



AIKS नाद naad

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



AIKS AMBALA DECLARATION SUMMIT

21st & 22nd January 2023

Hosted by Kashir Sabha Ambala

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THIS MONTH'S COVER
Pictorial Glimpses of
AIKS Ambala Meet

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Ambala Conclave on 21-22 January 2023 was a continuum to the drive for affiliate connect that AIKS undertook after the current management took charge over a year ago. Yet, it turned out to give a different flavour to the event with the extent of affiliate representation from across the country and turning it into a single platform wherefrom the voice of the entire exiled community was heard in unison – a dire need being lamented by the wise in the last over three decades of forced displacement. It was, therefore, the ideal platform for the launch of the community declaration, aptly titled – **AMBALA DECLARATION!** The declaration has touched upon every pain point of our beleaguered community.

While everyone agrees that a unified community representation is the only way to get the authorities to listen to us, yet such a possibility had been evading us and the resultant effect is that our many voices are taken as noise and ignored. Ambala Conclave, thus, assumes a great significance, presenting the beginning of the united fight for our rightful place in the decisions making about our return and rehabilitation in our ancestral home of Kashmir. When the entire representative body in the conclave put its weight behind The Legitimate Minority Space to the

Kashmiri Pandits in the AIKS AMBALA DECLARATION, it felt like the fresh air. Everyone assured the AIKS President, Dr Ramesh Raina, their respective organisation's full support in taking the declaration to its logical conclusion. The articulate voices from the dais were a tremendous encouragement to the efforts by AIKS and a reassurance that it is going in the right direction.

For this page, it is a vindication of what has been repeatedly written month after month here. After all, it is no rocket science that we can only be effective when we are united. We have to present a single face to the governments at the Union Territory and Center levels. We will be heard when we have one voice. Let this be the beginning of that voice.

These columns will fail in its duty if it doesn't acknowledge the exemplary hospitality extended by Kashir Sabha, Ambala to the delegates from across the country. Every arrangement was perfect to the micro levels. This conclave has set the bar at a high pedestal that deserves accolades. Under the able leadership of Shri A K Wattal, the entire team of Kashir Sabha was in attendance of the delegates to look after their every small need. Kudos to Team Ambala!

युवांकुश *Ushankush*

NAMASKAR!

From the President's Desk



WHY MINORITY STATUS FOR KASHMIRI PANDITS

With each passing day the distance between Kashmir and Kashmiri Pandits is increasing though they have remained attached to their native soil, to the traditions of their ancestors and to its geography. Any reading of post exodus history of Kashmiri Pandits sees them in a state of perpetual crisis because of the force of circumstances. The complex political dynamics, logic and the making that are at its root remain unanalyzed till date but watering down of the whole exodus of the beleaguered community remains at play at all the conceivable areas of the polity. There are many evolving situations which add to their discomfort, the prime one is the generation-next born and brought up outside Kashmir which is bereft of any emotional connectivity with their land of ancestors.

It has a dramatic effect on how they view the Valley now, and how they identify themselves with the new realities. The need to identify the community with a specific identity is more relevant now than before. The statist position will not allow them to reconstruct their identity. Therefore, the enormous changes in the social and political arena have necessitated the demand for seeking a minority status for this exiled community. This has been a running thread for a longtime which, even Chairman National Commission for Minorities (NCM) opined that Kashmiri Pandits should be granted a minority

status. Wajahat Habibullah the then Chairman NCM had recommended the Home Minister and Dr Farooq Abdullah, the then Chief Minister of J&K, for declaring them a minority, though, it is the Ministry of Home Affairs that has to take a call in this regard. It is pertinent to mention here that there are already six communities in the country which have been accorded minority status with Jains being the recent entry into the list after Muslims, Christians, Sikhs, Buddhists and Parsees.

It will not be out of place to mention that the demand for the declaration of grant of minority status for Kashmiri Pandits was even raised with the Working Group on Minorities at the UN Human Rights Council (Commission) in Geneva sometime back. After looking into the matter with all the seriousness and due consideration of the available constitutional provisions, the Working Group was suggestive of devising an extended meaning of Minority in case of Kashmiri Pandits as "*Reverse Minority*". The UN documentation thereafter has been using the terminology wherever reference of Kashmiri Pandits is made. It is significant to mention a word about the UN charter of Human rights which stipulates that human rights are essentially the product of rights of minorities. Consequently, denial of rightful place to the beleaguered community tantamount to a gross injustice.

As they seek minority status, the focus should not be on the legality but on the justness of the cause, as defined and determined by their lived experiences of victimisation, abuse and maltreatment for a life of collective dignity and honour. What the perpetrators of brutality against them fail to understand is that the very violence they inflict on the hapless people creates a wellspring of resistance, from which the justness of their cause is continuously revealed.

While concluding, the UN Charter of Human Rights is truly a useful tool to further their cause, and it needs to go through a process of Indian constitutionalism. There can be a separate debate about what that process should look like, and what strategies should be pursued to get there. But as displaced people, they should never lose sight of what the law really is and the limits of what it can do for them at any given time.



- Puran Patwari



General Secretary's Column

The month of Jan-February has been very busy and hectic, so far as activities of the Apex organization are concerned. The month of January has a very solemn significance in our community diary; it is the month when whole community goes into a somber mode to reflect on the years rolling into decades and generations withering away yet no justice coming our way. The 19-20 January date is etched in every KP community member when at gun point we were thrown out lock, stock and barrel from our millennia old homes and hearths. It was the intervening night of 19-20 January in 1990 when after facing a bloody trail of assassinations and roadside murders of community members, whole community fled the valley under the cover of the dark night. The day is observed as Nishkasan Din or Exodus Day – in a ritualistic way to pay tributes to our great martyrs, count the years of our exile by holding dharnas and marches. It is also a way to register our angst and disenchantment with the successive regimes and officialdom who have not only failed deliver justice to this beleaguered community but also address issues of its Return and Rehabilitation. It is always very heart-warming to see that community across the globe observe in their respective country capitals.

Exodus Day: This year AIKS decided to observe the Day in a new way and administer a shock therapy to both government and our detractors. It was also to express an intent to take the struggle forward and not let it get stagnated in a rut and die a slow death. The

intent was to infuse a new life to the struggle and give it a new direction and then work on that. So, the AIKS coincided the Day with The Affiliate Meet in Ambala and day was observed in Ambala with almost all affiliate members in attendance.

Ambala Meet: So, for the two-day event (21-22 January), Ambala was the most appropriate venue where delegates from all over India converged to debate and deliberate on Return Module and launch a final Pen offensive by way of **Ambala Declaration**. The delegates/affiliate heads and representatives had come from as far places as Vadodara, Jodhpur, Chandigarh, Dehradun, Panchkula, Faridabad, Ghaziabad, Dilshad Garden, Shalimar Garden, Gurugram, Yamuna Nagar, Karnal, Kurukshetra, Bahadurgarh, Jammu and Delhi, and independent members from USA and UK. Kashir Sabha, Ambala played a gracious host. With this historic event the Kashir Sabha, Ambala also inaugurated their new huge building consisting of a spacious Hall and side rooms built with the help of generous donations from community members.

Ambala Declaration: It was a momentous event when, in presence of almost entire affiliate heads and AIKS Executive members, senior members of the community and a large gathering of community members, AIKS president unveiled the **Ambala Declaration**. The document, calling for Legitimate Minority status for Kashmiri Pandits in the valley, was passed with a unanimous vote (Read full report in following pages in this issue of NAAD).

Post Ambala Meet Review: AIKS Core Consultative Group held a meeting on February 4th at its office in Faridabad. The meeting took into account the gains achieved at Ambala meeting and Declaration and how to go forward with those achievements and expectations of the community. There was an overwhelming opinion that next move should be played at the home turf – Kashmir. So a visit to valley is under process, date and venue and module is being considered and options weighed.

Mother Language Day: As we all know that AIKS celebrates **International Mother Language Day** every year on 21st February. After a Covid gap of two years we were able to pick up the threads last year on this day when

community poets presented their latest compositions via Zoom. Our own language and literature czar, Dr Roop Krishen Bhat is on the vanguard of language protection and preservation job. After giving it a miss for almost three years owing to Covid pandemic, AIKS is keen to celebrate the Mother Language Day with physical presence of all linguistic experts and litterateurs. But owing to the fact that 21st this year falls on a working day and its preceding Saturday and Sunday being Mahashivratri and following weekends booked for GKPD community cultural programmes, AIKS has decided to celebrate the day on first Saturday of March – the 4th of March, 2023. Happy Mother Language Day.

STOP PRESS

AIKS Delegation Met Sh. Iqbal Singh Lalpura, Chairman National Commission for Minorities on 17.02.2023



AIKS Delegation lead by its President, Dr. Romesh Raina, and accompanied by Professor Sudhir Sopory, Ms. Alka Lahori, Dr. Manorama Bakhshi and Sh. Anoop Koul Chairman Sampooran Kashmir met Sh. Iqbal Singh Lalpura, Chairman National Commission for Minorities in his office today on 17th February 2023. Sh. Iqbal Singh assured the delegates that he will take up the issue of Kashmiri Pandits with appropriate authorities.

Message from Honourable Home Minister, Haryana



P.O. No. PS/HM/2023/4985

HOME, HEALTH, MEDICAL EDUCATION
& RESEARCH, AYUSH, TECHNICAL
EDUCATION AND SCIENCE &
TECHNOLOGY MINISTER, HARYANA,
CHANDIGARH.

Dated: 23/01/2023

Message

I am glad to know that All India Kashmiri Samaj (AIKS) and Kashir Sabha, Ambala is going to organize the All-India Conclave on 21st and 22nd January, 2023.

I have been apprised that Kashmiri Hindus shall be completing 33 years of exodus from Kashmir Valley on 19 January, 2023. In this relation, AIKS in collaboration with Kashir Sabha, Ambala will be organizing a two days Conclave program at Ambala Cantonment. The Conclave would deliberate upon the short term and long-term problems/issues, being faced by them and bring out the resolutions in the form of declaration.

In the leadership of Prime Minister Sh. Narendra Modi, the Present Union Government abolished the article 370 and Kashmir is no more different state in the country. Our government has taken various steps for the welfare of Kashmiri Hindus. In addition to this, the government has provided several facilities to the Kashmiri Hindus in the education and social sector in Haryana. The Kashmiri families which have migrated from Jammu & Kashmir to Haryana and are living in various parts of State are also being given Financial Assistance by the State Government.

I congratulate the AIKS and Kashir Sabha, Ambala team and others for organizing this Conclave for the welfare of Kashmiri Hindus. I also wish them success in all their future endeavours.



(Anil Vij)



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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Dated : January 21st, 2023

AIKS AMBALA DECLARATION -2023

Kashmiri Pandits have been silent sufferers for all these 33 and counting years of their exile period whose travails and tribulations were wilfully ignored by all parties across the political spectrum of the country. This official and political apathy has led to their near completion of the ethnic cleansing process, thus purging the valley of perhaps the last remnants of its original inhabitants.

All India Kashmiri Samaj, (AIKS) would like to assert that it represents the mainstream voice of KP's. It is the apex body to which all the major Kashmiri Pandit Associations across India and abroad are affiliated, thus enjoying a clear mandate to represent their point of view before the powers that be. In the absence of any elected representatives from displaced and dispossessed community, AIKS is the most representative body of the KP's.

The Ambala Declaration-2023 has been prepared by AIKS after going through the due process of consultations and confabulations within the community to reach a consensus on major issues pertaining to the hapless community and has accommodated all the shades of the opinion within its ambit. Declaring that it will use all its might and resources to regain the civilizational presence in Kashmir; AIKS, therefore, has emerged as the sole responsible, representative body that ventilates the mainstream voice of the community and demands:

Annexure –I

A Legitimate Minority Space for KPs in Kashmir

Annexure –II

Healing Touch Policy

Annexure –I:

By Minority Space we mean that as aborigines Kashmiri Pandits constitute a factorial importance in the socio-cultural construct of Kashmir with an uninterrupted continuity with its rich heritage and more than 5000 years of civilizational past. It is not only an attempt to fill the void but also to contest the domination of a particular faith in the socio/ political life of the State. Its main features therefore include:

Recognition of KP's as a Minority: There is a big dichotomy in Kashmir-- Muslim majority is being linked with the mainstream Muslim minority of India thereby enjoying the fruits of both as minority and as majority. The abject KP minority is being linked with the mainstream Hindu majority of the Country thereby depriving them of their legitimate space in Kashmir. Under normal circumstances Kashmiri Pandits would never ask for a minority status, reservation or political crumbs as the community has always believed in moving forward on the basis of merit and individual excellence, which is almost a passion with them. Yet today there is an emergency, the threat of extinction is looming large over the beleaguered community and the nation has to come to its rescue to declare the tyrannized KP's as a minority in order to reconstruct its social life with dignified identity.

And as Minorities are entitled a share in Centre's 15- Point Programme in which funds are

earmarked for their welfare and scholarships, it may be pertinent to mention here that Supreme Court has in number of cases stressed for a legislative intervention making it mandatory for states to undertake minority enumeration.

Constitution of Minority Commission: Every democratic set up has a constitutional obligation to have in place a protection mechanism for safeguarding the interests of religious and ethnic minorities against the predating machinations of brute religious or ethnic majority. From this august forum We urge the government to set up a Minority Commission which we can approach in the event we feel our freedoms and liberties guaranteed by the constitution are trampled upon or violated by the forces inimical to our existence.

In February 2014, while tabling an Action Taken Report on ‘Rehabilitation of Jammu and Kashmir Migrants’ in Rajya Sabha, the 31-member Committee comprising MPs from Rajya Sabha and Lok Sabha, had been critical of the Ministry of Home Affairs for not deliberating on the demands of minority status of the Pandits, and matters like providing relief, employment, housing and healthcare facilities to the “migrants” from Kashmir who it said were scattered all over the country after their exodus from Kashmir valley. The panel said it was informed by the Union Home Ministry that the State Government’s stand was that “the migrants belong to Hindu religion and as such do not qualify for grant of minority status.”

Creation of A Conducive Minority Environment: In the Kashmir context, the rise of majoritarianism as an intimidating force which has jeopardized the socio-political- cultural and economic rights of KPs, it is incumbent upon the civil society and its institutions to take a position on its KP minority. While dealing with the situation like this, certain factors need focused approach like:

- *Prevention of civil society spaces from encroachment by Jehadi Ideology to avert the catastrophic changes in the socio-cultural landscape.*
- *Preservation of its Multicultural Character and ethos.*
- *Prevention of anti-KP atrocities by contesting such forces and holding them accountable for Violent Attacks.*

Political Empowerment : In modern political milieu having a political voice or stakes in political system is an important tool in the hands of minorities for self-preservation. It is incumbent upon the state and central government to politically empower Kashmiri Pandits. However, keeping in view their small and dwindling numbers not sufficient to make a significant mark in political arena, this August House appeals government that as aborigines provide for this hounded out community reserved constituencies or create a notional constituency on the lines of Sangha in Sikkim for Buddhist Monks. This measure will go a long way in boosting the morale of this beleaguered community tottering on the margins of life.

Temples and Shrines Bill: AIKS strongly demands that as Temples and Shrines constitute the living symbols of civilizational presence of Kashmiri Pandits in Kashmir and need constant funding for repair, maintenance and development, immediate passage of the Temples and Shrines Bill is of utmost importance in order to save these priceless icons of our heritage in the Valley. It is the solemn responsibility of the political administration to enact the Bill into law that would enable the community to exercise control and manage their assets.

