to investigate and report on hundreds of disappearances that occurred during the earlier regime. Truth commissions are known to have also been appointed by the United Nations (such as in Timor-Leste or East Timor) and a non-governmental organisation (NGO) such as the World Council of Churches, in Brazil or. The International Center for Transitional Justice (ICTJ), an NGO established in March 2001 Priscilla B. Hayner, in her book *Unspeakable Truths: Transitional Justice and the Challenge of Truth Commissions*, has delineated the five main characteristics of truth commissions. First, they focus on the past, rather than on-going events. Second, a truth commission investigates a pattern of events that took place over a period of time. Third, it engages directly and broadly with the affected population, gathering information on their experiences. Fourth, a truth commission is a temporary body, with the aim of concluding with a final report. Fifth, a truth commission is officially authorised or empowered by the state.

It is now for the Government of India or the Parliament to set up such a Truth and Reconciliation Commission. One would like the Parliament or even the Supreme Court to set up such a Commission in light of the present context. Of course the very setting up of the Commission will give a bit of psychological relief and confidence among the victims of terrorism, notwithstanding the final relief that might be delivered. However, whenever such an exercise is undertaken for authentic, unbiased and reliable investigation of human rights violation in Kashmir, the

parameters and terms of reference need to be defined carefully and clearly with a definite time line for submission of report / recommendations etc. Much will depend on the composition of the commission because it is the members who provide impartiality and objectivity to the pious work they are entrusted with. It is very important that the Commission must comprise of men and women of integrity, non-partisan attitude wherein prominent people from civil society can be involved as members, keeping in view the polarised political environment in the country and communal dimensions of K.P. Exodus in 1990 followed by flow of accusations and counter accusations across the political parties on the issue the Commission will have to face a tough job to demonstrate its neutrality and objective character.

The most important function of a truth and reconciliation commission is to hold public hearings, record patterns of rights violations and listen impartially and objectively to the statements as narrated by the victims as well as by the perpetrators. Necessary references have to be made to the publications, newspaper reporting and social media areas for collection of evidences. Unfortunately, while the majority of victims in Kashmir can still express their grief most of the perpetrators in Kashmir have been non-state actors from across the borders or those who have been killed or may not be available. Of course the locals can be granted amnesty in exchange for full disclosure, but there is a fear that such a provision could attract controversy Determining reparation for victims is one of the essential mandates of a truth and reconciliation commission, even if the perpetrators are not identified.

But as far as state actors are concerned, levelling accusations and charges against the Indian Army and other security forces who too have suffered extensive damages may not go down well with the government. As militancy is still alive in Kashmir presence of army and security forces is still required to normalise the situation. The central government has denied permission in the past to prosecute certain

members of the defence forces for alleged offences and rights violations. (The Supreme Court of India, in *General Officer Commanding (Army) vs CBI & Anr.* (2012), held that the government's sanction is necessary if there is a 'reasonable nexus' between action and the lawful discharge of duties of the official.); though occasionally action has been taken upon public upheaval.

Therefore, while collective understanding of rights violations, perpetrated by state and non-state actors may be necessary — as observed by Justice Kaul — the mandate needs to be chosen carefully without having an adverse impact on the overall credibility of army and the security force and victims are not denied justice.

### **Kashmiri Pandits and the Commission**

The involuntary and forced exodus of Kashmiri Pandits (with slogans like *Kafiro bhago jihad aa raha hai* which rent the air) that took place in 1989-90 due to insurgency is the one that awaits rightful redress. It is obvious that after a lapse of more than three decades many victims might not be alive to seek closure of their loss and violations. The truth and reconciliation commissions should have been set up long back to deliver justice but, however, if constituted even now without further delay, it might have still some utility, though limited.

Though very late, the victims of rights violations still reserve the right of reparation (as recognised by the UN) with regard to 1) restitution; 2) compensation; 3) rehabilitation; 4) satisfaction, and 5) guarantees of non-repetition. 1) Restitution includes taking all measures necessary to re-establishing the original situation before the rights violations happened. It includes return to one's place of residence and return of property. This, though a very difficult step is still the most crucial one for most displaced who are eager to return and need to be given a fair chance. Their agony need not be further aggravated. 2) Compensation for damages and regular financial relief may solve some problems of the poor section, though the neediest might not be

alive to the situation to get due benefits.3) Rehabilitation could restore reputation and may include legal services if needed.4) The breach of trust may need a repair through public apology, commemoration, tribute to victims and so on. Civil society has to be involved in this process. 5) The guarantee of a non-repetition may include measures contributing to the prevention of further violations as well and setting up secured accommodations. Despite Jammu and Kashmir being a case of delayed reparation, some relief can still be given to the victims within each parameter given above to rebuild their lives.

Kashmiri Pandits have been the worst victims of the unresolved so-called Kashmir issue since the partition of the country in 1947 and failure of the State to protect the community. The community feels that the State has failed to stop forces responsible for its mass exodus. Living in Diaspora the community feels loss of its identity though all efforts are being made by it to preserve its culture and even language. Feeling greatly aggrieved, the community needs authoritative acknowledgement and closure for the violation of their rights. The chapter of Article 370 of the Constitution, which had practically nothing to do with the exodus of Kashmiri Pandits but were victims of Pakistan sponsored terrorism, might have been closed but, as claimed by the powers that be that 370 was a cause for generating separatist tendencies leading to militancy, the sufferers of insurgency must also get a rightful closure.

There may be limitations in the recommendations of Justice Kaul but having rightly aired the sufferings of the community to which he too belongs, his recommendations must not go unheard and a Truth and Reconciliation Commission should be set up before it gets too late. Lest it may amount to beating about the bush, the recommendations must be effective and practical wherein the victims feel justice is done otherwise it will be only handing over a lollipop just to be held in hand and watched.

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# TRUTH AND RECONCILIATION

## A Noble Idea but in Kashmir, They Won't Go Together

*(The article is courtesy The Times of India dated Dec 17, 2023)*

The Supreme Court suggests setting up a Truth and Reconciliation Commission in Kashmir to investigate human rights violations since the 1980s. Justice Sanjay Kishan Kaul hopes that Kashmiris facilitate the return of Kashmiri Pandits with dignity. However, truth and reconciliation won't go together in Kashmir due to a general reluctance to acknowledge the atrocities committed against the Pandits. Proper investigation could identify those who facilitated the killings, but it would be unfair to expect reconciliation without justice. The Pandits need justice before reconciliation can occur.

During its recent verdict on Article 370, the Supreme Court has suggested to set up a Truth and Reconciliation Commission in Kashmir to investigate human rights violations by both, state and non-state actors since the 1980s. One of the judges of the bench, Justice Sanjay Kishan Kaul said that it should be done “before memory escapes.” But he also cautioned that the Commission should not turn into a criminal court.

He said that it was his hope that Kashmiris [majority Muslims] open their hearts and “facilitate” people (minority Hindus) who were forced to migrate to return with dignity. It is a noble thought. But on the ground, it is going to yield no result. That is because in Kashmir's context, truth and reconciliation won't go together.



Reconciliation happens when the perpetrator acknowledges his deeds and, at least, regrets them if not seeking forgiveness for them. In Kashmir, over the past three decades, barring a handful of people, there is a general reluctance to even agree with the Pandits that they were driven out because there were crowds outside baying for their blood. This frenzy resulted in the brutal killing of around 700 of them. If the investigation begins and if the government is serious about it, the truth will come out. But it will be unpalatable. In most killings, the killers



are known to people (among the Muslim majority) and so are those who may have indirectly played a part (like leaking information to killers about a victim's whereabouts).

In August last year, I was in the tiny hamlet of Sangrampora in central Kashmir where in 1997, seven Hindus were lined up outside their homes and shot by terrorists. Six of them died while one had a miraculous escape. In my experience, in places like these, there are always people who, in hushed tones, allude to neighbours who were complicit. Someone may have given shelter to the killers in the night; someone may have shown them the way to their target homes. When the proper investigation happens, it will be easy to identify such people. But if the idea is not to implicate such people after putting up proper evidence, then what is the point of such investigation? It would be unfair to expect Pandits to reconcile with those who may have — to use Justice Kaul's word — facilitated killings of their near and dear ones.

Ghaziabad to bring the mother-daughter duo to Delhi airport from where they can be taken in a BSF plane to Srinagar for Kaul's last rites. There is one problem, though. Nobody knows where exactly they live. It is night, and one of Kaul's friends decides to approach the police superintendent in Ghaziabad. He hears them out. But how does one find two women without a proper address? Finally, the officer sends his men in different directions. Their brief is to keep an ear out for cries of mourning coming from a house. It is in this way that Mrs Kaul is found.

Kaul's case was handed over to the CBI which must have done an investigation. Till date, we do not know of its findings, especially in the light of allegations at that time that Kaul's Muslim colleagues may have been involved. Now, if one were to set up a Rwandan equivalent of a gacaca court in Kashmir, what is the possibility of Mrs Kaul getting restorative justice? It is nil. In all likelihood, the alleged perpetrator, as has been the norm in Kashmir, will blame the

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**But if the idea is not to implicate such people after putting up proper evidence, then what is the point of such investigation? It would be unfair to expect Pandits to reconcile with those who may have — to use Justice Kaul's word — facilitated killings of their near and dear ones.**

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Let us take a moment here to understand the tragedy that befell Pandits in Kashmir in 1990. In the February of that year, the then director of Srinagar Doordarshan, Lassa Kaul, is still holding onto the idea of India in a Kashmir replete with signs of “Indian dogs go back.” The might of the state has collapsed. Under such circumstances, Kaul is keeping the TV station running. One evening, he quietly leaves his secure accommodation to visit his ailing parents on the outskirts of the city. As he comes out, waiting terrorists shoot him dead. Earlier, Kaul had shifted his wife and daughter to a relative's house in what is then the periphery of Ghaziabad city. They come to know of his death through the media. Two of Kaul's Hindu colleagues are then dispatched to

erstwhile governor Jagmohan for her trauma.

Reconciliation is still possible, but for that the Pandits must first get some semblance of justice. Ironically, it was the Supreme Court that a few years ago rejected a petition seeking reopening of cases of Pandit killings, observing that it would be difficult to obtain evidence after so many years. Now that the honourable Justice Kaul has spoken about truth, perhaps it is time to at least bring known Pandit killers like Bitta Karate to justice.

And can we locate Lassa Kaul's file in the CBI office?

*(Rahul Pandita is the author of 'Our Moon has Blood Clots: A Memoir of a Lost Home in Kashmir')*



- Dr Raj Nehru



# Truth Commission and Reconciliation for **RESTORATIVE JUSTICE** **CHALLENGES & OPPORTUNITIES**

The recent Supreme Court remarks regarding the establishment of a truth commission and reconciliation for restorative justice has sparked significant debate and reflection especially amongst the Kashmiris in general and Kashmiri Pandit community in particular on the challenges and opportunities such Truth Commissions can bring forth. Honourable Supreme Court's remarks are welcome and seems to aim at addressing historical injustices, fostering reconciliation, and promoting healing in this region that was once known for its spiritual pursuits.

Truth Commissions in last few decades have gained importance in many countries and have become staple of post conflict peacebuilding efforts. While such initiatives will hold promise for addressing past grievances and promoting peace, they also raise complex questions about the prospects for the return of the Kashmiri Pandit community to a completely transformed society that is fraught with religious radicalisation. The biggest challenge that Kashmir and Kashmiris are facing today is that the Truth exists in many forms. My truth may not be yours and yours may not be mine and we still are strongly



clinging to it resulting into creation of multiple narratives. The lack of a common accepted narrative regarding what happened, which socio-political structures were responsible for the atrocities and individual sufferings has further made the understanding and accepting the truth and the solution even more complicated.

A broader examination of Truth commissions set across the world provides variety of perspectives. More than 35 truth commissions have been set up across the world in last 50 years and among those the best known is the Truth and Reconciliation

commission of South Africa. It has become a model for other countries. Justice Sanjay Kaul has actually referred to this commission and has mentioned that, "It served as a means of reckoning or catharsis for victims, and fostered peacebuilding". Though South Africa was not the first country to set up the Truth Commission, many countries did, but arguably none of them achieved the success that South Africa did. However, the proposed idea needs to be examined, before it has an official sanction from the government, for its advantages and disadvantages from various dimensions, given that it has come from the highest institution of Justice in India.

## **Advantages and Opportunities of a Truth Commission and Conciliation for Restorative Justice (TCCR):**

**1. Addressing Historical Injustices :** The proposed Truth Commission and Conciliation for Restorative Justice can be a good potential platform where historical injustices committed can be highlighted, documented, and acknowledged. This has also been a long-pending felt need of the community and will also uncover the core reasons for their forced exodus. Truth Commission and Conciliation for Restorative Justice can also help in understanding the complex dynamics that have shaped the regions history in a more comprehensive manner. This can be undertaken by documenting and analysing the experiences of the affected individuals and communities. Through an empathetic process, by creating a shared understanding of historical events and promoting dialogue between different communities. It will also help in balming the wounds. Examining historical events from social, political and economic dimensions will not only help shape the future mindset of the hapless community but will also help governments to predict and place some strategic actions that can prevent such repetitions and address the grievances in an inclusive manner.

**2. Facilitating Reconciliation :** Truth Commission and Conciliation for Restorative

Justice can facilitate in building an opportunity for mutual dialogue based out of empathising and understanding each other's uniqueness at individual, community, and societal level. Kashmiris in general have gone through a heart wrenching sufferings for past few decades and Truth Commission and Conciliation for Restorative Justice can nurture a mechanism where communities can understand each other's stories and acknowledge the pain and sufferings they have gone through. A mere aspect of listening each other with empathy, creating understanding of historical events and promoting dialogue between communities, has the power to repair the fractured relationships and a step to cement the lost mutual trust.

**3. Healing and Closure :** Kashmiri Pandits for long have been feeling a sense of abandonment by many and a mere lip service by few. They seriously feel a loss of identity and dignity and their grievance is that nothing concrete is done by anyone to restore this long pending complaint. Any step in the direction of engaging them in a process where their experiences and grievances are heard, understood and acknowledged will be seen as an opportunity for healing and closure. The commissions hearing can empower the victims to have their voice heard consequently raising their sense of recognition and justice.

**4. Pathways to return :** The desire and question on return of Kashmiri Pandits to the valley has never been addressed satisfactorily by anyone in last few decades, in absence of a clarity. The progress and outcomes of Truth Commission and Conciliation for Restorative Justice can pave a way to reduce confusions, enhance clarity and build confidence of the various stake holders for their future return and rehabilitation back in Kashmir with dignity and honour. The various options of returning to their original homes in Kashmir or few proposed townships or to one or two concentrated areas will also be seen through a broader spectrum with lesser doubt, suspicion & ambiguity and increased transparency.

