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RAM LALLA BACK HOME AFTER 5 CENTURIES!



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THIS MONTH'S COVER

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Pran Pratishtha
at Ayodha**

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Last three weeks, whole of India and the global Indian fraternity has been in a mood of euphoria. The new year brought a new glitter and the nation was all engulfed in preparations for the historic Pran Pratishtha of Lord Ram in his birthplace, Ayodhya. The country witnessed a scene of festivity all across. While the preparations were in full swing at the Ram Mandir in Ayodhya, the people across the globe were preparing to watch the scene unfold of installation of Ram Lalla's Pratima at the sanctum sanctorum. When the D-day arrived on the 22nd January, it was a celestial scene. Honourable Prime Minister, Shri Narendra Modi, performed the Pooja while the whole world watched it. Some watched it in person while the most were glued to their TV sets to catch the glimpse of the proceedings. A dream that took nearly five centuries to actualize.

On the 14th February, another historic landmark was created when a BAPS Hindu Mandir was consecrated at Abu Dhabi in the United Arab Emirates by the Honourable Prime Minister, Shri Narendra Modi. The temple assumes a significant importance as it is the first temple to be built in a Muslim country. The temple has a stunning architecture that reverberates both, sculptural as well as architectural mastery. It has been widely acknowledged as a great victory of the Indian foreign policy and due to the Prime Minister's personal rapport with the

Crown Prince, Sheikh Mohammed bin Zayed Al Nahyan of Abu Dhabi.

The two events have a great significance for the Hindu community worldwide. While the Ram Mandir at Ayodhya signifies the great historic correction and justice to the Hindu faith, the temple at Abu Dhabi reinforces the belief in coexistence of different faiths and a scope for the people of different faiths to live as a global community. It is, thus, a great leap forward for the humanity and an example of civilized coexistence.

In this euphoric milieu, a very piercing thought provokes me to ask myself, "What does this global civilizational change bring to me and my miniscule community?" I am groping for a convincing answer. I wonder, in a world where events, hitherto considered impossible, have actualized, what is that one compelling reason that doesn't let this machination, with wherewithal, find a way for my community's return to its roots with peace and respectability. The only possibility could be the lack of a genuine intent. But why? Is my insignificant number the reason in this electoral-centric political scenario? Or is it my own unbecoming? I am looking for answers. And the only people who can answer these distressing questions are we the members of the Kashmiri Pandit community. Can this provoke the readership here to answer? I am hopeful, someone will.

Namaskar!

युक्तकामरु

From the President's Desk



DOWNSIDE OF SOCIAL MEDIA-IMPACTING KP ORGANISATIONS

With the success of IT revolution, the human interactions were pushed into a transformational mode that established a new age communication and connectivity as a new reality. It is impossible to imagine today's information age without social media. Consequently, it has emerged as a major platform for the social awareness as it influences our social, cultural, political and aesthetic outlook. It has come to be recognised as the best instrument to raise the level of social awareness. Use of the power of social media has now become a significant factor to influence the change.

Social media platforms like WhatsApp, X (formerly Twitter) and Facebook originally intended as means of communication to share joys, sorrows and daily activities have evolved more or less as battlegrounds. The proliferation of the social media platforms fundamentally manipulates the public opinion and has become an effective tool to fuel disruption. Creating the content and streaming it to the target group has grown in recent years only to become more disconcerting. Difficulty of vetting the content makes it easy to create a

discord and disharmony. Coming straight to the point, the neo-KP activists too use the platform to the hilt but most of the content massaging is unpleasant and distasteful contributing only to the erosion of social cohesion that gives legitimacy to our adversaries in the midst of our struggle for survival as a community. Social media disinformation campaign and digital hate speech against the mainstream frontline KP organisations and their managements have lately become more pronounced using manipulation rather than physical attacks to push through their agenda. Being increasingly in the public eye, it has led these organisations to become vulnerable to slander campaigns. It is a battle of attention by eroding the faith and trust in these organisations.

When viewed from its consequences, it is encouraging disinformation to malign the role and contribution of existing organisations without even knowing the history of post-exodus struggle let alone the treatment meted by them to problems encountered all these years. Though the social media at times has served as a level playing field for civic discussions, but unregulated spaces have converted them into the instruments of socio-psychological control of the society. It is evidenced by an unacceptable toxic and distasteful debate about the contribution of the leading community stalwarts recently at display in various WhatsApp groups is anything but pervasive.

While concluding, all these online assaults lead to the demoralisation of the human resources ultimately impacting their delivery. It is important to note that as long as KP's are in exile, there is an imperative necessity to keep our time tested organisations in good health because these are the faces of KP activism.



- Puran Patwari



General Secretary's Column

Despite the unprecedented shivering cold winter this year, the AIKS team did not let it dampen the spirit and kept high its tempo during the month. Following activities took place.

Exodus Day: Come January and the collective consciousness of the community awakes to the horrors of 19-20th January, that dark cold night when entire community took a collective flight from the millennia old habitat only to crash land in various destinations of plains of India in search of safety and security. It is a very somber occasion, time to recall the tragedy of displacement and the 35-year journey from that point and yearning for home, wait for rerun to valley. The day is observed by the community across India and abroad. ON 19th January in the capital too AIKS led the community in paying tributes to the martyrs and taking a pledge to continue fight for return to the homes in the valley. AIKS, represented by its President Dr Ramesh Raina, VP Ms Alka Lahori, and Dr Gautam Koul of Kashmiri Welfare Association Karnal, along with Roots in Kashmir and other organizations assembled in Central Park Connaught Place to observe the day and also register community's collective disenchantment with the government's apathetic attitude and poor response to our just demands. The day is also observed as black day by wearing black bands. The youth showcased many pieces of art to highlight community's social problems arising due to loss of habitat.

AIKS Reiterates demand for Legitimate Minority Space for KPs: On the eve of Exodus Day on the 18th, AIKS held a meeting in its office in Faridabad to commemorate the painful exodus 35 years back. The meeting was presided over by the President Dr Ramesh Raina who called upon the government to pay attention towards the existential issues of the displaced community. Pointing towards Apex Organization's Ambala Declaration-2023 calling for 'Legitimate Minority Space for Kashmiri Pandits in Kashmir' as the way

forward for their long term and sustainable rehabilitation in Kashmir, Dr Raina said that KPs constitute a factorial importance in the socio-cultural construct of Kashmir. The meeting deliberated on the issue threadbare and in its collective wisdom, put its weight behind declaring Kashmiri Pandits as minority in order to assuage the Kashmiri Pandit fears and their continuing marginalisation from the socio-cultural mainstream of Kashmir. The sentiment was widely carried by the social media and local media in Jammu & Kashmir. On the occasion a Press release was also issued which was carried by local media in Jammu and Kashmir.

Mother Tongue Day: Keeping up the tradition of celebrating the Mother Tongue Day (21st February), AIKS is holding this year's Language Day on March 3 under the professional guidance of ace linguist Dr Roop Krishen Bhat. The day long programme will see a whole range of activities like Kashmiri Mushaira and other things to mark the day.

Other Writ Petition in J&K HC: The Lawyers body lead by ace community lawyer, Advocate P N Raina and ably assisted by veterans like Advocates P N Goja, Kashmiri Lal and Virender Bhat are pursuing the case in J&K High Court. The Advocates are working pro-bono for the community.

Thought Leaders Meet: AIKS in its regular weekly meetings have been mulling a Community Thought Leader's Meet ahead of Parliament elections in UT of J&K. In its meeting on 10th February, the Core Consultative Group has decided that AIKS as the frontline organization of KPs shall hold this meeting in Jammu and Delhi in coming two months to formulate a community strategy in view of approaching LS elections and possible state elections by September 24 in the light of SC directive on 11 December 2023 while delivering a judgment on Abrogation of Article 370 and 35A.



AIKS REITERATES CREATION OF A LEGITIMATE MINORITY SPACE FOR KP'S

New Delhi January 18, 2024; AIKS held a meeting at its office in Faridabad on January 18, 2024 to commemorate the painful exodus of Kashmiri Pandits from Kashmir 34 years back on January 19, 1990. The meeting was presided over by the President Dr Ramesh Raina and attended by the members who had come from different areas of Delhi NCR.

The meeting began with Dr Raina stressing the need for the Govt. to pay serious attention to the existential issues of Kashmiri Pandits which begins with their homelessness and they being in unnoticed running exile for 34 years now. He added, as our future is tied to Kashmir and to start a new life there, this was the time when the authorities needed to take measures to assuage their fears. In this regard, he reiterated the AIKS Ambala Declaration-2023 which calls for the “creation of a legitimate Minority space for KPs” as the way forward to their long term sustainable rehabilitation in Kashmir and further says that KPs have a factorial importance in the socio-cultural construct of Kashmir. Minority space in their imagination is about equity, inclusion, identity and representation. They, therefore, need recognition, protection and promotion of KP identity as a minority in a manner compatible with the protection of National Minorities. In the transformation that has taken place for the KP minorities since the last few decades in Kashmir, AIKS has considered this issue to prevent them from being written off



from the socio-psychological memory of Kashmir.

The essential features of Ambala Declaration include declaration of KP's as a minority, constitution of a Minority Commission, creation of a conducive minority environment, political empowerment, constitution of Temples and Shrine Bill and Three Smart townships at district Headquarters Srinagar, Anantnag and Baramullah. Continuing with its mission, Dr Raina re-affirmed that the date January 19, being observed every year as a Holocaust Day is a solemn occasion for us all to remember our martyrs who laid down their lives for the service of the Nation.

The meeting concluded with fulsome praises for the Supreme Court judgement of upholding the abrogation of Article -370 and 35 A and also for recommending the constitution of Truth and Reconciliation Commission with a special reference to the injustice meted out the KPs.



– Vijay Kashkari



Are Kashmiri Pandits POLITICALLY EMPOWERED?



The Jammu and Kashmir Reorganisation (Amendment) Act, 2023 and the Jammu and Kashmir Reservation (Amendment) Act, 2023 have come into force. The former allows the nomination of two members from Kashmiri migrants and one from displaced persons from PoK to the legislative assembly.

As per the wire and other news agencies, the claims made by the government and a section of Kashmiri Pandits are not convincing. They do not believe the latest Bills passed by the Lok Sabha concerning Jammu and Kashmir would empower the community. They say the "reservation" being promised to Pandits in the J&K legislative assembly through the Jammu and Kashmir Reorganisation (Amendment) Bill, 2023, and Jammu & Kashmir Reservation

(Amendment) Bill, 2023 is a "ploy to dupe Kashmiri Pandits. The Lok Sabha passed the two Bills on December 6 2023. Some Pandits say it is not a "reservation" of seats per se, as the government is claiming, but a "nomination" of a political nature, which they say, would not empower the community politically in any way.

A community leader stated that the crux of the Bill was in the nomination of Assembly representatives through the office of the Lieutenant-Governor. While supposedly a step towards empowering the Kashmiri Pandit community politically, this method raises thoughtful concerns. Nomination, as outlined in the Bill, risks conferring a superficial sense of empowerment while distancing the Kashmiri Pandits from their roots and severing

crucial connections. Undisputable political representation should preferably catalyse the broader return of Kashmiri Pandits, achievable solely through elected representatives who earn the trust and confidence of diverse societal segments through democratic elections.

India is a parliamentary democratic republic. The role of the people in a democracy is to form the government. They do this through elections in which they vote for particular persons and elect them. Once selected, these persons include the government. So, the electorates choose the representatives to be lawmakers and make laws per the people's aspirations. It means the participation of people indirectly in making decisions in the government. Thus, it is a system that allows people to be involved in power through a representative. Accordingly, people can elect representatives who can work in the legislatures as per their commands.

India is a welfare state. The governance's responsibility is to preserve and promote its populace's economic and social well-being and ideas of equality of opportunity and equitable wealth distribution. The people's representative in the State/UT Assembly or Parliament must adhere to a welfare state's fundamental principles. Hence, all the people of India are politically empowered to vote for their candidate who remains accountable and answerable. It is a way of localising democracy and making public services more accountable.

Empowerment is the seal of approval for decisions taken on his behalf. Political empowerment involves having the power, ability, critical awareness, and sense of group identity to take action to create change in a political system. The Bill risks maintaining a system where political favouritism and external influences overshadow the community's aspirations and needs. The empowerment of the Kashmiri Pandit community hinges on nurturing genuine representation rather than nominal nods.

A few community leaders, sympathetic to various political parties, have hailed the decision and welcomed the Bill. However, they have expressed concern for the displaced

community and wish for their overall development. The displaced Kashmiri Pandit's aspiration is for political opportunities. Their longing is for social, economic, educational and political empowerment.

I think it's appropriate to mention that the political alienation of Kashmiri Pandits from representative politics started immediately after the adoption of the Constitution of India in 1956 by J & K. In the then State of Jammu & Kashmir, there were no Constitutional guarantees for the religious minorities in Kashmir. The constituencies were delineated wherein minorities were in the majority. Democratic majoritarianism predominated the concerns of the Pandit minority. Kashmiri Pandits were electorally irrelevant. In 1952, 1962, and 1967, the minorities of Kashmir won three seats in the State Assembly. After 1967, there was no Pandit legislator. In 1996, it was by default that a Kashmiri Pandit won the election as the voters of the majority community boycotted the election. In 1996, a few constituencies in the valley NC candidates won due to the minority Migrant Pandit votes.

The KP community is politically alienated and has no political role in the affairs of the Nation. To demand a political share some years back, Kashmiri Pandits summoned Constituencies-in-Exile. When the Election Commission notified the delimitation commission, many KP community organisations approached the Commission to reserve seats for the religious minority in Kashmir to be a part of the government. Since 1947, Kashmiri Pandits have been denied the guarantees in the Constitution of India envisaged for its citizens, which include equal opportunity in appointments, protection of life, rights of minorities and equal participation in the affairs of the government. In conclusion, KP longs to engage in the opportunities and accessibility provided to other citizens by electing representatives in the social, economic, and political arena to participate actively in the development and decision-making of the community.



- Alka Lahori



MOTHER TONGUE DAY

LANGUAGE FOR ROOTS, SHARDA FOR CIVILIZATION

21st February is a UN designated Mother Tongue Day; on this day in 1971 a nation called Bangladesh came into being; making it the only country in the world to have been created on the basis of language. Bangladesh had been resisting the hegemony of Islamabad, especially the domination of Punjabis in administration and its formidable army, the proverbial last nail in the coffin was the imposition of Urdu as official language which acted a 'red rag' and all hell broke loose. When it comes to Bengalis on both sides of the dividing line, they are parochial about their language and culture. So a bloody 14-day war broke out between the two halves and Bangladesh became a sovereign country on 21st February, 1971.

Who else can know the pain of losing mother tongue than we, the Kashmiri Pandits, as aborigines of the divine land called Kashmir which finds mention as *Kashmira* in many ancient and Holy Scriptures. It is the only place in India or maybe the world which has never undergone change or distortion of its original name through its millennia old civilizational journey. It retains the pristine purity of its name till today—Rishi Kashyap's 'Maer' (Maer is stagnant water body or lake) or Kashmir. Mother tongue is the language which one is introduced to in the lap of the mother. She is your first teacher and her lap is your first institution. So mother tongue is as sacrosanct as mother in one's life. All its

nuances like grammar, syntax, idioms, phrases, proverbs, sayings and other intricacies one naturally imbibes through social interactions as one grows in that linguistic atmosphere. There is never a laboured effort to learn the mother tongue. Both grow on each other and nurture each other.

Language is the chief component or mainstay of one's culture. Language is lost, culture is lost; and both grow in its own natural soil and ambience. Apart from language, culture comprises many other aspects like literature, art, various social traditions, religious rituals, cuisine, costume etc. Literature is directly linked with language and both nourish and enrich each other. Literature means folk lore, poetry, prose, drama, plays, fiction, short stories etc. Litterateurs have a greater role in not only enriching it, but maintaining and enhancing its purity and sanctity. When there was no written word or script, all these things were handed down from generation to generation in oral tradition. For example, Heemal and Naagraj (folk Lore) and Lal Vaakh have come down to us through word of mouth. The story of Heemaal and Naagraj in poetic form is enacted by Baands (folk dancers of Kashmir) and since Lal Vaakhs always had a social and spiritual message they have been handed down by family elders. Sadly, though Kashmiri, very rich in language and abundance in literature, has no script of its own. Today it is either written in Nastaliq (Arabic) or Devnagri

scripts. Nastaliq script has been prevalent among scholars and writers, both Pandit and Muslims in Kashmir. However, the KPs in the state of exile for the past 35 years have been writing it in Devnagri. It is very heartening to see a plethora of literature being produced in Jammu by the exiled community, language workshops and Mushairas held periodically. There is, however, one school of thought, who believe that in ancient times Kashmiri was written in Sharada script; so a serious exercise at work to revive Sharada script and make it a viable tool for writing Kashmiri. **Core Sharda Team** has created a pictorial primer to help readers recognize and learn the alphabets. They also hold workshops for new learners and come out with a magazine 'Maatrika', and high end corporate professionals of yore are engaged in this exercise. I think they deserve big applause from the community.

The only script today which is closer to Sharada is Gurmukhi. Many commentators say that languages like Sanskrit were considered sacred because all the holy scriptures were written in the scripts like Brahmi and Sharada, they never reached the common man and remained restricted to upper and religious class, which hastened their extinction. That speaks why our horoscopes are still cast in Sharada script. Though Holy 'Guru Granth Sahab' is written in Gurumukhi (from the mouth of Lord), Sikhs made it a

common script for Punjabi and it has survived till date. Among all languages of the world Sanskrit is considered a complete language with a perfect grammar, but it never crossed the threshold of elite class, commoners were debarred from using this language which saw its end coming sooner than later, fact notwithstanding that it is the mother of all languages of India and the sub- continent.

Post exodus and resultant widespread dispersal, we are trying to preserve Kashmiri as language for our posterity and also revive Sharada as script for writing Kashmiri. I say hats off to the resilience and perseverance of this community. Seeing the success and TRP ratings of listeners of Radio Sharda in Jammu, the Ad jingles in chaste Kashmiri, I am sure language will survive a long time. And seeing the passion and determination of the Core Sharda Team, operating from different geographical locations in and outside India, I am in no doubt that they will make it happen that Kashmiri eventually will have its own script. Language connects us with our cultural roots, and Sharada connects us with our civilization. As a community which has been part of an uninterrupted cultural evolution revolving round the exalted Shivaite philosophy and traces its antiquity to the dawn of civilization, such efforts are a part of that process of that continuity.