Three smart townships: AIKS demands three smart townships at district headquarters of Srinagar, Anantnag and Baramullah. The time has come when all KP organizations should wrap up all hypothetical formulae and focus on pragmatic and most justifiable option of satellite cities (three cities) for the entire community of Internally displaced persons with

adequate security. These Cities should be self-sufficient in terms of overall infrastructure, economic avenues, adequate land, decent accommodation, educational institutions, medical care, recreation centres, commercial infrastructure etc.

Annexure-II

Residual Kashmiri Pandits in Kashmir: There is a renewed threat and target attacks on KP's who chose to stay in Kashmir even after ignominious exodus of 1990 and have lost many of its members since 2020 hybrid terrorism has reared its ugly head in the valley. They live in constant fear of reprisal attacks and their fragile sense of security is further fuelled by recent daring acts of target killings of even non Kashmiri Hindu community, which had touched off almost another wave of exodus among these left over KPs. There is a need for sufficient confidence building measures to instil a sense of confidence and security among them, we consider as our ambassadors in the valley.

The CBMs should come by way of government taking cognizance of their day to day survival issues and providing them the succour they need which should work as an incentive for them to stay back in the Valley with dignity. Their wellbeing with a sense of dignity is integral to the restitution of the community in its entirety in Kashmir.

PM Package Employees: The PM package KP employees on protest for almost eight months fighting for their just demands and official apathy towards their genuine threat perception in the wake of heightened target killings of their colleagues in the valley has hugely disappointed and dismayed the exiled community. AIKS therefore demands:

- *Creation of Safe Ecosystem and Better Working Conditions.*
- *Provision of Secure Official Accommodation to The Employees Opting for Jobs In Kashmir.*
- *Proper Transfer Policy Consistent with Employment Rules and Regulations.*
- *Repeal of SRO-412 From The Package.*
- *Risk Allowance Consistent with Central Government Employees.*

(Dr. Ramesh Raina)
President

AIKS affiliated Units at:

- Inland** : Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgraon, Gwalior, Hyderabad, Indirapuram, Indore, Jabalpur, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Moradabad, Nagpur, Noida, Panchkula, Pune, Ranchi, Sahibabad, Shimla, Srinagar, Udaipur, Varanasi
- Overseas** : U.K. & U.S.A



- Alka Lahori



All India AIKS Affiliate Meet at Ambala - A Report

AIKS Affiliate Meet in Ambala was historic in terms of participation, deliberation and the outcome. The venue was also symbolic – to sound the bugle of final and decisive phase of war (of attrition) and Dharma Yudha on the enemy camp. City of Ambala is next door to **Kurukshetra**, the Dharma Kshetra where God has revealed Himself in **Viratswaroop** and spouted the Song Celestial in the form of The Bhagwat Gita; the epic battle ground where exiled and righteous Pandavas came face to face with wicked throne and territory grabbers the Kaurvas in decisive battle for justice; where **Lie** represented by hundred Kaurvas was vanquished and **Truth** represented by mere five souls, the Pandavas emerged victorious. So Kurukshetra, also referred to as Dharm Kshetra in Holy Scriptures where an 18-day Battle for Truth was fought between forces of Evil and Virtuous, is also sacred where Lord Krishna while revealing the knowledge of Divine espoused the Theory of Karma, which forms the core or central theme of Hinduism as a religious philosophy.

So, for the two-day event (21-22 January), Ambala was the most appropriate venue where delegates from all over India converged to debate and deliberate on Return Module and launch a final Pen offensive by way of **Ambala Declaration**. The delegates/affiliate heads and representatives had come

from as far places as Vadodara, Jodhpur, Chandigarh, Dehradun, Panchkula, Faridabad, Ghaziabad, Dilshad Garden, Shalimar Garden, Gurugram, Yamuna Nagar, Karnal, Kurukshetra, Bahadurgarh, Jammu and Delhi, and independent members from USA and UK. Kashir Sabha Ambala played a gracious host. With this historic event the Kashir Sabha Ambala also inaugurated their new huge building consisting of a spacious Hall and side rooms built with the help of generous donations from community members. The rooms complete with attached bathrooms and kitchenette are built with the specific purpose for celebrating marriages and also to be used for patients visiting PGI Chandigarh for advanced medical treatment. Indeed, a great gesture of fellow feeling.

Haryana Home Minister Shri Anil Vij, a consistent friend and well-wisher of KP community in Ambala who was scheduled to inaugurate the event gave it a miss due to some last minute emergency meeting, but his message was read at the inaugural session of the Meeting. The proceedings of the Meet were live streamed by Radio **Vitasta**, a community Radio in Ambala run by an amateur language and culture enthusiast Pt. Bharat Sopory. The event which had all the trappings of an international level of summit meet by sheer attendance of important community members and key dignitaries will go in the annals of

history as watershed event which changed the narrative of the KP saga of exodus, exile and their institutional fight for justice. Some important attendees included S/Shri Ravi Mawa (Vadodara), Ashok Labroo (Jodhpur), Rajinder Ganhar (Dehradun), Romesh Pandita (Chandigarh), Ramesh Zadoo, Ashok Jala, K KDhar (Dilshad Garden), Ravi Bhat (Bahadurgarh), Ms Meenakshi Bhat, Mrs Nancy Ganjoo and Dr Ashok Ganjoo (Panchkula) etc., while the Apex Organization was represented, besides its President Dr Ramesh Raina, by General Secretary, Shri Puran Patwari, Treasurer Shri Sunil Koul and Naad Editor-in-Chief Shri Uma Kant Kachru, by almost its entire Core Consultative Group Members like senior VPs Shri M L Malla and Padamshri Prof Sudhir Sopory, VPs Shri S.K Bhan, Ms Alka Lahori, Dr Manorama Bakshi, Shri A K Raina, Shri Jatinder Kaw and Secretary Shri Bansi Razdan. The first day proceedings were conducted and anchored by Dr Manorama Bakshi and Shri Bharat Sopory. The second day was for press briefing and exchange of thoughts that was presided over by AIKS President, Dr Ramesh Raina and Kashir Sabha Ambala President, Shri A K Wattal. But all in all the day belonged as much to AIKS and delegates as to the Kashir Sabha Ambala team led by its worthy President Shri A.K.Wattal, Vice President Shri Murarji Raina and General Secretary Shri Rajinder Kaw. Their team comprising of S/Shri Suresh C Koul, Ramesh Kotroo, Virender Mujoo, Ramesh Pandita, Sunil Koul, C L Bhat, Ashok wali, Avdesh Upmanyu, Capt B L Pandita, Sanjay Bhat, G L Braru (all Executive Committee Members) and B L Watal (invitee), Prof R K Bhan and Satish Tikoo stood there, as a dedicated executive team, looking after the comfort of the visiting delegates and attending to their every small need. They left a lasting impression on the minds of the visiting dignitaries.

The proceedings started with a ritualistic two-minute silence for the martyrs who laid down their lives in Kashmir, and was followed by presentation of a memento and a shawl by AIKS to Shri A.K Wattal, the dynamic

President of Kashir Sabha Ambala and his team for the outstanding contribution towards the construction of Kashir Bhawan and service to the community in Ambala. The occasion was also used to release a booklet containing the J&K High Court Judgments from 2016 till date on OWPs (Other Writ Petitions) by AIKS being heard in the Honourable High Court. Vice President, Shri A K Raina, in his address gave a detailed update on status of the case in the High Court. He informed that AIKS is represented by a team of ace community Advocates led by S/Shri Kashmiri Lal Bhat, Shri P.N Raina, Shri P.N Goja and Shri Ravinder Bhat, who are rendering invaluable service to the community by appearing pro-bono for the community cause. The compilation of judgments and binding it into a booklet form was done by Shri A.K Raina and Aryan Ramesh, who play a major role in pursuing the matters pertaining to the court case in Jammu and coordinating with the team of lawyers. The dedicated service by Shri A K Raina in his follow-up in this case was commended by one and all.

The first day on 21st January was held in three sessions. The inaugural morning session was devoted to Holocaust Day remembrances. The ball for this session was set rolling by the AIKS President Dr Ramesh Raina who recounted the horrendous saga of KP elimination from the valley, first by means of gun terror and later by way of Pen terror—first by killing and later by erasing Hindu cultural Tzars from history books like calling saint Poetess Lal Ded as Lala Arifa and Arinmaal as mere poetic imagination and also rechristening our Hindu cultural high points into Muslim names like Shankracharya as Takht-e-Suleiman and Hari Parbat, seat of our presiding Deity Maa Sharika, as Koh-e-Maaraan. The thread was picked up by all the affiliate members who spoke on the untold miseries the exodus had wrought upon their respective Sabhas to deal with the influx of displaced community brethren. Shri A.K Wattal recounted the hardships community faced for lack of space

while conducting important cultural activities and constructing a temple and a building for social get together. He paid rich tributes to community members who opened their purses and generously donated for construction of the building, and also Shri Anil Vij, Haryana Home Minister who, he said, has always lent a huge moral and financial support to the community in building the Sabha. Shri Ravi Mawa, as usual, was very emotional and vocal about community welfare measures and generation next induction into community service. He announced wholehearted support from the Vadodara Sabha to AIKS and its Dr Ramesh Raina. Shri Romaish Pandita and Mrs Nancy Ganjoo recalled the horror of holocaust and exodus and life in exile. Shri Ramesh Zadoo from KPWA Dilshad Garden said that KPWA will extended wholehearted support to AIKS under the dynamic leadership of Dr Ramesh Raina.

In the Afternoon session AIKS President Dr Ramesh Raina dwelt at length on the theme of Ambala Declaration document-- 'Creation of legitimate Minority Space' in Kashmir. He said that it was a paradox that as Hindus we are linked with the Hindu majority of India, thus deprived of the fruits of minority status in the valley, and Muslims though in overwhelming majority in the valley are linked with Muslim minority of India, thus having the best of both the worlds. He said time had come to let go of this dichotomy and call a spade a spade and strive for Minority status in the state which only can take care of all our grievances and issues. In the document, AIKS has put forward a demand for Minority status for the beleaguered community and setting up for a Minority Commission, in consistent with the constitutional obligations for safeguarding the rights of minorities. The demand was supported by all affiliates with Prof Sudhir Sopory lending strength to the demand by his eloquent and forceful speech. Shri Ashok Labroo and Romaish Pandita too supported the demand for minority status so did the rest of the delegates. AIKS VP Shri M.L Malla

congratulated the President Dr Ramesh Raina for his clarity of thought and fore vision. The document '**Creation of Legitimate Minority Space**' unveiled as Ambala Declaration was unanimously adopted by the House amid thunderous applause and standing ovation from the audiences.

The subject titled **Community Issues** was discussed in post lunch session. AIKS VP Dr Manorama Bakshi dwelt on the theme of women's health issues in strife torn environment and negative population growth in the community and steps needed to be taken at community leadership level to correct the number growth anomaly. She urged the organizational heads to proactively push the younger generation into coming out of the mind set of 'single child and controlled population syndrome'. Very popular Kashmiri poet and language enthusiast Shri S.K. Bhan(VP AIKS) spoke about the preservations and promotion of Kashmiri language as a mother tongue for our next generation who are far away from their cultural roots. He held the audiences spell bound with his distinct style of narration of anecdotes laced with humour and satire. Naad Editor-in-Chief Shri Uma Kant Kachru spoke about the sense of pleasure and pain associated with meeting the deadlines while bringing out the monthly journal Naad to keep date with impatient readers and subscribers. AIKS VP A K Raina said that central government schemes applicable to the state of J&K were not implemented when it came to the displaced community and called upon the organizations to approach their respective governments and push for its implementation. Shri Rajinder Ganhar spoke about health issues dislocation has brought in its wake as people from cooler places had to suffer long months of gruelling heat. Shri Ramesh Zadoo, President Kashmiri Pandit Welfare Association, Dilshad Garden also spoke about the rising cases of late marriages and delayed parenthood chosen by young couples, which was adding to the abysmal population growth of the community.

On 22nd January, morning session slot was dedicated to press briefing by AIKS

President Dr Ramesh Raina and local media representatives showed up in good numbers and covered the event when Dr Ramesh Raina held forth on the significance of holding a two day ALL India AIKS Affiliate Meet in Ambala. A press Communique and hand out was also distributed to the journalists. The event was covered extensively both by the vernacular and English dailies of the town and Jammu and also Kashmir, like Rising Kashmir, The Excelsior, The Tribune and Hindi Dailies like Punjab Kesri.

Second and the concluding session on

22nd January was an Interactive session with affiliate and prominent activists who participated in the event. It turned out to be a meaningful and productive exercise where all the members presented their views freely and fairly on ways to make AIKS an effective and potent representative voice of Kashmiri Pandits. AIKS President and his team assured the members that the vital inputs would be utilized for the futuristic growth and development of the apex organization. VP Shri S.K Bhan presented the expression of gratitude to the guests and delegates and also to the generous hosts.

Glimpses of Ambala Meet







- Dr K N Pandita



My Impressions on AIKS AMBALA DECLARATION

Dr Romesh Raina, President AIKS, New Delhi has kindly shared the Resolution of Ambala Declaration of AIKS with me. I am thankful to him more so because he has desired me to convey my impressions on the resolution. I, as a conscientious member of the community, am as much concerned about the present and future of the community as all other members who are universally impacted by the twin- calamity of genocide and ethnic cleansing in Kashmir. Our pain has its roots in the same historical phenomenon, and our future in societal terms is as bleak as we fear it can be.

AIKS is the apex representative body articulating our pain as well as our expectations. It is the one organization of Kashmiri Pandits that has the largest number of subsidiary bodies all over the country and abroad. The President has no need to prove his or his groups' credentials. We have scores of groups and sub-groups within the community that sprang from time to time after our exodus in 1990. Some castigate them as divisive forces within the body but they ignore that what we suffered is unparalleled in the annals of human history. All these groups or sub-groups and splinter groups reflect the deep scars inflicted on us by actors on the political stage of post-independence history.

The issues which the resolution

encompasses are fundamental, and knowingly or unknowingly, every group whatever its nomenclature, does speak of these fundamentals.

Looking in retrospect, we find no sense in debating what happened to us, by who and why. Those of us bandaged in a history of oppression on religious count are not surprised with what befell us. The surprising and disheartening truth is that our ancestors somehow had learnt the art of surviving even as underdogs in periods of cataclysm. But we were destined to meet with annihilation in a period of Indian history that boasts of democracy, secularism and egalitarianism; a period of Ram Raj. We shall have to re-interpret the concepts of democracy and secularism handed down to us by the rulers of contemporary India.

The resolution has touched upon a fundamental issue of Minority status for our community. The Indian Constitution recognises 5 communities of Indian citizens among the minority category. Former Prime Minister, Dr Manmohan Singh said in a policy statement that Muslims of India being the largest religious minority in India are the first priority of the Government of India. A community of nearly 20 crores with all democratic institutions and state organs open for them to dominate with the help of

sate boosters is Government of India's priority. But a tiny minority of a couple of lakhs and in dispersal with zero chance of representation in any democratic institution or state organ, is not any priority for the government.

Sheikh Abdullah in his speech in the J&K Constituent Assembly on approving the J&K Constitution said that our (J&K) Constitution will not recognize any community as a minority community in J&K. Notwithstanding this blatant dichotomy in two constitutions, the Indian government extended validity and endorsement to J&K Constitution. Permit me to remind my readers that the Chairman of the Minority Commission of India twice wrote formal letters to Dr Farooq Abdullah (then CM of J&K) and the Home Minister of India that there was a strong justification in granting Minority Status to Kashmiri Hindus, but his suggestion was relegated to the dust bin.