## **Disadvantages and Challenges of a Truth Commission and Conciliation for Restorative Justice (TCCR):**

**1. Implementation Challenges :** It is easy said than done. The kind of global radicalisation and its impact on the social developments that has shaped the thought process in last few decades have deeply radicalised and polarised the society in Kashmir. Truth Commission and Conciliation for Restorative Justice requires a detailed careful planning, unbiased resources, and community engagement at a broader level.

**2. Community Willingness :** While truth and reconciliation processes have the potential to promote healing and reconciliation, it is difficult to ensure the willingness and participation of different individuals, communities to engage in genuine dialogue and mutual understanding especially when fanaticism and communal divisions have deeply entrenched and made the situation complex and challenging. Truth Commission can be successful only when perpetrators are willing to come forward, face their victims and apologize for their actions. The success also depends on the willingness of the victims to understand the circumstances of the perpetrators and their willingness to forgive.

**3. Politics of Opportunism:** Kashmir has witnessed a history of opportunistic politics in last few decades and any move of Truth commission and Reconciliation for restorative justice will have to encounter the risk of political interference in the process. Truth Commission and Conciliation for Restorative Justice will have a serious challenge in building credibility for itself for want of having an impartial and independent commission that the people can trust for its findings and recommendations. The experience of political victimization felt by Kashmiri Pandit community and radicalization of political institutions has hardened the belief of minorities that the return to their homes will not be genuinely pursued, thereby, endangering their physical, political, social and economic aspirations that are cornerstones for their return with dignity, safety and honour.

**4. Lacking the Power :** In last few decades the community has experienced and perceives that successive governments have failed to prosecute the perpetrators who committed crimes, murders and were instrumental in their forced exodus, despite governments in power. The question that will remain to be answered is that what powers will this commission have in order to prosecute individuals. As unless the perpetrators are brought to justice, the injustice will be seen unabated and the risk is that such Commissions may create a medium for perpetrators to further escape criminal accountability.

In conclusion, the establishment of a Truth Commission and Conciliation for Restorative Justice represents important steps toward addressing the historical injustices and fostering healing and reconciliation for Kashmiris in general and Kashmiri Pandits in particular. While the proposed idea holds potential, the prospect of the return of the Kashmiri Pandit community with dignity into a radicalised and polarised society demands a comprehensive and empathetic approach that prioritizes their safety, security and rights while also addressing the broader societal dynamics that shaped their displacement. It is a call to action for all stakeholders to engage in an honest, sincere, and meaningful dialogue. However, this work of community, love, reconciliation, restoration cannot be entirely left to agencies and politicians. The society will play a key role if they collectively desire to see a peaceful tomorrow. It requires willingness, empathy, and inclusive decision-making to ensure that the wounds of the past are addressed, and the shared aspirations for peace, coexistence, and justice are realized for a Naya Kashmir.

Kashmir that has been the cradle of civilization has been devastated by ongoing radicalization and terrorism. Perhaps it is the right time to have such intervention through a Truth Commission as proposed by the honourable Supreme Court, given that the fatigue symptoms on ground are visible and a chance to provide a healing touch to dissolve intra community hurt and hate, desirable.



- K N Pandita



# LG SPEAKS TO THE INTERNALLY DISPLACED KPs

State or national leadership and ruling authorities of all hues usually shun discussing the fate and the problems of internally displaced Kashmiri Pandits living in exile for three decades and half. The reasons for this chilling apathy, though many, are mostly absurd. If the majority populace remained uneducated or mostly illiterate while the minority Hindu community gave first priority to literacy and education, should that be a reason to despise them? Did the Pandits dissuade or hinder the majority from becoming literate? Discrimination in the pursuit of education, if ever happened in Kashmir, it was during the times when Sadiq was Education Minister and later on the Chief Minister. Please recollect the big legal battle the Pandit teachers had to fight right up to the Supreme Court. And even with a Supreme Court verdict in favour of Pandit teachers, Sadiq government did all it could to circumvent the court decision. Yes, many educated persons from the minority community managed to find petty government jobs during the Mughal, Pathan and Dogra rule over the State, which fills nearly four centuries of J&K history. The reason was not religion; it was the principle of demand and supply. State administration is run by bureaucracy which means the educated class.

Interestingly, even during nearly three hundred years of the rule of Sultans, the administration had to requisition the services of the educated youth belonging to the Hindu

minority community despite all atrocities unleashed against them. The same formula, minus oppression and persecution, worked during the Sikh and Dogra rule. However, under the Dogra rule, especially during the reign of Maharaja Ranbir Singh, the educational system was reformed and expanded all over the state. He was the first ruler who universalised education in J&K. He even opened the *Jabriya* Schools meaning schools which the young boys and girls in Kashmir were formally ordered to attend. Did the Pandits forbid the valley-based majority community to pursue education or obtain credentials for recruitment in government services? The Muslim parents of those days invariably sent their wards to the Islamic seminaries to perfect their knowledge of Islamiyat.

Yet another reason of despising the Pandits is their alleged closeness to Congress meaning Nehru leadership. Nehru was the elected Congress leader from Phulpur East (UP) electoral constituency which did not contain even one Pandit voter. And if a couple of members from the Pandit community in central administration rose to eminent positions, it was all owing to their merit, efficiency and calibre and not because of any special favour by the Congress leadership. Why should it become a cause of annoyance for anybody?

The only real reason for a cold behaviour

towards them is firstly they are not any political party's vote bank because their number is too small and they are scattered all over the county and abroad. Democratic India of our times is managed through vote bank politics. The Pandits do not figure in the chemistry of influential political parties in the country. In a society torn by social grouping criteria, the Pandits become totally irrelevant to political parties. And if someone from among them strays into a national or regional level party, he will have to remain content with a low position in the party's hierarchy even if holds merit. It is because of lack of a solid political constituency. Hence, we find an occasional Pandit sycophant sticking his neck out and circumstantially appeasing the party by sadistically denouncing his own community.

In this perspective, the exiled community was excited to find the Lt Governor, Shri Manoj Sinha agreeing to attend the Mahanavmi festival and addressing them. We have closely followed his speech on the occasion. He has been polite, and sympathetic choosing his words most carefully and subtly. There was nothing offensive or provocative nor did it have even an iota of sarcasm which we generally find in the speeches of leaders if and when they find time to address the community members. Sycophancy is the other name of intellectual paucity. However, it is the substance in an address like the one from the LG in which we are interested. Without going into the long sordid saga of their genocide and ethnic cleansing in Kashmir valley, the displaced community yearns for restoration or normalcy in the valley which would pave the path for their return and restitution in their land of birth. Secondly, in a state of exile, they need the redress of a few specific problems which the administration can easily mitigate through the instrument of good will.

The Lt Governor has repeated that conditions have improved a lot in the valley and militancy has been contained to a satisfactory point. This has also been endorsed by the DG Police Shri Dilbagh

Singh. Let us hope that our patriotic armed and paramilitary forces will very soon declare Kashmir a normal area. However, looking in retrospect, we find that the question of return of the displaced Pandits to the valley is an issue on which neither the central nor the UT administration is prepared to come out with a crystal-clear statement. The NDA leadership never says that Kashmir is incomplete without the presence of the Kashmiri Pandit minority. This statement is frequently repeated by Dr Farooq Abdullah. The simple reason why the central authorities circumvent the issue and why Farooq repeatedly mentions it is that while the Central leadership cannot think out of box, Dr. Farooq does. He has lived his entire life with and among the people of Kashmir of all religions and faiths and he feels the pain of his compatriots who are in a difficult situation. Contrary to it, the Central leadership cannot think of the displaced community beyond the realms of politics. Farooq also likes to recreate his self-distorted profile.

The Centre takes shelter behind a variety of questions purportedly to rationalise its indecisiveness on the issue. The baggage of questions is like this. Should or should not the Pandits be allowed to return to Kashmir Valley? To appease the Muslims of the valley and thus expect their vote, the Union governments would prefer to let the Pandits disappear slowly. Where should they be located in the valley: in their ancestral places, in their respective villages and towns; in three or four clusters in the valley, in transit camps that could be converted in to permanent residences, in a brand-new township across Damodhar Vudar (the present airport plateau area) or along the contemplated bypass that will link the Highway below Khanabad with Panchtarani on way to Amarnath Cave.

The site and module for rehabilitation of the displaced Pandits is reportedly under hot discussion at the inner circles of all major national and regional political parties. The reason why they are not able to come to any consensual opinion is that the risk of losing the goodwill of the majority community in the valley haunts the mrelentlessly. Why should

they take the risk when their communal commitment is so deep?

Reading between the lines of the Lt Governor's recent address to the displaced community, which the *Daily Excelsior* of 27 October has editorially appreciated, we find that Shri Sinha does want to be somewhat more precise on this controversial issue but he seems to be restrained by the ambivalence of the central high command. Therefore, he talked just peripheries and corollaries and circumvented the crux of the case. He spoke, albeit incoherently, about the transit accommodation for the employees, improving security of the transit camps, some improved

civic amenities for the migrant camps etc. He could not touch upon even one of the crucial issues but made his speech sweet and palatable by telling the audience that his doors were open for the pliant Pandits to get justice when approaching him formally.

At least, the displaced Pandits should be thankful to the Lt Governor for breaking the jinx and addressing them in a body on the occasion of a feast. Maybe, he is able to convince the Centre that the long wait of 36 years for the Pandits of Kashmir should come to an end and the government must respond to the call for secularizing the Union Territory of Jammu and Kashmir.

## PRESS RELEASE

# President & MoD Praise Save Sharda Committee for Teetwal project- Ajaz Khan honoured

**New Delhi, 16 December' 2023.** On the eve of Vijay Diwas, Ajaz Khan of Teetwal was a special invitee on reception organized by Indian army at Army House in New Delhi. The function was attended by President of India Smt. Droupdi Murmu, Minister of Defence Shri Rajnath Singh, Chief of Army staff Gen. Manoj Pande amongst other former generals.

Ajaz Khan a member of Sharda Construction Committee Teetwal was specially flown from Teetwal to New Delhi to brief dignitaries about Sharda Teetwal work. President and Minister of defence praised him and committee for the excellent work in the last border village of India. On this occasion Ajaz Khan briefed President & MoD about the temple work and invited them to visit Sharda Temple Teetwal. He further requested that a 2 member team should be deputed to main Sharda Peeth in PoK to see the damages to boundary wall there and encroachments done by Pak army. MoD Sh. Rajnath Singh asked Ajaz Khan to show the latest videos & pics of Sharda Peeth Pok and congratulated him and civil society of PoK.

“I thank President of India and Minister of defence and Indian army for having selected our team member Ajaz Khan for this national event and for acclaiming our work at Teetwal” said Ravinder Pandita, Head & Founder of Save Sharda Committee Kashmir Regd.

*Ravinder Pandita*





# ISRAEL AND PALESTINE - Part II

## The Land of Lost Promises of Star, Cross and Crescent

*This Part is about Zionism, Arab and Palestine Nationalism, Balfour Declaration of Creation of Jewish and Arab State, New Regions of Palestine and Israel, Gaza, West Bank, Golan Heights, Subsequent Conflicts and Wars.*

### Some Insights

- *Zionism, a movement for (originally) the Re-establishment and (now) the Development and Protection of a Jewish Nation in what is now, Israel,*
- *Arab Nationalism, is a Political Ideology asserting that Arabs constitute a Single Nation,*
- *Palestinian Nationalism, is the National Movement of the Palestinian People that espouses Self-Determination and Sovereignty over the Region of Palestine,*
- *Gaza, A Coastal region on the SE Corner of the Mediterranean, administered by Egypt from 1949, occupied by Israel from 1967, granted autonomy in 1993, administered by the Palestinian National Authority from 1994 with present Population of ~2.4 mn and Area of 365 sqkms,*
- *West Bank is a Landlocked Territory near the Coast of the Mediterranean Sea in the Levant Region of Western Asia that forms the main bulk of the Palestinian Territories. It is bordered by Jordan and the Dead Sea to the East and by Israel to the South, West and North. A broader region of the modern-day West Bank is assigned to the Arab State, described as 'The Hill Country of Samaria and Judea', Population of ~3 mn and Area 5655 sqKms,*
- *Golan Heights, The Golan Heights are a Rocky Plateau in the Levant Region of Western Asia that was captured by Israel from Syria in the 1967 Six-Day War. The International Community, with the exception of Israel and the United States, regards the Golan Heights to be Syrian Territory held by Israel under Military Occupation. The Golan Heights was under Military Administration until the Knesset passed the Golan Heights Law in 1981, which applied Israeli Law to the Territory, Population mere ~ 50000 and area 1800 sqkms,*
- *Inflexion Point, The Balfour Declaration, issued by the British Government in 1917, Britain's promise for a "National Home for the Jewish people" in Palestine, after Nazi Persecution and the Holocaust during World War II, is cited as what led Tens of Thousands of Jewish Civilians to Migrate to Palestine Later.*

### Last Century

#### Conflicts of Israel and Palestine

**Zionist Movement, as the early 1900s British promote Zionist movement for a 'National Home' for Jewish Population :** In 1517, the Ottoman Empire conquered the Israel, Palestine and Levant Region, ruling it until the British conquered it in 1917. Following the end of World War I, the region

of Palestine was conceded to the British by Ottoman Empire via a mandate from the League of Nations. The Balfour Declaration, issued by the British Government in 1917, announced Britain's promise for a 'National Home for the Jewish people' in Palestine and the Promise Appeased the Zionist Movement, who believe in a Jewish right to the 'Land of Jerusalem or Zion'. The region was ruled under the British Mandate for Palestine



until 1948, when the Jewish State of Israel was proclaimed in part of the Ancient Land of Israel. This was made possible by the Zionist Movement and its promotion of mass Jewish immigration. The idea of a Jewish homeland in Palestine led to an influx of Jewish immigrants to the region.

‘Jewish State’ and An ‘Arab State’ with Jerusalem under UN Trusteeship, despite opposition from Palestinian Arabs of the region. Jerusalem, a city with religious significance to Many Religions, would remain under international control administered by the United Nations. This led to the creation of Israel in 1948. The mandate was criticized for not taking into account the wants and needs of the Palestinians who resided in the land and wanted independence. Palestinians refused to recognize the resolution and New Violent Conflicts between both Israelis and Palestinians Started.



*UN Partition Plan 1947*

**Hereunder, are Various Major Wars after May 15, 1948 Israel Independence Declaration 1948, Israel-Arab War**

Five Arab States - Egypt, Iraq, Jordan, Lebanon, and Syria, attacked Israel after Creation of The State. Palestinians were forced off their lands or fled en masse to what is now Gaza, marking the first large-scale exodus in what would become a decades-long battle over land ownership. Israel, backed by foreign powers, won the war, and the territory was divided into three parts -- Israel, the West Bank, and the Gaza Strip. Egypt and Jordan retained control of the Gaza Strip and West Bank, respectively until 1967.