Sujay Wali

S/ o Smt. Sarita Wali and Sh. Ajay Wali
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with

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**AIKS Wishes the Couple a
Long and Happy Married Life!**



Indo-European Kashmir (IEKF)



Hindu Council UK(HCUK)

Commemoration of the 34th Kashmiri Pandits'/Hindus' Exodus Day

On 21 January,2024

On Sunday 21 January ,2024 the IEKF and the HCUK held a special Webinar to Commemorate the 34th Kashmiri Pandits'/Hindus' Exodus Day .

IEKF/HCUK welcomed many eminent and distinguished panellists and keynote speakers to the webinar. Prof. Amitabh Mattoo, Mr. Touseef Raina, Mr. Sanjay Sapru, Mr. Ashok Manvati and Dr. Ramesh Raina graced the webinar and spoke eloquently and shared their valuable thoughts and ideas concerning the way forward for Kashmiri Pandits'/Hindus' in seeking their return to their ancestral land.

Mr. Anil Bhanot OBE, the Interfaith and Managing Director of HCUK, opened the webinar with a prayer, the Gayatri Mantra.

Mr. Dipen Rajyaguru, the Director for Equality and Human Rights of HCUK, moderated the event with great understanding and insight.

Krishna Bhan extended a warm welcome to the Keynote speakers and to the participants. She expressed her profound gratitude to the panellists from India and from Srinagar. She highlighted the sombreness of the occasion and the importance of focussing on the way forward for the displaced community in achieving their objective.

Prof. Amitabh Mattoo began his presentation by reciting a Lal Vaakh, a verse from Lal Dayal, the mystic Poetess of Kashmir. This Lal Vaakh symbolised the composite culture and the Kashmiriyat, which, unfortunately, lies in tatters today. Prof. Mattoo further said that the promise of dignified return of Kashmiri Pandits to the Valley seems as elusive as it was in the nineteen-nineties. The important marker for the sustainable peace is the secure presence of Kashmiri Pandits in the valley and beyond, it would be much more important than smart cities and much more important than the robust economic development. Kashmiri Pandit community is an anomaly in the contemporary times, a microscopic minority who are hundred percent literate, nonviolent and most successful. Much has happened since the terrible days of the 1990s, the abrogation of Article 370, the repealing of Article 35a, the restructuring of the State, but these events have brought little joy to Kashmiri Pandits. There has been no action plan for their return.

Prof. Mattoo proposed the following for the dignified return of the Kashmiri Pandits to the Valley:

- The return to democracy

- The return to the Statehood that will allow KPs to make meaningful contributions
- The forthcoming election of the Legislative Assembly of Jammu and Kashmir and Political empowerment for KPs will ensure the peace and prosperity in the region
- Supporting and focussing on the forthcoming elections .Finding the best people to represent the KPs.
- The establishing of an impartial ‘Truth and Reconciliation Commission’ to investigate and to restore the Kashmiriyat and the composite culture of the region , as recommended by Justice Sanjay Kaul . Prof Mattoo referred to the South African model and drawing inspirations from Nelson Mandela and Desmond Tutu and headed by someone like of Justice Sanjay Kaul’s stature .

Mr. Touseef Raina expressed his sadness and distress over the events of nineteen-nineties and on the displacement of Kashmiri Pandits. He stated it is important to renew and restore by working together. He proposed the following:

- Forming of networks between KPs, KMs and Sikhs. Celebrating and learning together
- Working on shared projects such as discussion groups , seminars and conferences but no media involvement
- Establishing internet learning centres
- Most importantly, the presence of KPs in the region for short and long stays. The facilities to be provided in the local homes in the City Centre, not outside the town. The security challenges need to be addressed. The Valley needs to be protected
- The Kashmiri Pandit teachers and academicians have to play an important role. They are still held in great esteem .
- The return of the Statehood and restoring of democracy through the Legislative Assembly elections. The Government needs to do a lot more but we, too, need to work together.

Mr. Ashok Manvati said that the identity of a person is always related to his or her geographical location. The political and administrative changes in Kashmir happened post second time of coming of Sheikh Abdullah ,that culminated in militancy and in the post 1986 Anantnag riots. The young KPs born post 1990s don’t know their true identity. It is our responsibility to educate them about their geographical identity .Mr. Manvati further stated it can be done by reclaiming the community assets ,the landbank of the temples and shrines. He suggested the KPs who stayed behind should be made fifty percent stake holders of these assets and others could make investments in the related projects that will create employment and opportunities for the young people to link up with their identity and heritage .The development of the suggested projects are:

- Holiday homes
- Recreational venues
- Religious places
- Tourists attraction resorts

The development of these projects will benefit the region economically and is a way forward.

Mr. Sanjay Sapru stated that after 5 August , 2019 the terrorists' activities in the region have been drastically reduced and civilian casualties are much less reported now than before.

There is a phenomenal improvement in tourism and the daily flights to Srinagar have increased substantially .The Government Home Stay policy will attract more KPs to spend time in the region which is very important for the way forward in the settlement issue of the KPs.. The investments in various businesses are taking place and unspecified funds have been made available for these investments to create employment opportunities. KP doctors will be leading the surgical operations in a newly set up hospital.

The reservation of KP seats in the Legislative Assembly will give them political empowerment after the proposed elections.

Things are moving forward for the possible rehabilitation of Kashmiri Pandits. The establishment of Truth and Reconciliation Commission based on Justice Sanjay Kaul's model will pave way for the 'Naya Kashmir'

India completed and held the G20 in the Valley and India has shown that India is there to stay. However, KPs have been ignored and their expectation after 2019 were not upheld. There have not been any election held after 2019 and the democracy has not been restored .The Temples and Shrines Bill is still pending.

Dr. Romesh Raina began his presentation by saying that we need to understand certain things that have happened post abrogation Article 370 and the developments that are taking place .At present there is a state of uncertainty among Kashmiri Pandits as there is no minority space made available for them. KPs need to be given some amount of respectability .At the moment KPs have no land they can call their own, they need some territory of their own. Hybrid terrorism and target killings of KPs continues.

With the hope of the possibility of reservation of seats in the Legislative Assembly and some confidence building measures in place ,there is a ray of hope.

More needs to be done as far as the Kashmir connect is concerned.

IEKF/HCUK are totally indebted to the above keynote speakers for their valuable and knowledgeable thoughts and views on the way forward for the return of Kashmiri Pandits.

Please use the video for the complete proceedings of the webinar.

Thank you.

Krishna Bhan.



- Surinder Koul



THE BALL IN THE SUPREME COURT

For the resurrection of articles 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 deprived the erstwhile state of Jammu Kashmir and Ladakh of the special status 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, Muzzaffer 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 favour 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 brought 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, Solicit 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 far 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 was admitted by the CJI in an interactive session of the court hearing. Effectively, Articles 370 and 35 had become rattleless weapons to practice nepotism and favouritism in appointments, promotions, posting and admission 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 their 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 reference to the case of the declared terrorists Afzal Guru, Yakub Menon, and Yassin Malik, eminent lawyers were there to fight their cases 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

Namaskar Sarinee,

KHST Hyderabad organised annual hawan on 3rd and 4th February. All the KPs in the twin cities of Hyderabad and Secunderabad attended the Hawan which was followed by Naveed. Participation of our youngsters, various activities to preserve our culture and distribution of cups depicting the pain of exile from our motherland were few highlights. Sharing few snaps with all of you as well.

KHST, Hyderabad – Press Note





- Dr. Ramesh Raina



KPs THROUGH SEVEN EXODUSES – I

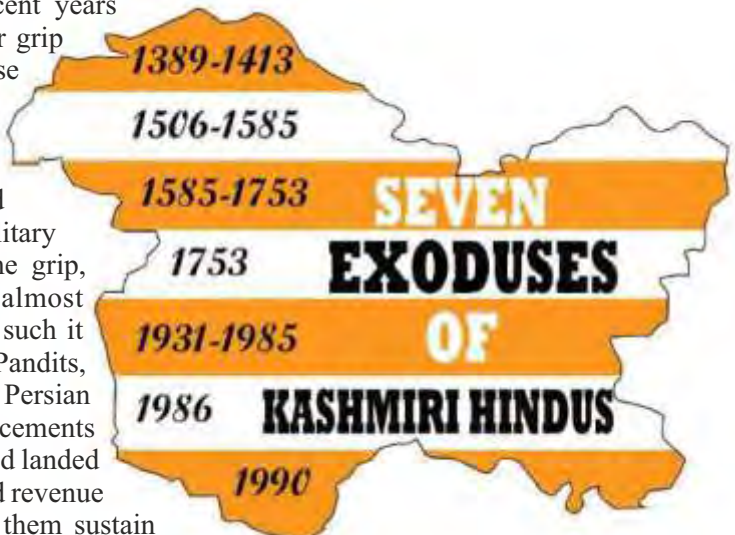
Much of Kashmir's past history has been marked by wars and invasions leading to colossal sufferings to its people as a result of ensuing social anarchy. Though as aborigines, Kashmiri Pandits have withstood the ravages of time by salvaging their future from the clutches of marauding Pathans, religious bigots and fundamentalists, yet history records their recurrent exoduses in the past 700 years with the exodus of 90's as the 7th one. That would mean on an average almost every 100 years they suffered an exodus. As the following chronological order shows:

- First exile – caused by Zulqadar Khan
- Second & Third – During the reigns of Sultan Sikander Butshikan and his son Ali Shah
- Fourth – After Zainulabidin during the suzerainty of Hyder Shah and Chaks
- Fifth exile – forced by Mughal King Aurangzeb
- Sixth exile – Forced by the tyrant Afghans
- Seventh Exile – 1990's

As if following a set pattern, after each exodus Kashmiri Pandits have shown propensity to bounce back, emerge stronger and rebuild themselves. Ironically though, given their individual academic excellence and strong survival instinct and techniques, this process of rebuilding and regeneration has always taken place in Kashmir itself.

Individual Academic Excellence

The finest example of their return to Kashmir has been their academic merit through the Indo-Persian culture route. In its nascent years Mughals' effort to strengthen their grip all over the country and increase their influence was achieved by gradually taking over different states of the country, Kashmir included, and creating a strong and centralized authority through military might. In order to consolidate the grip, Persian got prominence and almost became a palace language and as such it was most sought after. Kashmiri Pandits, in a state of exodus, started learning Persian to make themselves eligible for placements in government vacancies and indeed landed jobs in the royal courts, palaces and revenue department which largely helped them sustain



themselves and further hone their administrative skills.

For incorporating Kashmir into the expanding Mughal empire, proficiency of the language became an important tool for KPs' return to the valley. Their vast experience and knowledge helped them in smooth running of the Himalayan region. This can be bolstered by a historic event which says that when Akbar visited Kashmir in 1588 AD on a public contact mission he stayed there for a fairly long time and evinced interest in the rehabilitation of Kashmiri Pandits by participating in the national festival of KPs on the 13th Bhadon (celebrated as Birthday of Vitasta by Kashmiri Pandits). Besides ordering illumination of the city and reservation of rent free villages for KPs, he is also said to have participated in the festivities of the occasion. He is also believed to have appointed Aditya Pandit, a KP, to supervise the distribution of lands to Kashmiri Pandits (The History of Kashmiri Pandits by Justice Jia Lal Kilam). A landmark measure to the beleaguered community engaged so far in the grim battle for survival. After a long hiatus, the community started re-inventing themselves in a relatively peaceful atmosphere and gradually started settling down which involved a lot of creative thinking.

Invented their own techniques of survival

This opened a new chapter in the social existence of Kashmiri Pandits as a distinct ethnic group. The long sufferings and physical absence from Kashmir for long spells had taught them the art of survival under the most adversarial conditions. This one was more challenging as besides physical survival they also had to create an economic support system. This called for redefining the principles of co-existence with different sections of the society for their long-time survival with other social groups. Common wisdom dictated them to maintain political neutrality and they consciously stayed away from the mainstream political life in order to increase their acceptability and maintain cordial relations with their neighborhood. Thoughts of recurrent displacement still fresh in mind, KPs

gradually started stabilizing themselves by taking active part in some nationalist movements of common interest, mostly remaining confined to temple politics which became a symbol of their social existence as also an instrument of their strength. This fact is evidenced by –

1. National Demand Document (NDD) of Muslim Conference in early 20th century which laid down the goal of freedom struggle and agitation for responsible govt. and was equally joined by Kashmiri Pandits. Signatories to the document included Pt. Kashyap Bandhu, Pt. Prem Nath Bazaz, Justice Jia Lal Kilam, Pt. S. L. Saraf and Dr. S. N. Peshin, all illustrious KPs of their times. It was the influence and attitude of KPs which they had earned over the years that resulted in secularizing the politics by converting Muslim Conference into National Conference in June 1939. This also enhanced their social standing in the political milieu.

2. Social Reform Movement led by Pt. Kashyap Bandhu brought to the fore the social evils facing the community and remedial measures to get rid of them by creating awareness and propagating women's education. Besides granting the community a distinct identity, this was also an attempt to heal the extreme mental complex that KPs were an unsettled community.

3. Role of Sheetal Nath Temple was vital and pivotal in acting as a nerve center of their struggle to retain their eminence in the Kashmiri society and assertion of their identity. Its significance can be gauged from the fact that India's first PM, also a distinguished KP, Pt Jawaharlal Nehru, addressed the community from the hallowed precincts of Sheetal Nath Temple. Sheetal Nath also rose to prominence as the springboard of Kashmiri Pandits' resistance during the Parmeshwari agitation in 1967. It was from this place that the blue-print for agitation and mobilization of support was carried out.

4. Role of small local mohalla temples – Local Mohalla Temples acted more as

community information centers, where the faithful/devotees/ worshippers would converge and exchange information about the welfare of fellow communitarians, thus helping the community remain coordinated and well knit.

There are two principal poles of Kashmiri Pandit life— social and political. The social life can be described vis-a-vis their relationship with the Kashmiri Muslim community which is best exemplified by using their agrarian assets as an instrument where the relationship was strengthened over the years as it brought various sections of the society closer and created a mutual trust and respect. This also helped blunting the strong religious identities and created a syncretic geographic identity popularly known as Kashmiri identity. With the forced exodus of Kashmiri Pandits in 1990, the evolution of this identity was punctured, demolishing all the creativity that had gone into its making.

Having said this, the murmurs of reconciliation from some quarters in Kashmir have been getting louder or strident for some time now. Seen in the larger political context of Kashmir it appears to be incompatible with separatists' clamour. However, one wonders if it heralds a change in the public mood depicting their indifference to the separatist politics. This transformation in the approach towards KPs in that eventuality means an indication of change. Our idea of taking the thought of reconciliation seriously would mean political rehabilitation, reconstruction and evolution of strategies in conceptualizing new ideas in new situations. But the concerns that will remain at the center stage of this debate for some time now are that Kashmir will not be the same again; there is no Akbar and Badshah today to take keen interest in our return and rehabilitation; a new generation of Kashmiri Pandits has grown in insecurity and exile.

(To be concluded)



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TODAY IT IS SOMEONE ELSE, TOMORROW IT CAN BE ME



- Ramesh Manvati



Can We Spare a Thought Please? 34th Anniversary of '19 JANUARY' JANUARY 2024



Many thoughts have been troubling my mind as our community observed this year the 34th anniversary of '19 January'- the Kashmiri Pandit Holocaust Day. I have not been lucky enough to visit the valley ever since I was finally forced into exile in 2nd week of March 1990.

Earlier, on 23rd of December 1989, our family, including my revered mother, myself, my wife and six-month old son had, as a precaution, shifted to Jammu to join our revered father there as the thunder of gun and evocative Jihadi slogans like, “yahan kya

chalega, nizaami mustafaa” (What will prevail here? Only the rule of “Mustaffa”!); “ralliv, galliv, ya tsalliv,” (join /convert, perish or run away) etc. had already become a normal routine. Popular community voice Tikka Lal Taploo, living in our adjacent Mohalla, Habbakadal, in Srinagar city had been silenced on 13 September 1989. A Pandit lady Sheela Tikoo was gunned down on 1st November, followed immediately by killing of Justice Nila Kanth Ganjoo outside the J&K High Court in the city on 4 November 1989.

Then Home Minister of India, Mufti Mohd. Sayed's medico daughter Rubaiya was kidnapped by JKLF, spearheaded by Yasin Malik, on 8 December 1989 in Srinagar while she was on her way back to her home in Nowgam in an auto rickshaw. Rubaiya was an intern then in Valley's main maternity hospital, named after well-known 14th century Shaivite saint-poetess of Kashmir – Lal Ded. Then Indian government, headed by V.P. Singh, succumbed to JKLF's tactics and released five hard core Islamic Jihadis from jail in the bargain to get HM's daughter released. The unpardonable act is rightly believed to be a “watershed moment” in the recent history of Islamic terrorism in Kashmir. The terrorists, supported by almost the entire Kashmiri Muslim society, celebrated the 'victory' brandishing, in full public view, AK-47s which they, otherwise, used to carry underneath their Pherans-being a winter month. Overnight, the Islamic terrorists became public heroes.

While our family was in Jammu, another popular member of Kashmiri Pandit community, advocate Prem Nath Bhat was gunned down in his hometown in district Anantnag on 27 December (1989). The situation in the valley kept on deteriorating by every hour. Administration was just not visible. Islamists virtually ruled the roost. However, I ventured to return back to valley (alone) in the first week of January 1990. But couldn't hold for longer as the frightful night of '19 January' happened when the entire valley was engulfed in the frenzy of “Jihad” – Islamic Jihad. Local mosques, all across, bellowed out slogans like: “aye kafiro, aye zaalimo, yeh mulak hamara chhod do”; (O kafirs, O cruel ones, just leave our country); “yahan kyaa banega-pakistan; battav rostui, maggar bat'aneav saan (we will turn this country into Pakistan- without Pandit men, but with Pandit women included)” etc., loudly and repeatedly throughout the night.

Warning messages had earlier been pasted outside some select Pandit houses. Many Kashmiri Pandits were served such messages individually, asking them to leave

the valley immediately or join the 'movement' for azadi - which the Islamic terrorists, backed actively by Pakistan, were convinced was round the corner. A community of nearly four lakhs (then) suffered Genocide and was forced into exile - lock stock and barrel.

The society was ordered to adjust their watches to Pakistani time. In defiance, I chose not to wear, though in imperceptible manner, my wrist watch ever since. However, the wrist watch, preserved by me, continues to act as a grim reminder of those dreadful times responsible for uprooting an entire civilisation of over five thousand years from its roots.

Many rumours, including the one that the drinking water supplied to Srinagar city had been poisoned, flew across, adding further grimness to the then prevailing scary atmosphere while Jagmohan took over the State administration, as Governor the second time, on 20 January 1990. CM of the erstwhile state, Farooq Abdullah had abdicated his constitutional obligations on 18 January 1990 and subsequently ran away to London.