Furthermore, in 1996 onwards for a number of years, I went on raising the issue in the formal deliberations of the UN Human Rights Working Group on Minorities in Geneva explaining the illogicality of J&K Constitution suppressing our minority rights. At the end of the day, the Working Group under the Chairmanship of Prof Asbjorn Eide of Sweden recommended adding one more definition to the corpus of UN definitions of Minority. The approved definition was that "a minority at regional level but majority at national level will be considered "Reverse Minority as Kashmiri Pandits". This is embedded in the primary documents of the UN Working Group on Minorities.

Thus, the term "Reverse Minority" was subsequently used in all UN Human Rights documentation. Armed with this UNHRC mandate, we approached the National Human Rights Commission of India to declare us as a "Reverse Minority." It rejected our plea.

Let me recount another incident. In

Geneva, I submitted a plea to the UN Human Rights Working Group on Refugees soliciting the Group to define our rightful status because the State and the Union government of India had affixed the label of "Migrant" to us the KPs. I submitted the evidence that we had not moved out under a free will but were forced out at the point of a gun. I also submitted to the Working Group a copy of the report submitted by the Union Home Ministry of India to the visiting group of a high-power delegation of the International Commission of Jurists (ICJ), a very prestigious NGO of the UN Human Rights. In its report, the Government of India has categorically stated that Kashmiri Hindus have been forced to leave their homes at the point of a gun.

It was on this and other ground that the said Working Group categorically stated that the Pandits are 'Internally Displaced Persons' (IDPs) and not "migrants." (Now it is renamed as Internally Threatened Peoples or ITPs). We again approached the National Commission for Human Rights, but again the plea was rejected. My 33 years of close interaction with people high and low, in or out of the government circles has been persuading me to look at our present plight and future uncertainty very objectively. Like Kurds we have no friends, no sympathisers. On the other hand, we are considered a pariah. Long back in 1930s Gandhi had said that Kashmir was a Muslim land, He thought he had seen a ray of light in 1947 in Kashmir but alas he was blind as were those who worshipped him.

My sincere suggestion would be that we approach the prominent social activists and veteran intellectuals in Maharashtra to impress upon the ruling circles there that they allocate a hundred thousand kanals of land in Konkan, the Western Ghats, as our new Kashyap Bhumi. We need to overcome emotions and attachments. A team of experts from the community should be asked to prepare the blue print for the Kashyap Bhumi with all details.



- Ravi Munshi



Majority among the Minority

Reclaiming Our Identity

Thanks to Rahul's propensity for whimsical intervention, and the sway he held over the 'Accidental Prime Minister,' the Jains got lucky; they hit gold - literally. Their induction into an exclusive club that only had five members until now, may have been his goodwill gesture, but to many it was an astute move to fill them with a sense of gratitude before the moral code of conduct for the Lok Sabha elections kicked in. After all, in this mother of all elections - when stakes are high and signs of trouble for the 'family enterprise' are vivid - each vote counts.

There's dichotomy in our unique circumstance that accords us a venerable place among the Hindu - India's religious majority, yet it counts us as an irrelevant minority against the bulk of Muslims in our homeland. Migrants, particularly those who remain trapped in the camps in Jammu, are burdened further by guilt of self-worthlessness from years of intense psychological distress and rejection. They have fallen victim to an epidemic of 'identity crisis.' Will Minority status help them overcome that syndrome?

A large Pandit community extends well beyond the state boundary. Marked by good education and hard work, they have distinguished themselves in all spheres of human endeavour across the globe. Pawns in their own success, they are unlikely to have an interest in pursuing the Minority status. But,

the stark reality of migrants - victimized by the inimical forces of religious fanaticism and militancy, paradoxically unleashed by another minority, the Muslim - can't be overlooked. They need rescue and redemption.

As Hindu, we don't qualify to be a Minority. Whatever we may say or do, we can't ignore that we are Brahmin; all Brahmins are Hindu; and Hindus aren't a minority in India, not yet. Since that doesn't help, can we, linguistically speaking, still qualify? Minority Affairs Ministry recognizes only two paths to salvation, religious minority and distinctive language. Pleading on either account is an arduous task - it took Jains more than half a century plus a capricious benefactor in Rahul to get what they wanted.

Minority label carries connotation of a lower status. Contentious, it can ignite conflict between those who view it as 'demeaning' to their vanity, and others who seek redemption through it. "What's in a name," the latter group may ask; caring less for vanity, as long as it helps improve their socio-economic health.

If pragmatism is Modi's forte, then, when presented with the compelling evidence of Muslim onslaught on the Pandits that was condoned by the secular fanaticism of successive governments at the center for

quarter of a century, he will easily recognize incongruity that has brought Pandits, the aborigines, to the verge of extinction in their ancestral land. He will also understand how, without the constitutional protection of a Minority status, the community will either perish or forever remain in the shackles of the Muslim majority; or shall we call it, the Muslim minority.

Threat of extinction - not religion or language - should be the defining norm for designating communities as Minority.

There's a general sense that shortly after he takes the oath of office, Modi may send a clear message, asking Pakistan to mend her ways. He may also take that opportunity to warn the Valley's fifth column to clean up their act. In a rapidly changing political environment, for the first time in decades, if not since Independence, the leadership at the Center will likely be sympathetic to our woes, even when the state administration is not.

When the Modi administration initiates the abrogation of Article 370 - a campaign

promise that's distinctly possible to permanently remove ambiguity surrounding the state's accession - it will also be the time for the community to plead for a Minority status on the grounds of impending extinction, forcefully and with one voice.

It's not as easy to accomplish as it appears on paper but abrogation of Article 370 and acquisition of a Minority status will prove to be a formidable combination. Working in tandem, they will help the Pandits return to their rightful place; turn the notion of a separate homeland into a relic and take the Temples and Shrines Bill out of the hands of the state legislature and place it firmly under the protective care of the Indian Constitution.

This will all seem too good to be true. But, miracles won't be called 'Miracles' if they didn't happen. All we need is to tread judiciously and not let disharmony spoil the favourable conditions that took generations to converge.

(This article is of May 10, 2014 blog of the author.)

Calendar of Month

Kumar Shashti	25 th February 2023
Teela Ashtami (Shukla Paksha)	27 th February 2023
Ekadashi (Shukla Paksha)	03 rd March 2023
Chaturdashi (Holi)	06 th March 2023
Poornima	07 th March 2023
Sankat Nivaran Chaturthi	11 th March 2023
Shashti (Thaal Bharun)	13 th March 2023
Saptami (Soanth)	14 th March 2023
Ashtami (Krishna Paksha)	15 th March 2023
Ekadashi (Krishna Paksha)	18 th March 2023
Amavasya (Thaal Bharun)	21 st March 2023

Note

Panchak starts on 19th February 2023 ends on 23rd February 2023

Falgun (Shukla Paksha) from 21st February 2023 to 07th March 2023

Chaitra (Krishna Paksha) from 08th March 2023 to 21st March 2023



- Er. P L Khushu



KP's have now to Unite to Seek Appropriate Status and Identity

Ambala Declaration is the Key



As Kashmiri Pandits, we are all almost on cross roads since 1989-90, when on 19th January 1990 the heaven's wrath from the skies fell upon all of us and we all faced the genocidal atrocities by the Islamic terrorists with their brutal guns. We were made to flee almost naked and bare footed from our homeland – Kashmir, leaving everything behind to save ourselves and our honor. It was the consequential result of a deep conspiracy hatched across the border in Pakistan by the brute Islamic fundamentalists of Kashmir, who wanted Kashmir to be an Islamic state, on the analogy of religion, when their aim and objective was to achieve it through Islamic Jihad, through gun and terror. KP's fault as Kashmiri's is that they held themselves as

Indians in Kashmir when the other majority community of Kashmir including their political leaders never recognised themselves as Indians and would pat the presence of their minds between India and Pakistan. They smartly extracted pecuniary benefits both from India and Pakistan, in one way or the other, which were, allegedly, mostly under the carpet from Pakistan. KP's, with all the hues and cries, have not been able to fight it out all these 33 years with one voice, seeking remedial measures from the authorities concerned for their share of existence as the aboriginals of Kashmir and equally as the proud citizens of India who held the Indian flag in Kashmir till their planned displacement from Kashmir. How long and

where do KPs go from here and why? It is now almost the complete extinction of this miniscule community.

After passing through a protracted turmoil of more than three decades, the displaced Kashmiri Pandits are presently facing a piquant situation like “out of the frying pan into the fire”. Kashmir Fight blog, the mouthpiece of The Resistance Front (TRF), Pakistan's new terror outfit, established in Kashmir and an offshoot of the Lashkar-e-Taiba (LeT) group, has issued threats and released a 'hit list' with the names of 57 Kashmiri Pandits, who are working as government employees under the Prime Minister's Rehabilitation Package in the Valley. In an open letter, the Islamic terror organization pledged to continue targeting Kashmiri Hindus. They ranted about how the non-locals and Kashmiri Hindus were stealing employment and land from Kashmir. The terror group further stated that Delhi is imposing a 'fascist' Hindutva ideology on Kashmir and Kashmiries, which they will not tolerate. TRF also vowed to continue attacking Hindus who are “malining the atmosphere of the valley.” “We once again want to warn such elements not to become pawns of Delhi Regime and don't become the carriers of their filthy and fascist agenda,” read the threat letter.

Where is “Hindutva” about us? Do we not belong to the big race of the Hindus of this great “Bharat”? It is now very much unfortunate for us to seek refuge under this cover of Hinduism as the enormous and enough drum beating of the secular credentials of the nation's commitment to the Constitution has failed to protect us from our extinction from the mini map of Kashmir and the bigger map of our great India. We are shrinking in numbers. It is a million-dollar question. It has to be replied by the present government and lip sympathies will hardly work in this regard. After all Kashmir is a part of our blood and flesh, why to refuse it to us.

The dark night of January 19, 1990, shivering with cold, is remembered by all of them, as it was the worst nightmare for the

Kashmiri Pandits living in the valley. Screaming from loud speakers and crowded streets was a message for KP's living in Kashmir, which said, *Ralive, Tsalive, Neti-Galiv*, (It meant that either convert to Islam or leave Kashmir and in the alternate, face death). Even after 33 years, Kashmiri Pandits shiver remembering the night which forced them into exodus and a life of exile within their own country. Jehadi cum communal speeches from mosques were put on loud speakers meant for “Azan & Nimaz”, which would say (“*Yeti-Bani Pakistan, Bhatov Rostui, Bhatenyav Saan*”), meaning that, Kashmir will become Pakistan without male Kashmiri Pandits, but including women folk of Kashmiri Pandits.

Why wasn't it investigated by an impartial legal forum, by various governments from 1989 till date? Where lays the roadblock? Yes, the biggest road block is that KP's are not vote bank milking cows, as they are scattered and are very little in number as compared to the majority Muslim population of Kashmir. No political party including the so-called liberal “Hindutva” party BJP, wants to antagonize the majority population of Muslims both in Kashmir and in rest of India.

With turning down taking up the case of the genocide of KPs, the Hon'ble Supreme Court of India has indirectly implied that the law of the land, through the prevalent legal jurisprudence system in India, doesn't have justice for the Kashmiri Pandits, 'the sons of the soil' The final hope for a probe into the genocide of KP's in 1989-90, perpetrated at the hands of the Islamic terrorists, was also lost. With the dismissal of the curative petition filed by the NGO “Roots in Kashmir”, which made an attempt to get the perpetrators of terror to be brought to book, responsible for the mass genocide of the Kashmiri Pandits, the hopes of the displaced KP's, who are the victims of the worst kind of genocide in their own homeland have been shattered. Tall slogans and claims of normalcy is a virtual dream to fulfill the false egos of government for public consumption when the situation on ground is different. Let the government act and save the innocent KP's who are like pigeons before cats. It is a situation

like “Out of the Frying Pan into the Fire”, for the Kashmiri Pandits now. Who will come to their rescue is a million-dollar question.

This question shall have now to be replied by the KP's themselves. That is struggle “Sangarsh” against this tyranny against them. It is a welcome step that All India Kashmiri Samaj (AIKS) has very recently ventured to take cogent steps in this regard. All India Kashmiri Samaj (AIKS) held its two day All India affiliate meet at newly constructed Kashmir Bhawan, Kashir Sabha, Ambala. The meet was attended by most of its affiliates from across India, with messages pouring in from its overseas affiliates like KOA, US and IEKF, UK. During the meet AIKS Ambala Declaration 2023 making a demand for a legitimate minority space for Kashmiri Pandits in Kashmir including acknowledging them as a minority and formation of a Minority Commission to look into their grievances and find solutions was adopted. A brief account of the holocaust committed against Kashmiri Pandit community on the intervening night of 19th and 20th January, 1990 was given in this meeting by recounting the atrocities committed against the hapless Kashmiri Pandit minority. The holocaust of 1990 against the Kashmiri Pandits was declared as a war against them, which ultimately led to the exodus of the entire community lock, stock and barrel. It was made known in this meeting that the political class and the administration remained mute and tongue tied, when the naked dance of death and destruction of KP's, took an upper hand of the situation. It was further made known that cruelty and inhumanity has become now norm in the Valley. It is praiseworthy to note that AIKS' affiliated Units across the country and abroad participated. **The broader parameters of the AIKS AMBALA DECLARATION -2023 are briefly mentioned as under:**

A Legitimate Minority

Space for KPs in Kashmir

By Minority Space it is meant that as aborigines Kashmiri Pandits constitute a factorial importance in the socio-cultural

construct of Kashmir with an uninterrupted continuity with its rich heritage and more than 5000 years of past civilization. It is not only an attempt to fill the void but also to contest the domination of a particular faith in the socio/ political life of the State. Its main features therefore include:

Recognition of KP's as a Minority

There is a big dichotomy in Kashmir. Muslim majority is being linked with the mainstream Muslim minority of India thereby enjoying the fruits of both as minority and as majority. The abject KP minority is being linked with the main stream Hindu majority of the Country thereby depriving them of their legitimate space in Kashmir. Under normal circumstances Kashmiri Pandits would never ask for a minority status, reservation or political crumbs as the community has always believed in moving forward on the basis of merit and individual excellence, which is almost a passion with them. Yet today there is an emergency, the threat of extinction is looming large over the beleaguered community and the nation has to come to its rescue to declare the tyrannized KP's as a minority in order to reconstruct its social life with dignified identity.

KP's will as Minorities become entitled a share in Centre's 15- Point Programme in which funds are earmarked for their welfare and scholarships. It may be pertinent to mention here that Supreme Court has in number of cases stressed for a legislative intervention making it mandatory for states to undertake minority enumeration.

Constitution of Minority Commission:

Every democratic set up has a constitutional obligation to have in place a protection mechanism for safeguarding the interests of religious and ethnic minorities against the predating machinations of brute religious or ethnic majority. From this august forum We urge the government to set up a Minority Commission which we can approach in the event we feel our freedoms and liberties guaranteed by the constitution are trampled upon or violated by the forces inimical to our existence.

Creation of A Conducive Minority Environment

In the Kashmir context, the rise of majoritarianism as an intimidating force which has jeopardized the socio-political-cultural and economic rights of KPs, it is incumbent upon the civil society and its institutions to take a position on its KP minority. While dealing with the situation like this, certain factors need focused approach like:

Prevention of civil society spaces from encroachment by Jehadi Ideology to avert the catastrophic changes in the socio-cultural landscape. Preservation of its Multicultural Character and ethos. Prevention of anti-KP atrocities by contesting such forces and holding them accountable for Violent Attacks.