*Israel, Gaza Strip, West Bank, Golan Heights*



*IDF – Israel Defense Forces*

**1947- 48, Partitioning Palestine into two states, the Arab-Israeli War Begins**

Following World War II and the Holocaust, International pressure mounted for the establishment of a Jewish state in Palestine. In February 1947 on advise of The British, United Nations later adopted a resolution to split Palestine into two independent states -- The



*Palestinian Islamic Jihad Forces*

## 1956, Arab-Israel War

When Jordan and Egypt attacked Israel, resulted in a short-term Israeli occupation of the Gaza. In 1964, however, a new organization, the Palestine Liberation Organization (PLO), was established by Yasser Arafat. It immediately won the support of most Arab League Governments and was granted a seat in the Arab League.

## 1973 Arab-Israeli War, Jewish Holy Day of Yom Kippur, on Oct 6.1973

Coalition of Arab forces consisting of mainly Egypt and Syria launched a surprise attack against Israel. The war concluded with an Israeli victory, with both sides suffering tremendous casualties.

## 1967 Six Day War

On June 5 1967 Major War broke out between Israel and its Arab neighbors Egypt, Syria and Jordan. After Six Days of War Israel captured Palestinian Arab Territories of West Bank, East Jerusalem, Gaza, Sinai Peninsula and Syrian Territory of Golan Heights. This War forced a majority of Palestinians to once again become refugees and began a Decades Long Israeli occupation of Palestinian Territories. The status of these occupied territories subsequently became a Major Point of Contention between the Two Sides.

## 1982 Lebanon War

Israeli government decided to take sides in the Lebanese Civil War, Israel was Successful and most Palestinian militants were defeated within several weeks, Beirut was captured and the PLO headquarters were evacuated to Tunisia in June by Yasser Arafat's decision.

## 2006 Second Lebanon War

In July 2006 Hezbollah launched an operation against Israel in an attempt to pressure the country into releasing Lebanese prisoners, killing a number of Israeli soldiers. Israel launched an offensive into southern Lebanon to recover the captured soldiers. The war lasted 34 days but left more than one thousand Lebanese dead and about one million others displaced.

## 1987 First Palestinian Intifada or Uprising

Occurred in their struggle for Self Determination and this ended in Sept 1993 by signing of the Oslo Accords, which recognized Israel Right to Exist in Peace and Rights of Palestine People in Occupied Territories. The Fact is that Each Time War between Israel and Joint Arabs Nations or Palestine, Israel has Emerged Winner and against the Contrarian View, Western Allies and USA have Made Many Attempts to Bring Peace in West Asia but such Peace Processes have been Chiefly Stalled or Rejected by Palestine Authorities and recently by Hamas Authorities !

## There have been Various Peace Initiatives from, time to time, as given hereunder, 1973, Geneva Conference

Under Auspicious United Nations Secretary General, with the United States and the USSR as Co-Chairmen, Henry Kissinger Played Major Role to strengthen the Cease-Fire by accomplishing a disengagement of forces as the 'essential first step' toward implementation of UN Resolution. Although No Agreement was reached at Geneva but Strong Foundations were laid for Future Peace Processes.

## 1978, Camp David Accords

Israeli Prime Minister Menachem Begin, Egyptian President Anwar Sadat witnessed by US President Jimmy Carter that led in the following year to a peace treaty between those two countries and was the first such treaty between Israel and any of its Arab Neighbours.



*Menachem Begin, Jimmy Carter and Anwar Sadat at Camp David in 1978.*



*Historic Israel Egypt Peace Treaty  
Menachem Begin, Anwar Sadat witnessed  
by Jimmy Carter*

### **1979, Egypt Israel Peace Treaty**

Anwar Sadat, President of Egypt, Menachem Begin, Prime Minister of Israel and witnessed by Jimmy Carter, signed the treaty for mutual recognition, cessation of the state of war that had existed since the 1948 Arab–Israeli War, Normalization of Relations and the withdrawal by Israel of its armed forces and civilians from the Sinai Peninsula, which Israel had captured during the Six-Day War in 1967.

### **1991, Madrid Peace Conference**

After 1991 Gulf War, the coalition's victory in the Gulf War opened a new opportunity to advance the peace process hosted by the Government of Spain and co-sponsored by the US and the USSR, The Madrid peace conference was an early attempt by the international community to start a peace process through negotiations involving Israel and the Palestinians, as well as Arab countries including Syria, Lebanon, and Jordan.

### **1993, Oslo Accords**

Israeli Prime Minister Yitzhak Rabin, PLO Chief Yasser Arafat witnessed by US President Bill Clinton, The declaration was a major conceptual breakthrough achieved outside of the Madrid framework, which specifically barred foreign-residing PLO leaders from the negotiation process. It recognized Israel's right to exist in peace with the establishment

of the Autonomous Governmental Authority, the Palestinian Authority and its Associated Governing Institutions to administer Palestinian Communities in the Gaza Strip and the West Bank. It was the first stage of negotiations between Israel and the PLO.



*Yitzhak Rabin, Bill Clinton and Yasser Arafat  
at White House during Oslo Accords*



*King Hussein, Bill Clinton and Yitzhak Rabin  
Sign Treaty Hosted in White House*

### **1994, Israel - Jordan Peace Treaty**

Jordan King Hussein, Yitzhak Rabin in Presence of Bill Clinton, ended the state of war between the two countries since the 1948 Arab–Israeli War and established Mutual Diplomatic Relations. The treaty also settled land and water disputes, provided for broad cooperation in tourism and trade and obligated both Countries to prevent their territory being used as a staging ground for military strikes by a third Country.

### **1995, Wye River Memorandum**

Signed by then New Israeli Prime Minister Benjamin Netanyahu and PLO chairman Yasser Arafat, lack of progress of the peace process after Oslo Accords, led to new

negotiations, which produced the Wye River Memorandum, which detailed the steps to be taken by the Israeli government and Palestinian Authority to implement the earlier Interim Agreement of 1995 of Oslo Accords.

### 2000, Second Camp David Accord

Ehud Barak, Yasser Arafat and Bill Clinton, was held which was aimed at reaching a Final Status Agreement. The summit collapsed after Yasser Arafat did not accept agreement drafted by American and Israeli negotiators. Barak offered the entire Gaza Strip, A Palestinian Capital in a Part of East Jerusalem, 73% of the West Bank (excluding eastern Jerusalem) raising to 90–94% after 10–25 years, and Financial Reparations for Palestinian refugees for Peace. Arafat turned down the offer without making any counter-offer.

### 2001, Taba Summit

The Israeli Negotiation team presented a new map at the Taba Summit in Taba, Egypt. The Israeli Negotiation team presented a new map at the Taba Summit in Taba, Egypt, in January 2001. The proposition removed the Temporarily Israeli Controlled Areas and the Palestinian side accepted this as a basis for further negotiation. But negotiations could not move forward following Change of Political Govt in Israel.

### Further Road Map for Peace by Quartet

Proposal for Peace was presented by the Quartet of the European Union, Russia, the United Nations and the United States on 17 September 2002 and Goal called for a halt to both Israeli settlement construction and Israeli–Palestinian violence. US Prez George Bush negotiated Peace Process with Israel PM Ariel Sharon and Palestinian Prez Mahmoud Abbas on in Aqaba in Jordan n June 2003. No Goal has been achieved till date.

### Arab Peace Initiative (2002, 2007, 2017)

The Arab Peace Initiative, also, known as the Saudi Initiative, was first proposed by Crown Prince Abdullah of Saudi Arabia at the Beirut

Summit (2002). It offered full normalization of relations with Israel, in exchange for the withdrawal of its forces from all the occupied territories, including the Golan Heights, to recognize ‘An Independent Palestinian State with East Jerusalem as its Capital’ in the West Bank and Gaza Strip, as well as a ‘Just Solution’ for the Palestinian Refugees.

The Palestinian Authority led by Yasser Arafat immediately embraced the initiative. His successor Mahmoud Abbas also supported the plan and officially asked U.S. President Barack Obama to adopt it as part of his Middle East policy. Islamist Political Party Hamas, the Elected Government of the Gaza Strip, rejected the plan. The Israeli Government under Successive Govts of Ariel Sharon, Ehud Olmert and Netanyahu later, also, rejected the initiative because it required Israel to withdraw to Pre-June 1967 Borders. Later, Palestinians also Criticized the Israel–United Arab Emirates normalization agreement and another with Bahrain signed in September 2020 calling it–Betrayal.



*George Bush in Peace Process with Israel PM Ariel Sharon and Palestinian Prez Mahmoud Abbas in Aqaba in Jordan*



*Bahraini MFA Abdullatif bin Rashid Al-Zayani, Israeli PM Benjamin Netanyahu, Prez Donald Trump, Emirati MFA Abdullah bin Zayed Al-Nahayan at Abraham Accords*

## Current Status – Abraham Accords

Rooted in Spiritual Patriarch of Abraham Religions, these are Bi-lateral Agreements for Arab –Israel Normalization Signed between Israel-UAE and Israel -Bahrain hosted by Trump Administration at White House on 15 Sep 2020 recognizing Israel's Sovereignty and enabling full Diplomatic Relations. Later Jordan, Oman, Morocco, Sudan also Joined the Accords and has been extended to Non-Arab Muslim Countries like Indonesia, Mauritania, Niger and Somalia.

## 2000, Second Intifada and Creation of Hamas in Gaza

Palestinian forces meanwhile had started Second Intifada which ended in 2005 that led to the Palestinian People's Autonomous control of the West Bank and Gaza. In 2005, Israel disengaged from the Gaza Strip, uprooting its settlements in the region. The following year, Hamas won an election to control the Gaza Strip, knocked out representatives of the PLO. The armed takeover of Gaza by Hamas in 2007 prompted Israel to impose a blockade on Gaza Strip which greatly restricts the movement of people and goods into and out of the area. However, Hamas launching missile attacks on Israel and Israel's massive strikes in Retaliation Continued.

Following Blockades, Israel engaged in Major Large-Scale Military Operations including 22-day-long 2008 'Operation Cast Lead', 8 day Operation 2012 'Pillar of Defense', and 2014 'Operation Protective Edge. Latest, on 7th Oct 23, on Feast of Tabernacles-Sukkot (Open Air Tribe of Nova Music Festival on Shabbat Shalom), there was fieriest incursion against Israel by Hamas, Splinter Group of Palestine Liberation Organization Operating in Gaza Strip, ~1000 Hamas fighters crossed into Israel in early hours from Gaza Strip firing thousands of Rockets and in retaliation Israel declared 'A State of War' with fieriest Air and Ground Strikes.

Latest Reports from Gaza Authorities say ~22000 Palestinians (including ~10000 Children) have been killed, ~60,000 injured and ~10,000 missing under rubble. Israel

Authorities Say, at least ~1800 Deaths and ~6000 others have been wounded in Israel, ~250 abducted taken as hostage and ~50 missing. At West Bank in related conflict ~250 Palestinians killed and ~2500 wounded. Various Countries Journalists Reporters also killed and ~19 Lac refugees of Population of Gaza out of 2.4 Lacs have been displaced. UNRWA (United Nations Relief Works Agency for Palestine) and WHO is providing Relief Work to Suffering Palestinians through Egypt-Gaza Border which is not Sufficient for mounting casualties amidst Shortage of Fuel, Electricity, Fuel, Medical Facilities and Israel Border Blockages. Various Countries of America, EU, Arab Countries, India have sent Aid for suffering Palestinians.

GOI has been well supporting the Cause of Palestinians and their Right to Exist as an Independent State but has denounced the Dastardly Act of Hamas of Resorting to Terror Ways of attaining Freedom which killed 1500+ Israelis after attack of 7th October, many thousand Israelis injured and the same has been blown out of Proportion by so called Indian Liberals for Pseudo Appeasement. In Latest UNGA India has, once again, voted in favour of Peace for the Halt of This West Asia War and Peaceful Negotiated Settlement.

To conclude, in spite of, so many Peace Processes, No Permanent Settlement of Israel and Palestine with Assigned Territories have been arrived so far. The Palestinians seek to establish their own Independent State in, at least, A Part of Historic Palestine and Israeli has Defense of its Own Territory Borders, Control over the West Bank and Gaza, The Egyptian-Israeli Blockade of the Gaza Strip and Palestinian Internal Politics, currently, has made this Goal for Peace out of Reach. Recent Fieriest Attacks have drawn, again, Worlds Attention on the West Asia Region's Conflict, Prompting Protests around the World, deteriorating further the World Peace and Economic Stability, already reeling Under Ukraine-Russia Conflict – **It is True Requiem for Lost Israel and Palestine Genocidal Politics.**



– Peerzada Ashiq



# A Changed Political Landscape in J&K



The Supreme Court's recent verdict upholding the Centre's 2019 decision to end the special constitutional status of Jammu and Kashmir (J&K) has altered the political landscape of the Union Territory. The immediate fallout was evident from the silence of the People's Alliance for Gupkar Declaration, also known as the Gupkar alliance. The absence of a joint statement by the four-year-old political conglomerate comprising Farooq Abdullah's National Conference (NC), Mehbooba Mufti's Peoples Democratic Party (PDP), Muzaffar Shah's Awami National Conference (ANC), and the CPI(M)'s M.Y. Tarigami to the verdict has been conspicuous. All the four leaders, who are also petitioners before the Supreme Court, chose to react strongly but separately to the verdict. To date, there has been no attempt to sit together or plan for the future, unlike earlier occasions when they would go into a huddle and put up a joint face.

The Gupkar alliance, which includes

regional parties that are otherwise political rivals in J&K, came into being on August 4, 2019, just a day before the Centre decided to dilute the provisions of Article 370 and split the erstwhile State of J&K into two Union Territories. The declaration, which was signed by seven political parties, had warned that "modification, abrogation of Articles 35A and 370, unconstitutional delimitation or trifurcation of the State would be an aggression against the people of Jammu, Kashmir and Ladakh". The representatives of the political parties resolved "to remain together and stand united in their struggle for safeguarding [the] identity, autonomy and special status of J&K".

However, it seems that the Supreme Court judgment has the potential to bring down the curtains on this ideological alliance. Internal disputes regarding whether this ideological alliance could be turned into an electoral alliance against the Bharatiya Janata Party (BJP) in J&K came out in the open several times this year. Whether the Court verdict

sounded the death knell for the alliance remains unanswered by the leaders.

Not only the Gupkar alliance, but even the NC's and the PDP's long-held positions on J&K remain between the hammer and the anvil. The NC's manifesto has always flagged the pre-1953 position of J&K as a final political settlement. The pre-1953 position would mean reversal of the Centre's authority except in the areas of communications, defense, and foreign affairs, as was underlined in the Instrument of Accession in 1947. On the other hand, the PDP's manifesto called for the reunification of pre-1947 J&K, which included Pakistan-occupied Kashmir and Gilgit-Baltistan, and pitched for joint decision-making bodies in several affairs, including trade, tourism, environment, and education. In fact, the Cross-Line of Control movement of people and goods between the two parts of erstwhile J&K in 2005 was seen as the first measure in that direction.