Satish Tikoo, a resident of Karfali Mohalla, was shot dead at point blank range by his “close friend”, just outside his home after being called out, at a time when I was trying to enquire about the well-being of a close relation living nearby as curfew had been relaxed for a few hours on the morning of 2 February 1990. The “close friend”, Bitta Karate had publicly taken pride in such a barbaric act, later in a video interview with senior journalist Manoj Raghuvanshi in 1991, besides admitting, without any remorse, of having killed over a dozen more selectively from the Pandit community. Much more savagery, including many bomb blasts, rape, loot and arson took place in between and subsequently - that made Maa Sharada's desh bereft of Her ardent students / devotees - the Kashmiri Pandits. It may be recalled that more than three dozens of Kashmiri Hindus were brutally killed just between September 1989 and March 1990.

As the sudden influx of the uprooted community continued in Jammu following such terrorist activities / happenings, finding a suitable accommodation turned into a

nightmare task. Five of our immediate families, comprising of nearly twenty members, were forced to spend almost a year in a three room official quarter (with a common kitchen) allotted to my late father-who had managed, with much difficulty and persuasion, to get his transfer orders redirected to Jammu in place of Srinagar - where my father was longing to join upon being transferred, as per his choice, from his earlier long spell of outside (J&K) postings in mid-1989.

Nearly one thousand and five hundred Kashmiri Pandits / Hindus have been brutally killed by the Islamic Jihadis till date, either individually or in mass massacres like at Sangrampora, Wandhama and Nadimarg that have happened throughout the valley and in some parts of Jammu region, including at Doda, Rajouri and Udhampur of the state during the last nearly three and a half decades. But, none of the perpetrators and their masterminds have been brought to justice till date.

Now that the situation in the valley is seemingly changing at a “rapid pace” post rescinding / neutralising of Article-35A and 370, naturally the yearning to return to my roots is only increasing day by day. However, the home and hearth where I spent my entire youthful life is all gone. Therefore, the moot question troubling the mind is - return; but where? I am not sure, how "one place" or "three-place" settlement as is being floated / propagated by some of our own brethren, that too under a deeply radicalised society in Kashmir, is helpful for our exiled community in the long run. As is well known, Kashmiri Pandits have suffered socio-cultural-literary-political GENOCIDE, time and again, and have been forced into exile repeatedly during last over seven centuries (excluding the Sikh and Dogra rule spanning 128 years; 1819 - 1947) ever since the advent of Islam in the valley in 1339 AD.

Today, J&K as an UT may be governed directly by hard-core nationalist government lead by BJP; but, is it hard to imagine what will happen when the status of a 'State' is restored to Muslim Majority J&K, and elections held as is

committed by the central government and recently endorsed by the Supreme Court of India on 11 December 2023 while validating the Parliament of India's resolution of August 5/6, 2019?

While making a historical correction of rescinding/ neutralising Article 35-A / 370, applicable to erstwhile state of Jammu and Kashmir, and its' maiden reorganization (leading to separating and conversion of Ladakh into an Union Territory without a legislature) on August 5 / 6, 2019, I believe, the Indian government simultaneously made a historical blunder as well, by making an immature commitment, that too on the floor of Indian Parliament, of restoring Statehood to the then newly created UT of J&K "soon", Indian government may continue to claim that Islamic terrorism is in its "last phase" in the UT of J&K; but can the community leadership be expected to be so naive as to discount the true mind-set / psyche, especially that of Jihadi elements, in the valley whose heart only beats for Islamism / Pakistan and who have neither any respect nor any room for the Hindus - the 'kafirs'/ infidels in their scheme of things. An octogenarian lady in our extended family had once recounted her childhood experiences about the conditions of KP community prevailing then in Kashmir valley (around early fifties of last century) in a function in NOIDA. The lady distinctly remembered of having often heard a detesting slogan: “bat'a-kati, bat'a-kati, kalli-mai Mohammad para'naavath; hati-kui yonni tsata'naavath” (O Pandit boy, I will make you to recite kallima of the Prophet, besides make you to tear away your (sacred) jenneev worn around the throat...). The humble lady has since passed away in exile in Jammu nearly a decade back.

The graph of overall physical violence may have seen a decline in the UT in recent years, thanks to some tough measures taken by LG's administration, guided by Modi government at the centre; however, the graph of radicalised minds has appreciably increased. Terror infrastructure across the border remains “intact - evident from the

increased terror activities in recent months in area of Rajouri-Poonch and Pir Panjal”- a bitter fact confirmed recently by Gen. Manoj Pandey, the Chief of Army Staff (TOI; 15 January 2024).

The stress under which some of our younger generation (forced to take up employment under PM's Employment package) are serving currently in Kashmir valley is too well known; therefore, difficult to ignore.

Kashmiri Pandits have no other option than to continue their struggle in exile for getting the issue of its Genocide recognised and redressed by GOI. The community needs not to budge, even an inch, from its just demand of creation of a separate homeland within the valley, with an UT status for the entire peace loving community and thereby enabling them to nourish afresh their ancestral roots, on their own terms and conditions, as has been envisioned way back in December 1991 while adopting the famous Margdarhan resolution in Jammu.

As the community just observed the 34th anniversary of '19 January', this writer is fully conscious of the fact that Kashmiri Pandits' moorings are getting weaker day by day. The community's dispersal is ever increasing and the families are getting further disintegrated.

But, let us not forget that it took Lord Ram over five centuries (including seven decades in Independent Bharat) to be able to respectfully 'return' to His own rightful birthplace in Ayodhya. Why should the exiled Pandit community lose their hope, lower the guard and scale down on their legitimate claim and demand?

When it comes to Shree Ram, one is reminded of the fact that Kashmiri Pandit community has a direct link with the Lord that dates back to the time when Maata Raghnyaa (then known as Shyama) chose Satidesh as Her new abode leaving Ravana's palace in Sri Lanka. Hanuman Ji became the carrier as directed by Shree Ram - Himself an ardent devotee of the goddess. While in Sri Lanka, Maata, as Isht-Devi of Ravana, had assumed the form of Kaali and was offered non-veg

bhog. As Ravana's misdeeds kept on increasing, the goddess become fed-up with Her devotee and decided to leave Lanka.

Now seated in Her sacred abode at Tulmul in Kashmir, Maata as we all know, is known as “Kheer Bhawani” (a name popularised by Dogras - who during Maharaja Pratap Singh's time constructed a temple for the great goddess in 1912 as we see it today. One can also see a small temple dedicated to Hanuman Ji just at the entrance within the sacred premises. However, we Kashmiri Pandits know the goddess by Raghnyaa Bhagwati being the Isht-Devi of most of our community.

Meanwhile, more immediate concerns are facing the genocide victim Pandit community - now in their 35th year of forced exile. Among them, the serious issue of late marriages and ever decreasing birth rate is something which can only be addressed by the community itself. Can we spare a thought please? **Yes, We Can!**

Prof. Amitabh Mattoo made Dean of SIS, JNU

The Hindu Bureau
NEW DELHI

Jawaharlal Nehru University on Thursday appointed Professor Amitabh Mattoo as the new Dean of its School of International Studies (SIS). Before this, Mr. Mattoo was Chair of the Centre for International Politics, Organisation and Disarmament at the SIS. He is the only Padma Shri recipient currently on the rolls of the university.

Speaking to *The Hindu* after his appointment, Mr. Mattoo said that he will



Professor Amitabh Mattoo.
SPECIAL ARRANGEMENT

work towards the SIS “reasserting itself and reclaiming its place as Asia's finest centre of knowledge production on international relations”.

**All India Kashmiri Samaj congratulates
Prof. Amitabh Mattoo
on the coveted appointment and
wishes him success in the assignment.**



- Ravinder Gurtoo



KASHMIRI PANDIT GENOCIDE 1990 AND THEREAFTER – Part-I



*In shadows deep, a chilling tide,
Whispers echo, hopes denied.
A tale unfolds of dark despair,
Genocide's grasp, a world laid bare.*

*Through history's pages, stains persist,
A haunting truth, clenched in a fist.
Innocence lost, a silent scream,
A nightmare etched in history's dream.*

*Nations weep for wounds so deep,
As countless souls in silence sleep.
A plea for peace, a solemn vow,
To break the chains that bind us now.*

*Yet, in the ashes, resilience glows,
Seeds of hope a new world sows.
Let hearts unite, in empathy,
To build a future where all are free.*

Introduction

Genocide refers to the intentional destruction of a particular ethnic, religious, or national group, often involving mass killings and other atrocities. Genocide involves the forced removal or extermination of a particular ethnic group from a specific geographic area, aiming to establish a homogenous region.

Forexample

Holocaust, occurring during World War II, was a state-sponsored genocide led by Nazi Germany and its collaborators targeting primarily Jews, millions were systematically murdered through mass shootings, forced labour, and extermination camps. These events serve as stark reminders of the consequences of unchecked hatred and discrimination in the pursuit of ideological or racial purity in many parts across the globe. Kashmiri Pandits were similarly subjected to trauma by Islamic fundamentalists in 1990 in Kashmir. The forced exodus of Kashmiri Pandits in 1990 resulted in significant losses for the community. Many lost their homes, livelihoods, and cultural connections. Lives were disrupted, and a sense of displacement and trauma persisted. The loss of ancestral homes and the scattering of a close-knit community had enduring social, economic, and psychological impacts. Some studies are inspired by the concern about the potential of recurring mass violence in conflict-affected societies and such selective incidents are still happening in Kashmir.

The theory of the cycle of violence, which refers to the idea that violence is passed on from one generation to the next generation, was first formulated in research on domestic violence and child abuse and it receives significant attention in studies investigating the intergenerational continuity of anti-social behaviour and offending. These studies have shown that experiences as victims or as perpetrators may shape the course of offending later in life and of the next generations. Such forms of continuity may also entail experiences of victimisation in one generation affecting anti-social behaviour among the next generation. In conflict-affected societies, the theoretical perspective of the cycle of violence theory is receiving increasing attention. This leaves a limited scope for the revival of pre 1990 position in Kashmir. Though Kashmiri Pandits have witnessed six more displacements due to genocide before 1990 which endorses the belief that the ills will certainly travel to future generations in Kashmir.

Kashmiri Pandit Genocide

The 1990 genocide against the Kashmiri Pandits in Kashmir and its aftermath led to large-scale individual traumatization, disruption of family structures, shifts in gender roles, and tensions in communities, which are all ongoing. Previous research around the world has demonstrated the transgenerational effects of mass violence on individuals, families and communities.

The exodus of Kashmiri Pandits in 1990 was a tragic event marked by violence and displacement. It is often considered a mass migration rather than genocide because governments failed to recognise it as genocide, although the community faced severe persecution. Various factors, including rising militancy sponsored by Pakistan and hatched by fundamentalists in Kashmir and political instability, contributed to the forced migration of thousands of Kashmiri Pandits from the Kashmir Valley. The community endured threats, violence, and loss of lives, leading to a significant diaspora. The events of 1990 underscore the complex socio-political dynamics in the region. While the events leading to the exodus of Kashmiri Pandits in 1990 were indeed tragic and involved violence and persecution, the term "genocide" is the only tool to describe the unfortunate situation accurately. The term genocide typically refers to the deliberate and systematic extermination of a national, ethnic, racial, or religious group and this is what happened in Kashmir against Kashmiri Pandits. Kashmiri Pandits have faced periods of discrimination, violence, and forced migration over the centuries. The 1990 Kashmiri Pandit exodus remains a sensitive and deeply distressing chapter in the history of Kashmir. The exodus of Kashmiri Pandits in 1990 was a complex situation with various factors contributing to the failure of the government to protect them from violence and genocide. The primary reasons include:

1. Insurgency and Militancy:

The early 1990s witnessed a rise in insurgency and militancy in the Kashmir Valley. This created a challenging security environment,

making it difficult for the government to ensure the safety of the Kashmiri Pandits. The insurgency in Kashmir in 1990 had its roots in longstanding political and territorial disputes between India and Pakistan over the region. The insurgency gained momentum after the disputed state elections in 1987, which many believed were rigged, leading to widespread discontent. Various militant groups emerged during this period, with some receiving support from external actors, including Pakistan. The conflict took on a religious dimension, with militants often seeking to establish an Islamic state in Kashmir, contributing to communal tensions. The early 1990s witnessed mass protests against the Indian government, with people expressing their grievances and demanding independence. It led to the forced migration of a significant number of Kashmiri Pandits, a Hindu minority, from the region. The Indian government launched counterinsurgency operations to quell the uprising, leading to a complex and often violent security situation. International efforts, including diplomatic initiatives, were made to address the Kashmir issue, but a lasting resolution remained elusive. The insurgency in Kashmir in 1990 marked the beginning of a prolonged and complex conflict that continues to impact the region, with periodic escalations and de-escalations over the years.

2. Political Instability:

The region experienced political turmoil, including the resignation of the Jammu and Kashmir government in 1990. The lack of stable governance hindered the ability to address the growing crisis and protect

vulnerable communities. In 1990, political instability and the resignation of the government created a power vacuum. This situation, combined with various socio-political factors, contributed to the emergence of insurgency in the region. The withdrawal of political authority created a breeding ground for discontent and militant activities, shaping the complex dynamics that persist in the area.

3. Security Forces Challenges:

Security forces in 1990 faced significant challenges due to the rise of militancy in Kashmir. Militant groups targeted Kashmiri Pandits, leading to an environment of fear and insecurity. Gathering accurate intelligence was difficult, hindering the ability to preemptively address threats. The lack of precise information about militant activities made it challenging for security forces to protect the Kashmiri Pandit community effectively. The large-scale migration of Kashmiri Pandits from the region posed a logistical and humanitarian challenge. Security forces had to manage the movement of people while maintaining law and order. Some segments of the local population supported or sympathised with the militants, complicating efforts to distinguish between friendly and hostile elements. This made it challenging for security forces to build trust within communities. The security forces faced resource constraints, including manpower and equipment shortages. This affected their ability to secure the entire region effectively and respond promptly to emerging threats against the Kashmiri Pandit community.

(to be contd....)

Congratulations Shri Brij Nath Betab!

Shri Brij Nath Pandit "Betab" has received an Award for Achievement in the field of Literature from J&K Government on the Republic Day, 2024.

All India Kashmiri Samaj congratulates Shri Betab on receiving the coveted award and wishes him many more laurels to follow.





TRAGEDY OF Kashmiri Pandits

(The article is courtesy The New Indian dated December 12, 2023)

The tragic plight of Kashmiri Pandits who continue to live in exodus away from their homeland remains a huge blot on modern Kashmiri history. The majority community in Kashmir needs to introspect seriously on this because the ultimate test of any society is the way it treats its minorities. This introspection may begin with recognizing the immense pain and suffering of the Pandit community. We need genuine efforts of truth and reconciliation. Truth needs to be acknowledged, no matter how hard it is to swallow. Our collective society needs to come to terms with acknowledging the primacy of the suffering of our Pandit brothers and sisters. Taking

recourse to denialism and absurd conspiracy theories cannot be the way out for reconciliation. It is so because a good number of people in Kashmir especially youngsters have been fed with wrong narratives and outright lies regarding Kashmiri Pandits and their suffering.

The truth that needs to be stated boldly and openly is that the Kashmiri Pandits became victims when a significant portion of the majority community, abetted by our neighbouring country, decided to embark on a path of religious extremism. On this destructive path, they decided that the dissidents had no role or right to live in peace. What followed was a blatant act of persecution of the minority community which hurt the soul of Kashmir, Kashmiriyat, and Indian ethos.



What today's Kashmiri youth must understand is that the massive onslaught of Pakistani-sponsored insurgency in 1989 affected almost every walk of life in Kashmir. In its very beginning, the religion-infused insurgency jolted the venerable bond of peace and harmony between Kashmiri Muslims and Kashmiri Pandits. The growing fear and insecurity forced Kashmiri Pandits to leave their homes for safety and survival. Kashmiri Pandit poet Subhash Kak writes in his poem "Snow in Srinagar" about the assault on the Pandit identity by the forces of cruelty:

Who knew then that decades later a terror will come to Srinagar and I will be unable to see my home where I was born where we had played cowries on many new snows. The terrorists want us to bury our past forget the deeds of our ancestors.

Their long-cherished dream to return to their homeland has sadly not materialized all these years. Over the years, this displaced community has produced burgeoning expressions of pain and suffering. These expressions have successfully and continue to immortalize the agonizing memories of the past, of rootlessness, of the identity crisis of their community, scattered around the country and outside the country. Nothing can match the agonized memories of a displaced community.

No matter what religious extremists declare, nobody can dispute the fact that the Pandit and Muslim residents of Kashmir are not only the descendants of a common cultural heritage and identity, but have historically lived together beyond the barriers of religion and ideology even during the reign of harsh rulers, or even when communalism, a holocaust of violence incited and escalated by the partition of the subcontinent in 1947 had murderously blinded the people. When truckloads of dead bodies were traded in other parts of the country, not even a single death was reported from Kashmir despite the Muslim population being high.

However, this historic harmony became a victim of the militant insurgency and terrorism that erupted in the late 1980s in Kashmir. It brought about a tragic end to this largely

harmonious, unruffled, and peaceful history of the Pandits and Muslims of Kashmir. The proxy war initiated by Pakistan, the violent Kashmiri militants with backing from Pakistan and from inside Kashmir, the regular protests for secession by the local belligerent mobs, and the increasing number of targeted killings led to a growing sense of insecurity among Kashmiri Pandits.

The militants and their patrons declared them "enemies". They used intimidating measures to force Pandits to vacate the valley by using mosque loudspeakers and by pasting death warnings on electric poles and walls everywhere. Some of the prominent Pandits who initially resisted the provocations were brutally targeted and killed. Radical fanatics, backed by Pakistan and inspired by the fundamentalist movements elsewhere, wanted to enact an ethnic cleansing to rob Kashmir of its plural identity in favour of a puritanical Islamic identity.

Unfortunately, the apparatus of governance at that time just capitulated. It emboldened the radical and violent elements. The growing fear and insecurity led to a mass exodus of Kashmiri Pandits to Jammu and various other parts of the country in the beginning years of the troubled 1990s. It was a tragedy that shocked the entire nation and should have never happened. Imagine a people who had to live as "refugees" and "migrants" in their own country while not being able to live in their original, native land.