Three smart townships:

AIKS demands three smart townships at district headquarters of Srinagar, Anantnag and Baramullah. The time has come when all KP organizations should wrap up all hypothetical formulae and focus on pragmatic and most justifiable option of satellite cities (three cities) for the entire community of Internally Displaced Persons with adequate security. These Cities should be self-sufficient in terms of overall infrastructure, economic avenues, adequate land, decent accommodation, educational institutions, medical care, recreation centers, commercial infrastructure etc.

Healing Touch Policy:-

Residual Kashmiri Pandits in Kashmir: There is a renewed threat and target attacks on KP's who chose to stay in Kashmir even after ignominious exodus of 1990 and have lost many of its members since 2020 hybrid terrorism has reared its ugly head in the valley. They live in constant fear of reprisal attacks and their fragile sense of security is further fuelled by recent daring acts of target killings of even non Kashmiri Hindu community, which had touched off almost another wave of exodus among these left over

KPs. There is a need for sufficient confidence building measures to instil a sense of confidence and security among them, we consider as our ambassadors in the valley.

The CBMs should come by way of government taking cognizance of their day to day survival issues and providing them the succor they need which should work as an incentive for them to stay back in the Valley with dignity. Their wellbeing with a sense of dignity is integral to the restitution of the community in its entirety in Kashmir.

PM Package Employees:

The PM package KP employees on protest for almost eight months fighting for their just demands and official apathy towards their genuine threat perception in the wake of heightened target killings of their colleagues in the valley has hugely disappointed and dismayed the exiled community. AIKS therefore demands:

Creation of safe ecosystem and better working conditions. Provision of secure official accommodation to the employees opting for jobs in Kashmir. Proper transfer policy consistent with employment rules and regulations. Repeal of SRO-412 from the package. Risk allowance consistent with central government employees.

These are the main broader demands enlisted and projected in the Ambala Declaration-2023, which appears as a historic document for the amelioration of the present sad and a disturbed situation of KP's scattered all over the world. KP's need to come now under one umbrella in regard to their rehabilitation and resettlements after facing genocide and forced displacement from their original homes and hearths viz, the Kashmir. Ambala Declaration should become the minimum milestone for the KP's to have its declarations achieved from the government of the day. Let us all show our immediate response to this declaration to support it lock stock and barrel. KP's may have now to come on streets too if the demands as stipulated in this Ambala Declaration are not fulfilled, to save our community from extinction.



- Dr. Ramesh Tamiri



A Nationalist Policy on Kashmir is Needed to Redress the Genocide of Kashmir Hindus

Documentation of Genocide

Genocide is a horrendous act. It is a tragedy with three actors—the accused, the victim and the witness. The accused is the one who plans or executes the act of genocide. The victim is the community which has been subjected to genocide. The witness is the public opinion which influences the course of genocide. After executing the act of genocide the accused seeks to deny that it has committed genocide. It does this by manipulating public opinion to make people believe that genocide never took place in the first instance. And if indeed the victimized community did leave its homeland it manipulated its own expulsion.

Denial attempts by the accused and

projection of victims as the villains have been integral to all genocides. If after 32 years also Kashmiri Hindus have to explain that genocide did indeed take place it only shows how powerful has been the accused in manipulation of public opinion.

Kashmiri Hindus are a 100 % literate and a politically aware community. All these 32 years they have been keeping political visibility on their genocide through mediums available to them. Why did this fail to arouse a national outrage? Why did it need a powerful film *Kashmir Files* to wake the nation up, to recognize the reality of genocide of Hindus in Kashmir?

There is a difference between a movie



and a book. A movie aims to have instant connect with its audience. It selectively picks up a few real life incidents and dramatizes these to send a powerful message across to create an impact. A good book on genocide documents the genocide in all its dimensions to leave an everlasting impact. 2022 will be remembered by Kashmiri Hindu community as the momentous year for making serious dent in sensitizing the nation to its genocide. A powerful movie *Kashmir Files* by Vivek Agnihotri and *And The Valley Remained Silent-A Saga of Forsaken Aborigines* by Dr. Rahul Magazine played the main role in this.

***And The Valley Remained Silent-A Saga of Forsaken Aborigines* by Dr. Rahul Magazine** is a powerful documentation of Kashmiri Hindu genocide and perhaps the best book written on our genocide so far. The narrative is built around family experiences and stories of other members of Hindu community in Kashmir are woven so artistically that the entire text reads like a single story. Written in lucid prose the genocide story is narrated in the background of communalization and radicalization of Kashmiri Muslim society and local polity over the years. The story is told without ambiguity. The author steers clear of the tendency to sound politically correct.

Twenty years back Dr. Rahul Magazine was my colleague at the Emergency wing of Govt. Medical College Jammu. I could not suspect even remotely a great writer in him. In spare times our conversations mostly veered around social history of our community but never politics. He came across as a sensitive person with deep humility. What did really push him to take time off from his busy profession of a Pulmonologist and write painstakingly a powerful document on genocide of his community. He lists two reasons. One, in the year 2019 the author had gone to attend a professional conference at Kochi. A Kashmiri Muslim youth, who met him there, harangued, "No one forced you out of the valley. You Kashmiri Hindus left on your own, so that Indian armed forces could easily target us Muslims." A classic example

where the victim is framed as accused to deny genocide. Dr. Rahul Magazine was obviously hurt but knew that vilification of victims was not something new in genocides. Did not the Nazis do the same before implementing their 'Final solution to the Jewish Question?' It was then and there only outside the local Jewish synagogue the author resolved his dilemma and vowed that not picking up the pen to document his community's genocide would tantamount to cowardice. Secondly, he felt that in genocide unless truth was told there was no hope for reconciliation and redressal of genocide. Genocide is not an individual tragedy. It is a collective tragedy. Every genocide survivor needs to document his story.

Serious Questions

A good book on Kashmiri Hindu genocide needs to answer in all seriousness questions related to genocide and tear apart web of lies fabricated to deny genocide. This should be done with evidence as the basis:

1. Why were Kashmiri Hindus subjected to a well-planned genocide?
2. How could ethnic cleansing of such a magnitude take place with huge number of police, army and other security forces around?
3. Who were the culprits? Only Pakistan, Pak- sponsored jihadists or else there was broader connivance of sections of majority community? What was the role of regional and national mainstream parties?
4. Was genocidal cleansing mainly the consequence of terrorism or else seeds for this were sown much before arrival of jihadist gun in Kashmir?
5. Were Muslims too victims of terrorism?
6. Why there was denial of genocide and who are the culprits in this?
7. Did Kashmiri Hindus ignore warnings for which they had to pay a huge price? Why they did not resist in self-defence?
8. Why genocide remains unaddressed even after installation of a nationalist dispensation in Delhi in 2014?
9. Did members of the majority community

really save Hindus in 1947 in Kashmir? Is there a dialectical continuity between what happened in 1947-48 and 1989-90?

Communalisation and Radicalisation

And The Valley Remained Silent-A Saga of Forsaken Aborigines by Dr. Rahul Magazine provides answers to most of these with evidence. He says that ethnic cleansing of 1989-90 was not a one-off event. In fact, it was preceded by a systematic genocide right since 1947. He calls local governments as democratically elected 'Sultanates', which pursued patently communal, genocidal policies against Kashmiri Hindus. He laments that though ancestors of Kashmiri Hindus had suffered similar atrocities during medieval Muslim rule but that it should happen in a secular country is unacceptable. He goes on to detail genocidal policies pursued by local regimes. This led to small but significant exodus prior to current ethnic cleansing. Genocidal policies of state government and pursuit of communal separatist politics institutionalized communalism at all levels in Kashmir.

Islamic fundamentalism made entry into Kashmir in 1960s. Petrodollars of middle east and Maulvis of UP introduced a new culture in Kashmir. Radical religious fundamentalism and communal-separatist politics produced an explosive mix which targeted Kashmiri Hindu as an imagined adversary for his Hindu identity and pro-Indian views. The author provides a lucid account of how this cocktail unhinged Kashmiri Hindu, whose economic interests, religious & cultural practices and even physical survival came under serious threat. Jihadist militarized campaign launched in mid- 1980s was the final trigger which culminated in ethnic cleansing.

Takeover of the system

The final ethnic cleansing campaign was programmed and coordinated by Pakistani agencies. It continues even today. There was strong local connivance at every level. Entire administration and institutions were infiltrated by terrorists and their sympathizers. There was

misplaced euphoria in the pro-jihadist sections that total terrorist takeover was a matter of some days only. Terrorists burst bombs and indulged in killings without any fear of administration. Army and security forces had no directions to intervene. The author provides eyewitness account of this. With terrorists on their prowl and administration totally defunct Kashmiri Hindus had no way out other than to save their lives by fleeing. Description of the horror on the night of 19 January 1990, which sought to create mass psychological terror to force Kashmiri Hindus out of Kashmir, is given vividly. Friends, neighbours and even colleagues betrayed Kashmiri Hindu victims. The author quotes instances of connivance of hospitals in not giving needed treatment to injured Hindu victims.

Kashmiri Hindus who stayed back

Those Kashmiri Hindus who were unwilling to join the mass exodus were threatened, humiliated, harassed and labeled as Mukhbirs -- a signed death warrant. Many were killed too, individually and in massacres. Houses of Kashmiri Hindus were looted, forcibly/fraudulently grabbed and many put to arson to snuff out all chances of their return. Distress sales became the norm. In the beginning senior leaders of Kashmiri Hindus did ask terrorist outfits to clear their stand on killings of Hindus. The terrorists responded by killing their aides. Some Pandit women who stayed back were gang raped and killed brutally. The author has documented these cases. Pandit women were asked to wear Bindis on their forehead for easy identification, much like Nazi diktat to Jews to wear 'Star of David.'

Were Muslims equally victims of terrorism? Answer is NO. Those who socialized with terrorism but were subsequently killed by terrorists for some reason cannot be called victims of terrorism. The author has narrated a few such cases.

Kashmiri Hindu Response

Did Kashmiri Hindus ignore early warnings on their destabilisation? The author believes

Yes but Kashmiri Hindus had no options. Where could they go? It is true that Kashmiri Hindus naively believed that might of GOI and presence of army was enough insurance to preempt their destabilization. They were wrong. The entire system had been taken over in Kashmir by subversives and there was institutional paralysis in Delhi. Kashmiri Hindus had no visionary leader who was capable of comprehending the serious challenge the community faced. 1986 communal aggression against Hindus in Anantnag was rehearsal for 1989-90 ethnic cleansing. It was underplayed then by the media and others as a localized incident simply aimed at throwing GM Shah ministry out.

Sections of Hindu rightwing with no understanding of ground situation in Kashmir berate Kashmiri Hindus for not taking up arms in self-defence. The author rebuffs them by reminding that maintenance of security is the responsibility of the government and not that of vigilante groups. It is, in fact, the government which, if it feels strategically feasible, helps in formation of self-defence groups. This was what the government did in Doda and Poonch-Rajauri regions but not in Kashmir. No government can tolerate vigilante groups acting on their own.

Denial of Genocide

There have been persistent attempts by Kashmiri Muslims, national media, Indian state and the political class to deny genocide of Kashmiri Hindus. The author focuses mainly on Kashmiri Muslims and media factors. He cites how a senior media functionary in Delhi revealed to Prof. KL Moza that they had instructions to underplay genocide of Kashmiri Hindus. He did not say if this was a direction from the government or media management did this on its own.

Why did the state, the political parties across the spectrum and the powerful civil society in Delhi remain in denial over genocide of Kashmiri Hindus? Even BJP, which has Hindu nationalism as its ideological mascot, refuses to define terrorist



campaign in Kashmir as jihadist and communal in nature. This is the reason redressal of genocide of Kashmiri Hindus by BJP government. has remained a non-agenda for the past 8 years. Recognition of jihadist-communal dimension of cross border terrorism in Kashmir is critical to shaping of a nationalist policy. A policy that integrates imperatives of durable peace with resettlement of Kashmiri Hindus on a sustainable basis constitutes a nationalist policy.

The author does not tell us if Kashmiri Muslims protected Hindus in Kashmir in 1947. He refers to two incidents of 1947 Pakistani invasion, one in Muzaffarabad and another in Handwara in a different context.

And The Valley Remained Silent-A Saga of Forsaken Aborigines by Dr. Rahul Magazine needs to be read by everyone who takes interest in Kashmir and has some concern for national security. The book should be translated into Hindi and other regional languages so that common people across the country are sensitized to the real ground situation in Kashmir and public opinion is built to reshape national policy on Kashmir.

(Dr. Ramesh Tamiri is a keen researcher on History & Politics of Kashmir. He has worked on oral history of Pakistani invasion on J&K in 1947 and its impact on non-Muslims.)



Vox Populi

Respected Dr. Romesh Raina,

Namaskar,

First of all, I, on behalf of KPWA DG, extend sincere thanks to AIKS & your team for inviting us as an affiliate. In this regard KPWA DG team members Sh. A K Jalla, Sh. K K Dhar, Sh. Romesh Zadoo and Sh. Sanjay Kitchloo who participated in this historical Ambala declaration. KPWA DG are highly thankful to KASHIR SABHA AMBALA for their hospitality & organizing this memorable meet. They are an inspiration to all of us. They are a great inspiration to all of us. Our Naman to KASHIR SABHA, AMBALA Team.

I would also like to share with you, a decision was taken in our last executive meeting to wholeheartedly support AIKS under your dynamic leadership as an affiliate. Our unconditional support will be always with you & AIKS.

As per our program, Mahayagya is approaching & is going to be performed on 4th & 5th March 23. Official invitation will be sent. Please block these dates. KPWA DG members are looking forward to meet you & hear about future planning of AIKS.

Regards

Romesh Zadoo
President
KPWA DG (Regd.)

Views from diaspora across the globe:

The Ambala Conclave and the Declaration have been widely welcomed by the KP community. AIKS received number of communications where people have appreciated the latest initiatives by AIKS in addressing the community issues. Shri Vinay Kaul from the US, while hailing the declaration, has requested for life membership in AIKS. Similarly, Ms Vineeta Raina from UK, Shri Praneet Dhar from Dubai, Shri Sudhir Pandita from Chennai, Shri Ravi Sapru from Bhopal have hailed the initiatives taken by AIKS and have requested for membership of AIKS.



- Rajeshwar Dhar



OIL AND GAS CRISIS

Due to Russian-Ukraine War and Countries Strategizing to Meet the Hydrocarbon Demands

Although crude oil prices were already rising even before the Russia-Ukraine war owing to post COVID-19 demands, including Gases, Russia's invasion of Ukraine has left a deep Economic, Business, and even Human impact disrupting Supply Chains, Industries and Livelihood. Russia is among the biggest producer of Oil and Natural Gas Globally. It produces an average of 10-11 million barrels of liquid fuel products per day and meets 25% of global needs. Europe is the main market for Russian hydrocarbons of oil and gas due to the lack of these energy sources in European countries, meaning that the European economy and nonetheless, Russian economy are interdependent on oil, gas, and hydrocarbon trade. The US also meets some of the hydrocarbon needs from Russia like Coal.

Spearheaded by the ban of the USA in March of Russia's oil, gas, and hydrocarbons aftermath of Russia's invasion of Ukraine war in February, sooner UK followed the ban, and the European Union also cut Russian oil imports by two-thirds. So the invasion of Ukraine by Russia and the series of banning from the USA and western countries, Prices of Oil and Gas are soaring Worldwide.