The verdict, however, has posed a new challenge. These parties lost ground to separatists, especially the Hurriyat, which demanded the implementation of the UN resolutions on Kashmir calling for a plebiscite, in the past 30 years. The Hurriyat accused the NC and the PDP of failing to deliver on the

promises made to the people. Both the parties believe that they are between the devil and the deep blue sea. If they go back on their political positions, they will be seen as weak political forces. If they harden their position, they will be subjected to the Centre's iron-hand approach. The parties have little choice but to reinvent themselves to stay relevant while also living up to the people's expectations.

NC vice president Omar Abdullah's decision to take a sabbatical on social media and Ms. Mufti's decision to stop addressing public rallies after the judgment show that the verdict has delivered a blow. Two statements from these leaders, however, hinted at how they might be reshaping party politics to keep their constituency intact after losing the case. Mr. Abdullah said on X, "It took the BJP decades to reach here. We are also prepared for the long haul." Ms. Mufti said that the Court verdict was not Allah's commandment and could be reversed the way previous Court judgments on Article 370 were reversed by the five-member bench of the Court on December 11, 2023. The statements hint at the existential crisis that these parties seem to be facing in J&K for the first time since the NC came into being in 1931 and the PDP in 1998.

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## Historical Moments for Times Immemorial - Jagatmata Sharda Devi of Sharada Peeth, Kashmir – Part VI

*This Section is about Sharada-Saraswati Grace about Cosmos Consciousness and Jagatguru Adi Shankaracharya's Great Vision of Preservation of Sharda Legacy which has been Restored back in Sharda Land*

*The Sharada Script was wide spread from 7th and 14th Centuries especially, in the North and North-Western Parts of Indian Subcontinent (in Kashmir & Neighboring Areas like Himachal, Punjab, Afghanistan and spread to Deep Central Asia, too, for Writing in Sanskrit and Kashmiri which became later restricted to Kashmir and it is now rarely being used except by the Kashmiri Pandit Community for Religious Purposes.*

'The Gardez Ganesha', the 6th Century Marble Ganesha is found in Gardez, Afghanistan, now at Pir Rattan Durgah, Kabul. The Sharada inscription on it reads 'this Great and Beautiful image of Mahavinayaka was consecrated by the Shahi King Khingala of Khatriya Country - Modern Part of Punjab Pakistan and Afghanistan'.



*Mahavinayaka in Kabul*

Religious Scholars & Pundits reveal Sharada Script & Sharda Cultural Manifestations had Transcended to East Asia, Far East Asia, South East Asia & of course, to South Asia (where Hinduism flourished from Early Hindu Era), too, after the reign of Maurya and other Dynasties of South Bharata, especially during & after the reign of Ashoka the Great', along with, Buddhism which spread in these Areas of Globe.

*In China, Sharada -Saraswati, alongwith with the spread of Buddhism, is revered as 'Biancaitian' meaning 'Eloquent Devi', as well as, 'Miaoyintian, meaning 'Devi of Wonderful Sounds'. In Japan, Sharada-Saraswati is revered as "Benzaiten where Worship started during the 6th - 8th Centuries." In Combodia, Sharada-Saraswati is honoured with invocations from 7<sup>th</sup> Century inscriptions, revered as Vagisvari and Bharati with Brama as consort. In Thailand, Sharda-Saraswati is revered as Goddess of Speech & Learning with Brama as Consort & Amulets with Sharda-Saraswati and Peacock are found everywhere. In Myamnar, She is Wisdom of Eloquence & Mahayana Pantheon of Myanmar, the Protector of Buddhist scriptures*



named as '**Thurathadi**'. **In Tibet**, She is known as the Goddess of Music or the Tara of Music considered the **Consort of Manjusri, Buddha of Wisdom**. **In Indonesia**, the last day of calendar, is devoted to Sharada-Saraswati, Goddess of Learning & is Commemorated as the Day as Good over Evil. **In Bali & Balinese Hinduism**, Sharada-Saraswati shares the same Culture of Hindu literature as India—being **Goddess of Knowledge, Creative Arts, Wisdom, Language, Learning and Purity**.



*Myamnar Statue of Thurathadi-Sharada*



*China, Statue of Sharada at Chinese Centre Japan, Benzaiten (Sharada) in Temples with Chinese Buddhist Gods on Sides*



*Tibetan 18th Century Sharada Art Work*



Sharada-Saraswati Temple in Bali 12th Century Sharada in Bangladesh

## Sharada - Saraswati Mantras for Studies, Knowledge and Wisdom

सरस्वतीनमस्तुभ्यंवरदे कामरूपिणि ।

विद्यारंभं करिष्यामि सिद्धिर्भवतु मेसदा ।।

(Salutations to Devi Sharada - Saraswati, who is the giver of Boons and Fulfiller of Wishes, O' Devi, when I begin my Studies, Please Bestow on me the Capacity of Right Understanding and Success, always).

## Sharada - Saraswati Gayatri Mantra vkse

ऐवाग्देव्यैविद्महेकामराजायधीमहि । तन्नोदेवीप्रचोदयात् ।

(We pray to Goddess Sharada, the Wife of Lord Brahma and Goddess of Speech, to offer us Intelligence and Enlighten our Minds)

## Sharada - Saraswati Puranokta Mantra

या देवी सर्वभूतेषु विद्यारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यौ नमस्तस्यै नमोनमः ।।

(Goddess Saraswati who is in all the Matter and Things as Knowledge. Salute, Salute, Salute and I Salute to the Goddess).

## Sri Sharada Nama Oratorio

श्रीसारदा नाम संकीर्तनम् । ध्यानम् ।।

ध्यायेद्दहदम्बुजेदेवीतरुणारुण-विग्रहाम ।

वराभयकराशान्तास्मितोत्फुल्ल-मुखाम्बुजाम् ।

स्थल-पद्म-प्रतीकाश-पादाम्भोज-सुशोभनाम् ।।

शुक्लाम्बरधरांधीरालज्जा-पट-विभूषिताम् ।।

प्रसन्नाधर्म-कामार्थ-मोक्षदांविश्व-मङ्गलाम् ।।

स्वनाथ-वाम-भागस्थांभक्तानुग्रह-कारिणीम् ।।

ओम् सर्व-देव-देवी-स्वरूपिण्यैश्रीसारदा-देव्यै नमः ।

Dhyayed Hrdambuje Devum Tarunaaruna-Vigrahaam ।

Varabhayakaram Santam Smitotphulla-Mukhambujam ।।

Sthala-Padma-Pratikasa-Padambhoja-Susobhanam ।।

Suklambaradharam Dhiram Lajja-Pata-Vibhusitam ।।

Prasannam Dharma-Kamatha-Mokhsadam Visva-Mangalam ।।

Svanatha-Vama-Bhagastham Bhaktanugraha-Karinim ।।

Om Sarva-Deva-Devi-Svarupinyai Srisarada-Devyai Namah ।।

## Collective Sharada Devi Kirtan

संकीर्तनम्-त्वंमेब्रह्म-सनातनिमा ।

सारदयीश्वरीसुभगेमाधु ।।

(You are my Brahma- Sanatani Ma, O' Fortunate One, Saradaishwari, Shubgema Dhruv)

## Our Obeisance with Recitation of 12 of 108 Names of Sharda-Saraswati in Bharata

ओमभारत्यै नमः । ओमशारदायै नमः । ओम् सरस्वत्यै नमः । ओम्

हंसवाहिन्यै नमः । ओम् जगतीख्यातायै नमः । ओम् वागीश्वर्यै नमः ।

ओम् कौमार्यै नमः । ओम् ब्रह्मचारिण्यै नमः । ओम् बुद्धिदात्री नमः ।

ओम् वरदायिन्यै नमः । ओम् क्षुद्रघण्टायै नमः । ओम् भुवनेश्वर्यै नमः ।

Om Bharatyai Namaha ।।

Om Sharadayai Namaha ।।

Saraswatyai Namaha ।।

Om Hansavahinayai Namaha ।।

Om Jagatikhatayai Namaha ।।

Om Vagishwaryai Namaha ।।

Om Kaumarayai Namaha ।।

Om Bramchariniyai Namaha ।।

Om BhuddidhatryaiNamaha ||  
Om VaradayinyaiNamaha ||  
Om KshudraghantayaiNamaha ||  
Om BhuneshwarayaiNamaha ||

**(Hymn in Praise of Jagatmata Sharada)**

अनन्त-रूपिणिअनन्त-गुणवतिअनन्त-नाम्निगिरिजेमा ।  
शिव-हृन्मोहिनिविश्व-विलासिनिरामकृष्ण-जय-दायिनिमा ॥  
गज्जननित्रिलोक-पालिनिविश्व-सुवासिनिशुभदेमा ।  
दुर्गति-नाशिनिसन्मति-दायिनिभोग-मोक्ष-सुख-कारिणिमा ॥  
परमेपार्वतिसुन्दरि-भगवतिदुर्गभामतित्वमेमा ।  
प्रसीदमातर्नगोन्द्र-नन्दिनिचिर-सुख-दायिनिजयदेमा ॥  
Ananta-Rupini Ananta-Guṇavati Ananta-Namni Girije Ma |  
Siva-Hṛnmohini Visva-Vilasini Ramakṛṣṇa-Jaya-Dayini Ma  
Jagajjanani Triloka-Palini Visva-Suvasini Subhade Ma ||  
Durgati-Nashini Sanmati-Dayini Bhoga-Moksha-  
Sukha-Karini Ma ||  
Parame Parvati Sundari-Bhagavati Durge Bhamati  
Tvam Me Ma | Prasida Matarnagendra - Nandini Chir-  
Sukha-Dayini Jayade Ma || (Salutations)

**(Salutations to Devi Sharada, Who Abide in the Abode of Kashmira, To You, O' Devi, I always Pray for Knowledge, Please Bestow on me the Gift of that Knowledge, which Illumines Everything from Within)**

थाग्नेर्दाहिका-शक्तीरामकृष्णोस्थिताहिया ।  
र्व-विद्या-स्वरूपांतांसारदांप्रणमाम्यहम् ।  
इतिश्रीसारदा-नाम-संकीर्तनंसमाप्तम् ॥

Yathagnerdahika-Sakti Ramakṛṣṇe Sthita Hi  
Ya | Sarva-Vidya-Svarupam Tam  
Saradam Praṇamamyaham || Iti Śrī Sharada-  
Nama-Samkīrtanam Samaptam ||  
नमस्तेशारदे देवीकाश्मीरपुरवासिनि ।  
त्वामहंप्रार्थये नित्यं विद्यादानं च देहि मे ॥

**She was The Jagatmata of the Past, She is The Jagatmata of the Present and She is Jagatmata of Planetary Future!**

## MAHA YAGYA -IN DELHI NCR ORGANISED BY YKUNTH MANDLI ASHRAM

### Namaskar

MahaYagya (Hawan) is the best of all deeds. On 3<sup>rd</sup> of Dec. 2023, Sunday, YkunthMandli Ashram organised MahaYagya at Shiv Mandir Pamposh Enclave Greater Kailash New Delhi. YMA is always engaged in promoting and preserving the old KP culture, language and festivals from 2016. More than 500 KP Baradari from Delhi NCR participated in this Mahayagya. Full devotional atmosphere was seen in Hawan. A famous galaxy of KP religious scholars read out hymns and conducted Hawan. The Community youth were taught the procedures of Sahakars during Hawan under the guidance of scholars.

Mahayagya was primarily for Kashmir Pandit welfare and also for JagatKalyan at large. Once again thanks everyone for showing a deep faith and overwhelming participation. We wish to have cooperation and participation further as well. We are committed to deliver our best.

**-A Report by Manu Ji Pandita**





- Ashok Razdan



# What is Tantra? Part-I

From ancient times Indians have been seekers, they invented Yoga, Meditation as a tool of seeking. There were others (very small number) who opposed Yoga and invented tantra. Both talk of self-realization but use opposite methods. Yoga insists on suppression to transcend desires. Tantra insists on over indulgence in act of desires till you overcome and drop it voluntarily. If you love drinking, tantra tells you not only to continue drinking but also offer it to the deity. Mainstream temples did not allow tantric rituals in their premises, so they build their own temples where you can offer meat, wine as a offering to the deity.

At the time of birth three attributes from Prakrati get attached to humans. These three attributes are Satva, Rajas and Tamas. Everyone makes transition between these psychological states unconsciously. A person in Tamasic state is mostly in state of agitation, anger, overreaction and has extremely lazy lifestyle, eats all types of food. A person in Rajas state is active, ambitious, worldly and eats oily and spicy foods and a person in satva state is meditative, calm and eats only freshly cooked grains and fruits as food. In yogic/Vedic path, state of Rajas in a person is used to transcend state of Tamas and state of Satva is used to transcend state of Rajas. Once a person is fully established in Satva and grace of Guru helps him to transcend Satva and this is state of Samadhi or Moksha or self-realization. This Vedic path of self-realization requires lot of self-discipline and lot of



*Divine Mother of Kashmir as described in tripurari sundari of Adi Shankrara*

meditation, not possible for everyone to follow.

Tantra is about rituals and mantra when operating in the tamasic state. In the tamasic lifestyle, a sadhak eats non-vegetarian food, drinks alcohol and is married also. Since operating platform is Tamasic state, Vedic deities also become ferocious in appearance. Lord Shiva becomes Bhairav, Divine mother Durga appears as Kaali. Tantra is practiced in Shaivism, Vaishnavism, Shaktism. Outside Hinduism it is practiced in Jainism, Buddhism etc. Tantra started in Kashmir and also independently in Assam.

Shaivism has two branches, one is Shiv Sidhanta and another is non Sidhanta. Both branches started in Kashmir. Shiv Sidhanta

based on Agamas is very popular in South India. Shiv Sidhanta is not in conflict with Vedic traditions. However, non Sidhanta branch deviates from the Vedic traditions. Both branches use mantra marg. Shiv Sidhanta spread across India because families, society at large became part of it. Non Sidhantic path became individual choice involving very few temple rituals. This non Sidhantic path finally evolved in Tantra. Because of Shiv Shakti concepts, tantra became part of Shakti rituals also. Tantra is not just one stream but involves multiple streams of mantra and rituals. One of the first Bhairava is SvachchandraBhairava (autonomous form of Bhairava) and his consort Aghoreshvari. SavchhandaBhairava is a fierce form of Lord Shiva with five faces wearing a necklace of scorpions garlanded with skulls having eighteen arms. Accompanied by Aghoreshvari, is encircled predominantly by male deities. In Kashmir Shaivism, Svachchandra Bhairava is para prakash Vapusam, the embodiment of Supreme light, who is Visvaikarupa, who is universal, who creates the universe, who protects the universe and who conceals the universe.