The plight and agony of Kashmiri Pandit migrants over the last three decades has erupted on two levels: physical and psychological. The story of irreparable loss, suffering, and distress, both physical and psychological, of Kashmiri Pandits begins with the migration. Their broken memories of the past, their unflinching yearnings to return to their homeland, their helplessness while living a sub-human life in squalid migrant camps, their tormenting sense of uprootedness, and their endless strivings to settle in alien socio-cultural and linguistic settings, are some of the poignant aspects which often get ignored amidst the din of

politics.

The physical plight began with the assassination of some of the prominent Kashmiri Pandits even before the mass migration. The way they were forced to leave their homes in overcrowded trucks evoked the most pathetic images. Initially, the major chunk of the displaced Pandits had to live in the dilapidated migrant camps in Jammu. In these camps, Pandits silently bore the humiliating hardships. The psychological plight, on the other hand, is very complex and almost involves every Pandit inhabitant of the tented camps. Their anxiety and despair, causing a “sickness unto death” developed from the very moment when the outbreak of insurgency in 1989 unleashed the reign of terror and insecurity in Kashmir. They left their homes in desperation and fear. Their actual psychological battle to belong to a new terrain and to re-connect the present with the snatched past began after migration.

The more the consciousness of the loss of their past grew, the more their

psychological despair intensified. K L Chowdhary, a prominent Kashmiri Pandit poet, writes:

*Even after a decade in exile
I hang, from my girdle, this bunch of keys,
keys that I carried with me
when I was forced to flee,
keys to my home,
keys to my relics, my diary, my library,
keys that opened the sanctum where my gods
reside...*

The Pandits loved their land even more than their fellow Kashmiri Muslims because they lived there even when Islam had not arrived. Their love and attachment to their land led to a grave psychological disturbance among Pandits after migration. They were simply unable to withstand the mental horrors that were brought upon them by Islamic extremists backed by the neighbouring country. And such horrors which destroyed Kashmir must never be forgiven and forgotten! Basharat Bhat is an academician based in Srinagar with a keen interest in politics and culture.

Calendar of Month

Gauri Tritya	February 12, 2024
Sankranti	February 13, 2024
Basant Panchami	February 15, 2024
Bheeshma Ashtami (Shukla Paksha)	February 16, 2024
Bheemsen Ekadashi (Shukla Paksha)	February 20, 2024
Poomima	February 24, 2024
Hurey Aughdoh	February 25, 2024
Sankat Niwaran Chaturthi	February 28, 2024
Hurey Ashtami (Krishna Paksha)	March 04, 2024
Ekadashi (Krishna Paksha)	March 06, 2024
Wageer Baah	March 07, 2024
Maha Shivratri (Hearth)	March 08, 2024
Doon Amavasya	March 10, 2024

Note

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

Panchak starts on March 08, 2024 ends on March 12, 2024

Maagh (Shukla Paksha) from February 10, 2024 to February 24, 2024

Phalgun (Krishna Paksha) from February 25, 2024 to March 10, 2024



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

It verily needs to be placed in records the Great Task of Ravinder Pandits Save Sharada Committee Regd, Consecrating the Sharda Grace Abode at Teetwal amidst Despotism Condition in the Valley with Succour of Civil Society there which is Pointer towards that all is not Lost for Inter-Communities Harmony in Kashmir and it is here Civil Societies Play a Big Role in Re-building what is Coined as Naya-Kashmir.

Right from the Vedic Era, to about the 8th century, this Sharada Peeth was famed as a Great Centre of Learning, A Hub of Knowledge which attracted students from all over the world, including Greece, Mesopotamia, Central Asia, South Asia, Tibet and China. It housed more than 5000 Scholars and housed the Biggest Library of those times. It evolved its own Scripts, called Sharda Script and Nagari Script. While the Sharda Script was the Script used by the Brahmin scholars to write in Sanskrit for a long time till Hindi took over, the Nagari Script influenced the Tibetan script. Till the time of the Islamic invasions, Sharada Peeth was Universally Recognized as a Great Place of Learning for Hindus, Buddhists, Jains and other Religious Sects. Many of these Scholars Resided and Visited Ancient Sharada Peeth and notable among them included,

Jagatguru Adi Shankaracharya, The Great Sanatan Dharama Renaissance Patron has been well Known and has done Tapasya at the Sharada Peeth in 8th Century to get the Blessings of Sharada Devi, after outwitting the Scholars of the temple in debates pertaining to Religion and Philosophy,

Kumarajiva, 4th Century Buddhist Chinese Scholar whose Father was from Present Day Kashmir Region also visited Sharada Peeth and was responsible for the translation of many Sanskrit Buddhist texts into Chinese Language,

Fa-Hien, Chinese Buddhist Monk who visited India in 4th Century during Prime of Buddhism in Kashmir has written about High Intellect & Spiritualism of People of Sharada Desha,

Hsuan Tsang, the Chinese Pilgrim-Traveller had also, visited in 6th Century this place and

found it to be a flourishing Centre of Education, where various Dharmic Thoughts, like Shaivism, Buddhism, Jainism and Vaishnavism, Co-existed,

Lalitaditya Muktapada, is believed to have commissioned the Neelam Valley Sharada Peeth Temple around 6th Century,

Thonmi Sambhota, 7th Century Translator of the Buddhist texts from Kashmir Sanskrit to Chinese, regarded the Creator of Tibetan Script visited and was associated with Sharada Peeth

In Nilamata Purana, 6th-8th Century, Sharada Peeth has appeared in various Theological and Literary Text,

Ramanujacharya, 11th Century, who has written his treatise, **Sri Bhasya** and is one of the most important exponents of the Sri Vaishnav Tradition is also believed to have visited Sharada Peeth,

The Kashmiri Poet Bilhana, 11th Century, describes both the Spiritual and Academic elements of Sharada Peeth. He describes Kashmir as a Patron of Learning and Sharada Peeth as the Source of that Reputation,

Al-Biruni's, Chronicle of India, 11th Century, described Sharada Peeth as one of the most famous Hindu Temples in the Indian Subcontinent, alongside the Multan Sun Temple, the Sthaneshwar Mahadev Temple and The Somnath temple,

Kalhana's, Rajatarangini Epic, 12th Century, Sharada Peeth is identified as a Site of Popular and High Veneration,

Jonaraja, in Dvitiya Rajatarangini, describes a visit by the Kashmiri Muslim Sultan Zain-ul-Abidin in 1422 AD to Sharda Peeth & Experienced A Mysterious Vision of the Goddess Sharada,

Abu'l-Fazl ibn Mubarak, Wazir to the Mughal Emperor Akbar, 16th Century, described Sharada Peeth as a 'Stone Temple, Regarded with Great Veneration'.

Thus Jagatmata Sharada has been the True Representation of Cosmic Consciousness!

Unfortunately, Kashmir was Ravaged by the Islamic hordes unleashed by Invader Muslim Rulers and Ancient Hindu Temples, Sharada being one such Temple, were destroyed, upon their ruins were Mosques and Royal Palaces built & Hindus were Massacred, Converted or Forced to flee.

Union Home Minister, Amit Shah, who inaugurated the event on 22nd March 23, made it known that on the insistence of the local Muslims, The Temple and The Gurdwara were constructed. According to him, the locals pointed towards a piece of land which was in the name of Temple and Dharmshala, with a request to construct these Religious Places in Teetwal. This Magnanimity on the part of the local Muslim community speaks volumes about the goodwill between Hindus & Muslims in Kashmir. Not only this, but even the composition of the **Save Sharada Committee** constituted for the temple construction has Local Members from

Kashmiri Muslim, Hindu & Sikh Communities, which underlines the initiative & interest taken by the local Muslim Community in restoring the Temple.

This also corroborates the General Claim about age old harmonious chord between the Hindus & Muslims. As Such **Save Sharada Committee's** Commendable Contribution has far reaching Inter-Community Cultural Harmonizing Effect especially in this Part of Border Area of Jammu and Kashmir. The Indian Government has reportedly promised to make efforts to open A Corridor in the Pakistan-Administered Kashmir – PAK, for the Ancient Sharda Peeth Pilgrimage at Neelam Valley. The move obviously will necessitate engagement with Government of Pakistan and reopening of the Line of Control - LOC at Teetwal of Jammu and Kashmir's Kupwara District for Cultural and Tourism Exchange. **Jagatguru Shankaracharya Sri Sri Bharathi Tirtha Mahasannidhanam of Sringeri** has, also avowed, for Cultural and religious Exchange with Historical Sharada Peeth of Neelam Valley after Jagatguru Successor **Jagadguru Sri Sri Vidhushekara Bharathi Mahasannidhanam** also, Solemnized Pran- Pratistha on 6th June 23 of Jagatmata Sharada at Teetwal- Jai Jagatmata Sharada.

Also, Teetwal is fast emerging as most sought after place where development has leapt forward in the Field of Religious Tourism, General Tourism and Societal Development, Army has thrown open Vegetarian Eatery at the Line of Control (LOC) in Teetwal, which hitherto was a difficult proposition. Public Vegetarian Eatery meant is for Vegetarian Food lovers who throng the Sharda Temple for Pilgrimage and other places around Teetwal for Tourism, besides, catering to locals, too. Also, as for Sports, Tiranga- Cricket Tournament has also started at Teetwal Cricket Ground. Needless to say, by the Grace of Sharada Devi Teetwal has Highest Literacy Rate in Kashmir.

“So Jagatmata Sharada from Teetwal has once again Graced from all 4 Doors for the Religious and Cultural Exchange for the Cosmos Consciousness”



Jagatmata Sharada Temple at Ashok Vihar, Gurugram



Jagatmata Sharada Temple at Bantallab Jammu

Shila (Fossilized Stone) was brought from Riverbed of Neelam Valley of Ancient Sharda Peeth and placed in Dec 2021 by Save Sharda Committee, Ashok Vihar Sharada Temple, Gurugram.

LIVING MOMENT TO MOMENT



- Dr. K K Moza

Moment to moment, we live and breathe,
Each fleeting moment, a memory we see the,
As life moves forward, the present becomes past,
But where lies the present in these moments so fast?

The question lingers, a mystery untold,
But holds a deep message, for the soul to behold,
For if the present lies in each moment we live,
Then life and death, in divinity, we relive.

Our breath is the present, our heartbeat the now,
In every inhalation, in every sacred vow,
The fullness and awareness, in each fleeting breath,
Moment to moment, we conquer life and death.

So cherish each second, each moment so dear,
For in this present, there's nothing to fear,
For in breath and life, the present is found,
In each fleeting moment, we are truly profound.

Life is a series of moments, each one unique,
With every heartbeat, we find the strength we seek,
The beauty and wonder in each passing hour,
Reminds us that we are alive, we have the power.

In the laughter of a loved one, in the setting sun,
We find the present, and we know we have won,
For each moment is precious, a gift to behold,
A reminder that the present is where we are whole.

So let us embrace each moment, with open hearts,
For it is in the present, where life truly starts,
With gratitude and love, let us savor each day,
For in moment to moment, our spirits find a way.



– Dr. S. N. Pandita



RAMESH CHANDER DOGRA

The British Decorated Forgotten Genius of Jammu

Destiny is the strongest magnet. To some fate grants fame and recognition for their achievements in their lifetime and yet there are many who earn such acclaim only posthumously. And yet there are many who deserve such recognition but fate denies them both fame and recognition during their lifetime and also when gone. They indeed are unlucky! The irony, however, becomes tragic if one is a genius and still forgotten and unrecognized by his or her own creed but decorated by those among whom he or she is an alien. One such name is Ramesh Chander Dogra of Jammu.

If one were to count among the natives of Jammu Kashmir in the post-independent India who have met the fate of having been forgotten or unrecognized in their respective homes but celebrated abroad, only two names stand out. Both have been decorated by the British Queen by including them in her List of Birthday Honours. One is Mohinder Nath Kaul conferred with OBE (Order of the British Empire) in the year 1975. Kaul was a Kashmiri, known though, but never actually celebrated for his achievements in his homeland. And the other and the only Dogra to have earned a similar British honour conferred on him by the Queen has been Ramesh Chander Dogra of Jammu. Completely forgotten and unknown in Jammu, Dogra was conferred with the honour of MBE (Member of the British Empire) in 2002.



Born in 1942, Ramesh Chander Dogra after his preliminary education in Jammu in Information Studies, arrived in London in 1975. There he joined the School of Library Archive and Information Studies at the University College, London. It was during this period (1976-1978) he there undertook a pioneering study on the entire corpus of Jammu & Kashmir literature under the title: Jammu and Kashmir; A Select and Annotated Bibliography of Manuscripts, Books and Articles together with A Survey of its History,

Language and Literature from Rajatarangini to 1977-78. Dogra submitted the study to the University College, London for the award of the degree of Master in Philosophy which he earned in 1982 under the competent guidance of eminent Information Science scientist Prof. J.H. St. J. McIlwaine. The study had critical support and advice of renowned scholars of the age at London like Profs. Rupert Snell, David Hall and William Harris.

Subsequently Dogra's work was published in London under the same title that earned him a distinguished recognition among the academic circles in England and as a result he soon found himself appointed to the coveted position of Librarian at the prestigious School of Oriental and African Studies, University of London. He held the position for next two decades until his formal retirement from the School in 2002. In the intervening years, Dogra naturalized as a British citizen and acquired British nationality. He was married to Urmila Dogra, a well-known British Civil Servant and an author in her own right.

During his brilliant academic career, Dogra produced a huge corpus of published works that included eleven books and more than twenty-five articles. Dogra published many books jointly with his wife Urmila as the co-author. Among these include a Handlist of the Manuscripts in South-Asian Languages in the Library of the School of Oriental and African Studies and Catalogue of the Early Printed books on South Asia from 1586 to 1864 held in the Library of the School of Oriental and African Studies, University of London. The former was published in 1978 and the latter in 1988. His other famous books include the Encyclopedia of Sikh Religion and Culture, Thought Provoking Hindu Names with Meanings and Explanations. Dogra together with his wife Urmila also published the book on Sikhism under the title: The Sikh World,

Thought Provoking Sikh Names (English-Punjabi) with Meanings and Explanation and Sikh Cultural Traditions, Customs, Manners and Ceremonies.

The couple also published a popular book on Hindu themes titled: A Dictionary of Hindu Names, Hindu Fasts, Festivals and Ceremonies, Hindu Rituals: Rites, Customs & Manners- A Journey from Creation to Cremation, Let's Know Hinduism the Oldest Religion of Infinite Adaptability and Diversity and Hindu and Sikh Wedding Ceremonies with Salient features of Hindu and Sikh Rituals.

All these books by Dogra and his wife Urmila were initially published from London and later several of them appeared from Indian publishing houses as well.

In recognition of his singular contribution to his specialized field of studies, Ramesh Chander Dogra was included in the Birthday Honour List of the British Queen in 2003 and conferred with the title: MBE, the Member of the British Empire. It is irony of the fate that this outstanding Dogra academic is unknown and even forgotten in

his native place Jammu.

Now that these brief details about this genius of Jammu have become known to us, any further delay in recognizing his achievements and distinguished life will tantamount to deliberate eclipse. It is high time that due recognition is accorded to Ramesh Chander Dogra by the Government of Jammu and Kashmir and other academic bodies of the Union Territory. Perhaps, the fact, that Ramesh Chander Dogra remains the only native Dogra in the post-independent India to have ever been conferred with the royal British title is enough qualification for him to deserve honour and recognition from his own creed. Delay will be a public sin. Jammu cannot afford to forget its MBE; Rt. Hon'ble Ramesh Chander Dogra!

The irony, however, becomes tragic if one is a genius and still forgotten and unrecognized by his or her own creed but decorated by those among whom he or she is an alien. One such name is Ramesh Chander Dogra of Jammu.



- Ashok Razdan



What is Tantra? Part-II

In Tibetan Buddhism, there is a tantric practice called tummo, derived from the Hindu goddess of heat and passion Chandali; the fierce goddess of heat and passion. It is a set of breathing techniques and mantras for channelling consciousness but its lesser purpose is also for raising your own body temperature and of nearby environment by yourself. There was a series of studies conducted by western scientists from 1982 to 2011 on Tibetan monks trained in tumo and they found that the monks could wilfully raise their own body temperature by around 10 degrees Celsius and return back to average body temperature without being physically affected.

In Tibetan Buddhism, tantra is an important component. They believe Mount Kailash is an abode of Chakrasamra and Vajrayogini. This is very similar to Hindu belief system of Kailash being abode of Shiva and Parvati. In Tibetan Buddhism Tantra also possession by the deity is the highest state of spiritual experience.

Meat Eating and Hinduism

During Vedic times people would eat barely, rice, pulses, milk products from cows. Vedas allow meat eating only if it comes from sacrificial offered to the deity. In Ananda Bhashya (3.1.25) Ramanandacharya says, "There is no sin accumulated in Vaidka Himsa". Madhavacharya in Puranapragnya Bhashya (3.1.25) says that pashu-bali in vaidika Yajna does not amount to sin. Adi Shankaracharya in Brahma Sutra (3.1.25) says



Tibetan tantra of creating heat in the body

that pashubali is an exception to the general rule of Ahimsa prescribed by Vedas. Ramanjuncharya in Gita Bhashya (2.31) says that Bali is not Himsa as the sacrificial animal enjoys the realm of the deity. The 11th verse of chapter 12 of Chandipath says, "When Bali and Puja is offered to Durga with or without knowledge of rituals, it is accepted by Goddess Durga." Abhinavgupta deals with the issue of animal sacrifice in his book Tantraloka. Jayaratha asks him the question concerning the

position of the sheep that is to be slaughtered. "Now we have accepted that animal yagya (animal sacrifice) on this occasion is divine, but still, to cut the throat of an animal is not a joke". To this objection, Abhinavagupta puts forth this answer:

'This is great blessing and great help that you cut his throat on this occasion. This is a great service to this paśu. No matter if he will not like it at the time of slaughtering, it will not be appreciated by that sheep'.

To clarify, Abhinavagupta gives the following example. When you are overwhelmed with some peculiar disease, the doctor prescribes a mixture and fasting; but fasting you don't appreciate, mixture also you don't appreciate because it is not sweet, it is sour. But this is a great service to that diseased being. So this is a kind of drug we are giving the sheep, and this drug is a terrible mixture for getting rid of the disease of rebirths – birth and death, birth and death, in continuity.'

Jayaratha then raises the following objection:

"If it is true that by cutting his throat he will be liberated, then what is the purpose, what is the sense, what is the meaning in initiation then? You just cut his throat and he will be liberated. Why undergo all these cycles of procedures of rituals, just cut his throat and he will be liberated'.