Otherwise, too, hydrocarbon output before the invasion of Ukraine by Russia had taken a hit due to low demand and low

economic activities as a result of COVID-19. The Russian-Ukraine war further affected this output due to the economic sanctions and foreign policy directives issued by western countries and remains a crucial factor affecting the prices of oil and gas, including international relations and geopolitics, as well as the foreign policies of Influential countries.

The Prices of these commodities and activities reliant on hydrocarbons, like stock exchanges in different markets, also sank, including exchanges in Germany and France, the FTSE 100 in London, and the Dow Jones



and S&P 500 in the US.

With the war prolonging, several leaders of the European Union have started rejecting the idea of banning Russian hydrocarbon imports completely like Germany, Sweden, and Netherlands, exhorting that their countries to remain dependent on Russia for energy. Countries facing the oil and gas crisis have been evolving strategies to counter the energy crisis and its escalating prices due to this war.

The United States is tapping its strategic reserves to alleviate rising gasoline prices. Affecting countries are pressing oil and gas producers to increase their production output to meet the global demand. World economic forum members for economic cooperation and development are releasing 60 million barrels of oil, equivalent to 12 days of Russian exports, in the global market from their strategic reserves.

Conclusion & Win-Win for Some Countries

With the Russian-Ukraine war unabated, countries that are dependent on Russian hydrocarbon imports have also explored sourcing from other countries like India, which has increased its import of oil from Russia aftermath the war including Australia, South Korea etc. Also, the situation has prompted suffering countries to re-examine their Energy Security Policies and their respective Energy Mixes.

Some Introspections: Effect on Energy Industry

The Energy consumption worldwide is still heavily dependent on fossil fuels as the decarbonization policies are still fragmented, and Russia and Ukraine have affected the world, especially the EU, adversely.

In Europe, Fossil Fuels are 70% of the energy consumption (25% gas and 45% oil) and Electricity which is 25% of the energy consumption, is largely generated from fossil fuel as well. The EU is dependent on Russia for its imports of oil and coal - 25% of Oil imports and 45% of Coal imports. Also, the EU imports 90% of its needs from natural gas, which is

45% from Russia alone.

This strong dependence on Russia is now forcing European countries to find alternatives to maintain the security of supply in the region like, the first, the diversification of suppliers of gas (which EU has already announced a commitment to end the import of gas from Russia by 2027), the second, the revival of some coal power plants, the third, move to Renewables energy network and systems and the fourth, is revival and extension to Nuclear Power Generation.

Effect on The World Gas Supplies

Outset, Ukrainians have been drastically affected, yet the over-reliance of the west on Russian gas supplies has led them to a scramble for alternative supplies. However, the constraints created by this market shock could provide the impetus to engage more constructively with Low-Carbon Fuels, encourage investments into Publicly Traded Oil Majors with Net-Zero Strategies and, in turn, will meet the struggles of One Billion million people without access or least access to electricity prior to the war.

Natural gas flows from Russia into the EU, and the UK that accounts for more than 35% of their supply and is the single dominant source of supply and demand for Russia. Russia's pipeline exports were USD \$55 billion in 2022, and they now find a selection of consumers in India, China, Australia, Latin America, South Korea, and Africa selling these supplies at discounted rates, including LNG. But countries like the EU, UK and USA (to some extent) continue to suffer because of self-imposed bans and supply cuts, too. Interesting to note how the Middle East and Saudi Arabia are making efforts to increase supplies with Iran supplies too, which is likely to restore strained relations of Iran with some Countries.

Effects on The Global Economy

Prices of oil and gas from Russian exports are escalating, and the gas price has more than doubled, so the oil price has increased appreciably. Globally, inflation will tend to be higher at current oil and gas price levels,

energy bills are likely to rise in the near future and hence will affect consumer incomes. The UK has already severely faced that.

Supply chains are getting affected like prices of food staples are already on the rise, including metals, as Russia and Ukraine make 25-30% of global exports of wheat and sunflower seeds and have a significant share of copper, nickel, aluminium, palladium etc. which will have already started affecting industrial production due to supply delays and cost rise.

Effect, if Russia Cuts Off Gas to Europe Completely

There could be many disastrous implications like:

1. Spike in procurement costs, which would mean a 65-70% increase in power and gas bills from today's levels for families.
2. There will not be enough gas around for

industries, so gas-intensive companies working across Chemicals, Glass, Paper, Steel, Cement, Electronics, Heavy Industry et el will need to reduce Production, therefore, causing Job loss, too.

3. With further falling Gas flows, the affordability issue will be felt much more in winter when The Actual Euro Spent per Family will go up, and winter is going to be really tough both for European families and the economy, which is closely linked to the global economy.

But, the historical record of wars vis-a-vis Russia shows that flow is not going to fall to zero and that flows remain at a sub-run rate, like between 30-50% below normal, but they don't go to zero.

(Author is a Consultant Advisor - Automobiles & Automotive, Retail, Logistics, Energy, Environment & Member Advisory GLG, Alpha Sights, Insight Alpha, Enquire etc.)



**Kashmir Education, Culture & Science Society (Regd.) – KECSS
Confers**

Padma Shri Prof Sudhir Sopory

(President Kashmiri Sewak Samaj, Faridabad & Senior Vice-President All India Kashmiri Samaj (AIKS)
With

M K Kaw Memorial Award for Higher Educational Studies

This is the First award given under this new category by KECSS AIKS extends hearty Congratulations to Prof Sopory for the award.



Pen Portrait of Poet 'ABHILASH'



Badri Nath 'Abhilash' with his wife Ratni Devi and his children.

'Abhilash' is the pen name of Sh. Badri Nath Pandita, a renowned Bhakti or devotional poet who is presently a household name in Kashmiri Pandit society across the globe. He was born on 22nd July 1942 to a businessman-Darshan Lal Pandita and his wife Leelawati, in the village Achan of tehsil Pulwama, Kashmir. He was the only child of his parents. During his childhood, education was not given much prominence. The village people were mostly involved in small businesses and land

cultivation. Abhilash studied till class 5th in a primary school in his village. To complete his 9th and 10th class education, he moved to Srinagar in 1959 where he completed his matriculation. Being the only child of his parents, his father wanted his son to follow him into the world of business. Thus, after the completion of his matriculation, he began to run the shop in his village. Abhilash got married at the very young age of nineteen to Ratni Devi. Years passed, and he remained

busy with the shop and other chores as a result of which he did not get time to devote his mind to writing. But in those days, there was a trend of radios and transistors. People bought them to listen to songs and cricket commentaries. Abhilash too in his shop would listen to the movie songs that played on the radio beside him and derive immense happiness from them. The lyrics of the songs that played were laden with beautiful meanings that had a deep impact on Abhilash. The melody of those songs was so divine that it soothed one's aching heart. He had an interest in music and wanted to learn it, but there was no one in his village who could help him in pursuing his passion. Hence his desire to learn music remained unfulfilled.

It was in the year 1984, while he was sitting in his shop that something inside him ignited his latent spark into a flame and made him much more inclined towards writing, and immediately he penned a few lines:

*“Jaan chukh nepaan myanae, kyazizannas aakh?
Hyan aakh karman hyendi zaalai
Duur chukh che pyomout nish bagwanas
Samsara zaalkiyis wanas pyeth
Dyokh te daeed vuchh vucch deewan chukh naalai
Hyan aakh karman hyend zaalai.”*

*(Not being good, why did you take birth?
And got entangled in this Karmic web.
You have fallen far away from God
Into the shop of worldly affairs.
Yelling on seeing woes and wails
And got entangled in this Karmic web.)*

He wrote these lines and kept the paper aside. In his village, no one knew much about poetry, and hence he could not think of anyone to whom he could read his lines. One day, a relative named Niranjana Suman paid him a visit to his shop. During their conversation, Abhilash felt the desire to show him what he had written. Upon reading, the relative told him that he must go on writing. The rewriting would be taken care of later on. “But”,

the relative added, “first of all, you must write a hymn in the honor of Ganpati ji.” Hearing this suggestion, Abhilash felt that he had done a terrible mistake by showing his writing to him. He did not feel like he could pen any hymn. Lo and behold, he tried and came up with his first Bhakti lines:

*“Saundar chu saath az kauta jaan
Shri Ganesha az bante myon mehmaan
Vyenti boztum te thavtam dhyaan
Shri Ganesha az bante myon mehmaan.”*

*(Auspicious is the moment
O Ganesha, be my guest
And heed my pleas
O Ganesha, be my guest.)*

And since then he kept on decorating the pages with his pen, and at the beginning of the year 1990, the pages kept compiling, and a book started to take shape.

After militancy erupted in Kashmir, Abhilash along with hundreds of other Kashmiri Pandit families had to flee the valley to begin life anew in exile.

After the exodus in 1990, he built a house in Jammu where he is currently residing. One day, while he was sitting in his shop at Durga Nagar, he met with a person named Jagannath Sagar, a teacher and poet, who was on his way to visit a relative. Abhilash did not know him well at that time although he had seen him once in a procession led by one of the Kashmiri Pandit Organizations. Abhilash got acquainted with him and showed him a poem from his



B.N. 'Abhilash' at his home in Jammu.



B.N 'Abhilash's' books of devotional poems.

manuscript. Upon reading, he told Abhilash, “Don’t you realise that you are a poet? And that your poems need to be read and heard by the people?”

Some days after this encounter, he met with Mohan Lal Aash, a teacher and poet, who boosted his confidence for publishing his poems and after some time, Abhilash’s first book of devotional poems ‘Khemaposh’ was released in the Kashmiri Pandit Sabha Hall at Jammu. Emboldened by the success of his book and encouragement from people, he eventually brought out his second book ‘Tez Vuzmal’.

Besides poetry, Abhilash is also endowed with a calligraphic hand. He has handwritten a couple of books including those of Mohan Lal Aash, Kashi Nath Bhagwan and others at a

time when the books especially those in Urdu script had to be first handwritten and then printed.

Abhilash never stopped writing and would write whenever he got time. Besides Kashmiri, he has also composed a couple of Hindi poems and bhajans. One such Hindi composition is written in the backdrop of the 90s exodus following which the Kashmiri Pandits were made to live in miserable conditions in tormented puny canvas tents in Jammu. The composition is titled ‘Pinjra’.

“पिंजरो में बंद पड़ी है अनमोल आत्माएं
क्य गदर हो गया है किसको हम ये सुनाएं?
उनको तो व्यर्थ लगती मेरी सारी कथाएं
पिंजरो में बंद पड़ी है अनमोल आत्माएं।”

(...Contd.)



- Rajinder Premi



SHIVRATRI

The Most Sacred Religious Function of Kashmiri Pandits

(The article appeared in Oct-Dec 2022 issue of Sharda Tarangini and is reproduced in this issue of NAAD)



Shivratri is the most sacred religious function of the Kashmiri Pandits. Scrupulously, this religio-spiritual function is observed by the Kashmiri Pandits for seeing the cosmic vision of Shiva and Parvati. Since the majority of the Kashmiri Pandits are the followers of Lord Shiva, Mahashivratri festival is observed for 15 days, beginning with the 'Parva' of Hurya *Okdoh* or Krishna Paksha Pratipda of the waning moon to the 'Parva' of waxing moon, which is Amavasya.

Much before the festival does actually come, houses are cleaned, new- utensils are bought and other household things are put in order, for the glorious arrival of the Vatak-Raaza. One new dress for the main Puja is set aside, and thorough preparations are made and collection of eatables and edibles, fruits and

sweets are made. Each day has a special name and religious function to be observed, which includes the social get-up and interaction with friends and neighbours and relatives.

Our Shivratri Puja is known as the Vatak - Puja. Regular cleanliness starts from Huri - Okhdoh and continues up to Ashtmi, also revered as the Horashtami. Hurya Navmi is also a prelude to the function. Dashmi is called 'Dyaar- Dhahem'. On this day usually married daughters come to their parental houses to participate in this social At-Home; for enjoying the special feast. They are given new clothes, a salt-packet, Kangri, Khadaon as offering of blessings from the parents and zang/ atagath which starts from minimum one-rupee coin. It is also known as the Noon Tsocha Tu Atagatha.

On the eleventh day, known as the Gaad Kah, mostly, the Pandit families cook fish. On

the twelfth day is the day of Ganesh –puja. On this day Wagura is invoked according to the family traditon. The puja- room called Vatuk-Kuth is fully decorated with photos, pictures of Shiva Parivar, properly garlanded and nicely decorated. We call this day Waguri-Baah and some families offer puja to the Vatuk. On this day a pot-filled with Gangajal is also worshipped and that is revered as the Wagura. The Trayodashi or the thirteenth day, is the actual day of Mahashivratri. This Tithi or day of festival is known by the name of Herath by the Kashmiri Pandit community which is celebrated with indescribable zest and joy. We Kashmiris generally believe that the marriage of Shiva and Parvati is being celebrated on this day of Herath/ Mahashivratri.

The process of celebrations starts with decoration of Vatak Raza in the Vatuk-Kuth. Mostly these are earthen pots/ pitchers filled with nuts, soaked in water and flowers representing Shiva and Shakti. Then a definite number of small earthen pots containing walnuts in water symbolises other dieties/ Baraatīs. This is as per the family tradition. These pitchers and pots, collectively, are called the Vatuk. Vatuk Raaza is the presiding Deity. There is a set form of pooja/ worship in each or in a group of our homes. Mostly, the heads of the family observe fast on Shivratri. After the pooja as well as fast, Prasada is taken at midnight. The pooja is done according to the Tantrik way. It takes 3-4 hours to perform the whole Puja in a celebrated manner.

On the fourteenth day i.e. second day of Vatuk, usually called “salam”. The daughters and sons-in-law are invited by the parents. It is a day of grand feast and festivity. Money called as "Heartch-kharach" and other presents are given to all younger ones. People greet each other with pleasantries and send Naivedya to each other.

The fifteenth day heralds the end of this auspicious festival. All the earthen pots are collected. Deepak is also given see off. Flowers and garlands and other decorations offered to the Vatak Raaza, are removed from them, which is usually immersed in the nearest lake or river.

In the evening, some play fireworks also. The end comes in the form of Vatuk Parmuzun. Prasada in the form of Watak Doon and Tomul Tsot or Roti is distributed among all the neighbours and relations. Thus comes this grand religious function to an end of the Kashmiri Pandit version of Herath/ Mahashivratri.

About Lord Shiva

The meaning of the word – Shiva is All Bliss. He is one of the Hindu Trinity, comprising Brahmha, the creator, Vishnu, the preserver and Mahesha or Shiva the destroyer. He, Kaalapurusha and Kala Niyanta, the controller of Time. Time is invisible and formless. Therefore, Mahakala or Shiva as per the Vedas, has manifested himself self as "LINGUM" to make mankind aware of the presence of external time. That day when Shiva manifested himself in the form of Lingam is Chaturdashi, the fourteenth day of the dark -night in the month of Phalgun, (February – March). This is confirmed by Reshi-

Markandeya. That night when the many-splendoured Shivalingam, dazzles the world with its appearance is the night of Mahashivratri, the night of the great Shiva. This Mahashivratri festival continues to be celebrated for every year with devotion and dedication. Mahashivratri to mankind is the showering of peace and progress. He who observes a fast on this day and prays to all powerful Shiva, so that all his kindness be showed upon the devotee, gets the grace of Shiv Ji Maharaj.

Thatha- Asthuo.