Tantra is primarily Mantra marg Sadhana with lot of rituals in which attaining the state of Moksha is not necessarily highest state. In tantra possession by the deity is the highest state or to be like the deity is the highest state, hence my comparison with movie “Kantara”. The first level of tantra is called as “Veda-char”. In this level mantra sadhana is multiple number of times as told by the Guru. The second level is called as “Vaishnav-char”. In this level mantra sadhana, homa, tarpana, abhishekhaetc is performed for only on one deity. The third level of tantra is called as “Shaiva-char”. In this stage one has to study scriptures of Tantra. The fourth level is called as “Dakshina-char”. In this stage one needs initiation from the Guru for Shakti mantra. Shakti Mantra consists of chanting beej Mantra and its impact is very huge in tantra. Mantra chanting along with Nyasa (placing deities in different parts of the body) is part of the ritual.



*Bhairav form of Shiva*

During Shivratri Puja every Kashmiri pandit touches different parts of the body in which we offer those part to deity. Next level is “Vama-char” in which alcohol, fish, meatetc is offered to the deity. Next level is “Veera-char” in which worship at cremation grounds, at deserted areas, in deserted temples is performed to overcome eight bondages. Highest state is called as “Kaula-char” which also involves ritualised sexual practise. Last three steps are very dangerous and cannot performed without the presence of the Guru. Vegetarians also enter tantramarg in which substitutes of fish and meat is being offered to the deity. The ultimate goal of tantra is called as “Samvesha”, a state in which you get possessed by the deity. Tantra classifies people in three groups which are animal(pashu), Verachar (after initiation) and Divya.

Ashtami is highly venerated during Navratra Puja. Goddess Durga came into being when suddenly light emerged from Shiva, Vishnu and Brahma and combined together to form Mother Durga. “NATO” was created by western democracies pooling the resources, same way Goddess Durga was created by pooling powers and resources of

all Hindu deities. Durga is not wife of Lord Shiva. Given her magnificence, it is not possible to do her puja directly. So it is important to do upasana of Shiva first for doing upasana of Durga. Another name of Mother Durga is Chandimata which means no rules, no restrictions and Chandi Sadhana is very difficult.

A Bengali book on tantra "Tantrabhilashir Sadhusanga" written by Pramod Kumar Chattopadhyay gives deep insights on tantra. The author is from traditional Vedic family who happens to visit cremation ground at Wakeshwar in west Bengal state. He observes Aghori sitting in the cremation ground. After some days he observes lot of tantrics gather at the cremation ground. He comes to know that they are there for Chakra Anushtan. A lady tantric also arrives at the cremation ground.

He comes to know from the cremation ground caretaker that chakra Anushtan is to be performed on new moon night. On the due date he comes and hides behind the bushes to witness extraordinary night of tantric rituals. He observed that tantrics sit in a circle along with their partners called as Bhairav and Bhairavi. It is not necessary for Bhairav and Bhairavi to be at the same place for this kriya to take place. This circle is called as Chakra and in Chakra anushtan there is a leader of the Anushtan called as Chakreshwar or Chakreshwari. He saw Chakreshwar and Chakreshwari sat at the center of the circle and mantra jaap begins. He saw them doing all the steps of Tantra rituals one by one along with mantra jaap and at the end Chakreshwari in the centre got up and sat on the lap of Chakreshwar. Suddenly there was a flash of light from the sky and he saw that there was Shiva and Parvati sitting at the centre of the chakra instead of Chakreshwar and Chakreshwari and he fainted. Next day when he woke up, he found himself being helped by the cremation ground caretaker. We also have Chakreshwari temple in Kashmir and Mata Sharika is a tantric deity.

Kashmiripandits have been following Laugakshi Grhyasutras which is deeply

influenced by Minimasa philosophy which was founded by Jamini. Minimasa Sutras of Jamini has twelve chapters which describe Vedic rituals and sacrifices. With the passage of time Jamini philosophy became unpopular because the end result was Swarga and Narga. It had nothing to offer about final emancipation. Dissatisfaction with the Minimasa led to Tantra which was a natural progression. Kashmir played a very important role in the development of tantric rituals. In the 9th century three important schools of Tantra namely Kula, Krama and Trika were integrated together to form what is known as Kashmir Shaivism. Kula system of Tantra has its roots in Ma Kamakhya temple of Assam.

Tantraloka by Abinavgupt gives interpretation of tantric rituals. In the tantric traditions mantras are sound forms of the deity. Hence correct chanting of mantra is a very important step. Abinavgupta was also called as Guptapada which means incarnation of Sesa. Maharishi Patanjali was also an incarnation of Sesa. As a student, Abinavgupt studied all three branches of tantra. His teacher in Kula system was Shambunath from Jullundur, Punjab. He describes his teacher in the Tantraloka as "The lotus of his heart (Abinavgupt's heart) got fully bloomed by the rays of light coming from the Sun in the form of Shambunatha." Kashmiri Pandits believed that Abinavgupt was Bhairav incarnate. Introducing the theme of tantraloka, Abinavgupt writes, "Being prompted by the Shiva, I am explaining it on the basis of my personal experiences, logical arguments and Shiva Shastra." Tantraloka has 37 chapters. The topics discussed are cause of bondage, way to freedom, knowledge as distinct from ignorance, concept of Moksha, Ultimate reality, manifested universe, Bimba-Pratibimba Vada etc. Abinavgupta has written forty books including commentary on the Bhagwad Gita.

Krama and Kula systems which Abinavgupta followed are part of Advaitatantra. The worship of twelve Kaalis is an important aspect of Krama. Krama system tells us that our body is a temple where twelve Kaalis reside. It identifies prana with Lord Ganesha,

In Kula system there are no rituals. Pratyabhijna system neither supports nor opposes rituals. Krama systems has its origins in Kashmir and there are two traditions in it. One considers Shiva as a ultimate principle and others consider Shakti under name of Kaali as the ultimate principle. This path is known as shaktimarg or Saktism. Both Krama and Kula system allow paanchmakraas traditions. Only those people whose object is purely spiritual not social or material are allowed to take part in paanchmakraas. Such people must have attained the state of perfection so that they can detach their mind at any stage. They should have control over prana to enter Sushmana. Parmahans Rama Krishnapractised all paths including tantrasadhna. It is said that at the mere look at paanchmakraas, Rama Krishna used to enter into Nirvikalpa Samadhi and remained firmly there. There are two currents in Shivaism, one is advaitavedanta of Adi Shankarachrya and other is Shaiva Darshana of Abhinavgupt. One starts with Nigama (Vedas) and other starts with Agama but both meet at the same point in self-realization. Both of these currents fall in Advaitdarshana.

Adi Shankarachrya wrote Saundari Lahari in Kashmir in praise of divine mother Tripur Sundari. In Saundari Lahari 1-41 hymns, describe ritual of tantra, Sri Chakra and mantra and rest 59 hymns are in praise of mother Tripursundari. In verse 53 of Saundari Lahari he says about Ma Tripura Sundari, "Oh, Darling of God Shiva, those three eyes of thine, Coloured in three shades, By the shades you wear, To enhance thine beauty, Wear the three qualities, Of satva rajas and tamas, As if to recite the holy trinity, Of Vishnu, Brahma and Rudra, After they become one with you, During the final deluge." In this verse he is actually describing daughter of Kashmir, Devi Parvati with three eyes, In the photo of copper alloy sculpture with silver inlays depicts Parvati seated on a Nandi with Vajra and Japmala. However, it is important to note that Sri Shankarachrya was a great exponent of Vedic path. In VivekChudamani, Sri AdiShankaracharya says, "Let people quote

the scriptures and sacrifices to the gods, let them perform the rituals and worship the deities, but there is no liberation without the realization of one's identity with the Atman, no not even in the lifetime of the hundred Brahmas put together." Same thing has to be said about Lalded, she was a follower of Vedic/yogic path yet she did not oppose tantra. On tantra Lalded said, "When tantra ends, mantra shrinks, When mantra ends, chitta remains, when chitta ends, nothing is left, void merges in the void." (Tantra galeyti m a n t r a m o u c h e , m a n t r a galeytehmouchechith, Chithyelihgaley kehnekouney, Shunays shunyamilthgav). Animal sacrifice is part of Tantra and Lalded was against animal sacrifice, she said, "It covers your shame, saves you from cold, its food mere water and grass, who counseled you oh Brahmin to slaughter a living sheep as a sacrifice unto a lifeless stone?" In Bhagwad Gita Chapter 9,26-27 Lord says, "If one offers Me with love and devotion, a leaf, a flower, fruit or water, I will accept it". Lalded was a Shiv bakhth yet great exponent of Vedic/yogic path.

According to Nathsampraday traditions, Dattatreya is considered as Adiguru. He was considered as Lord of Yoga and master of Tantra. He was son of sage Atri and Anasuya. Some people consider him combine incarnation of Brahma, Vishnu and Shiva. He was the guru of Parashuram. Avadhuta Gita (song of free soul) is attributed to him. Tripura Rahasya is a dialogue between Dattatreya and Parashuram and falls in Advait school of philosophy. The states of consciousness of waking, dreaming and deep sleep is one and is called Sri Tripura, Ma Tripura Sundari. Dattatreya inspired many monistic movements in Shaivism, Vaishnavism and Shaktism. Some sections of Koul surname in Kashmir claim to have come from Dattatreyagotra. However, in other parts of India there is gotra on the name of Atri or Atreya, Dattatreya father. Apparently it seems Dattatreya followers among Koul surname in Kashmir may actually have Atrigotra.



- Sanjay Pandita

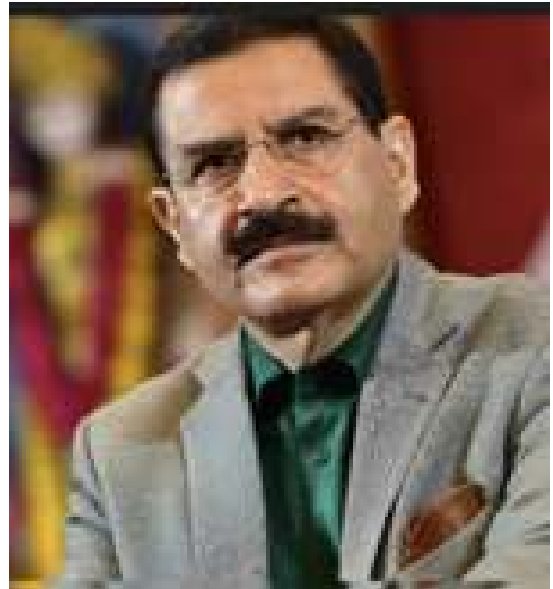


## The Riverine Odyssey of Dr. R.L. Hangloo

### A Scholar's Journey Through Knowledge and Resilience

In the tranquil embrace of Breng Valley, a seed of wisdom found its fertile ground in the form of young Rattan Lal Hangloo, scion of an emancipated Kashmiri Pandit. Born as the third son and fourth child among nine, Hangloo commenced a journey where the streams of knowledge were scarce and the rivulets of learning ran thin. His nascent years, akin to a gentle stream, witnessed humble beginnings at a rustic pathshalla in Hangalgund. Later, he traversed to Bidder School, yet destiny's hand guided the flow back to Hangalgund, where the burgeoning stream of his education found solace in the nurturing embrace of a newly elevated primary school. As the waters grew clearer, the journey carved its way to Kokernag Brengillaqa, where the high school years painted vibrant ripples of education. The juncture at the Government Degree College in Khanabal brought forth the cascading waves of a four-year BA in arts through Kashmir University. Here, the currents of knowledge swirled, shaping the contours of a young mind ready to embrace the wide expanse ahead.

The journey surged onward, the torrent gaining momentum as Hangloo ventured into the fertile lands of higher studies. The crystal-clear waters of Kashmir University shimmered with brilliance, reflecting the rare distinction of a first-class-first in history. This accolade became a tributary feeding the grand



*Prof R L Hangloo*

river, guiding its course towards the vast expanses of Jawaharlal Nehru University in New Delhi.

In the halls of academia, the river deepened and widened, carving a path towards the pursuit of MPhil and Ph.D. The Center for Historical Studies emerged as a confluence of wisdom, nourishing the passion for history and illuminating new horizons. From the depths of modest beginnings, ignorant of the corridors of research and the elusive contours of a PhD, Hangloo stumbled upon the hallowed wisdom of Hamza Sahib. He unveiled the tapestry of



Persian, an enigmatic language akin to an uncharted constellation, to be traversed if Hangloo aspired to decode the cryptic annals of medieval Kashmir. A canvas unfamiliar to his Urdu medium upbringing, Hangloo hesitated not, embracing the Persian language as an additional facet of his quest for knowledge. In due time, the chrysalis of ignorance yielded to the mastery of Persian, adorning Hangloo's academic mantle with the jewels of a master's in history. Thus, from the humble bud of Bengali to the blossoming scholar adorned with the garland of Persian, Prof. Hangloo's odyssey echoes the perennial tale of resilience, enlightenment, and the transformative power of pursuit. In the illustrious narrative of academia, Hangloo embarked on a scholarly journey akin to a pilgrimage. Commencing with the embrace of erudition at Jawahar Lal Nehru University, he unfurled the chapters of his academic odyssey. Guided by the sagacious mentorship of Prof Mohammad Ishaq Khan, the corridors of history beckoned him to the University of Kashmir, where he imparted wisdom for a span of two and a half years. Returning to the hallowed halls of JNU, he delved deeper into the realms of knowledge, seeking the pinnacle of scholarly attainment in pursuit of his PhD.

Like a river charting its course through diverse landscapes, Hangloo's career flowed through various universities - North Eastern Hill University at Shillong, Hyderabad Central University - each bend, each turn, expanding the breadth and depth of knowledge, transforming into an expansive delta of academic contributions. In the grand narrative of academia, a new chapter unfurled as he donned the mantle of an Associate Professor at the esteemed Central University of Hyderabad. Over the years, his journey ascended, culminating in the distinguished position of a full-fledged Professor. His tireless dedication saw him serve as the inaugural Chief Proctor, Dean, and the coordinator of a pivotal project that bestowed the University with the coveted status of a Centre of Excellence. Thirty-five years adorned with dedication and unwavering

commitment defined his tenure. Hyderabad, in its academic embrace, transformed into his sanctuary, fostering and nurturing his intellect and scholarly prowess. From this hallowed haven, his scholarly pursuits soared beyond borders, traversing as a sage to far-flung realms of America and France. Twice seated upon the prestigious Indian chair, he disseminated his wisdom across distant shores, illuminating the minds of eager students in universities afar. The esteemed Chancellorship at the Nobel International University in Toronto, Canada, draped him in a cloak of global admiration. His teachings graced the halls of Heidelberg University in Germany, the venerable Sorbonne in France, and esteemed institutions like Berkeley in the United States, Michigan, Delaware, Ohio, the West Indies, Turkmenistan, and Tbilisi University, each bearing witness to his erudition and guidance.