In answer to this objection, Abhinavagupta quotes from the śāstras:

'In Mṛtyuñjaya Tantra (Netra Tantra), in the section of pāśaccheda it is said by Lord Shiva – when you cut the bindings of an individual to liberate him from repeated births and deaths, at that precious moment, āṇava, māyīya and kārma malas are also removed along with his body. So, he will not come into this wretched cycle of existence again, he will not be born again – because when both good and bad karma are exhausted, then there is no question of birth again. So this is not slaughtering the sheep, we are initiating the sheep, this is one way of dīkṣā.'

In Kapisthala Katha Samhita of the Yajurveda (31.11) there are statements against animal killing and meat eating. Manusmriti forbids meat eating but allows it if it is taken for the health reasons. In Mahabharata meat eating is abhorred. Lord Krishna in the Bhagwad Gita

says that the devotee is released from all kinds of sins if they eat food which is first offered as sacrifice. The type of food Lord Krishna says is to be offered is fruit, flower, leaf, water. So leaf includes vegetables with leaf, fruit includes grains, nuts also. There is no mention of meat or animal sacrifice. In Bhagwad Gita (verses 17.7-10) Krishna talks about Satva, Rajas and tamasic foods. Lord Krishna says (Bhagwad Gita 12.13-14), "That the one who is kind to all living entities, is very dear to me". Rig Veda (10.87.16) says, "one who partakes flesh of animals, oh king if such friend does not desist by other means, then you should not hesitate to cut off his head". Bhagwat Purana (11.5.14) says, "Those who kill animals, in next life same animals will eat those persons who killed them in the previous life".

In Ramayana, Sita asks Ram (chapter 43), "Oh nobleman's son, that delightful deer is stealing my heart, oh dexterous one, bring it around, it will be our plaything (3-43-10). In the next 8 verses she rejoices at the prospect of taking deer back to Ayodhya where animal will live with all palace residents". In Ramayana, Laxman says, "There is no doubt that this is elusive Marich". Rama replies, "If this is marich then I will surely kill and if this is deer, I will bring it alive". In Ramayana there is no reference of eating animal meat or fish as a normal food. However, there are many references in the Ramayana which talk about eating sacrificial "mamsa" offered to the deity. According to some sanskrit scholars, mamsa in sanskrit also means pulp of the fruit like mango flesh. Before invaders came to India, it was an animal friendly civilization. Faxian, Chinese pilgrim to India in 4th/5th century writes, "In that country they do not keep pigs, fowls and do not sell live birds in markets, there are no butchers and no dealers of intoxicating drink". People in general and Brahmins in particular respected all forms of life.

Vedas are fountainhead of Hinduism. Sanatan Dharam starts with Vedas and its six schools of thought and ends with Upanishads. Vedas offer Mantra and rituals and Upanishads offer philosophy. It meant little to common public, they could not understand philosophy of Upanishads nor could they sustain their interest with rituals and mantras. So Hindus

starting migrating to non-Vedic streams like Jainism, Buddhism, Charvakas etc. To arrest this trend, Puranas were written in India in 100CE onwards. Puranas used stories of true historical events to convey the philosophy of Vedas. They added little bit of mythology to these stories to make them larger than life. Puranas opposed any type of meat eating including sacrificial animals to the deity which was otherwise allowed by Vedas. Large number of Buddhists and Jains migrated back to Hinduism because of strict sense of vegetarianism. Anyone eating meat was declared outcast. The sense of relationship between vegetarianism and varna (presently known as caste) became very strict and vegetarianism became norm to establish social hierarchy. Though Puranas declare that,"Janam Jayate Shudra, Karmane Jayate divijah (By birth one is Shuda, by Karma he becomes Brahmin) ", yet it is not coincidence that researchers (Morjani et al in American Journal of Human Genetics, volume 93, Page 422-438 september 2013) found that genetic population mixing which began 4200 years ago in India suddenly stopped 1900 years back. Before the advent of Puranas, Vedas mention of varnas and Krishna in Bhagwad Gita (4.13) declares that there are four varnas and the division is according to Guna (quality) and Karma not birth. In 1930's it was British who brought concept of caste in the Indian society

on the pattern of Spanish caste system. If Krishna was to be born today in same Yadav family, he will find himself getting backward caste certificate. According to Manusmriti (verse 5.5) Brahmins should not eat garlic, onion, mushrooms, turnips and if anyone eats,he becomes outcaste. Manusmriti (verse 5.8) forbids drinking milk of a cow in first ten days. It also forbids Brahmins from drinking milk of a one hooped animal like sheep, camel etc. Manusmriti (verse 5.10) forbids Brahmins taking any sour substance except curd.

Tomatoes came to India from Portugal in the 16th century. Spinach came from Persia 2000 years ago. Carrots came to India in the 12th century and beans came to India in 1680 AD. These items are not part of the fasting culture of Kashmiri pandits because we follow the food classification of Manusmriti which was written in 200 BC when these vegetables were not available in India.

During Sagar manthan Lord Vishnu in the form of Mohini chopped the head of Rahu who was Asura. Wherever Rahu's blood fell on earth, it grew as Garlic and Onion. So it is considered tamasic food. Onions and Garlic both belong to the allium family. The other species within the genus Allium are leeks, chives, shallots etc. So Hindus found an alternative to onion and garlic by using Asafoetida which has sulphur based flavour molecules which are very similar to sulphur molecules of onion and garlic.

Kashir Sabha Ambala observed EXODUS DAY

Kashir Sabha Ambala observed 19th January 2024 as Holocaust Day, at Kashmiri Bhavan Sarsehri Ambala. It was on this day last year that i.e 19/01/23 that the Community Centre was put to use and AIKS Conclave was organised, wherein "Ambala Declaration " was announced by the AIKS. On this day, it was resolved to continue our struggle to impress upon the authorities at the helm of affairs to restore us the right to live with dignity and honour in our homeland in Kashmir, our birth place.

While speaking on the occasion Sh. A. K. Watal, Sh.Rajinder Kaw and Sh.Morar Ji Raina underlined the need for unity and strengthening the fabric of KP's all over the globe. This year we have completed 34 years in exile. It was painful to see that a lot of lives have been lost and quite a small number was born. Late marriages and sway of youth from Kashmiri ethos have resulted in reducing the number, further. It was impressed upon that youth should be involved in all community activities and given the responsibility of handling preservice of community culture and traditions.

Rajinder Kaw, General Secretary



- Rohit Kachroo



BALANCING ACT

The Importance of Unplugging for a Happier, Healthier Life in a Digital Age

In today's bustling world, gadgets like phones, tablets, and computers have become our trusted companions. They assist us in work, keep us connected with friends, and entertain us. Yet, the excessive use of these devices can have an impact on our well-being. You wake up in the morning, and the first thing you do is reach for your phone instead of glancing at the picture of a deity in your room. You scroll through messages on WhatsApp or other apps before even getting out of bed. While these gadgets keep us connected, this habit can make us feel stressed and worried. The constant flow of notifications disrupts our focus and steals precious moments away from starting our day positively. For children, the allure of screens is even more compelling. Video games, online videos, and social media can become captivating worlds, leading them to spend hours glued to screens. This excessive screen time affects their ability to concentrate on schoolwork, robs them of the joys of outdoor play, and impedes the development of social skills. Furthermore, the aftermath of hours spent gazing at screens takes a toll on our bodies. Prolonged exposure can result in headaches, eye strain, and discomfort in the neck and back—a discomfort that often becomes a constant companion.

It's crucial to recognize the significance of taking breaks from these screens, a practice commonly known as a "gadget detox." This intentional pause from the digital realm

provides us with breathing space. It's not about completely avoiding technology; it's about finding balance. Setting aside time away from screens enables us to recalibrate, recharge, and rediscover the joys of life beyond the virtual world. Dedicating an hour every day to engage in activities without screens can lead to remarkable improvements in our mental well-being. It allows us to delve into hobbies, spend quality time with loved ones, or simply appreciate the beauty of nature. Imagine a day without constant buzzing from notifications, a day where you engage in meaningful conversations without distractions. That day is a gadget detox day—a day where you reclaim control and nurture connections that truly matter.

By finding this equilibrium, we gift ourselves an opportunity to flourish. It's about making deliberate choices: savoring the benefits of technology while relishing the experiences that lie beyond the confines of our screens. Remember, a gadget detox isn't about depriving ourselves of the marvels of modern technology. It's about integrating mindful pauses into our lives. It's about recognizing that a harmonious blend of screen time and gadget-free moments is the key to our well-being. So, let's strive for that balance—the balance that allows us to live our best lives, where gadgets enhance rather than dominate, and where we find fulfillment in the richness of both the digital and tangible worlds.



BELIEFS OF LALDED

There is no doubt about Lalded or Lalleshwari been a Shaivite and her Guru too was a Shaivite. Many different authors have written about her centuries after her demise and some of the narratives about her seem to be imaginary, deliberately misquoted and with wrong attributions. One of these attributions is that Lalded was influenced by Islam.

Some texts of Islamic Sufism do resemble the Philosophic ideas of Monistic Shaivism, Pashupati Shaivism or Vedantic teachings but Lalded being influenced by Islam or having accepted Islam is wrong. Even certain incidents subsequently claimed to be related to her after almost two hundred years after her death are also baseless and without logic.

Lalded had her Guru Sidh Srikanth who taught her monistic Shaivism. There is a mention of an incident where Lalded explains to her Guru about her six prior births on the occasion of her marriage with Nikka Bhat. She tells her Guru that let him recognise Nikka Bhat who was her son in her previous birth. Sidha Srikanth gets astonished though he himself was no less a Yogi. Lala thus was purely a Shaivite by thought and action. Her education in this field is vivid by her Vakhs. When she says “Shiv Chuy thali thali Rozan; Mov zaan Heund tay Musalmaan”, this Vakh derives its roots from monistic Shaivism and not from Islamic Sufism. In Monistic Shaivism, there is no cast, creed and religion.

As per Tarikh-e-Husseini, Sultan Allahudin ascended on throne in 1345 AD,



Lalded is mentioned as Majnun-i-Aqila and the incident of water pitcher getting broken by a stick by her husband and creation of pond of Lalded called Lal-trag. Baba Dawood Mishkati in Asral-ul-Abbar written in 1654 whereby Lalded is said to have died somewhere between 1372 to 1391. This being the earliest recorded mention of Lalded. These documents have come into existence almost three hundred years after the death of Lalded and some incidents mentioned are simply hearsay. Asrar-ul-Abbar is a Hagiographical document and not a Chronicle like Rajtarangni. The earliest Sanskrit Chronicles Jonaraja's Rajtarangni

from 1150 to middle of Zain-ul-abdin regime 1420-70 makes mention of Mala Nur-u-din, chief Guru of Muslims but not Lalded. This indicates even by then Lalded was not much popular. Srivara's Jaina Rajtarangni (1459-1486) has no mention either, Prajyabhata's Rajvalipataka (1486-1513) and his pupil Shuka who extended it till 1586, none has mention of Lalded. Persian Chronicles succeeding till 1746 too has no mention of Lalded. Chronicles exclusively mentioned about the Kings and it must be the reason that Rajtarangni is silent about the Trika school of Shaivism or Acharya Abhinavgupt. The teachings of Lalded must not have reached general Public and having become popular by then. Thus, various incidents related to her too seems to have been added subsequently. Thus the incidents mentioned in earliest documents cannot be blindly relied upon.

Khwaja Mohd Azam Dedamari (whose ancestors were Pandits) mentions her as Lala-Aarifa who died in the reign of Sultan Shahab-udin. Abdul Wahab Shayiq and Mohd Aslam Abu-Al-Qasam mentions her a Yogini. Birbal Kachru mentions her as a Saintly Hindu, Pir Gh. Hassan mentions her as Saintly Lala Aarifa. There are evidences that Lalded worshipped Pampore Bhairava called "Nata Keshava Bhairava" at Zinapore where she is said to have crossed the river without dipping her feet in water. This shows her firm belief in Shaivism.

The vakh ".....Tannay heyot Lalli nangay nachun", some explain the "Nachun" very wrongly, Lali is attributed as her belly being hung lose which is another wrong explanation. Had it been so then in her earlier age she would not have said "Lali nalvath chali -n-zanh", here she herself mentions about her as Lali. This defeats the wrong explanation that Lal means a hung belly. Even some photographs or paintings are shown her with hung belly. Lalded no doubt was an elevated soul. Once her Guru was on a forty day fast and one day she visits him, she tells his family that his Guru is not mediating at the moment but instead he is watching his horses being fed with salt at Nandimarg. This shows her spiritual elevation.

Her influence of Shaivism gets further strength when she says "there is no Mukhti (Liberation) by self-mortification but it comes by the grace of God". An incident of placing an earthen pot called in Kashmiri as "tag'ear', one below her body and another over her head and then wanning & waxing of her body. She upbraided those who were satisfied with worship of idols, animal sacrifice, pilgrimages and recitation of scriptures alone. As per Trika and Agamas, she as a Yogini was right. These teachings of her do not reflect influence of Islam. 'Omkar Yeli Layi Onium' (as per Anupaya 6 paths of Varna, mantra, pada, kala, tatva and bhavana) shows her deep understanding of Shaivism. A dialogue wrongly claimed between Lalded and Nundrishi as under:

LALDED : Siryas hue na gash kanh ;
Gangayi hue n tirath kanh
NUNDRISHI : Acchev hue n gash kanh;
Kotheav hue n tirath kanh
LALDED : Dayas hue n gash kanh
.....

This is said to be in fact a dialogue between Nikka Bhat, Sidha Srikanth and Lalded when Nikka Bhat is persuading Lalded to return to home. Pandit Anand Koul Bamzai says that Mir Sayyed Ali Hamdani, Lalded and Nund Rishi would discuss spiritual matters and showed occult powers whereas she was against occult powers.

Followers of Kubrawi order of Shah Hamdan say that Lala Aarifa journeyed the four spheres of meditation Arsh-i-Majid with Shah Hamdan. Shah Hamdan came to Kashmir in 1372-73 when Nund Rishi was not born, Shah Hamdan came Kashmir second time in 1379 and third time in 1383. Nund Rishi was born in 1377 and would have been a toddler on the visit of Shah Hamdan. Thus the above attribution is deliberately planted. Similarly, the saying "Aaye Vannis Gaye Kaandras" meaning Lala had gone to a grocer but arrived at a baker's shop and she jumping to hot oven of the baker when she noticed Shah Hamdan approaching too has no evidence. Khwaja Mohd Azam Dedmari in

his “Waqayati Kashmir” writes that it has not been proved that Lalded met Mir Syed Hamdani. The only mention instead is by Birbal Kachru in his Majmu-al-Twarikh in 1836. Pir Gh. Hassan in Tarikh-e-Hassan” writes that Lalded met Syed Jalal-u-din Bukhari and Syed Hussain Samnani but there is no mention of Syed Hamdani. Asrar-ul-Abrar mentions this incident differently and there is no corroboration that Lala met Syed Hamdani.

Prince Shahab-u-din was once hunting with Mallik Jinder, Aadarsh Rawal and Akhta Ji. Lala Aarifa having met them and having offered a cup of Sharbat. Prince accepting it and Lala prophesied that Prince will become a King, Aadarsh Rawal took some and handed over to Mallik who drank whole leaving nothing for Akhta Ji. Lala declared Aadarsh would be PM, Mallik as Commander in chief and Akhta Ji would die before reaching home. This seems to be unusual as already said that Lalded was against occult exhibition. Jonaraja's Rajtarangni has this anecdote with a difference that a leader of the Yogni's offered Shidukashkam, a cup of wine with no mention of Lala. Behrasthan-i-shahi too has no mention. This finds mention first time in Asrar-ul-Abrar in 1654. Wine Shidu became Sharbat in Asrar-ul-Abrar.

Another attribution is that Lalded became “Murrud-e-khas” of Syed Hussain Samnani and Muslims say she accepted Islam at the

hands of Samnani. Abdul Ahad Azad says Lalded conversed with Muslim missionaries for mutual interest. Lala was in fact above cast, creed and religion and her vakh “Annas Khennas kya chum dvesh” or “Shiv T'chondum thali thali” shows her deep roots in Shaivism. She neither changed her faith nor did she find any difference between Hindu and Muslim when she said “Mov Zaan Heond t Musalmaan”.

All these attributions are fake, bogus and without any substance.

The most injury caused to the Vakhs of Lalded has been the spurious Vakhs added in her name. Pandit Bhasker Razdan had mentioned some sixty odd Vakhs, Professor Jia Lal Koul after due research found some 180 Vakhs in her name which included some spurious ones added by Pandit Anand Koul and the learned Professor found some 131 odd Vakhs as genuine. Today some writers took the Vakhs to near 450 Vakhs. The height of the bogus claim is that most of these writers are Kashmiri Pandits, it is not understood how they did their ground work in Kashmir that too in utter turmoil? This way some irrelevant Vakhs have crept in and people on this strength attribute bogus claim and narrative about Lalded. Tomorrow, our youngsters won't be able to refute it as we find it now to refute false claim of conversion to Islam of Lalded. Better to eliminate these narratives and bogus Vakhs in her name now.

A Snapshot of my strewn thoughts!

- Shailaja Wanchoo



I am here now, there the next moment.....

Lying scattered, my thoughts strewn all over.....

Sometimes I think I should threadle them into a necklace of oyster kernels.....

Precious and precarious, pernicious and pertinent.....

I try to hold on to my horses but wild as they are it's difficult breaking bridling them..... Someone help me guide them, embrace them and make them amenable to logic.....

My wild horses like serpentine headed beautiful Medusa run helter-skelter in innumerable directions.....

Someone please teach me how to calm them down, as a Vishnu avatar churned the holy water and separated the elixir from poison and saved the day.....

Oh brahman! my almighty saviour pull me away from this motley drab dungeon life and lead me on to the path of heavenly virtue which should finally lead me to Moksha.....

I surrender to thee in peace with utmost humility.....

May your grace and blessings always guide me!



- Gopi Kishen Muju



ON RELATIONSHIP AND SUFFERING

Observing what is happening around us both at the individual as well as collective level one wonders where we are heading to. There appears a crisis at every level; a crisis at every level engulfing humanity at large --- individual, collective, social, political or even so called religious. And what is the centre, origin of this crisis which is responsible for all the mayhem. In spite of an unimaginable and unthinkable advancement and progress in the scientific, technological and medicine field man feels unhappy and depressed. His suffering knows no end. Man might have reached moon or mars and other planets or might be even studying the Sun, but psychologically he appears to be stuck almost at the very primitive level he emerged from, of course with some glorified modifications here and there. His overall behaviour continues to be barbaric, tribal, primitive type engulfed in superstitions and fears of all sorts. His behaviour and thinking seem to be grooved in the same narrow path of hatred, jealousy, anger, envy greed and so on. Whether he lives in the East or West, North or South. He suffers from same conflict, agony and pain urge to struggle for expansionism in which he has lost the value and beauty of life and sense of being a human being and living the life as such. He seems to have lost the very essence of freedom for which he has been struggling for ages. He is living a neurotic life full of anxiety, tension, confusion, worry, competition, insatiable never ending greed for

more and more which is taking a heavy toll of his health, particularly mental health and even relationship with man and nature. Surprisingly he has well accepted it all without a question and least concern to change it for a healthy way. He has moulded his day to day living on this pattern, developed his educational system for children on the same lines and generated jobs, professional priorities along similar lines and orientation. It appears there is a crisis of consciousness.