The day when Shiva manifested himself in the form of Lingam is Chaturdashi, the fourteenth day of the dark -night in the month of Phalgun





- Sanjeev Munshi



SAMSKARAS

AS PER KASHMIRI TRADITIONS - III

An important ceremony called '**Naryivan Kharun**' is performed when Pooja starts. Hair of the married ladies of the groom's gotra (mother, grandmother, other clanswomen) is parted using a Mulberry twig; two pleats(bunches) are made and tied with a Narivan by respective husbands.



Narivan Kharun amongst clanswomen of the same Gotra – one of the events during Pooja

This process is accompanied by singing of hymns in Kashmiri called Vanvun. In fact, Vanvun is carried out by elderly ladies in a typical, elongated manner of recitation right through the Mekhala pooja. We also have typical and specific lyrics called 'Vatchun' for each step –



Seeking Abeed (Bhiksha) to pay his Guru – Bhamhchari with his Mulberry Dandam.

distribution of *Kal Valyun*, *Naryivan Kharun*, *Tek Taal* distribution, *Varidaan Pyavun*, *Yoni investiture*, *Abeed* that have been recorded by Pt SN Pandit, in his book” *Kashmiri Hindu Sanskars*”

The main event for the public is when the Bramhchari starts seeking alms (abeed in Kashmiri) to pay for his studies. The first person of whom he seeks 'abeed' is his Massi (mother's sister). Rest of the clan follows.

Offering 'abeed' is considered an obligatory social duty by every Kashmiri Pandit; if someone is unable to attend personally, he/ she, requests someone close to offer 'abeed' on his/her behalf. The process of 'abeed' can also be seen as part of a person's obligation towards society – helping a child get his education and hence, everyone contributes.

Seeking alms is also a way to inculcate humility in the Bramhchari – be it the child of a rich person or of a person with humble financial background, everyone goes through the same process, seeking help from society. Incidentally, a record of the cash offered by each person is kept by the host – probably this is reviewed later to note who offered how much; it also helps the Pandit ji keep an eye of the proceeds!

Earlier, close relatives (Massi, Bua, Matamal) would offer milk, tea and sweets to the visiting guests as refreshments (Masse Dod, Poffe Dod). Now, the system has become more 'sophisticated' – proper food stalls are put up (minimum 5) offering exotica like Kadhai Kesar Doodh, Cut seasonal fruit, Ice Cream, Lassi, Juice, Luchi-Nadurmonj, Dahi Bhalla, Veg Manchurian, Spring Rolls, noodles, Ras Malai, Jalebi with Rabdi, Vegetable Pakoda, Chilli-Paneer and a few more! A 'take home' facility for the exotic snacks too is often available! Besides, there is an uninterrupted service of teas (Kehwa, Lipton). Of course, a typical Kashmiri Vegetarian Lunch is also available for those interested! In earlier times, family would prepare



'Shakkarparas' – sweet, rectangular poori like structures, made of 'singara atta' (gaer in Kashmiri, water chestnut flour +shakkar) and fried in Desi Ghee, in bulk quantities. These would be distributed as 'prasad' in small packets to each person offering 'abeed'; family members observing fast during the Pooja would also consume these. A salted version would also be available, aptly called, Namakpara or Noonpara! Nowadays, shakkarpara or noonpara packets have been replaced by beautiful satin or shaneel pouches containing dry fruits! This is progress, of course!

Pooja process commences on the previous evening, carries right through the night and next full day; offering of abeed too is a daylong affair and people come as per their convenience. To conclude the yajna, the Pandit Ji summons everyone for the Poorna Ahuti, handing over a mixture of soaked barley(veshke) grains and flowers - called Athiphol in Kashmiri, literally meaning a handful of grains and flowers that are offered as oblation to the Hom Devta. People consider being present at the Poorna Ahuti as a 'punya'! Hymns for the pacification of the gods and the planets are recited in a chorus led by the priests. Pandit Ji then sprinkles water from the Kalasha on everybody present (Kalsha lavv) and distributes walnuts from kalsha(Kalsha Doon) as naivedya.

At the end of the process, the total amount of ‘abeed’ is handed over to the Pandit Ji – the amount can touch a decent figure (even 6 digit), depending on the financial and social clout of the family.



*Garech Naanyin (Paternal grandma) holding a Chhattar over the Bramhchari.
After the havan is finished, the maharaza is dressed in full glory.*

Once Pooja ceremony concludes, the Bramhchari is dressed in all finery as befits a groom, symbolically signalling that having completed his education, he is ready to enter the world of responsibilities, including marriage.

Mekhyale Maharaza has to stand on a Vyoog (colourful Mandala or Rangoli), is fed sweets by his elders and amidst the sound of a conch, is carried in a procession to the river (*Yaarbal*) for a symbolic 'snan'. These days, the groom is taken to a temple where he can wash his face and feet (a waterbody may or may not be available).



Maam(Mama) taking the Mekhale Maharaza to Yarbale, (river front) mostly near a Temple, post ceremony, for a snan!! Picture of author's own Mekhal (extreme left) at Srinagar, June 1963

As the groom leaves for the river/ temple, ladies of the clan dance around the vyoog, singing songs with very meaningful and poignant lyrics; first part of verse changes with the type of relation a woman has with the family – daughter, sister, mother, grandmother – the last part of the verse is constant,” Mye habi malyinitch cham be satha, Rath ha vanday maalyinyo”! Very moving, very touching, this love for Malyun! The last event, performed on the day after Mekhala, is known as Koshal Hom – a kind of thanksgiving homa, offering Teher plus non-Veg food. In fact, most

people look forward to having non-Veg delicacies! Certain families, however refrain from non-Veg food since the event is a Homa, a Yagnya!



A typical group picture of the extended clan, post Mekhala – Mazari Clan, Habba Kadal, Srinagar, 1977

Mekhala, constitutes one of the most important events in the life of a Kashmiri Pandit. Over the years, our knowledge base has suffered; decline of the knowledgeable Kul-Brahmin class has impacted the quality of ceremonies. Dilution in our knowledge about the rituals and their significance, limited availability of scriptures (Logakshi Padhati in particular) and limited knowledge about procedures in our current set of practising priests has also added to decline in faith amongst populace. From that stems the tendency to take shortcuts, both by the Pandit Ji and the Yajmaan (in the name of so called 'time constraints'). Yet, the Ceremony has survived our 7 exoduses, the onslaughts by Sikandar Butshikan, Aurangzeb and their current cohorts over last 7 centuries!

Yes, there is serious need for revival of our hallowed traditions; our scholars need to discuss, debate and if needed, introduce reforms to make it more contemporary. There is serious need for documentation – of both the scriptures and the procedures.

This write up is an attempt at listing out certain social aspects associated with Mekhala and is certainly not a treatise on the Samskar as a whole. There would be several shortcomings in the text and/or, I would have missed listing out several procedures/ rituals. I referred to the writings of Dr S S Toshkhani and Sh S N Pandit while drafting. I also sought guidance from two eminent scholars Sh Sanjay Raina (Jammu) and Sh Pawan Pandit (Delhi). Still, I seek advance apology for any errors or mix ups in the write up.

This write up is essentially meant for the lay public, as an interest arouser or explainer. I hope this write up can start some serious discussion amongst scholars.



- Dr. M K Mam



Ingrown Toe Nail



Healthy Nail



Ingrown Nail

Ingrown toe nail is a fairly common condition affecting the toes. It occurs when either toe nail grows into surrounding skin or skin grows over the edge of the nail. It usually occurs when we trim- cut toe nail round instead of straight across. As the curved nail of toe grows, its sharp edges dig into the pulp-skin of the toe. The sharp edges damage soft tissues, resulting in inflammation, ulceration and granulation formation, which subsequently gets infected. Big toe is the most commonly affected, however other toes can also get affected. It usually affects adolescents and adults.

Cause: Various theories have been put about the cause of ingrown toe nail. It is usually attributed to improper trimming of the nail i.e. round instead of straight, poor foot hygiene, pressure from ill-fitting tight and pointed

shoes, excessive sweating or an abnormality of the nail and toe like hammer toe or bunion.

Clinical Presentation: Patient complains of discomfort and pain at the edge of affected nail. There is pain on pressure- tenderness. As it gets infected, pain and swelling increases, with redness of skin and discharge of pus. Patient usually has problem in walking and wearing the shoes. It interferes with sports activities and routine work, with the result quality of life is affected. It has been divided into various stages depending on the severity of involvement i.e. inflammation and infection.

Diagnosis of ingrowing toe nail is based on clinical presentation, as such diagnosis is not difficult. Lab tests and X-Rays are usually not required to diagnose it. X-Rays are done to rule out some of the not so common problems like an exostosis under the nail, primary

osteomyelitis of phalanx or a tumour of nail bed.

Complications : Secondary infection-paronychia of nail bed is very common. Scarring of nail fold and skin resulting in a distorted nail and toe can occasionally occur in chronic cases. If an ingrown toe nail especially an infected one is not treated, it can infect the underlying bone of the toe i.e. osteomyelitis and this complication can be severe if a person is diabetic.

Prevention: It is important to prevent it, more so when a person is diabetic. We should allow the nail to grow beyond the pulp. It is important to educate and teach the people about proper trimming of the nail. The nail should be cut straight across and not rounded at lateral edges. The corner of the nail must project beyond the edge of the skin. It is good to wash the foot with warm water and then dry it. Foot baths and

foot should be soaked daily in warm soapy water for 10-15 minutes, couple of times a day and then application of local antibiotic cream helps. A wisp of wet cotton is placed in between ingrown nail edges and nail fold-skin. It may be soaked in a disinfectant. This prevents digging of nail into pulp and gives relief in many patients. It benefits many patients having early stages of ingrowing toe when done daily on long term basis. Chemical cauterisation of the germinal matrix that is responsible for ingrown can be done and gives good results. Surgical treatment is done when it is recurrent, painful and conservative treatment has failed. We have various surgical techniques for ingrowing toe nail, however there is no consensus on the method that one can say to be ideal with low recurrence rate. Depending on the extent of the problem we remove part



constant foot hygiene are essential. Basic thing is that we must keep the feet clean and dry. Tight ill-fitting and pointed shoes have to be avoided. We should wear shoes that are comfortable and do not crowd the toes.

Treatment: Conservative treatment is used in patients with mild to moderate in-growing toe nail. Patient should wear sandal or a proper fitting soft sole shoes with wide toe box or an open toe. Foot bath and foot hygiene is essential for better results. Affected toe and

of the nail, part of nail bed and surrounding soft tissues.

Prognosis: Recurrence is common and can occur irrespective of the procedure used, and the patient has to be informed accordingly. Treatment is often frustrating for the patient because of the long drawn treatment and recurrence.

(Dr M K Mam, Formerly, Vice Principal, Prof. & Head of Orthopedics, Christian Medical College, Ludhiana, Punjab.)



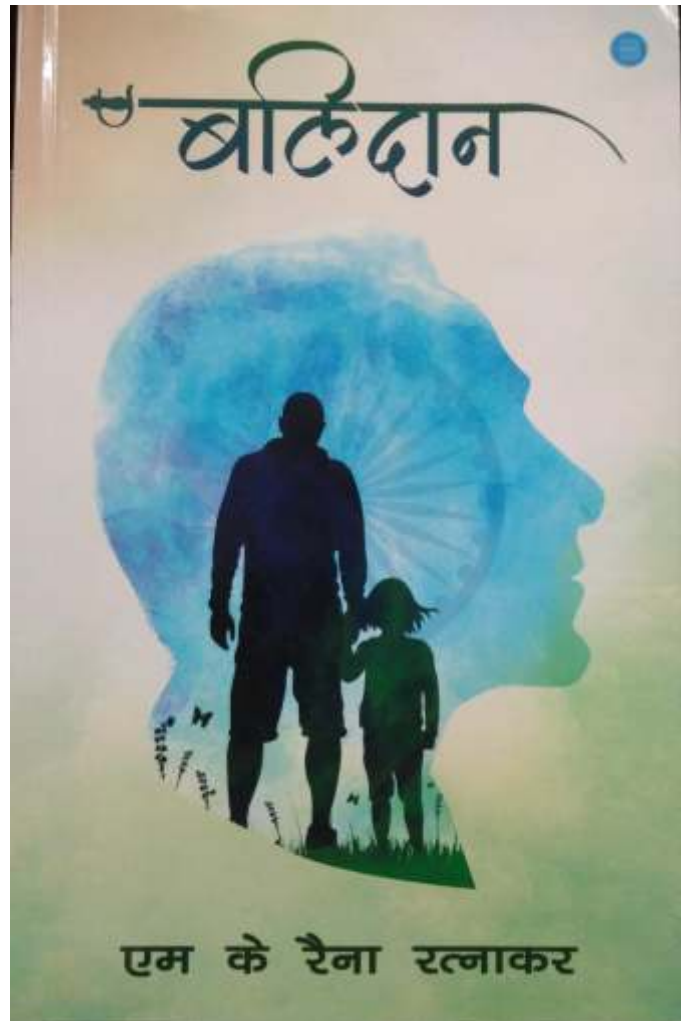
- Sudesh Raina



“BALIDAAAN”

Author : M K Raina Ratnakar

The novel “Balidaan” opens with the “Preface” and “The Author Speaks” making the readers to re-understand what British had done to India. Though M K Raina Ratnakar, the author of the novel, has only given a glimpse of “Divide and Rule” policy of the British which probably was partially understood or not understood by Indians at that time and India's challenges were galore. To throw more light on how British implemented the “Divide and Rule” policy in India, I shall have to speak out some facts of the time with this idea in mind that we as Indians should understand what is happening in different countries of the world at present and what needs to be done by India and the different countries of the world keeping in view the world scenario of Covid 19, the Russia-Ukraine war and also the disturbances in other parts of the world which includes our neighbours as well, primarily with this motive in mind that



none at present and in future should attempt to disrupt and disturb the unity of Indians today and in future as well which has to be understood by all Indians and that is what the author wants all Indians to understand. Just to recall and refresh your memory and to make the youth of the country, who were not even born when British ruled India, understand how the British entered India and what for they had entered India.

The British East India Company made its sneaky entry through the Indian port of Surat in 1608. Originally the company started with a group of merchants trying to seek a monopoly over trade operations. In 1615, Thomas Row one of the members approached the ruling Mughal emperor Jehangir to gain permission to open the first factory in Surat.

Slowly they expanded their trade operations, and started forming colonies. Penetrating deep into Indian politics, they took advantage of the infighting between the Maharajas of different states and pitted them one against the other by taking sides and offering protection.

To monitor the activities of the company, the British government installed the first governor general of India, Warren Hastings, who laid the administrative foundation for subsequent British consolidation. The East India Act of 1784 was passed to dissolve the monopoly of the East India Company and put the British government in charge. After the Indian Sepoy Mutiny of 1857, the British government assumed full control, dissolving the trading company.

British rule destroyed India's handloom industrialization which was the best at that time and at its peak as well. India was made one of the major cotton exporters to the U.K. The raw materials from India were taken to the U.K. and the finished products were sent back to Indian markets and other parts of the world, leaving the Indian handloom industry in shambles. Local weavers were left jobless.

India, that was one of the major exporters of finished products became an importer of British goods as its world share of exports fell from 27 percent to 2 percent. India was once referred to as "Sone ki Chidiya" or "The Golden Bird" before the British looters drained all its wealth.

The Bengal famine — also referred to as the man-made famine — between 1943 and 1944 claimed over four million lives and is said to have been engineered as part of an unsympathetic and ruthless economic agenda by the British.

After oppressing India for 200 years, draining its wealth and filling their own coffers, the U.K. ripped the Indian subcontinent into pieces just before they finally left. The partition of 1947 that came along with India's independence left nearly one million dead and 13 million displaced.