Nearly fifty individuals, under his tutelage, embarked on the intellectual journey of PhDs and MPhils, subsequently ascending to prominent positions in India and across the globe. In the annals of 2013, the tapestry of his journey brought him to Kalyani University in West Bengal, where the mantle of Vice Chancellor adorned him for three eventful years. The crescendo of his administrative legacy crescendoed at the University of Allahabad, where he donned the role of VC for four enriching years. However, the unfurling complexities of administration led him to gracefully depart from this distinguished post in early 2020, relinquishing the mantle he had worn with honour and dedication. In the corridors of academia, Professor Hangloo stood as a luminary, his name etched alongside the tomes and treatises he meticulously crafted. With a trio of books devoted to the enigmatic tapestry of Kashmir, his scholarly endeavours bore testament to his dedication. Among his written opus, the 1995 masterpiece "Agrarian System of Kashmir (1846 -1900)" stood tall, a prodigious contribution unravelling the intricate history of Kashmir's peasantry. A labour of scholarly

love, it originated as his doctoral thesis, setting the benchmark for his subsequent ventures.

In the tapestry of time, 2000 unveiled "State in Medieval Kashmir," an erudite portrayal offering the world its inaugural scholarly cartography of the erstwhile Kashmir state. A tome that elucidated the historical contours hitherto shrouded in obscurity. Yet, it was the post-2019 epoch that witnessed the emergence of "Kashmir Before the Accession and After" as a veritable literary phenomenon, its resonance reverberating through the digital realms of Amazon, where it reigned as a bestseller. Amidst the verdant valleys of Kashmir, Professor Hangloo graciously lent his presence, sparing moments for an interaction that unfurled the myriad layers of Kashmir's storied history. His words, a symphony of erudition, painted portraits of a past veiled in the mists of time. Nearly 200 research articles, nine profound books, and accolades from across the globe stand as tributaries contributing to the grandeur of this riverine journey. The accolades as a member of the United Nations Academic Council for Asia & Africa, the Senior Fulbright in the USA, and the scholarly experiences in France and

Germany, all weave into the fabric of this remarkable odyssey. Nine books stand as monuments to his erudition, each a testament to his unwavering pursuit of knowledge. A luminary in the academic realm, he graced prestigious institutions, leaving his indelible mark as a professor par excellence. His global footprint extended beyond borders, gracing the United Nations Academic Council for Asia & Africa, receiving the prestigious Senior Fulbright in the United States, and wielding his pen to craft Urdu poetry in "Hasraten," a testament to his versatile soul. Scholarly accolades adorned his path, from the hallowed halls of Maison de Sciences de l'Homme in France to the enriching experiences as a DAAD scholar in Germany. Dr. R.L. Hangloo's odyssey stands as an inspiration to aspiring scholars, a testament to resilience, scholarship, and an unquenchable thirst for academic excellence. Now, at the age of 70, on the tranquil banks of retrospection, Hangloo's pen carves the final chapter. A book on Kashmiri Pandits, born from the depths of a lifetime's journey, flows forth from the river of knowledge, immortalizing the tributaries of an extraordinary existence."

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## Calendar of Month

Makar Sankranti	January 16, 2024
Ashtami (Shukla Paksh)	January 18, 2024
Ekadashi (Shukla Paksha)	January 21, 2024
Poonima	January 25, 2024
Sahib Saptami	February 01, 2024
Ashtami (Krishna Paksha)	February 03, 2024
Ekadashi (Krishna Paksha)	February 06, 2024
Amavasya	February 09, 2024

### Note

Panchak starts on February 10, 2024 ends on February 14, 2024

Poh (Shukla Paksha) from January 12, 2024 to January 25, 2024

Maagh (Krishna Paksha) from January 26, 2024 to February 09, 2024



# THE WORLD NEWS



## Dubai COP28 Has Agreed For Targets But Not Enough Money To Achieve

The Two Week Long Negotiations held in Oil Country and Surrounded by Oil Countries (28 Nov-13 Dec 2023) faced many disagreements but Last Minute Consensus was Welcome for both Experts and Activists alike. Angered over the Proposal to Reduce rather than Abandon Fossil Fuels in a draft text, COP28 negotiated the first-ever inclusion of Fuels in the outcome Document. The Historic Deal was reached at the summit, over 24 hours later than scheduled, as countries reached The Consensus on realizing a future without Oil, Gas and Coal, is a Major Achievement. The Focus will now be on implementing it. While the road on a clear pathway to reach the 'Net-Zero by 2050 Goal' seems tough, it reiterated the Glasgow Commitment to phase down 'Unabated Coal Power' and recognized the need for Tripling Renewable Energy Capacity by 2030, without diluting the principle of equity in achieving

these goals. Eight years to the day the world recognized the need to limit temperature rise to 1.5°C in Paris, nearly 200 Countries on Wednesday agreed in Dubai to 'Transition away From Fossil Fuels' by 2050 in keeping with the Science'.

The Dubai Summit needs to be recognized like Paris, Rio and Kyoto for various reasons like That Operationalising Loss and Damage Fund with A Promise of at Least \$100 Billion A year by 2030; That World Accepting The Future without Fossil Fuels by 2050, Urgency of Crisis concern over 2023 becoming Warmest Year; That Carbon Budget consistent with Paris Goal is Small and Depleting Fast; That Agreement that Emissions not peaking in all countries within the Same Time Frame and thus Emerging Economic Countries to lead the way in Reducing Emissions and Major victory for Developing Countries that opposed efforts by rich to omit References to CBDR- Common but Differentiated

Responsibilities without adequate Finance to deliver the Transition. But as far as, finance is concerned, 2024 now becomes the year to plug that Gap. Although, Some Quarters have expressed disappointment, largely over varied dis-agreements, Success now depends on the Implementation of the Deal.

At the heart of the issue was whether the World is Committed to the Phase out of Fossil Fuels, an ask – 'That Developing Countries and Petro-States have been wary of since Wealthier Nations have failed to deliver on their obligation of providing Climate Finance and That countries with Historical Responsibility take the lead in Managing Move from Fossil Fuels do not Address to Financing for Transition Adequately'. Bharat has Congratulated COP28 UAE Presidency for the Fairness, Transparency and Free Exchange of Thoughts and has Expressed that the Way Ahead to be based on Fair, Equity and Climate Justice.

Goal of limit 1.5 C to be achieved by ways like Tripling Renewable Energy Capacity Globally and Doubling the average Annual Average Rate of Energy Efficiency Improvements by 2030, Accelerating efforts to Phase Down Unabated Coal Power, Accelerating efforts towards Net Zero and Low Carbon Fuels well before by Mid-Century, Energy Transitioning away from Fossil Fuels to Energy Systems in Equitable manner to achieve Net Zero by 2050 keeping with the Science, Accelerating Zero and Low Emission Technologies including Renewables, Nuclear Abatement and Removal Technologies of Carbon Capture, Utilization and Storage Particularly in hard-to-abate Sectors and Low Carbon Hydrogen Production, Accelerating and Substantially Reducing Zero Emissions including, in Particular, Methane Emissions by 2030, Accelerating the Reduction of Emissions from Road Transport on Range of Pathways including Development of Infrastructure and Rapid Deployment of Zero and Low Emission Vehicles and Phasing out Inefficient Fossil Fuel Subsidies that do not Address Energy Poverty. However Experts

Observe that Transitional Fuels can play a Role in Facilitating the Energy Transition while ensuring Energy security but may leave room for Several Countries to continue using Oil. Experts also believe that Dubai COP28 has not Sufficiently Raised Climatic Ambition, Held Historical Pollutants Accountable, Established Effective Mechanisms to Finance Climate Resilience and Just Low Carbon Transition for Global South. The Exclusive Focus on Rapidly Phasing-Down Unabated Coal as opposed to all Fossil Fuels heightens the Risk of North-South Global Divide. However, Dubai COP28 has been Positive although with Gaps and it the First Time COP28 Speaks of Transition Away from Fossil Fuel essentially meaning Slashing not just Coal but also Oil and Gas. ●



Dignitaries during a function held in connection with 38th death anniversary of Kashyap Bandhu at Jammu on Sunday.

## Glowing tribute paid to Kashyap Bandhu on 38th death anniversary

*Excelsior Correspondent*

JAMMU, Dec 17: The 38th death anniversary of Kashyap Bandhu (Tara Chand Bulbul) was observed at writers Club here, today at a simple but impressive function organized by Jigar and Team Essay.

The function was chaired by Padamshri K N Pandita and Vijay Bakaya former Chief Secretary and president, Durga Nag Trust was the chief guest. The other dignitaries who were on dais included Prof B L Zutshi, Bharat Bushan Bhat, president ZDPC and Prof P N Trisal.

Dr K N Pandita cautioned the community against over aged marriages and decreasing population of KPs. He said a wrong trend has developed in the community which is very dangerous. He said the community needs to think over this otherwise it will be completely wiped out within some decades.

Vijay Bakaya termed Kashyap Bandhu a great visionary leader who fought for the community rights during his entire life. Terming Bandhu Ji a great nationalist, he said the late

leader's role in converting Muslim Conference into National Conference (NC) was a great service to the nation and secular values of the erstwhile J&K State.

He also termed Bandhu Ji a great social reformer and thinker ahead of his time. Bakaya said his contribution can never be forgotten and he will be remembered for centuries together.

Prof Zutshi, Prof P N Trisal and Bharat Bushan Bhat, Bal Krishan Sanyasi and Santosh Nadan also paid glowing tribute to Bandhu Ji.

The students of various schools including Hee Maa Smarth High School Jagti, Sai Play Way Jagti, M Naveen School, Nagrota, S L Memorial, Santra Mode, Government Middle School Jagti, Migrant H/S School, Bohri participated in cultural programme and delivered speeches on life history of Bandhu Ji.

Dr Rajiv Bhat grandson of Bandhu Ji, Aytar Mota and Dr Talashi also graced the occasion. Sandhya Dhar head of Jigar foundation proposed the vote of thanks.



-Neter Raina

## The Shikaras in The Frozen Lake

Author - Avtar Mota  
Price - Rs. 560/-  
Printed by - Thomson Press (India) Ltd.

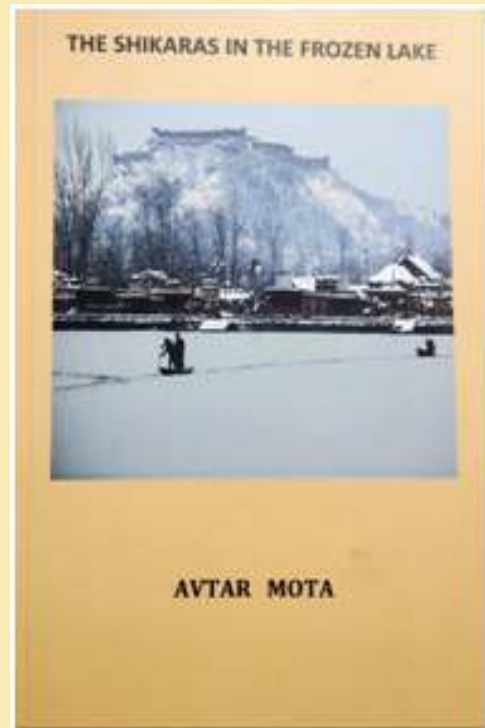
The book, 'The Shikaras In The Frozen Lake' by Avtar Mota is the third book by him after 'The Tulips And The Snowstorm' and 'Landscape & Lament' genuinely the outcome of his extensive research work carried out on every individual covered in this manuscript and compiled in about sixty five chapters is really appreciable since there are hardly the few names or individuals documented earlier. Author has beautifully started the first chapter with the few lines of Sherko Bekas, the Kurdish poet as ... Bekas used to say,

(Each joy I wear  
Its sleeves are either  
Too short or too long,  
Too loose or too tight on me.  
And each sorrow I wear  
Fits as if it were made for me, Wherever I am.)

The chapter one, 'The Stitching Needle of My Mother' ... para 3rd. explains "And one night, I saw her stitching a white shirt for me with needle and thread. She had carefully cut the white Poplin cloth to make a shirt out of it. Next day, she gave me a new had made stitched shirt for my uniform. For many days, as she served us food, I saw her three bruised finger tips. She had injured them with pricks that the stitching needle gave her. A time came in my life when many such debts could be repaid to her but she was nowhere around. She had left this world. To this day the stitching needle that she used for stitching my shirt, remains somewhere deep within my heart unable to stitch the old wound."

Avtar Mota's in this chapter of the book is referring to his own pain can be a greatly well attribute and dedicated to every mother there in Kashmir then because the economic conditions post-partition (August 1947) till around 1965 were so bad and there was of lot poverty in Jammu and Kashmir. Every chapter in the book carries beautiful lines from different renowned poets either at the beginning or somewhere in the paras or at the end which makes this book highly readable and interesting. The book carries in-depth life stories of radio, Television and theatre artists, singers, poets, film actors, educationists, etc. starting from Pandit Jiwan Lal Mattoo, the man who discovered Mohammad Rafi, Pandit Bhajan Sopori, the Santoor Maestro, Satish Kaul, Cinema actor, Rajab Hamid, well known for "Afsos Duniya", Pushkar Bhan with whom the Machama series of comedy dramas broke all the records of popularity, Ramsesh Hangloo, the man who established Radio Sharda 90.4 FM.

Mohan Lal Aima, the forgotten musician, Shadi Lal Kaul, highly talented television actor, Radhey Nath Masarat, the unsung poet from Kashmir, Prof. Nazir Khan, the great educationist



and ex-Principal of S P College, Srinagar, Prof. Peter (Predemen Krishen), Raina, the internationally acclaimed writer on history with more than 25 books to his credit, Sham Lal of Mahind, from Bijbihara (Kashmir) an unsung poet, Navyug Tailors of Lamboodhar Nath Tikoo, the tailoring shop owned by a Kashmiri Pandit, Dewan Virender Mohan, the unsung music composer from Kashmir, Som Nath Sadhu, great famous Radio personality, Makhan Lal Saraf, a living legend of theatre in Kashmir, Trilok Kaul, the forgotten Baroda trained artist and pioneer of modern art from the Kashmir valley, Trilok Dass, the unforgettable Papa to all.

Dr. Ali Jan, the 'Luqman' of Kashmir, Som Nath Butt, the Vincent Van Gogh of Kashmir, Dwarika Nath Gigoo 'Rajkamal', Pandit Gopi Nath Bhat, a forgotten folk singer and dancer, Dr. Shanker Raina, great Cardiologist, Gulam Nabi Doolwal, enthralling poet and musician from Dool, Kishtwar, Jammu, Jagan Nath Shivpuri, the pioneer who brought Hindustani Classical Music to Kashmir, Shridhar Koul Dulloo, the pioneer who spread light and knowledge in Ladakh, Pandit Ved Lal Dhar, great social reformer of Kashmir, Ustaad Ramzan Joo, the combination of Spirituality and Sufiana Music, Prof Srikant Toshkhani, a great pioneering Linguist, Social reformer, Scholar and original thinker, Dina Nath Nadim, the forgotten father of the modern Kashmiri Poetry, Gulam Rasool Santosh, the great artist of sacred geometrical art, Pran Kishore Kaul, the multi-faceted personality who pioneered Radio drama in Kashmir.