Has the society turned neurotic? where all have turned self-cantered and aggressive. There is obvious lack of cooperation, coordination and communication, trust and accommodation. Though externally possessing and professing all good virtues man continues to suffer from defeatist attitude internally which he wants to overcome at any cost through aggressive means. He lives a life of hypocrisy, uncertainty, mistrust and confusion. Fear has made him paranoid.

Life, it appears has lost its meaning and significance for man who lives manly on artificial sensuous pleasures with a sense of pride and glamour. Now man has lent his thinking too to the information technology to the extent that he is being replaced by a robot and his intelligence too has become ARTIFICIAL. ---THE ARTIFICIAL INTELLIGENCE (AI). AI is bound to create a revolution in our existence and a

question arises what will man do once AI completely takes over; though of course we will still need human brain to run this AI and manpower for obvious reasons. And come what may it will be the man behind the machine who will matter.

This brings us to an important issue of human relationship. Why has human relationship become so dreadful and isolated. Man must understand how he handles his personal, individual relationship with the society at large or handles his personal crisis which link him to the problems of others. His personal problem gets tangled with the society he lives in which in turn has a global impact. The problem is with an individual, his relationship with another, how he perceives and addresses it. The conflict in man expresses itself at the social level which expands in its dimensions across globe.

When we talk of relationship we usually limit it to physical and economic relationship. Our relationship is essentially dependent on and related to economic, physical or psychological needs. While physical or economic needs are relatively easy to meet, the psychological dependence and needs can generate conscious or unconscious fear, mistrust, friction, suspicion and effect our life badly. This psychological fear forces one to seek shelter under some belief, ideology and so on. Life means relationship, being related. Man cannot live in isolation. Even if a man goes to a forest or lives in a cave he has got to be related to the environment, the nature over there. Man has per necessity to live in

relationship. But the problem arises when he fails to understand the essence of that relationship. Relationship means communion, communication, not possessiveness, dominance or even attachment which is all selfishness, self-centered activities. In relationship primary cause of friction is oneself, the centre, the me. One has to observe how one acts not how the other one acts. One must observe one's own behaviour in relationship; how one acts and reacts. This understanding of one's own behaviour can bring about a radical change in relationship which is based on communication and listening. Relationship means to respond completely to another, which is based on communication and listening. Man has failed in this response till this real essence of response, communication and art of listening is established, which is based on love and understanding, man will continue to suffer.

Communication, whether verbal or nonverbal written or unwritten; communication through signs and gestures is the basis of our relationship. Communication and listening based on understanding play the pivotal role in this whole process of our existence. Unfortunately, we have lost the deep significance of communication and understanding and do not know how to listen. We listen though the background of our or memories, experiences and prejudices with a biased mind-set. We are selective in our listening. Listening is an art. True communication and listening can come only through love and compassion.

Letter to the editor

An Article by Mr Uma Kant Kachru Sahib titled, 'Painting Exhibition –Shabir Santosh, Dec 2023' was eye opener, for the Paintings depicted by Shabir Santosh Sahib truly avers to the devastated modern society, where there is balanced need of co-habitation of humans, animals and birds in flora and fauna of the World Environs when humanity is on the crust of disaster owing to climatic and ecological changes occurring by manmade industrialisation and communalization amidst growing physical threats of Nuclear war-fares.

Equally attention drawing were the two sequel articles on 'Social Entrepreneurship - Start Ups' by Mr Vinod K Pandita Sahib, which opens the vistas for young educated especially Kashmiris to start ventures in their pursuing educational fields and become independent social entrepreneurs.

-Rajeshwar Dhar, Gurgaon



– Rajeshwar Dhar



IN CONVERSATION WITH MR VIKAS DHAR

Convictional Societal Good Will Entrepreneur of Kashmir

Mr. Vikas Dhar is Scion of the Family of Erstwhile Dhars of Safakadal, whose Ancestors have had the Privilege of Long Lineage of having Served as Dewans and Courtiers for various Rulers in Jammu & Kashmir Region for many Centuries and more recently after Independent India as Statesmen in State Assembly and Parliament of India, Ambassador, Geo-Strategic Peace Thinkers. Advisors and Paradisiacal Kashmir Lovers like Late Paternal Grandfather HE Late D P Dhar, Father Mr. Vijay Dhar, Great Uncle Gen B N Dhar, Legendary Business Family and Veteran RS Parliamentarian Maternal Grandfather Late Mr. Tirath Ram Amla. The Joint Families to which Mr. Vikas Dhar belongs have been pioneer in Five Star Hospitality, Entertainment, Pharmaceuticals, Agri and other Business Services in J&K and Delhi under The Flagship Brands like Broadway, Chor Bizarre, Taksal Group etc in Independent India (Nostalgically, Novelties of Broadway Architecture were much sought after in Every Second Home of Kashmir, those days, be it Facades or Stairs or Floors). As ill Luck would have it, The State took a turn to worse around 1989-90 and Social Activities there became Standstill. However, the Family has traditionally always believed in the Strong Harmonious Warp and Weft of Social Fabric of Jammu and Kashmir, its Inter Religious and Inter-Cultural Tolerance, Brotherhood with Due Respect for Sectarian and Religious



Mr Vikas Dhar

Beliefs and has always stood for welfare for various communities of the State in General. The Reason, Family is Respected and finds Belonged To, For and By Wide Spectrum of People in Jammu and Kashmir.

Mr Vikas Dhar had Professional Education in Overseas Universities but instead of Greener Pastures available there, chose to serve the people of Kashmir with Aplomb and today we take a look as what inspired him to be the Son of the Soil and

Serve the People of Kashmir of Harmonious Communities. The Family belief of Education for all in Kashmir which this region has been lagging since Independence motivated the family to cater to the Kashmiri Society with Premium Affordable Education under Auspices of D.P. Dhar Memorial Trust as DPS School which has been running effectively for over two decades now under Selfless Stewardship of Mr. Vijay Dhar. Recently, Mr. Vikas Dhar, too, has brought back Box Office Cinema under the Brand INOX Multiplex and other Recreational Avenues back into Kashmir after decades of Remorse - A Daunting Task against the Mythical Notions prevailing in the Valley.

Here is a Candid Teta-a-Tete with Mr Vikas Dhar,

Q. Namaskar Dhar Sahib, let us Start by Knowing Something about your Childhood in the Jammu and Kashmir, especially, Kashmir Valley?

“Namaskar to All of You, we were a joint family and still continue to try and maintain those sacred bonds. Even today, I live in the same house that I was born with my Parents and Aunt. I studied in Woodlands, Burn Hall and later The Lawrence-Sanawar, eventually; I went to Michigan State University, USA from where I did my Bachelors in Telecommunications. Kashmir has a Composite Culture and we were children of all faiths growing up together without a Care in the World - Trekking, Swimming, Cricket etc, was what we were interested in all the time but nothing compared to the craze we had for watching movies. Our activities were divided by seasons. Spring was for outdoor sports and sometimes we would leave early in the morning and we would not come home till we were called for dinner and It was that carefree. Summer marked the descending of the rest of the World to Kashmir and so many people would throng the Roads of Kashmir and our homes would be opened to all Sorts of Interesting and cool People. The Winter Months would be Indoors. Wearing Pherans around The Bukharis in my Parent's

Bedroom, not to forget Kashmiri Kangrees - We would enjoy heating Various Variety of Food on the Bukhari, Eat, Listen to Music and Read - Lots of Reading. Whenever we had Electricity, we would watch TV, sometimes climbing on the roof to fix the Antenna."

Q. It is said that during that time there was much more Inter-Cultural and Inter-Faith Tolerance. Please tell us Your Experience?

"Honestly as children we grew up together celebrating all the Functions. On Shivratri, Deepawali etc our family and friends would throng our homes and still do to this day. On Sikh functions we would go to the Gurudwara just so we could get free Halwa and Boondi to Eat. A friend of mine's Father would not give him Eidi on Eid till I reached and he gave it to me first. A bone of contention with him to this day (laughs). We had Parsis living here who were our Friends, Christians, Iranian Students etc. My Parents always taught us to Fold our Hands at Every Home of God. I first truly experienced the difference when I started going out of Kashmir. That is an amazing thing I noticed about our Composite Culture in Jammu and Kashmir - unlike any other place in the world. We could freely walk into any place of worship, be it the Temples like Mata Kheer Bhawani or Mata Sharika or Mata Vishnu Devi or The Hazratbal Mosque or The Gurudwara or The Church in Jammu and Kashmir."

Q. If you can recall, how difficult was it to restart the life in Kashmir after the Sudden Trauma and Trouble of Exodus in 1990?

"Like for any Emigrant Kashmiri, life was tough at that period of time. To my utter dismay and shock when I returned after completing studies from USA in 1990, we were not allowed to go back to Kashmir. My Parents along with my Grandmother were advised by the Government to leave Srinagar. They reluctantly followed the orders and had to leave overnight, eventually finding their way to New Delhi. We did some businesses here of Carpets, Agencies for Fire Extinguishers, Pharma Imports and Distribution, Agri-Business Exports and Hospitality to eke out a living,

(In the words of Mr Dhar - bade papad belne pade un 10-12 saal me).

In 1992 My Grandmother and My Mother told my Father that they could not bear to live in indefinite exile. They wanted to return to their homeland. They said that it would be better to die in their Home rather than live in the Wilderness. Such was and is their attachment to Kashmir. Thereafter, due deliberations and lots of consultations, my Father took a Bold decision, which was against the wishes of the then Government; to return to Home to Kashmir. Upon reaching a lot of restrictions were imposed including advisories to remain inside their home and under security. It was once again a very difficult time for all of us. But, as the time passed people came to know of their return and then they were received with Great Affection, Love and Even Care - Rest is History. I prefer not to revisit or recount those years in vivid detail. Thereafter, we also started visiting Srinagar frequently. Things were Sombre in Kashmir.

Beginning and there was no support from any Quarter.

Even the Education Boards at Delhi were reluctant to offer CBSE Franchisees in Kashmir given the Prevalent Situations, then. After intense Persuasion my Parents were able to convince the Boards and the DPS Management and the School was established under the Auspices of the D.P. Dhar Memorial Trust in Athwajan, Srinagar in 2002-03. Today DPS Srinagar is providing education to almost 5000 Students. I am proud to tell you that we are amongst the best schools in the country. My wife has joined since and she started a School for Special Children within DPS Srinagar. The Institution is Truly our Pride and Joy. - Any one among you are Welcome to Contribute to This Institution for further growth within the Prescribed Norms and Standards of Qualifications, by way of Tutoring, Faculty Development, Administration or Student Counselling Workshops."



DPS Athwajan, Srinagar, Kashmir

Metaphorically - there were dark clouds all over. My parents then took a clue from My Late Grand Fathers Ideals on how to bring about Positive Societal Change like Imparting Education to the Kashmiri Society and eventually they embarked on the Selfless journey of giving back to The Society. Against all odds they decided to open a World Class Educational Institute in Kashmir. It was a very tough decision and one which was ahead of its times. My parents did not have enough money, they worked hard for this Noble Cause, even, their actions were criticized from the

Q. Now, Tell us about your recent venture into INOX Multiplex. Which has seen your family re-entry into the movie business after unfortunate closure of Broadway Theatre in the 1990's?

"After the success of the school, we realized that there was a dearth of Wholesome Entertainment for Kashmiris. We sat down as a family and debated as to how we could Pitch-In. We decided that our connection with Bollywood and Collective Love for Cinema is an area we could work in. Kashmir as all of us know has had a very long association with

Bollywood Shootings. In the last 33 years there was *(in filmi terms)* an Interval. We decided to set-up the Multiplex and things started to fall in place slowly but surely. I must compliment the State and Central Government for the support and the people of Kashmir for coming to the movies once again. We were unsure if people would come but once the first five people came our dream was fructified. It is surely for those tourists, too, who throng the Valley and watch movies of Favourite Stars here, in their past time.

People have started appreciating the venture. I could tell you many lovely stories, but, one that never leaves my mind is of this - Unknown young lady who surprised me and caught my hand and kissed it. She said she is 34 years old and had never been to a Cinema in her life. Her parents would always speak to her of the grandeur and the experience of watching a movie on the big screen. That day she had watched her first movie in INOX Srinagar. Next Up, We are in the process of rolling out by April 24, A Trendy Food Court and Games Zone on Top Floors of the INOX Multiplex. I am Happy that Multiplex has Opened Lot of Jobs for Kashmiri Youngsters and Engagement in Upper Floors, will Create More Jobs."



IONX Multiplex in Shivpora, Srinagar



In-Door View of INOX Multiplex

Q. Once you were back after the Traumatic Exodus of 1990, albeit, for a short time, what has your experience been since then?

"Kashmir has a habit of not leaving Your System. In that sense it was fairly easy to settle back in. I must also acknowledge that the Magical Kashmir of my Childhood is never coming back and neither are the nightmarish decades in between. Today we are marching to a Different Beat Altogether and I feel in Five to Ten years Kashmir will be at a Hitherto, Unknown Junction. I hope I live long enough to see what that is. It is certainly an Exciting Time to be Back."

Q. What is your advice to Young and Budding Kashmiris and especially those displaced Kashmiris who may want to Return to their Roots?

"It is not easy for those who have left to come back. By and Large they are doing well outside Kashmir. The Generation I belong to and those above me are Sentimental about the Valley. In fact, I have been told many times that I am Sentimental Dreamer who lacks logic and especially so; when I started work on the Multiplex. To the Next Generation, I say that a Bit of Sentimentality is always fine, but if you plan on coming back then please do it for Sound Economic Reasons. The Displaced Kashmiri - The Migrant Kashmiri, will always be (First and Foremost) a Kashmiri and that is a Distinct Advantage if you want to work here. We don't need to Invite Foreign Investors. Today the Kashmiri Diaspora outside of Kashmir has enough strength to take J&K to Hitherto Unseen Levels solely on its own Shoulders. All they require is to invest their Knowledge or Money that they have gotten from their time outside of Kashmir. Yes, come if it makes Financial Sense for You. Along with this my advice is to - Be Disruptors, do not Walk Along a Well-Trodden Line, do not think of Traditional Businesses only (Those are also Required) but try and think of what models are missing in Kashmir or those fantastical businesses that can be started from Kashmir and unveiled to the whole World.

Today, The Youth of Kashmir does not

identify himself solely as a Kashmiri. They are Global citizens and want to be known, in their own individual right. The Youngsters who used to only study Medicine or Engineering or Business Management to escape Kashmir are long gone. The youths of today stays back out of choice and wants to make a name for them from Kashmir. Other Professions are taking Centre Stage and are no longer frowned upon. Today we have Kashmiri IT Professionals, Finance Wizards, Architects, Radio-Jockeys, Actors, Poets, Writers, Artists, Musicians, Sports Persons, Chefs etc with National and International Recognition. My advice to all of them is to 'Follow Your Dreams'. The Entrepreneurs, Engineers, Doctors etc have made their Name in the World – It is your time to Shine, Now. Whatever You Do, However High You Fly, Do Not forget Your Roots and Always Give Back Something to the Society.”

Q. What Specific Fields do you see Opportunity in?

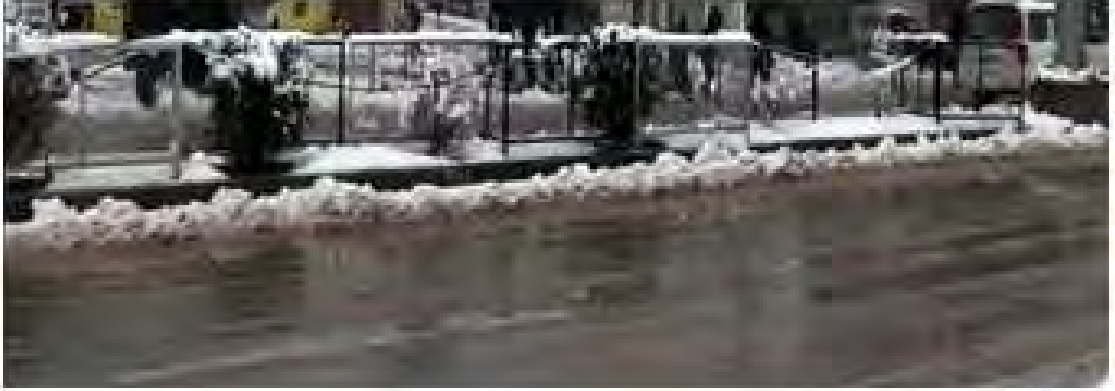
“A lot is happening in Kashmir and the Government is doing a lot for the sake of Inviting Investment, Policies and Sops are in place to make Kashmir a very Attractive Investment Destination. In Kashmir, you do get more Purchase for your Money than in other Comparable Metros, So 'Bang for Your Buck'. Finally, I must tell you why I am so strongly making this Distinction between Emotions and Economics - As every person who left Kashmir did so in a Hurry, carrying with them nothing but broken hearts. They left behind Generational Legacies and Everything Else which Mattered. They Battled Hard and Reached Unknown Heights. Whatever, Small or Big, The New Legacy is, Does not Matter – What Matters is that they Fought like Tigers to Remake it. Likewise, Have A Crazy Passion or A Maniacal Commitment of yourself to Start from Scratch in Kashmir, once again.

I think there are many fields in Play for Pure Entrepreneurs. For example, Higher Education: Kashmir has everything for it to be an Educational Hub. 60-65% of Kashmiri

students go outside Kashmir to get higher education. With the new Policies and the Right People in Place, presently any sensible Entrepreneur should jump on this opportunity to set-up a Quality Institution. Similarly, in Culinary and Hospitality Institutions as Today Kashmiri Food has Worldwide Acclaim. Many people would love to come to Kashmir to learn how to Cook Traditional and Exceptional Kashmir Food or Bakery. I could go On and On about available Opportunities like Production of Pharmaceuticals, Semiconductors, Electronics and Auto Components; Small Scale Power and Renewable Generation; Health Centres, Herbal Medicines, Perfumery and Oils; Agriculture, Dairy and Associated Products; Mega-Malls, Recreational Parks, More Multiplexes and Recording Studios; Artisan Pickles and Jams; Garment Exports; Call-Centers; Winter Sports; etc. Even Research and Exploration could be carried out in a most Conducive and Naturally Fertile Environment. The State and Central Governments are ready to receive you with Open Arms and from what I understand they are extending all the required help to New Entrepreneurial Start-Ups in J&K. The Time is also More Favourable than it has ever been before, in the entire History of this Region.”