That is what the British did and if we have not forgotten it, then we should clearly understand that India is one of the biggest examples of unity in diversity in whole world. People belonging to different religions do not only live here in complete harmony but also rejoice each other's company. Different festivals are celebrated here with equal enthusiasm and people from different castes, backgrounds and religions work in perfect harmony with each other in offices and elsewhere. The author desires the readers to understand that secular traditions are very deep-rooted in the history of India. Indian culture is based on the blending of various spiritual traditions and social movements. I want to add here that the development of the four Vedas and the various interpretations of the Upanishads and the Puranas clearly highlight the religious plurality of Hinduism. Emperor Ashoka was the first great emperor to announce, as early as the third century B.C. that the state would not prosecute any religious sect. Even

after the advent of Jainism, Buddhism and later Islam and Christianity on the Indian soil, the quest for religious toleration and coexistence of different faiths continued in India.

Thereafter, the author speaks about the present-day "Vote Bank Politics" in India in which the politicians use the communal card to align themselves to a particular community or for the purpose of breaking up the vote bank of another party often indulging in instigating a communal feeling or riot. Also, the infliction of conflict of interests which flare up communal conflicts are a means for communities to assert their communal identities and to demand their share in economic, educational and job opportunities. Especially in the present times of economic down turn the struggle for ensuring that the interests of their communities are appropriately safeguarded is very firmly contested. The social insecurities arising out of a life of deprivation and mistrust for everyone around has made the common individual irritable and intolerant. Further, fear psychosis among minorities is being percolated to the majority community as well. Instances of hate speech, data about the increase in population of minorities as a threat to majority interests generate a situation of intolerance in the community. Then the author speaks of hostile neighbours in addition to many Indian political parties which India has, who wish to make it weak through a communal divide. Pakistan is causing an unconventional war, which is more damaging to the national stability in the long term. Then the author speaks that if there is rise in communal disharmony in such a vast country like India, every threat can be there to India's plural democracy.

Finally, the author speaks that the basic reason for all communal disturbances can be the communal atmosphere pervading the country and the communal tension built up between different communities. We, as an evolving society, especially the youth, need to unite to fight the communal forces and rise above the pettiness for the sake of humanity and for the security of our great nation. All Indians whether Hindus, Muslims, Sikhs, Jains, Buddhists or for that matter belonging to any other religion or sect must be Indian first and Indian last to make the Indian nation great in the world.

After that we come to the main novel BALIDAAN. One of the best novels which I have come across is Balidaan which deals with brotherhood of religions in India. Prior to saying anything about Balidaan, I sum up the courage to say that historically, religions have been opposing each other for a long time. Many wars have been fought in the past in the name of religion, and millions have died or suffered due to religious wars, persecutions, communal clashes, and religious prejudices. Although religions preach peace, yet these have been responsible for large scale violence and aggression.

In the past, religions had no outside competition or threat, except from other religions that competed with them or the rulers who practiced them and wanted to enforce their will upon people.

Neither science nor philosophy challenged their supremacy or their mesmerizing influence over entire populations. People feared God, God's law, and the consequences of sin. Thereby, they largely adhered to god's laws upon earth and to moral and virtuous conduct to avoid divine retribution.

Religious plurality was unknown in the ancient world, except in few places such as the Indian subcontinent and China. People in the West mostly practiced one religion,

which was the dominant religion of the region. When another religion tried to compete with an existing one, it resulted in conflicts and bloodshed.

Reverting to BALIDAAN, most of the Indians feel that a new phenomenon is emerging in India today which is based on political parties of religion and caste. This is the harsh reality we are facing today. That is why one has no other option, but to look to the problems of nation building afresh. Undoubtedly, India is a vast country where people belonging to different religions, castes and creeds live together usually in harmony, but sometimes this harmony is disturbed and this disturbance creates many social problems in addition to losing some valuable human lives. Not only does India need to bring people belonging to different religions together once again, but the whole world needs to follow suit. BALIDAAN, is based on the theme of unity of religions. Shankar, the main character of the novel fortunately or unfortunately adopts a Muslim girl, Salma and brings her up as a Muslim girl only, and not as a Hindu girl which he could easily do. He educates her academically and takes care of her in every way as if she was born to his wife, Parvati. Shankar gives her the knowledge about the religious scriptures of most of the religions to make her understand what different religions speak about humanity and human bonding. Unfortunately, all this is not absorbed by both, the Hindu politicians as well as the Muslim politicians. Hindu politicians want that the girl should be abandoned and should not be brought up in a Hindu family and the Muslim politicians desire that the girl should be handed over to Muslims and they know how to take care of a Muslim girl. None of the politicians makes a dent on the psyche of Shankar and he brings her up as a Muslim girl. Meanwhile, in the story, a villain finds entry whose main aim is to marry the girl -Salma. He makes every effort by his nefarious designs to make Salma as his wife, but the hero of the novel Suhail takes care of everything and does not allow the villain to be successful in his nefarious designs. Parvati, after a period passes away and hands over Salma to the best care of Shankar. Shankar goes from pillar to post in search of a groom for her daughter Salma, but in vain. After totally being fed up of the society and tired also, Suhail who is the teacher of the village high school and the hero of the novel shows his desire to marry Salma. Shankar thereafter marries her happily to this well-read Muslim boy, Suhail though after a great struggle. This is not easily absorbed by the political scholars and religious savants of the society. In his struggle and sacrifice, he stands like a rock to all sorts of criticism from the religious leaders, so-called intellectuals, and all other political thinkers of our society. Finally, they also understand the simplicity, straightforwardness, and honesty of purpose of Shankar and the story ends on a well-conceived note of brotherhood of religions. Salma and Suhail thereafter tell all the villagers that it is only the brotherhood which should prevail in humanity for the betterment of humanity. All religions teach us like that. If any religion does not teach us that, then that religion is not worth following. Finally, both Salma and Suhail come to live with Shankar happily. The crux of the story is that religious unity is the need of present-day India. In this critical hour when the world is on the brink of any and every kind of disease like Covid and of course third world war as well, India must remain firmly seated on her eternal foundations of religious harmony.

If we have a look around the countries of the world, then our eyes and the eyes of the

whole world ought to have opened long back. In Europe, Christianity prevailed as the dominant faith for a long time. If there was any religious conflict in most parts of Europe, it was mainly between the Protestants and Catholics or between different sects of Christianity.

On the other hand, in the Middle East and parts of Asia, where Islam reigned, the conflict was mainly between the Shias and Sunnis or between different warring tribes of Muslims who wanted to enforce their culture or their dominance. Present day Afghanistan is the living example of such dominance.

The situation was different in India and to some extent in China, where people practiced different faiths and experienced religious amity as well as violence according to the circumstances. The situation remained unchanged even with the entry of Islam and Christianity into these countries.

The situation is different today. Religious plurality is the norm in most countries, except those that are officially Islamic. In the religiously diverse nations, religions face pressure not only from their rival faiths, but also from non-religious, radical groups which do not practice any religion but follow certain ideologies and ideals which are either areligious or secular and which disregard the role of religions in matters of governance or public policy.

Collectively, these groups pose a bigger threat to major world religions today than any other belief or faith system. They distrust religious beliefs and values and aim to replace God with government and religion with political ideologies such as socialism, liberalism, or communism. They undermine the importance and influence of religious faith, considering it an obstacle to the progress of human civilization.

As part of their strategy, they target the most dominant religion in the area of their operations and launch an organized and systematic campaign to undermine it. At the same time, they lend support to the minority religions to garner their support and keep the people of faith divided and distrustful. For example, in India they attack Hinduism and support the minorities, while in the USA and Europe, they target Christianity and speak for the minorities.

Thus, the very existential threat to world religions is from the radical ideas and groups who want to establish a new world order, not from people of rival faiths. By keeping the religious people divided and defensive, they control the message and use them to achieve their ultimate, which is establishing an egalitarian, global society, without nationalities and national borders, in which God and religion have minimal role and influence. In the process, sometimes they do not hesitate to use communalism, religious intolerance, and religious conflicts to their advantage.

Because of these developments, many religions have been presently facing crises of faith. In many countries, except those which have declared Islam as the State religion, religious values and norms of behaviour are weakening due to intense propaganda and misinformation. Religions are being undermined and denigrated by radical groups and politicians who support them.

They see in it an opportunity to advance themselves, their ideologies, and careers. These irreverent people have one goal. They want to replace religious doctrines with

political ideologies and God with big, world government. They also want to bind people with too many regulations so that they can make subservient to the government and depend upon welfare programs, subsidies and entitlements for their survival and protection.

Radical ideologies are sugar coated poison pills. People must recognize the threat they pose to the world, to their faith, rights, and freedom. Historically, radical ideologies ended upon creating the dictatorship of individuals or power groups rather than delivering what they usually promise.

Therefore, people should recognize that the main threat to their religion and way of life is not from other religions but from the radical ideologies that undermine them. They should see how each religion is isolated from others in its zone of influence and subjected to systematic, negative campaign. They should also realize that in secular societies, religious conflicts favour the radical groups who want to keep them divided and distracted, while pursuing their own political interests.

Religions are better off if they identify the common threat and stop fighting with other religious groups. Otherwise, they will lose to godless ideologies and their radical followers. Religions also face an existential threat from the advances made in the field of science and technology, which radical ideologies exploit to change the way people thinking about their faiths and lives.

If religions want to survive in this age of rapid change and progress, they must live in peace and harmony. They must avoid the friction areas such as bigotry and conversions. In today's world, there is no need for religious conversions. People are intelligent enough to make their own choices and choose their faith according to their interests and inclinations. Aggressive religious conversions create distrust and promote disharmony and conflicts.

The world religions may have their own differences, but they also agree on certain aspects of their doctrine and beliefs. Most importantly, they preach many values and morals which are universal and identical, which help people regulate their lives and remain within bounds, ensuring the order and regularity of the world and society. If all the religions focus upon these common areas and live in peace, avoiding the sources of friction, the world will be a better place to live, and the best of human values and moral precepts will prevail.

All of us must be aware of the changing world scenario. All Indians must be Indians first and Indians last. That is how we can make India great.

All of us have to make the Prime Minister Narendra Modi's Slogan," SAB KA SAATH, SAB KA VIKAS, SAB KA VISHWAAS & SAB KA PRAYAS," a reality to save humanity, India and the world as a whole.

(M K Raina Ratnakar, the author of the book "Balidaan" an Indian Broadcasting Service officer (IBS) retired, is an Educationist & a Media Expert. He has retired as Deputy Director General from Directorate General of Doordarshan, New Delhi. After his retirement, he worked as Consultant for Doordarshan and some other channels. He is the author of a number of bestsellers.)



TRIBUTE

Bidding Adieu to Shri Shibhan Kishen Kak!

A Teacher who was a Friend to his Students



Shri Shibhan Kishen Kak

In the mid Sixties of the last millennium, one fine day at DAV Higher Secondary School, Rainawari, a well-built young man showed up in the laboratory who was introduced as the new teacher to guide the students in their experiments. The students struck an immediate chord with him and within a few days he became more of a friend to them. The teacher was Shri Shibhan Kishen Kak who popularly came to be called –Shibanji. Be it the laboratory, cricket ground, PT or any extra-curricular activity in the school, Shibanji was the go-to-man for the school administration as well as the students. He possessed an athletic body and had a charming personality. The young man was accessible, friendly and helpful and the single-point-solution for the students. He would walk an extra mile to help any student in his problem. There is no student who would have been in the school during his tenure and wouldn't remember him till today. That was the charisma of Shibanji.

This great teacher-friend bid adieu to this world on January 31, 2023 to merge into the Universal Self, leaving behind his remembrances for his family, friends and students to cherish. He will be remembered for his kind heart, gentle spirit, and unwavering dedication to those he loved. He left countless lives impacted. Those whose lives he touched will remember him for the comfort and joy that he brought on a consistent basis, thanks to his contagious grin, warm demeanour, and unflinching support.

Shibanji's passing away is not a state of mourning but a moment of celebration of his life. Even after leaving his physical garb, he remains a towering figure in the countless memories of his benevolence, compassion, love, care and guidance that he bestowed on the people he touched.

For some of us at AIKS, Shibanji has been Friend, Philosopher and Guide. We pray to Lord Shiva to bestow Moksha to his Aatma and give strength to his family to bear this irreparable loss!

NAMAH SHIVAI!



What Is Profitable Business Model?

Quick Wins on Business Transformation and Making a Profitable Business

You hear some success stories about new businesses instantly making tons of money, but the reality is often much different. It usually takes *years* for new companies to discover how to make a profit – and that's if they're able to stay open at all. If you've recently started a business, you've hopefully planned for this delay in income; however, you're also eager to start bringing in more money. After all, this is one of the reasons why you've decided to become an entrepreneur in the first place.

A profitable business doesn't just happen. So how do businesses make money? You'll need the right knowledge, strategies and tools – and you'll need a plan. Commit to constant and never-ending improvement, and you can learn how to make a profit in business.

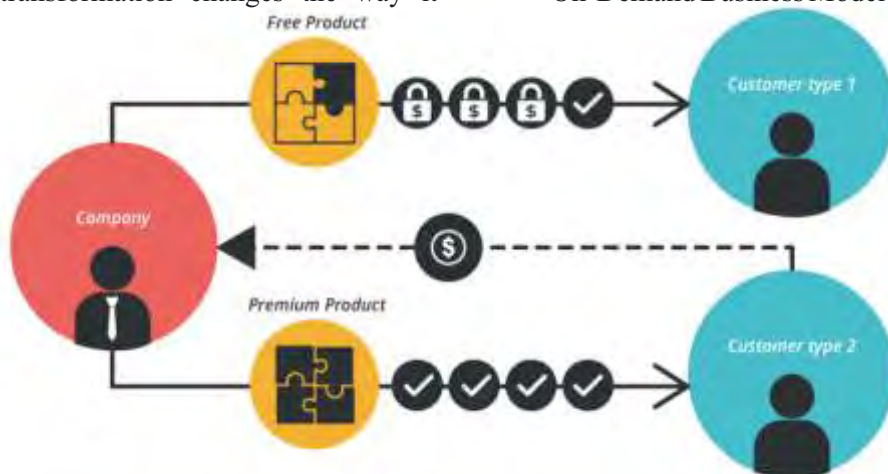
With business model transformation, **a company or business unit changes its focus**. Digital transformation changes the way it

works due to the influence of technology. Both types of transformation drive innovation and make space for new business strategies that make the company more efficient and profitable.

A profitability business model, or profit model, is **a plan or prediction (based on financial data) for how your business will make a profit**. It incorporates sales, cost of goods sold (CoGs), overhead (fixed and variable costs), other expenses and debt. It is a difference between revenues and expenses.

There are majorly four types of Business Models, which can be made profitable by designing a market-fit business model:

- Business -To- Business Models (B2B)
- Business -To-Consumer Models (B2C)
- Subscription Based Models
- On-Demand Business Model





10 Skills for building a profitable business model :

Businesses large and small have the same goal: **reliable profits**. Those just starting out have a few extra considerations as they build the foundation required to grow their business sustainably.

1. Understand Financials

Before you can answer that question, you need to understand what it really means to make a profit. The money you bring into your company is considered revenue – and you don't get to put all of that in the bank. Once you pay for costs including payroll, taxes, supplies and other expenses, what's left over is your profit margin.

Need a basic knowledge of financial terms and the ability to read financial statements. Being able to read a balance sheet, income statement and cash flow statement means you'll be able to participate fully in conversations about how to make a profit.