Raj Begum, the one forgotten Nightingale of Kashmir, Balraj Sahani – the passionate lover of Kashmir, Arun Kaul, a creative genius who didn't get his due in Hindi Cinema, Uma Khosla, the famous Nikki Appa of radio Kashmir, Dr. Kashinath Pandita, the living legend and author, scholar, historian and translator from Kashmir, Ramesh Maratha, who managed a daring escape from the clutches of the terrorists, Pandit Jia Lal Dhar Saraf, who translated the collection of hymns divided into five cantos sung in the praise of Mother Goddess Tripura – the Panchastavi, Hakim Shyam Lal Bhat, Raqib Shah, the artist who is sure to touch the Sky, Shanta Kaul, who widely fought for the emancipation of women and took broadcasting her profession in Kashmir, Nad Bub, the highly revered and respected roaming Mastana of Kashmir, Madhev Bishta, the Robin Hood of his times in Kashmir, The Vogue Seller, great memories of Rainawari, Samuel Baqqal, the valiant Kashmiri from Rainawari, Jagan Nath, Incharge Wura (Marriage-Kitchen), Mary Margret, after marrying R C Kak became the famous Ben-Ded in Kashmir, and many more beautiful stories connected to various part of Kashmir Valley contributing to the art and culture of the Kashmiri society as the history to live with the present day ever-lasting memories.

Avtar Mota definitely must have faced tremendous difficulties in collecting and the knitting every individual's profile and their photo-pics besides personal information which was really impossible particularly after the exodus of the Kashmiri Pandit Community in January 1990 from the Kashmir valley since the people left their belongings, bag and baggage behind them in the valley. Avtar Mota's book is in reality a typical combination of poetry and prose since he has done highly brilliant justice with the composition of verses at the beginning or between the paras or at concluding lines in every chapter to enhance the quality of his writing. In fact, I do not hesitate to mention here that the entire book is enriched with lot of poetic works of various poets which itself explains about a superb hidden poetic personality in Avtar Mota.

Furthermore, to cover the life sketches of the aforesaid personalities the author has nowhere compromised with the space or length of words and covered an individual in about twenty pages. I am sanguine, both the readers of this review and the author will forgive me to cut short this review without doing much justice to the book to reproduce the interesting poetic verses so as to avoid a lengthy review. The price of the book seems equally reasonable, Rs. 560/- paper bound, in view of the present market trends and hence readers could easily afford the book to make an addition to one's collection.



## Little Said about Displaced Kashmiri Pandits: former Supreme Court judge Sanjay Kaul

In an interview with PTI on December 29, Justice Kaul said that very little was said about Kashmiri Pandits who got displaced from the Valley with the advent of separatist militancy, possibly because they were not "such a big electorate" as to invite "political intervention. Justice Kaul, who was part of the bench which upheld the abrogation of Article 370 in the erstwhile State of Jammu and Kashmir, recommended setting up an "impartial truth and reconciliation commission" to probe and report on human rights violations by both state and non-state actors since the 1980s, said people of different communities lived in unity before insurgency shattered the peace and he was at a loss to comprehend how the situation "slowly degenerated". A Kashmiri Pandit himself, Justice Kaul feels, it is time now for the people to move forward, after more than 30 years of unbridled violence.

## Kashmir incomplete without Kashmiri Pandits: Dr Jitendra Singh

Union Minister Dr Jitendra Singh at a function in Jammu said that the Kashmir Valley is incomplete without Kashmiri Pandits, who have been, for centuries, an essential part of the unique civilisation, culture and tradition that Kashmir is known for all over the world.

Speaking after releasing the Vjeshwar Jantrie (Almanac) for Saptarishi Samvat 5100 corresponding to the year 2024-25 at the function Dr Jitendra Singh said, the Kashmiri Pandit community has contributed to the enrichment of academics, literature and art beyond the shores of Jammu and Kashmir and even before independence, the then Princely States across the country, as far as the princely states of central India, engaged Kashmiri Pandit scholars in education and administration.

## Maha Kali Jayanti Celebrated in Jammu

In Jammu at Muthi, Temples & Shrines Prabandhak Committee Tral Awantipur celebrated Maha Kali Jayanti. A large number of devotees participated in the celebrations. The Temples & Shrines Prabandhak Committee Tral Awantipur is a subsidiary organization of Nawdal Tirth Committee Tral. NawdalTirth is popular for the culmination of Swami Amarnath Ji yatra. On the occasion, a Homa was performed for two days. At the end of the Homa, prasad was offered to the devotees.

## KP Sabha projects Demands

Kashmiri Pandit (KP) Sabha projected various demands of the displaced community in a press conference in Jammu. Addressing the press conference, KP Sabha president KK Khosa asked the Government to expedite the process of early return and rehabilitation of the displaced community. "Any further delay in ensuring return & rehabilitation in the Valley will prove detrimental to the interest of distinct cultural identity of Kashmiri Pandits which needs to be preserved at all cost," he added.

Khosa appealed that the settlements for the KPs be set up in the three erstwhile district headquarters of the Kashmir valley, namely Srinagar, Baramulla and Anantnag, with all kinds of basic amenities (hospitals, primary/secondary schools, shopping malls, etc.) and fool-proof security to infuse a sense of safety. He urged for immediate repair of buildings of Jagti Township and other transit camps which have deteriorated with time.

He demanded the Government launch yet another special recruitment drive for the community. Other demands projected by the Sabha include the enhancement of cash relief to the migrants, and the release of the balance amount of compensation to those KPs whose houses were torched after the exodus in 1990.

## **Kashmiri Pandits install Shiva Lingam in Pulwama**

Kashmiri Pandits marked a significant moment in December 2023 by installing a Shiva Lingam in the Trichal area of Pulwama in South Kashmir after a gap of nearly 34 years.

Locals who actively participated in the installation shared their sentiments about the historical and religious significance of the site for the Pandit community. "This is a momentous day for the Pandit community as they revive the sanctity of this place after years. My father used to speak of the importance of this place for the Pandits," one resident said.

## **Kashyap Bandhu Remembered on 38<sup>th</sup> Death Anniversary**

The 38th death anniversary of Kashyap Bandhu (Tara Chand Bulbul) was observed at the Writers Club in Jammu at a simple but impressive function organized by Jigar and Team Essay.

The function was chaired by Padmashri K N Pandita and Vijay Bakaya former Chief Secretary and president of Durga Nag Trust was the chief guest. The other dignitaries who were on the dais included Prof B L Zuthsi, Bharat Bhushan Bhat, president ZDPC and Prof P N Trisal.

The students of various schools including Hee Maa Smarth High School Jagti, Sai Play Way Jagti, M Naveen School, Nagrota, S L Memorial, Santra Mode, Government Middle School Jagti, Migrant H/ S School, Bohri participated in cultural programmes and delivered speeches on the life history of Bandhu Ji. Sandhya Dhar head of Jigar Foundation proposed the vote of thanks.

## **1.75 Lakh Pilgrims Visit Kheer Bhawani in 2023**

The Temple Management of Kheer Bhawani also called Tull Mulla has informed the "Excelsior" that in 2023, the Shrine was visited by 1.75 Lakh pilgrims. The

Management expects the number of pilgrims visiting the shrine to increase the 2023 numbers. The Management further informed us that more youngsters are visiting Shrines and Historical places in the valley. The Management stated that they have taken several steps to enhance the surroundings, focussing on upgrading the infrastructure.

## **Homage Paid to Martyr Pt. Prem Nath Bhat**

34<sup>th</sup> Martyrdom of Pt. Prem Nath Bhat was observed in Jammu on 27<sup>th</sup> December 2024. The day is observed as 'Chetna Diwas' by Pt. Prem Nath Bhat Memorial Trust (PNBMT). The occasion was presided over by the senior BJP Leader, a Member of Rajya Sabha and a National spokesperson Sudhanshu Trivedi was the Chief Guest. While paying tributes to the Martyr Shri Sudhanshu Trivedi described him as a great thinker and visionary to warn the government of the coming events.

He said that by annulling controversial Articles 370 and 35 A, the NDA Government has ended the greatest Constitutional anomaly about Jammu and Kashmir. He further said that the Modi government is working on the rehabilitation of Kashmiri Pandits in the valley. The Trust on the occasion presents 'Samman Patra' posthumously to the families of the martyrs on every 'Chetna Diwas'. This year the families of Martyr Sanjay Pandita a BSF Cop from Kupwara and Martyr Sanjay Kumar Sharma gunned down by the terrorists in Achan Pulwama. The function was presided over by Ex-DGP Jammu & Kashmir. President AIKS Dr. Romesh Raina was the speaker on behalf of the displaced community. He emphasised granting a minority status to the religious minorities of Kashmir. He strongly pleaded for the passage of the Shrines and Temple Bill. Chairman of the Trust Roshan Lal Pandita presented a vote of thanks.

## **A Havan Performed in the Honour of Saint Krishen Joo Razdan**

On the campus of the Ashram in Ganga Nagar Jammu, the yearly Hawan was performed on 19 December 2023 in honour of Transcendent Saint Krishen Joo Razdan. The Saint is famous



for his spiritual learning and devotional poetry. The function was attended by a large number of devotees and ended with Puran Ahuti.

### **Prosecute those**

#### **Responsible for KP Exodus- Rana**

Senior Leader BJP Devinder Rana has deplored the happenings in 1989 and early 1990 in Kashmir resulting in the exodus of Kashmiri Pandits from the valley. He called for an in-depth probe to identify, expose, prosecute and initiate criminal proceedings against the actors responsible for the irreparable catastrophe and circumstances leading to the exodus.

#### **Anandeshwar Bhairavnath Temple Opened after over 3 decades**

As reported by the Press Trust of India, on 6th January 2024a havan was performed at a temple in Srinagar, for the first time since the eruption of militancy in Kashmir more than three decades ago. The over-300-year-old temple had been closed for several years due to the prevailing situation. The havan and a grand puja were performed at the Anandeshwar Bhairavnath temple located in the Maisuma locality of the city on the occasion of the birth anniversary of Lord Bhairavnath.

The police, civil administration and the residents extended full support for the havan. More than 150 people were invited to the temple on the occasion. After the havan and

puja, prasad was distributed among devotees and CRPF jawans deployed there.

#### **Calendar of Shakti Sathal of Sharda Released by CS J&K**

Recently Jammu Chief Secretary, AtalDulloo released the calendar of Sharda Mata Teetwal, the freshly built. The Calendar is published jointly by JyotshiAvtar Krishan Shastri in association with Radio Sharda, 90.4 FM Jammu. At the event, the Chief Secretary supported the LG UT J&K in his commitment to the preservation, promotion and popularizing the cultural values. He also applauded the role of the society that is running this FM Radio in Jammu that helps transfer the old rich culture from one generation to another. The 'Pir Panchal NGO that owns the FM station and Jyotshi Avatar honoured the Chief Secretary for assuming the highest post of the J&K administration.

It is pertinent to mention that this year's calendar has a theme based on the ancient heritage temple of Sharda Mandir at Teetwal in district Kupwara located close to the Line of Control (LoC) in Kashmir. Ramesh Hangloo Director of Radio Sharda highlighted the role of PirPanchal and Radio Sharda in the preservation of culture and linking the next generation of displaced people to their roots.

*Source: Agencies  
Editing: Vijay Kashkari*

## **APPEAL!**

Team NAAD, every month, brings to its readers articles and features of importance to the community. It has assumed larger importance as our next generation is increasingly drifting away from history and culture because of the scattered nature of the community. NAAD serves as a powerful tool of connecting the youth with its roots through its rich articles and features. Behind the scene, month after month, there is a lot of effort put together by the team NAAD to present to its esteemed readers this richness of our heritage. It needs your patronage and support in terms of articles and that is the smallest payback its readers can provide to it. Please write articles for NAAD and give it the strength to serve you uninterrupted.

### Liberal Arts, Studies of Human Concepts

A liberal arts education in India includes a wide range of academic disciplines, including Humanities, Science, Commerce, Technology, Spirituality, Faith, Fiction, Media, Ecology, Management, Art, Music, Math, and Chemistry. As a broad term, it encompasses everything from theatre arts to economics. Liberal arts offer a well-rounded exposure to lifelong skills that will enable you to adapt to new challenges and juggle diverse responsibilities effectively. Top liberal arts students will immediately use their strong analytical, communication, and problem-solving skills, which are necessary to thrive in a constantly changing working world. A liberal arts education is excellent preparation for a career because it offers students a well-rounded education and an opportunity to be the creative thinkers needed in the business world in the decade ahead.

Liberal arts and sciences graduates could continue their education in many fields, such as medicine, law or education. An arts and sciences curriculum usually contains courses, such as communication, technology and math that can apply to numerous careers in business, academia, government or the nonprofit sector.

Many schools offer associate's degree programs in liberal arts and sciences. These programs frequently award transfer degrees to 4-year universities, allowing students to complete a bachelor's degree requirements. The curricula are traditionally rooted in a foundation of communication study and the development of critical-thinking skills but can include many subjects, including philosophy, anthropology, political science and mathematics. Students of liberal arts can choose up to several majors and minors to specialize in across a plethora of disciplines based on their interests. Most liberal arts institutes provide Bachelor of Arts (BA) or

Bachelor of Science (BSc.) degrees across disciplines, offering courses such as Media Studies, International Relations, Philosophy, Physics, English, Mathematics, Biology, Gender Studies, Film Studies, Political Science, Economics, Business and more. Underscored by extensive research and experiential learning, a liberal arts degree aims to prepare students for careers cutting across academia and practical fields.

To provide a broad interdisciplinary education, students might have the option of choosing a single concentration, such as history, linguistics or sociology or selecting multiple areas of focus that complement one another to develop a broader knowledge base. Law and medical schools recommend liberal arts and sciences majors for students interested in becoming lawyers or physicians. Because of the diverse array of careers available to liberal arts and sciences majors, job outlook varies based on a graduate's chosen profession. With an associate's or bachelor's degree in liberal arts and sciences, one might qualify for teaching, business management or film editing positions. The U.S. Bureau of Labor Statistics (BLS) predicted that job opportunities for kindergarten and elementary school teachers would increase by about 6% overall from 2014 to 2024. Similarly, an 8% job growth for administrative services was expected during that time. The Applied Liberal Arts degree is designed for the kind of change we must face every day in our modern world; in this sense, it will never become obsolete.