Q. Please, tell us about your Upcoming Projects (if any)?

“Yes, We have just completed another First-of-its-Kind Project in Kashmir. We had the honour of working with the Armed Forces in Chattabal (old dairy) where we have set-up a Skateboarding Park along with Archery and Billiards. Skateboarding is An Olympic Sport, Now and it has got Widespread Following and Appreciation in Kashmir. This was once again done as a Charitable Venture by the family and has since been handed over to the Army for Running and Upkeep. We hope that the Children will be able to come and spend their Time and Energy in a Fun, Carefree, Safe Environment and Channelizing their Energy in Constructive Pursuits and Earn Laurels for Kashmir and India.



Track of Skateboard Park at Chattabal Srinagar

Personally, I feel that the Page has Turned and a New Chapter has Already Begun. I can see the Green-Shoots of Our Tomorrow and it looks to be Extremely Promising - Promising for the Kashmiris in Kashmir and those Brethren who are doing us Proud all over The Country and The World. But Then, I am just Emotional Dreamer.”

Ending Conversation Mr Vikas Dhar told that it is Well Wishes and Grace of his Elders and he is Thankful to God for where he stands in Life Today. Mr Dhar was asked to Recall Some Precious and Defining Moments of life's Journey so far - And Nostalgically He

*Replied, When he Visited Moscow and Indian Embassy including D P Dhar Memorial Hall there, after so many decades of Indo Soviet-Friendship Treaty, he was received with such a Warmth and Affection which he cannot Define in Words Here - so to say, He was Awestruck and it was most Humbling Experience for him and this Recognition is what so Many Kashmiris have got Internationally in Various Walks of life and He Re-iterates, Let us Move On To Emulate Further Nationally and Globally - Mr. Vikas Dhar Pauses the Conversation With – **Orzuvy, Till Next Meet and My Namaskar to All.***

Referring to Following Golden Sayings by Revolutionary Poet, Dina Nath Nadim Sahib,

Prichun Chum - I must Ask, An Awakening Call for Kashmiri Youth!

Me Chhum Aash Paghich - I am Hopeful of Tomorrow; We Dream of Tomorrow!

**Above Reproduced Text is Verbatim Conversation with Mr Vikas Dhar*

Foot Notes

HE Late D P Dhar – Was Proactive Strategic Thinker and Statesman with Immense Patriotism for J&K and India be it as his Leadership for Defiance of Kabali Raids of 1947 or Representing Kashmir In UNSC and UNGA, Member of Constituent Assembly and Later of Legislative Assembly as Cabinet Minister in J&K, GOI Ambassador to Then Soviet Union, Chairman Policy Planning Committee External Affairs, Negotiated and Finalised Peace, Friendship and Trade Treaties with Countries like Russia, Pakistan, Bangladesh, Mongolia, West Asian and East European Countries, Member of RS and Cabinet Minister of Planning GOI – Which Won Him The Moniker Kissinger of Asia. (He was also Multi-lingual, Poet-Pen Name Ranauq and Philanthropist).

Mr Vijay Dhar – An Advisor to GOI, now, An Educationist, Social issues Activist, Philanthropist in JK Union.

Gen Late Brij Nath Dhar – Was Decorated General in Armed forces, Thinker and Social Activist in J&K.

Late Mr Tirath Ram Amla – Was among Most Successful Businesspersons and Philanthropist of Post Independent J&K, Served as GOI Rajya Sabha Parliamentarian for well over Two decades.

Rajeshwar Dhar is Business Services Consultant & Writes for Socio-Eco-Political Sustainability. @ 9999989621, rajeshwardhar@rediffmail.com



Life And The Supreme Order – “Me Unveiled”

Author - Dr. K. K. Moza
Publisher - Evincepub Publishing (2023)
Total Pages - 294

Interestingly, with ‘18 Chapters’ in the first part and ‘7 Chapters’ in the second part, this particular title, “Life And The Supreme Order – Me Unveiled” by Author Dr. K. K. Moza takes readers on a captivating journey through the vast realms of Life Science, Space Science, and Evolution Science. This ambitious exploration unravels the mysteries of our existence, from the cosmic processes that birthed the universe to the intricate biochemical dance that sustains life!

Author Dr. K. K. Moza, born in Srinagar JK (UT), is an accomplished engineer with over 46 years of expertise and brings a distinguished career in civil engineering, geotechnics, and management and administration. His journey spans a wide spectrum, from serving as Head of Soil and Rock Mechanics Divisions, UNDP Fellow, representing India in technology transfers, to contributing as a Peer Review Consultant and a Technical Auditor. Dr. K. K. Moza also holds a PhD from IIT Mumbai and he has authored

numerous research papers technical reports and a book. His International experience extends from Vietnam to Brazil, reflecting a global impact in the field.

Beyond engineering, he delves into ‘Shavic Philosophy’ and the ‘Divine Dance of Shiva



through Shakti' showcasing a multifaceted individual. While, this particular book, "Life And The Supreme Order – Me Unveiled" unveils the life and the insights of this remarkable professional and a deep spiritual thinker. The book is released by Evincepub Publishing in December 2023 and is available in paperback as well as in e-book format. The readers can grab a copy of this title from any of the top online marketplaces!

This remarkable book, "Life And The Supreme Order – Me Unveiled" by Author Dr. K. K. Moza delves into the grand narrative of the universe's genesis through the Big Bang theory. Dr. Moza eloquently guides the readers through the celestial ballet of the galaxies and the stars, setting the stage for the emergence of our home planet, Earth. This cosmic perspective serves as a foundation, establishing the interconnectedness of the physical universe and living organisms. The author brilliantly encapsulates this interplay in Einstein's iconic equation, i.e. $E=mc^2$, underscoring the profound relationship between energy, mass, and life. This scientific cornerstone becomes a thread woven through the fabric of the book, connecting the cosmic ballet to the intricate dance of life.

Further, the narrative shifts its focus to the complexities of the life, delving into genetics, cellular structures, and the delicate balances that sustain living organisms in this universe. Dr. K. K. Moza skilfully navigates the intricacies of DNA, cells, and the internal and external forces that shape an organism's systems. Moreover, the exploration of this biological phenomenon is presented to the readers in a real easy and understandable manner!

Well, if we go over the Readers' Connect part for this book then interestingly we can note that this title, 'Life And The Supreme Order – Me Unveiled' is written in a real appealing manner. One of the notable strengths of this title is its contemplation of the inevitability of decay and disruption in living systems. The author confronts the realities of cellular deterioration, DNA damage, and the relentless march of time on the living organism. This introspective lens adds a philosophical depth to the scientific discourse, prompting readers to reflect on the impermanence inherent in life.

Throughout the book, the author emphasizes the crucial role of biochemical energy supply in the perpetuation of life. The intricate processes that govern life demand a continuous dance of energy conversion, a theme that echoes across the chapters, linking the grand cosmic scale to the minutiae of cellular activities. The writing style by the author in this book is deeply engaging and thought provoking, capturing the reader's attention from the very beginning. In addition, this is one of those books, which will keep you thinking about its subject matter long after completing this title!

Now, coming to the final part, i.e. the Book's Verdict where I must mention that a title like, "Life And The Supreme Order – Me Unveiled" is for sure a MUST READ one. The book deserves a chance by the readers, as it is a masterfully crafted exploration of the cosmic and the biological forces, which shapes-up our very existence. Dr. K. K. Moza seamlessly weaves together scientific principles, philosophical reflections, and a deep reverence for the mysteries of life. This book stands as an enlightening and thought provoking journey that will inspire both the scientific enthusiasts as well as the curious minds alike to contemplate the profound connections that bind us to the universe.

Moreover, the prose is articulate and engaging, with the author's passion for the subject matter evident in every page. While the book delves into complex scientific concepts, the author maintains a balance that ensures accessibility for a broad readership. The inclusion of illustrations and visual aids further enhances the readers' understanding of the intricate topics discussed in this title!

RELEASE OF THE BOOK

-Prof Verinder Rawal



Dr Ashok Rania's book **history of Kashmir and its Pandits** hit stands today on 27th of December, 2023. The book was released at an impressive function at Writers Club, Abhinav Theatre Jammu and was organised by Gandhi Memorial College Jammu a unit of **Hindu Education Society Kashmir (HESK)** in collaboration with **J&K Academy of Art, Culture and Languages**.



Former Chief Secretary J&K, Sh. Vijay Bakaya was the chief guest, Padmashree, Dr. Kashi Nath Pandita was the esteemed guest and Bharat Singh Manhas, Secretary J&K Academy of Art Culture and Languages was the guest of honour. The programme was anchored by Shri Ramesh Marhatha. In his welcome address, Professor B L Zutshi, President HESK emphasized the book's significance in capturing the essence of Kashmiri Pandits. He gave the brief historical background of Gandhi Memorial College.

Vijay Bakaya in his address acclaimed the book and termed it a great effort by the learned author. He said the Kashmiri Pandits have a glorious past and the younger generations should know about the same. Dr. Ashok Raina, editor of the book and the former scientist at US Department of Agriculture, expressed his gratitude to contributors and shared plans to distribute complimentary copies in various cities, aiming to educate younger generations about the history of Kashmiri Pandits. B L Saraf, as the book reviewer, praised the book. Shiban Khaibiri, another scholar found the book captivating, particularly chapters for younger generations. While reviewing the book, Prof Verinder Rawal the President Vyeth highlighted some of the interesting and informative historical anecdotes mentioned in the book.

Other speakers included Prof. Ashok Aima, former Vice Chancellor of Central University Jammu, Prof B.L.Kaul and Padmashree Dr. Kashi Nath Pandita. Event was also graced by Prof P N Trisal, Shri Kiran Watal, Shri Bharat Rawal from Bangalore, Mrs. and Mr Surinder Sher from Faridabad, Shri Ramesh Hangloo Shri Piaray Lal Koul Budgami, Dr R L Mattoo, Prof. Rajshri Dhar, eminent advocate Shri Upinder Jalali, Shri Upender Ambardar, Prof Santosh Koul Mattoo, Shah Nawaz, Shri Kùldeep Raina, Shri Kundan Kashmiri, Shri.B.K. Sanyasi, esteemed Prof R L Shant, Shri M.K. Jalali and other members of the civil society and esteemed EB members of HESK Staff of Gandhi Memorial College. Shri Verinder Raina EB member HESK presented the vote of thanks, and Shri. Pradeep Pandita conducted the programme.

THE RED BOOK



- Satyarth Pandita

A Book arrived one fine morning,
Bound in red mystery.
No Title, No Name,
Sent by an anonymous Sender,
Written by an anonymous Author.
In an instant, I knew the book,
The one that frequented my dreams,
Time and Again. Elusive yet familiar.
It contained the answers,
To the questions I chased,
Like a restless hound.
“Beware”, the initial leaflet whispered,
With no numerals to guide the way,
“The quest for answers is a double-edged sword.
To such an extent, you will savour the book,
But with equal measure, loathe it at its close.”
Curious to know,
The end from the very beginning,
I skipped to the last, but
The pages did not turn,
The book did not consent,
One answer at a time,
The book seemed to say.
I do not remember the day,
When I began reading it,
And I do not know what day it is today,
The days blurred, and time slipped my grasp.
It seems like,
An eternity passed within those lines.
Each character read like an hour
Every word, a day
Every sentence a year,

And every page, an entire lifetime,
Stretching time and reality.
I do not know,
Which of the two is true?
Am I a part of the book's reality?
Or is the book a part of my dream?
I wonder, but the thought does not trouble me,
For I do not wish the journey to end,
Knowing what awaits at its culmination.
With trembling hands, I neared the last page,
Bracing myself for the culmination of the journey,
Much to my surprise,
The last page remained blank,
Bereft of any text or truth.
Leaving me with more questions than answers,
An incomplete void yearning to be filled.
And then,
A voice echoed,
“Wake up, traveller. 'Tis is but a dream”.
I awoke in my room,
With the red-bound book,
Clutched in my hands,
No Title, No Name, still uncertain:
Am I a part of the book's reality?
Or is the book a part of my dream?





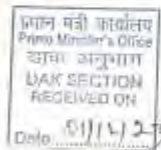
SAVE SHARDA COMMITTEE KASHMIR (REGD.)

Regn. No.: 430 of 2017-18

136-G, Pocket IV, Mayur Vihar Phase-I, Delhi-110091
Tel.: 9811143024, 9868085117

Ref. No.:

Hon'ble Prime Minister
Govt. of India
7, Lok Kalyan Marg, New Delhi



Date:.....

30.11.2023

Subject : Encroachment of Sharda Peeth by Pak army (Coffee Home) & demolition of its boundary wall incl. new damages /encroachments.

Dear Sir,

We ,at Save Sharda Committee Kashmir Regd. especially the Hindu community of J&K want to draw your attention to the setting up of Coffee home by Pak army and demolition of boundary wall of our revered Sharda Peeth, amounting to encroachment. Our civil society across LoC frequently pay a visit to this religious & Heritage site and while watching the dilapidated condition and poor maintenance of the complex incl demolition of boundary wall, we are feeling anguished & dejected. Moresoever, the recent encroachments of our original revenue area of 73 kanals we hardly guess 10 kanals of land are left free without encroachments.

You are requested to take necessary steps to convey to Pakistan in strongest terms to ensure proper maintenance of this peeth – the highest seat of learning and one time a university and stop encroachments of the complex particularly in the wake of Supreme court AJK judgement dated 03.01.2018 and DG archeology & Tourism circular No: 9973-80 dated 31.12.2018 (enclosed herewith).

Hope to have our grievances redressed

(RAVINDER PANDITA)

Head / Founder

Save Sharda Committee Kashmir Regd

e mail : panditaravinder8@gmail.com

Tel: 9811143024



Administration is Committed to the Resettlement of KP Families- LG

Speaking on the Republic Day function in Jammu, Lieutenant Governor Manoj Sinha stated that the J&K administration is fully committed to the resettlement and welfare of minority communities and Kashmiri Pandit families. Speaking about the employees employed under the PM package, he said that 3000 houses will be constructed during the current fiscal year. All pending promotions have been approved. "In Kashmir valley, all PM Package and minority community employees have been stationed at secure locations. Nodal Officers have been appointed in every district and Raj Bhavan to address their security and other issues," he said.

All Minority Employees Association of Kashmir – Abhinandan Samaroh

In Jammu at Abhinav Theatre, the All-Minority Employees Association of Kashmir, in collaboration with Vomedh, organised Abhinandan Samaroh in honour of Lieutenant Governor Manoj Sinha. Speaking on the occasion, LG reiterated the commitment of the J&K Administration towards the well-being of minority employees and to address all their concerns immediately through the established institutional mechanism. He said the UT Administration, under the leadership of Hon'ble Prime Minister Shri Narendra Modi, is determined to root out terrorism and to provide a safe and secure environment to the people.

The Lt Governor congratulated honoured individuals and organisations from diverse fields for their outstanding contribution to Society. The Lt Governor made it clear that the Government can't rejuvenate the culture (Sanskriti), but the Society has to come forward for it. He added that the Government can only create a mechanism or provide the support. He regretted that a section of the people had to leave Kashmir due to threat. They even sold their land for pennies while recalling the tremendous contribution of Kashmiri Pandits and eminent scholars from Kashmir to Indian aesthetics. "Some vested interests created trouble in Valley and damaged the age old principles and great values nurtured for centuries together", he added. He said it would be better if these people regretted their actions. He added that some admit it, but their hearts have not yet changed.

The Lt Governor asserted that peace can't be

purchased but must be restored and maintained. He assured the gathering that the Government is committed to the same. He assured us that some terrorist-related incidents that have not been probed so far will be investigated now. He also assured all necessary support by the administration to enable the creativity and dedication of the 5163-youth registered by the Relief & Rehabilitation Department for self-employment.

On the occasion, Sandhya Dhar, founder of Jigar Foundation; Avtar Bhat, Special Correspondent at Daily Excelsior; Hira Lal Bhat, a well-known social activist; Anil Bhat, Bureau Chief PTI; Sanjay Dhar of Sharika Foundation, Ashwani Sadhoo of KP Blood Bank, Rajiv Pandita social activist, Rakesh Roshan Bhat and Rohit Bhat of Vomedh, Vikas Pandita, business entrepreneur, Anil Bhan, entrepreneur, Swami Babloo Ji, spiritual activist, Sanjay Saraf, social activist, Ramesh Marhata, anchor and broadcaster, Team Rising Athlete and Team K P Helping Hand were honoured by AMEAK were felicitated with the awards, presented to them by Lt Governor Manoj Sinha.

KPS Jammu for Settlement of KPs in Three Districts

Settle Pandits in 3 erstwhile districts of Valley was conveyed to the Lt Governor, Manoj Sinha, by the Kashmir Pandit Sabha Jammu delegation. The delegation met him in Jammu on January 9, 2024. A memorandum was submitted to LG. The memorandum believed ever since the Narendra Modi-led Government came to power in May 2014, the hopes of the Community for an early return to the land of its forefathers soared high.

Stressing on early return, it said any further delay in ensuring return and rehabilitation in the Valley would prove detrimental to the interests of the distinct cultural identity of KPs, which needs to be preserved at all costs. The delegation was led by KP Sabha's president, K K Khosa. The other demands included the launching of recruitment drive for the Community so that more deserving youth are employed as the Community is struggling hard with the unemployment of over-aged youth, the community members be compensated for the leftover property loss, the buildings in the Jagti Township (Jammu) and other transit camps should be renovated immediately.

Gandhi Memorial Camp College, Jammu Expands Educational Helps

In cooperation with Symbiosis Centre for Remote Learning, Pune, Gandhi Memorial Camp College, A Unit of Hindu Education Society Kashmir – HESK, has started an Online course. It was announced in a press conference by the office bearers of HESK, led by Prof B L Zutshi.

SIA Files Chargesheet Against 12 for Pandit ATM Guard's Killing

The State Investigation Agency (SIA), Kashmir, recently filed a chargesheet against 12 accused in connection with the murder of a Kashmiri Pandit ATM guard in February last year, as reported by Hindustan Times. Sanjay Sharma was shot dead outside his residence at Achhan Pulwama in south Kashmir on February 26 last year. The charge sheet has been filed before the special designated court under the National Investigation Agency (NIA) Act at Pulwama.