A degree in liberal arts and sciences can help develop communication and analytical skills that are an asset to many professionals in fields such as mathematics, political science and philosophy. Since liberal arts and sciences is a broad field that includes many different disciplines, there are many career options for those with a liberal arts and sciences degree. Some possibilities include becoming a teacher,

a film and video editor, or an administrative service manager. The Applied Liberal Arts degree is designed for the kind of change we must face every day in our modern world; in this sense, it will never become obsolete.

### Some of the top liberal arts colleges in India are:

#### **Symbiosis School of Liberal Arts**

Program: BA/BSc. in Liberal Arts Duration: 4 years Location: Pune, Maharashtra

#### **MIT-WPU School of Liberal Arts**

Program: BA in Liberal Arts at Duration: 4 years Location: Pune

#### **Ashoka University**

Program: BA in Liberal Arts Duration: 3 years Location: Sonapat, Haryana

#### **FLAME University**

Program: BA/BSc. in Liberal Arts Duration: 3 years Location: Pune, Maharashtra

#### **Christ University**

Program: BA in Liberal Arts Duration: 3 years Location: Bengaluru, Karnataka

#### **NMIMS University – Jyoti Dalal School of Liberal Arts**

Program: BA (Hons) in Liberal Arts and Humanities Duration: 3 years Location: Mumbai, Maharashtra

#### **OP Jindal Global University – Jindal School of Liberal Arts and Humanities**

Program: BA (Hons) in Liberal Arts and Humanities Duration: 3 years Location: Sonapat, Haryana.

The essence of a liberal arts curriculum was introduced in India through pioneer educational institutes such as the Takshashila and Nalanda University. These institutes taught a wide range of subjects under the same roof – drawn from the Ancient Greek objective of establishing a liberal arts model simply as a “desire for a universal understanding.” A liberal arts institute provides interdisciplinary and multi-dimensional education to students, going beyond the rigidity of professional degrees to empower students with critical thinking, interpersonal, creative and adaptive skills.

A liberal arts education is becoming

increasingly relevant at present time, particularly since the induction of the National Education Policy (NEP) in 2020 which aims to universalize and de-compartmentalise Indian education. Under the NEP, technical universities are required to include courses in humanities and social sciences whereas universities that primarily provide humanities courses are required to integrate their curriculum with science and management courses. The NEP aims to provide “holistic” education to school and college students, widening the breadth and depth of their learning – which follows the liberal arts doctrine.

“Liberal arts education breaks down the traditional disciplinary boundaries. It takes Albert Einstein's remark very seriously: Education is not just the learning of facts, but training of the mind to think. Liberal arts education asks us to learn from multiple disciplines simultaneously. This is exactly the need of the hour in India. We need to connect the sciences, the humanities, and the social sciences in our educational systems.

### Top MBA Entrance Exams 2024 Part-2

*Continuing from the previous issue:*

#### **Part-2**

❖ TISSNET (Tata Institute of Social Sciences)

Tata Institute of Social Sciences, Mumbai conducts the TISS National Entrance Test (TISSNET). It is a university-level entrance exam conducted for admission to PG programmes such as social work, human resource management, and public development studies offered by TISS. The PG programme in Human Resources Management and Labour Relations offered at TISS campuses is at par with the management programmes offered by top MBA colleges in India. The entrance exam is held in CBT mode and the exam paper comprises of multiple-choice questions from English Proficiency, Mathematical Skills and logical Reasoning, and General Awareness.

All its Postgraduate programs will be based on CUET (PG)- 2024 scores.

❖ TANCET (Tamil Nadu Common Entrance Test)

TANCET is an admission test to fill PG seats across courses in Tamil Nadu colleges. Anna University conducts the state-level entrance exam for various PG courses, including MTech/ M Arch/ M Plan/ ME, MBA and MCA programmes. More than 200 colleges situated in Tamil Nadu accept TANCET scores for admission. Every year, more than 40,000 MBA aspirants appear for the TANCET to compete for more than 15,000 seats offered by several institutes in Tamil Nadu. TANCET, conducted offline, comprises 100 objective-type questions to be answered within two hours. DTE, Chennai, administers the TANCET counselling for MBA admission of qualified candidates.

Admission notification is expected in March 2024.

❖ TS ICET 2024 (Telangana State Integrated Common Entrance Test)

TSICET acts as the gateway to MBA and MCA admission in Universities/institutes situated in Telangana. Kakatiya University, Warangal, on behalf of the Telangana State Council of Higher Education, conducts the TSICET exam every year.

Commencement of TS ICET 2024 registrations is expected in March 2024.

❖ KMAT (Karnataka Management Aptitude Test)

KMAT is conducted by the Karnataka Post Graduate Private Colleges' Association (KPPGCA) for admissions to Master of Business Administration (MBA), Post Graduate Diploma in Management (PGDM) and Master of Computer Applications (MCA) courses. The organisation was established to provide support to professional education and facilitate and streamline the admissions to postgraduate professional courses.

More than 170 AICTE-approved MBA colleges and over 55 MCA colleges offer admissions based on scores obtained in the KMAT exam. Candidates who pass the KMAT Karnataka 2023 exam will be called for further admission process by the

participating institutes which includes Group Discussions and Personal Interviews.

KMAT registration 2024 is expected to start in June 2024.

❖ MAH MBA CET 2024 (Maharashtra Common Entrance Test)

MAH CET is a management entrance test. Officially known as MAH MBA/MMS-CET, the exam is conducted by the State Common Entrance Test Cell, Maharashtra, for admission to MBA courses in various institutes in the state of Maharashtra. It is valid for; All Government of Maharashtra Management Education Institutes, University Departments of Management Education, University Managed Management Education Institutes, All Un-Aided Management Education Institutes covered as per the Act,

MAH CET MBA exam is followed by a Centralised Admission Process (CAP) or Counselling in which candidates will be allotted MBA seats in MAH CET participating colleges based on their scores. Candidates having valid scores in CAT/GMAT/CMAT/MAT/XAT/ATMA can participate in MAH CET MBA counselling directly, for admission to MAH CET participating colleges.

MAH CET 2024 registration process is expected to start in February or March 2024. The tentative CET dates are 23 March 2024 and 24 March 2024.

❖ NMAT or NMAT by GMAC

It is a national-level entrance test conducted for MBA admissions at NMIMS University and other reputed B-schools in India as well as abroad. Narsee Monjee Institute of Management Studies conducted NMAT until GMAC took over the authority. NMAT is designed to keep the test-taker's convenience in mind. Candidates can choose the exam date and venue preference during the exam window using the NMAT scheduling option. NMAT shares some features with GMAT as candidates are allowed to choose the preferred date during a testing window and self-schedule the test, time and venue, and appointment date based on the availability of seats at the preferred test centre. The national-

level entrance exam, NMAT, is conducted annually during the test window of specified days. NMAT by GMAC score is based on the performance of candidates in three sections, namely, Language Skills, Quantitative Skills and Logical Reasoning.

Registration is expected to start in August till October 2024.

#### ❖ MICAT

MICAT exam, commonly known as MICAT full form MICA Admission Test, is an online entrance exam conducted for MICA's PGP courses, including PGDM and PGDM-C. MICAT exam is a compilation of objective and subjective questions across different sections. The exam compiles three sections; Psychometric Test, Descriptive Test and Aptitude Test

Section C of the MICAT exam has typical topics as in any other competitive exam. Section C of the MICAT exam compiles MCQ-type questions from four sub-sections, including Divergent-Convergent Reasoning, Verbal Ability, Quantitative Ability, and General Awareness. MICA, Ahmedabad conducts the MICAT exam in two phases, termed MICAT 1 and MICAT 2. The institute considers the best of two scores to prepare the GE-PI shortlist. The final selection is based on the performance of candidates in CAT/XAT/GMAT, MICAT, GE and PI.

The MICAT (II) registration process is going on till 16 January 2024. The date of the examination is 27 January 2024.

#### ❖ KIITEE MBA

KIITEE MBA is a national-level computer-based entrance examination conducted by the KIIT School of Management (KSOM) for admission to various MBA courses. The test is held across 15 cities in India. Candidates have to answer 150 questions in 150 minutes. Based on the scores obtained in the examination, candidates will be called for Group Discussion (GD) and Personal Interviews (PI) rounds. Candidates having CAT, MAT, CMAT and XAT scores were not required to appear for the KIITEE MBA exam. The KIITEE MBA 2024 exam scores will be used for admission for two programs, MBA and Super MBA.

Registrations are open till 15 January

2024 and examination dates are January 19 to 21, 2024.

#### ❖ Karnataka PGCET 2024

KEA (Karnataka Examination Authority) is the authority to process admission to MBA and MCA. The candidates are registered for admission during September and October.

#### ❖ AP ICET (Andhra Pradesh Integrated Common Entrance Test)

AP ICET is a state-level MBA and MCA entrance examination conducted for admission to colleges in the state of Andhra Pradesh. Sri Krishnadevaraya University, Ananthapuramu conducts AP ICET on behalf of the Andhra Pradesh State Council of Higher Education. AP ICET is conducted over a window of two days and two slots.

The APICET application process in 2024 may be an online process. Candidates may have to register to fill the application form online. The last date of registration is expected April 2024 (without a late fee). AP ICET 2023 registration with a late fee of INR 5000 may be in mid-May 2024.

## **Karnataka Examinations Authority KCET 2024**

Admission to undergraduate Engineering / Technology & Health Science

### **Application Start Date**

- January 10, 2024

### **Application End Date**

- February 10, 2024

### **Admit Card Release Date**

- April 5, 2024

### **Exam Dates**

- April 18 and 19, 2024

Official Website: [kea.kar.nic.in](http://kea.kar.nic.in)

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*Concluded.*

*Feedback: [vijaykashkari@gmail.com](mailto:vijaykashkari@gmail.com)*



# AIKS Matrimonial Service



We are looking for an alliance for our Daughter, DOB: 24-07-1995, TOB: 09:41PM, POB-Delhi and Height: 5'5". Qualification: MBBS (IGMC Shimla), Currently Perusing Masters in UK. Present address: Dwarka, Delhi. Valley address: Zaina Kadal, Srinagar, Kashmir. Boy should preferably be settled in the UK/USA. Interested may contact on MB no. 9871790735 or 9871790729.



Looking for an alliance for my daughter Dr. Aditi Tikku, Date of birth : 12-10-1989, Time of birth : 10:58 AM, Place of Birth : Srinagar, Height : 5 feet 5 inches, Qualification : BDS Mumbai, MBA in Health Care Management from IIM-Calcutta. Currently working as an Implementation Project Manager at Tata Trusts Hospital Mumbai. Valley Address : Haba Kadal Sgr, Present Address : Mumbai/Gurgaon. If interested please WhatsApp tekni and kolawali on Contact no: 9312869544 or Email id: jyotinder.nath.tikku@gmail.com.



Seeking a suitable alliance for my Son. DOB-17/09/1993, Height- 5.11 ft, Qualification- BE in Computer Science & MBA Finance (Mumbai University). Occupation: Sr. Manager in Kotak Mahindra Bank, Mumbai. Earlier he was working as Relationship Manager in HDFC Bank. Family Details - Father: Sh. Predemen K Tikoo, Rtd Dy-SP and Mother: Smt. Bunty Tikoo, House Wife. Valley Address: Village Bandipora, Kashmir. Present Address –Saraswati Vihar, Bohri, Jammu. Interested may contact at MB No- 9419240281, 9419272653.



Looking for a Suitable alliance for my daughter. DOB – 21/02/1996, Time & Place of Birth – 10.40 AM Jammu, Height – 5'4". Qualification – MBBS from Manipal College of Medical



Science, Job Profile – Working as Medical Officer in one of the leading Hospital in Delhi. Valley Address – Rainawari, Srinagar, Kashmir. Present Address - Sector 7, Jasola Vihar, New Delhi. Manglik – No. Interested may Contact through - WhatsApp No – 9818879945 or Email ID - vakilarajinder@gmail.com .



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Looking for a suitable match for my son. DOB-29/08/1994, Place Of Birth-Jammu, Height-5.9 ft, Qualification- CSE Mumbai University, Pursuing MS in AI & ML from European University, Job-Senior Analyst, Tata Consultancy Services (TCS) Mumbai. Presently- WFH District- Kulgam, Anantnag,Kashmir. Present Address- Jammu. Preferably Girl should be BE. Phone No-7889558793,7889479480



Looking for a bride for my son, born 10.10.1993 at 11.55pm at Delhi, Height 174 Cms. He has done B.Tech (Chemical) from BITS, Dubai. Currently working as Engineer with L&T in Saudi Arabia, getting Rs.3.50 lacs per month. Father working as GM with L&T, Saudi Arabia. One engineer elder sister married to Abhinav Tankha, IITian working in US. Interested may contact: ravijailkhani@gmail.com M:00966541065973, 00971509553165, 00971504591203



Alliance wanted for our son Bhavesh Zutshi with following particulars: D.O.B: 12-10-1994 at 1 PM, Place of Birth: Jammu. Height: 5'.10", Qualification: BE, Computer Science from Bangalore Institute of Technology, Bangalore (2017). Working as Oracle Cloud Consultant at KPMG Bangalore since November 2019. Earlier - Oracle India Pvt Limited through Campus Selection (2017-2019), Salary: 20 lakhs P/A. Parents settled in Jammu at Subash Nagar post Migration. Valley Address: Ram Bagh Barzulla (Sgr.) adjacent Met. Dept. Original residents of Narparistan Fathekadal Srinagar. Interested may Contact on Mb no. 9419184816.



Looking for a suitable match for our son, Manik Patwari, DoB: 21-12-1994, Place of Birth: Faridabad (Haryana), Time of Birth: 09:35 AM, Height: 5'5" ft. Qualification: B-Tech (Mechanical Engineer) from Deen Bandhu Chhotu Ram University of Science and Technology, Murthal Sonipat) Haryana. Job Profile: Presently working as Engineer in M/s Sanden Vikas India Pvt. Ltd, Faridabad. PREFERENCE: Working KP Girl. Present Address: H. No B/29 Ashoka Enclave Part 2 Sec 37 Faridabad and Valley Address: Sangri Colony Kanlibagh Baramulla Kashmir. For more details please contact: puranpatwari@yahoo.co.in, Mobile number: 9811561341, sunilpatwari007@gmail.com, Mobile number: 9810191189, Ramesh Bhat Mobile number: 9310357707



# AIKS naad

A Monthly Publication of **all india kashmiri samaj**



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Date : .....

**The President**

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I hereby apply for Patron membership of the All India Kashmiri Samaj.  
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**Address :** .....

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.....

..... **Pin :** .....

**Tel : (Res.) :** ..... **Office :** .....

**Mobile :** ..... **Email :** .....

I have studied the AIKS Constitution and agree to abide by the policies and programmes of the AIKS.

**With best wishes**  
**Yours Sincerely**

**Signature**

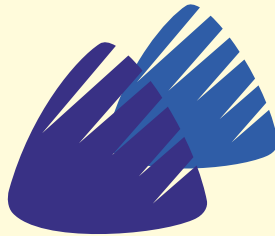
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