The investigation revealed that the accused were acting on instructions from terror handlers across the border and maintaining communication via encrypted online messaging platforms, the officials said. They said Jazim Farooq Wani, who pulled the trigger, received weapon handling training from Nassir Farooq Shah on the directives of Pakistani handler Khalid Kamran.

DPAP Demands Permanent Rehabilitation Policy for Displaced People in Kashmir Valley.

The Kashmiri Displaced People's Wing (KDPW) of the Democratic Progressive Azad Party (DPAP) has demanded the earliest working out of a permanent rehabilitation policy for displaced people in Kashmir Valley. In a joint statement, the office of DPAP (Displaced People's Wing) urged the Government to sanction the remaining jobs under the employment package for displaced people from Valley. Other demands included payment of the balance unpaid amount of gutted houses against the assessment of loss valued by competent authorities, compensation of damaged properties, orchards, agriculture land, compensation to displaced traders, providing of transit accommodation to 6000 PM Package employees, restoration of accommodation occupied by Forces, Panches, BDC'S and other non-package employees and a special rent to those employees who are not provided transit accommodation. They further demanded the creation of two Police Battalions for Kashmiri Hindus and for the community youth still living in the Valley, with the relaxation of all prescribed norms. They also demanded sanction of Permanent Police Chowki in Migrant Camp Jagti to ensure the proper safety of the camp inmates.

Kashmiri Pandits Observe the 35th Holocaust Day

January 19, 2024, marked the 35th Holocaust Day of the Kashmiri Pandits. Various organisations in Jammu, New Delhi and other places in India remembered the horror and terror unleashed by the zealots in the Valley during 1990. The speakers reflected on the tragic day as a stark reminder of the innocent lives lost at the hands of Pakistan-sponsored terrorists in the Kashmir Valley. The event ultimately led to the persecution and expulsion of the entire Kashmiri Pandit community, resulting in the loss of their homeland, cultural heritage, and religious roots. For Kashmiri Pandits, this day encourages the Community to unite, support one another, and foster a sense of unity. The martyrs were paid the homage.

LG releases Dr Ramesh Tamari's book "Pakistan Invasion on J&K"

Lieutenant Governor Manoj Sinha released the book "Pakistan Invasion on J&K (1947-48)- Untold Story of Victims", authored by Dr Ramesh Tamari, at Raj Bhawan in Jammu on February 3, 2024. The Lt Governor congratulated the author and the editorial team and extended his best wishes for their future endeavours. "**Kashmir After Kalhana**", a book on the historical landscape of Kashmir written by veteran critical historian Dr R L Bhat, was also released.

HESK delegation calls on LG J&K

On February 3, 2024, a Hindu Education Society (HESK) Kashmir delegation led by its President, Prof BL Zutshi, called on Lieutenant Governor Manoj Sinha and projected various demands related to Gandhi Memorial College Srinagar. They demanded reinstatement of the Heritage of Gandhi Memorial College Srinagar under the rightful management of HESK.

Prof BL Zutshi, President HESK, expressed grave concern on behalf of the Hindu Education Society Kashmir and the Kashmiri Pandit community for taking over the control of Gandhi Memorial College Srinagar arbitrarily by the Government in 2002. Zutshi underscored the urgent need to support the satellite institution of the Gandhi Memorial College in Jammu, established in 1990 following the migration of the Kashmiri Pandit community from the Kashmir Valley. According to a statement, LG Manoj Sinha acknowledged the concerns raised by the Society and committed to conducting a thorough review of the demands highlighted by the Community.

**Source: Agencies
Editing: Vijay Kharkari**

IIITs in India 2024

IIITs are the Indian Institutes of Information Technology, they are a group of 26 engineering research institutions in India that focus on information technology. The government established the IIITs to promote education in the IT sector. IIITs have gained popularity among students and are considered among the top colleges only after the Indian Institutes of Technology (IITs) and National Institutes of Technology (NITs). There are 26 IIITs in India, five of which are listed as the Institutes of National Importance, while the remaining 21 IIITs are set up on the Public-Private Partnership (PPP) model. To get admission to IITs, candidates must qualify for JEE Mains and appear in JoSAA counseling.

S No.	Name of IIITs	IIT NIRF Ranking 2023
1	IIIT Hyderabad	62
2	ABV IIIT Gwalior	78
3	IIIT Bangalore	81
4	PDSM IIITDM Jabalpur	82
5	IIIT Allahabad	93
6	IIITDM Kanchipuram	184

Other IIITs which are not ranked

<ul style="list-style-type: none"> • IIIT Guwahati • IIIT Bhubaneshwar • IIIT Pune • IIIT Kota • IIIT Sri City Chittoor • IIIT Vadodara • IIIT Nagpur • IIIT Kalyani • IIIT Lucknow • IIIT Dharwad • IIIT Bhagalpur 	<ul style="list-style-type: none"> • IIIT Bhopal • IIIT Kottayam • IIIT Ranchi • IIIT Una • IIIT Surat • IIIT Manipur • IIITDM Kurnool • IIIT Tiruchirappalli • IIIT Sonipat • IIIT Agartala • IIIT Karnataka
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Six IIITs ranked by NIRF

While most IIITs offer undergraduate and postgraduate programs in IT and communication, IIITDM Kanchipuram, IIITDM Kurnool, and IIIT Bhagalpur also offer BTech/ MTech and Dual Degree programmes in Mechanical Engineering. Furthermore, some of the IIITs also offer Integrated B.Tech & MBA dual degree and PhD

programmes. Atal Bihari Vajpayee Indian Institute of Information Technology and Management, Gwalior, is the first IT in India. Established in 1997, it is now the Institute of National Importance enacted by Parliament in December 2014.

- ✓ The candidates must score 250 or above to get into the IIITs.
- ✓ IIIT Hyderabad is one of the IIITs in India which offers good packages.

India's IT industry has been proliferating in recent years and is expected to grow in the coming years. According to a report by the National Association of Software and Services Companies (NASSCOM), India's IT industry is expected to grow at a CAGR of 7.7% and reach \$350 billion by 2025. With the rise of new technologies such as artificial intelligence, machine learning, and blockchain, the demand for skilled IT professionals is expected to grow in the coming years. This demand will create significant opportunities for the IT staffing industry in India.

IIMC granted deemed-to-be University status

The Indian Institute of Mass Communication (IIMC) has been granted the status of a deemed university, empowering it to award degrees rather than just diplomas, as per the news agencies. "The IIMC has been declared as deemed-to-be-university under distinct category. The declaration extends to IIMC New Delhi and its five regional campuses located in Jammu (Jammu & Kashmir), Amravati (Maharashtra), Aizawl (Mizoram), Kottayam (Kerala), and Dhenkanal (Odisha). With this new status, IIMC is now authorized to offer degrees, including doctoral degrees," an official said. The institute was established under the Ministry of Information and Broadcasting, Government of India, on August 17 1965. It is a premier institution providing quality training in journalism, media, and mass communication. The IIMC is also the training academy for Indian Information Service (IIS) officers.

Allahabad University Announce a New Management Course

Allahabad University has become the first University to offer Indianized education in learning.

Driven by the conviction that its pool of ancient knowledge and wisdom offers learnings unmatched by Occidental College. (Occidental College is a private liberal arts college in Los Angeles, California.) Sweeping changes have been made to curricula from the school level to inculcate "Indian" values.

Allahabad University has announced a new management education course that includes teachings from ancient scriptures and the lives of great Indian business leaders. The University has started a five-year BBA-MBA course wherein students can learn the management of Lord Krishna through the Bhagavad Gita, Upanishads and those of Chanakya.

IISC Bangalore in Higher Education Global Rankings

Time Magazine evaluated the worldwide universities based on eighteen indicators encompassing their core teaching, research, knowledge transfer and internationalization missions. The indicators were grouped into five pillars: education, research quality, research environment, international outlook and industry. Four of the five new metrics include three that look at research quality and one that examines patents. The 20th edition of the university ranking covered 1,904 universities, up from 1,799 last year, across 108 countries and regions.

For the first time, ninety-one Indian Universities Entered Times Magazine's Higher Education Global Rankings list of the World University Rankings announced by the Times Higher Education (THE) magazine. Amongst the top-performing Universities, the Indian Institute of Science (IISc), Bangalore, returns to the global 250 for the first time since 2017.

While IISc remains the best University in India, the global list is topped by the UK's University of Oxford, followed by the United States' Stanford University. The Massachusetts Institute of Technology is in third place.

Last year, Seventy-five Indian universities were on the list. Last year, the Institutes of Technology (IITs) boycotted the rankings for the fourth consecutive year. This year they participated, and Two IITs, the Indian Institute of Technology, Guwahati and the Indian Institute of Technology (Indian School of Mines) Dhanbad, moved up two bands to join the world's top 800 universities, from 1001-1200 to 601-800.

India has also become the fourth best-represented nation in the 2024 rankings, up from the sixth last year.

According to the rankings, the second-best performing universities in India are Anna University, Jamia Millia Islamia, Mahatma Gandhi University, and Shoolini University of Biotechnology and Management Sciences. They are all in the 501-600 band. While Anna University in Chennai moved up from the 801-1000 band last year to the 501-600 band, Aligarh Muslim University moved up from the 801-1000 band the previous year to the 601-800. The Bharathiar University in Coimbatore moved up from the 801-1000 band last year to the 601-800 band, while Malaviya National Institute of Technology, Jaipur, has entered the ranking for the first time, breaking into the 601-800 band.

Seven IITs, Bombay, Delhi, Guwahati, Kanpur, Kharagpur, Madras, and Roorkee, opted out of THE World University Rankings in 2020, casting doubt on the rankings' transparency and standards. IIT Guwahati reentered the rankings last year.

The magazine included as many as 165 universities this year, 89 from Asia, with one newly ranked University from mainland China. Mainland China has the best-ranked universities overall in Asia. This year, an unprecedented 33 Asian universities are in the top 200, up from 28 last year, with the most significant contributors being China (from 11 to 13) and Japan (from 2 to 5). "India has well and truly embraced the international agenda, and international competition, with an unprecedented 91 universities making it into the rigorous and demanding Times Higher Education World University Rankings this year – making India now the fourth best represented nation in the rankings," said Phil Baty, THE's Chief Global Affairs Officer. "Although methodological changes this year have not been kind to some Indian institutions, the overall picture remains positive – with a rise into the top 250 for IISc and several other rising institutions," he said. *Credits: Outlook*

Himachal Pradesh Technical University

Schedule of Entrance Test (HPCET-2024) for admission to UG & PG courses.

Website: <https://www.himtu.ac.in>

Programme	Academic Courses	Date & Time of Common Entrance Test
UG	B.Tech & B.Pharm Direct Entry	10-05-2024 (Friday 09 AM to 12.15 PM)
PG	MCA	10-05-2024 (Friday 09 AM to 11 AM)
	MBA & MBA (T & HM)	10-05-2024 (Friday 02 PM to 04 PM)

Guru Gobind Singh Indraprastha University (GGSIPU) Admissions

GGSIPU, through a notice, has informed that the University shall be carrying out admissions in various UG and PG courses in the university schools and affiliated colleges on the merit of CUET in addition to the other applicable CET to be conducted by the University and NLT (National Level Tests).

S. No.	Programme	Merit of Entrance Test
1	MSc (Bioinformatics)	1. CET 2. CUET 3. DBT BINC 4. Any Recognized NLT
2	MCA (Software Engineering)	1. NIMCET 2. CET 3. CUET

Guru Gobind Singh Indraprastha University

Guru Gobind Singh Indraprastha University (GGSIPU) is the first University established in 1998 by the Govt. of NCT of Delhi. It is a teaching and affiliating University. Important Dates for Admission in various Programmes

Activity	Starting date	Closing date
Online Registration is followed by submitting an Online Application Form and payment of a Registration Fee of Rs. 1500/- plus taxes/ service charges as applicable for appearing in GGSIPU CET 2024.	February 01, 2024	March 31, 2024
Online Registration followed by Submission of Online Application Form along with payment of Registration Fee of Rs. 1500/- plus taxes/ service charges as applicable for the courses where NLT applies.	February 01, 2024	Just to let you know later. April 30, 2024, for B. Design, where NLT applies

A few Graduation Programmes are offered, and applicable Entrance Test

S. No.	Programme	Admission through	S. No.	Programme	Admission through
1	B.Arch	NATA	6	BHM & CT	CET CUET
2	MBBS	NEET UG	7	B.Tech (Bio-Technology)	CET CUET
3	BDS	NEET UG	8	B.Pharma	CET CUET
4	BBA and Allied Programme	CET CUET	9	BSc Medical Technology & Radiotherapy	CET CUET
5	BA Journalism & Mass Communication	CET CUET	10	Four years BA Liberal Science	NLT CET CUET

The GGSIPU CET 2024 shall be tentatively conducted **between** April 27 and **May 14, 2024**. However, the exact final dates and details of Common Entrance Tests shall be notified later by CET CELL, Examination Branch, GGSIPU. The candidates should visit the University website regularly for updates.

Reservation

One seat, which will be supernumerary, is earmarked for Kashmiri migrants in each Institution. Admission will be based on merit through NLT/CET. A certificate of competent authority for availing admission against the Kashmiri Migrant Quota is to be produced by the candidates at the time of counselling/ admission. Since the seats of the Kashmiri Migrant Quota are supernumerary, they will not be converted into any other category if they remain unfilled. The University earmarks the seats reserved for the Jammu & Kashmir Migrants in an institution in the specific programme of study at the time of counselling as per current practice. If any guidelines are received from the Government of NCT of Delhi before counselling for the Academic Session 2024-25, the same shall be applied.

Registration for Counselling Tentative) is 04-06-24, and the expected closing date is 07-06-24.

COMEDK UGET 2024

Engineering Entrance Exam on

The complete form of COMEDK is "Consortium of Medical, Engineering and Dental Colleges of Karnataka". Karnataka Professional Colleges Foundation is an association of private colleges in Karnataka for admissions into B. Tech. COMEDK is organized by the private college for admissions.

- Registration Start Date: 2 pm February 01 2024
- Last Date: 4.30 pm April 05 2024
- Entrance Exam on Sunday, May 12 2024

Additional Examination

City/Centre for CUET (PG) – 2024

The Common University Entrance Test (CUET-PG) 2024 for Academic Session 2024-25 will be conducted throughout the country **from** March 11, **2024, to March 28 2024** through the Computer-Based Test (CBT) mode.

The National Testing Agency (NTA) has

decided to add 02 more Cities, Gurugram (Haryana) and Srinagar (Uttarakhand) as Examination Centre for CUET (PG) - 2024

Those candidates who have already submitted their application forms can edit the city of Examination Centre when the correction window is open

University Business School

Panjab University Chandigarh

Admission to MBA, MBA IB (International Business), MBA HR (Human Resource), and MBA EP (Entrepreneurship)

Eligibility is a Bachelor's Degree in any discipline of the Panjab University or a degree from any other university that the Syndicate has recognized as equivalent to it with at least 50% marks.

Reservation for wards of Kashmiri Displaced persons, one seat in each programme subject to the approval of the Syndicate of Panjab University.

Admission for these courses will be made based on merit determined by the candidates' scores in the Common Admission Test (CAT) 2023 conducted by IIMs, followed by Group Discussion and Personal Interview (GD&PI). All candidates aspiring to apply for MBA Programmes at UBS must have taken the Common Admission Test (CAT)–2023 conducted by the IIMs. The candidates are advised to visit the UBS admission website <https://ubsadmissions.puchd.ac.in> for detailed instructions and procedures for participation in the admission process.

- Registration will close on February 23 2024
- Submission of hard copy of the application form on February 23 2024
- Registration Fee: Rs 3250.

Karnataka Examination Authority Bangalore (KEA)

KEA has extended the registration dates for Engineering and other courses.

- Apply online up to 11.59 pm on 20-02-2024
- And pay fees up to 5.30 pm on 23-02-2024
- CET 2024 is scheduled to be held on April 18.

Feedback: vijaykashkari@gmail.com

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Seeking Alliance for my Daughter. DoB: 12-09-1997, Born in Faridabad, Haryana at 05.04 PM. Height: 5ft.2in. Qualification: B.TECH (EIC) from Govt Engineering College YMCA, Faridabad. Non-Manglic. Working in Central Govt. Service. Father from Karan Nagar, Srinagar. Retired as C.E.O and Settled in Faridabad Haryana. Mother: Gazetted Officer, retired from Central Government. Seeking Alliance from equally educated Boy. Preferably working in PSU or Central Govt Service (DELHI NCR). Interested, Please Contact on: WhatsApp No - 8178887009 Or 9868109905.



Looking for suitable match for our Son, born on 02nd January 1991 (06:30 PM) at Jammu. Height: 5'11, Education: BE (C.S.E) MBA from University. Working as Manager in MNC company at Bangalore handsome package. Interested person may contact on : - MB No. & WhatsApp: - 7006171324, 8717090262, 8717090264 & 9055272134 or Email-Id: - hldhar1958@gmail.com



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 - vakilrajinder@gmail.com .



Seeking suitable alliance for legally divorced KP girl, born Feb, 1988 at Srinagar ht. 165 cms. The girl is B.Tech from Delhi and working as Manager IT in a reputed MNC in Bangalore and settled in Bangalore, drawing a handsome package of 25 lakhs. The boy should preferably be from IT sector and working in Bangalore/Pune. Interested may please contact for tekni and kalavali at the following numbers/email: 7899178915, 7483537133 email: koulgirja@gmail.com



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: ravijaikhani@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



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Date: 15th February, 2024

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Cordially invites you along with your family, friends and relatives to celebrate the International Mother Tongue Day-2024, on 3rd March, 2024 from 11.00 AM to 16.00 PM

Highlights:

- I. Release of Books.
- II. Presentation on Kashmiri translation on Google.
- III. Presentation of Prof. Omkar Koul Memorial Award for promotion of Kashmiri Language and Literature.
- IV. A session on preservation of Mother Tongue and Kashmiri Culture.
- V. Kashmiri Music, Short Story Reading and a Mini Mushaira.

Venue: Sharika Bhawan, Opposite Modern School & Near Police Station, Sector-17, Faridabad.

(Nearest Metro Station is Old Faridabad)

(Lunch would be served at the venue)

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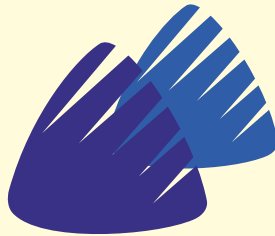
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