2. Create A Business Map

You won't be able to get where you're going if you don't have a map to get there. Every successful business starts with a plan – or even better, a business map. A business map is more than a way to get from point A to point

B. It incorporates different scenarios so that you're ready for anything, then connects it all back to your overarching company vision.

Your business map will include a plan for how to make a profit. What can you do today, this week or this month to start improving your quality of profit ratio

3. Set Realistic Goals

With any new venture, it's easy to start thinking about the end goal. Today, you're opening your business; tomorrow, you want to Rs.1.0 CR. If you think this way – in terms of creating a profitable business through massive growth from the get-go – you'll miss out on opportunities along the way and quickly become overwhelmed.

Instead, think in terms of incremental growth. Set SMART Goals- Specific, Measurable, Achievable, Realistic and anchored within a Time Frame – and focus on improving your processes and systems and steadily increasing profits over time.

4. Identify What's Holding You Back

As you're wondering how to make a profit, you must take an objective look at your entire organization. What's currently preventing you from making the money you know you're capable of earning? Is it a lack of viable leadership skills.

The problem could also be something

within you: Are you emotionally holding on to something that's limiting your company's growth?

5. Hire Right

It is prudent to focus on your strengths, and hire for your weaknesses. Identify your own personal strengths and learn how to leverage them in leadership. Then identify your weaknesses and determine who you need to hire to fill those gaps.

You also want to hire a great talent, who supports you 100%? Who not only knows the company inside and out, but can also rally the troops and bring in new customers? When you assemble a team of people who are excited to work for your brand and spread the message, it becomes much easier to be successful.

6. Add Real Value For Your Customers

How do businesses make money? The most important answer is that they always add value for their customers. The bottom line for how to make a profit isn't actually a number – it's the value customers perceive in the business' product. When someone finds a product that fills a need they can't find anywhere else, they fall in love.

How do you truly add value your ideal customer can't ignore? Prioritize your market research to understand your customer's lifestyle and taste.

7. Focus On Strategic Innovation

There aren't many companies who can say they honestly offer their customers something brand new. Those that do are true disruptors,

but that doesn't mean you have to be that type of company to increase profit. At this point, successful businesses expand on existing ideas, but they do it in a way that's useful and appealing to their customers. In other words, they strategically innovate. To do this, you need to identify who your customer really is and why they need your product or service.

8. Leverage Your Connections

Running a profitable business requires far more than just number-crunching and managerial savvy. Like most of life, business success hinges on many factors, and networking is one of them. Look at your network not as a collection of individuals, but as a collection of strategic alliances.

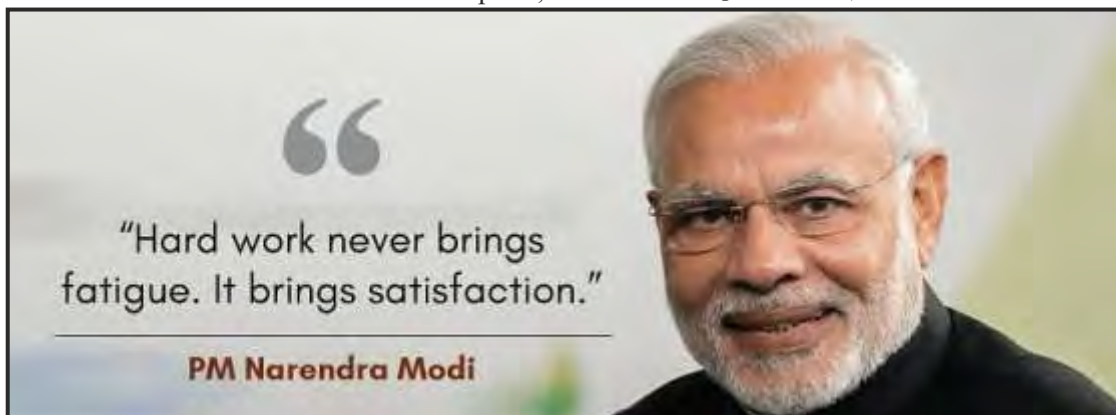
Build relationships with complementary businesses in your industry, and consider partnering with them for referrals.

10. Take Massive Action

Once you've figured out what's holding you back, how to grow and how to strategically innovate, it's time to get to work and make your plan for how to make a profit. Create a timeline and develop a series of steps you and your team will take to increase profit margin.

Then make a massive action plan that will help you jumpstart growth and increase profit at your business.

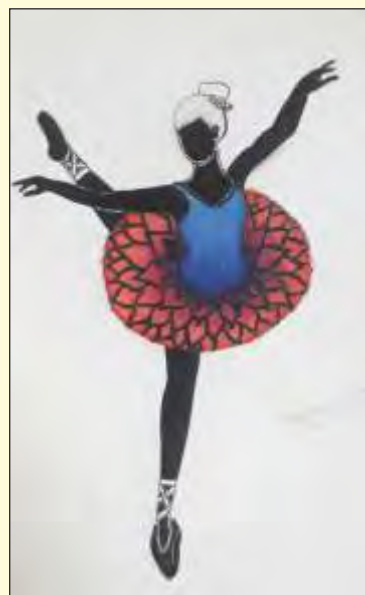
*(Vinod K. Pandita - Business Profitability Coach | Leadership Mentor | Motivational Speaker
He can be reached on vinod.pandita@pmcact.com, www.vinodkpandita.com)*

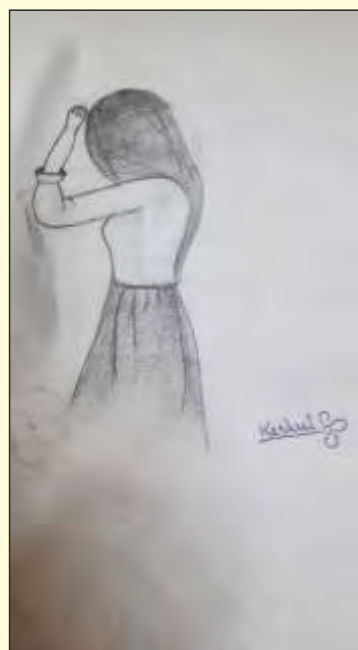
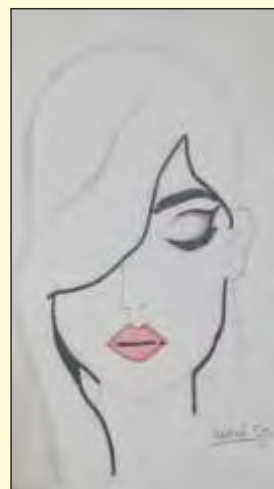
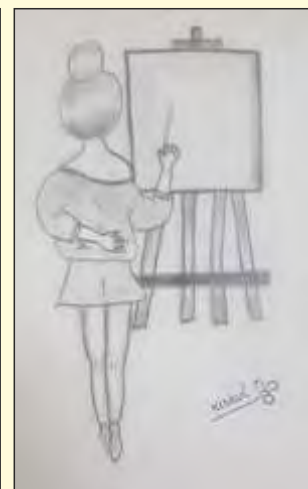
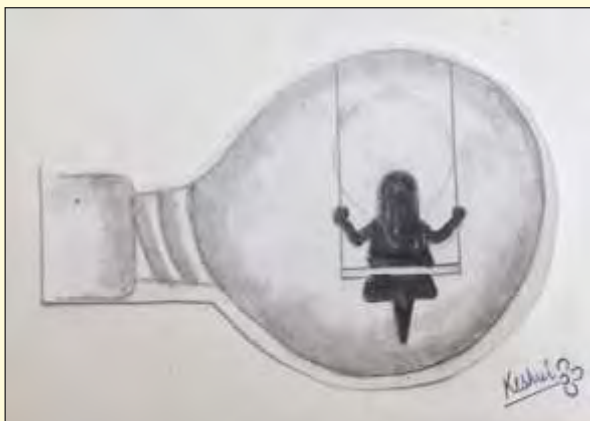




Sketches by Keshvi Kaul

Ms. Keshvi Kaul D/O Sh. Anil Kaul lives in Faridabad. She is a 10th grade student. She developed interest for Sketching during Covid-19 when children could not move out because of restrictions. These are some sketches from her collection. Making sketches helped her in developing concentration & focus. Naad wishes success in her future endeavours.







LG meets a Delegation of AMEAK

All Minority Employees Association of Kashmir (AMEAK) made it clear that its delegation, which called on Lt Governor Manoj Sinha here on January 12, has put forth the genuine demands of the package employees serving in the Valley.

Sanjay Koul, who led the delegation to LG, said they submitted a memorandum to the LG; the main points of the memo included a judicial probe into targeted killings and enhancement of compensation thereof, demanding an amicable and viable solution to overcome fear psychosis of selectively targeted killings, secure and sufficient accommodation, reframing of SRO-412 & SRO-425; comprehensive transfer policy, setting up of district level and division level Grievance Cells for minority employees of Kashmir, single window system for disbursement of salaries and service management, implementation of Old Pension Scheme for PM package employees announced in 2008 and family pension to NPS employees.

The delegation requested LG to overcome the fear psychosis that erupted among employees belonging to the minority community of Kashmir due to targeted killings, the amicable and viable solution for the benefit of employees.

AMEAK expressed sincere gratitude to Lt. Governor for listening to the grievances and expressed the hope that the Government will address the problems in the significant interests of the package employees.

Sahiban-Saftami (Nirwan Diwas) is Celebrated at Jammu

Sahiban-Saftami (Nirwan Diwas) of Mata Shree Roopbhawani was celebrated with religious fervour and gaiety at Mata Shree Roopbhawani Temples, Talab Tillo, and Sharda Colony Patoli Brahmana Jammu.

The Hawans were performed at both shrines.

This day is celebrated to pay homage to Mata Shree Roopbhawani, known as Alakh Sahiba or Rauf Ded. Madhoo Joo Dhar as her Guru and Lal Ded as Param Guru. Mata Shree enlightened the Kashmiri Society with her mystic Wakhs, which showed the path of self-realization and Moksha from this world. Mata Shree Roopbhawani considered her father, Pt.

All the Taposthalls at Cheshma Shibi, Waskurw, Manigram, Lar and Janambhoomi in Srinagar/Kashmir held the function. Electronic items, hardware items and cash.

KPS is Anguished over Reports on PM Package Employees

Kashmiri Pandit Sabha (KPS) Jammu has expressed deep anguish and pain over contradictory reports published by print media showing a group of PM package employees having met LG Manoj Sinha. Moreover, where the former group has expressed satisfaction over the outcome of the meeting, the other group has denounced the forum above, stating that these employees did not represent them. In contrast, another group continued with their protest.

KPS has expressed concern that the UT administration ignored the directions of Home Minister Amit Shah, made public through media reports, that issues of PM package employees should be resolved amicably within a time-bound period by the administration.

KPS Jammu urged Union Home Minister Amit Shah and LG Manoj Sinha to adopt a more realistic and humanitarian approach towards agitating employees, releasing their withheld salaries, and engaging with them to resolve their issues.

Protests and meetings mark the 33rd Holocaust Day.

At Jammu, several Kashmiri Pandit (KP)

organizations staged protests and held meetings and other events to mark the 33rd Holocaust Day of the community on January 19 2023.

The protesting KP bodies demanded that their genocide is recognized, perpetrators are brought to book, and laws are enacted to prevent and punish the crime of genocide.

Kashmiri Pandit Sabha Ambphalla Jammu held a meeting under the chairmanship of KK Khosa, President, to mark the 33rd year of the forced departure of the Kashmiri Pandit community from Valley. Addressing the meeting participants, he said, "despite the passage of 33 years, no government has shown the political will to formulate and implement a return and rehabilitation policy for the KPs to settle them back in the land of their ancestors." Further, the Sabha appealed to the Union Government to form a robust relief and rehabilitation policy for the displaced KPs.

KPs Celebrate Republic Day with Fervour

AIMCCC celebrated Republic Day at Jagti township in which the organization's chairman, B K Raina, BJP leader and former MLA Balwant Singh Mankotia, Justice (retd) Sunil Hali, P K Raina and other members of the organization hoisted the National Flag. A large number of camp inmates attended the function. The Flag hoisting was followed by reciting of National Anthem. The leaders spoke on the significance of the day on occasion.

Global Solace Society performs Samuhik Yagnopavit.

Inspired by Vishwa Hindu Parishad (VHP), Global Solace Society Jammu, in association with Vishwa Kashmiri Samaj and supported by Sodhani Foundation and several Dogra and KP social workers concluded the second edition of Samuhik Yagnopavit Sanskar at Jagti Camp, recently in Jammu. Twenty-seven (27) KP children, including three community daughters, took part in the proceedings and were initiated into wearing Janeu, the sacred thread of Mother Gayatri.

Divisional Commissioner Jammu, Ramesh Kumar, participated in Pujan and

showered his blessings on children as chief guest. Relief and Rehabilitation Commissioner K K Sidha and CC Imran Nayak also blessed the children.

Pintoo Ji, president of Global Solace, led the function. His gesture of helping the economically weaker families initiate their boys to this holy Sanskar and keep the tradition alive in the face of adversity was highly acclaimed.

Credit: News Agencies

Edit: Vijay Kashkari

Hawan at Sddivinayak Temple, Gita Bhawan, Muthi

Management of Siddivinayak Temple, Gita Bhawan, Muthi performed the Varshik Hawan on the auspicious day of " Maag Krishna Pakh Amavsi " in the premises of Gita Bhawan, Vinayak Nagar, Muthi today for JAGAT KALAYAN and betterment of mankind. The Poorna Aahuti at 12.30 this afternoon. Large number of devotees thronged to pay the obeisance and sought the



blessings. Soon after the lunch a grand display of SATSANG was also performed by the veteran, Lalvakh cum Bajans specialist, Shriman Pushkar Nath Raina. The audience felt thrilled with the Bajan Kirtan as mesmerised the whole environment.

Large crowd participated and enjoyed the best moments. At the end of the day it was an absorbing day for the Management led by its president Shriman S K Razdan, who with the coordinated efforts of all members with selfless service made the successful culmination of the Hawan proceedings.

Are high-ranking colleges also the right fit for you

With more and more students applying to universities abroad each year, the dream of being able to attend high-ranking colleges such as Harvard, Stanford, MIT, Cambridge, and Oxford has become a significant part of a young student's life in India.

It is understandable that a student, exposed to popular media, dreams of sitting among the red-bricked walls of Harvard or studying in the gothic halls of Cambridge. The desire to attend the best college can also be understood by the fact that, for many students, this is one of their life's first and most significant decisions. This ambition has an admirable quality, and I would be the first to acknowledge the powerful ambition students embody when they begin their application journey. Simultaneously, our culture quantifies a student's success based on the college to which a high school student can gain admission. In this scenario, the higher the college rank, the more "successful" a student becomes.

However, ambition and mounting societal pressure around success are a recipe for stress and disappointment. The factors that once compelled them to apply abroad often become too simplistic in the face of this tension. And the reality of colleges becomes something they haven't expected. Want to study Computer Science at the University of Washington? Are you ready to go through rigorous classes and apply to the most selective major with a meagre chance of being admitted to the major? Do you want to study at Boston University? Are you ready to traverse the streets of Boston to get to your classes in under 15 minutes?

I have worked with many students who have regretted attending the college they and their families imagined was the perfect place

to be. This notion of the "best college" is often informed through countless ranking sites, advertisements, and general prestige, which makes college seem like the perfect place to be.

It has, therefore, been the most challenging part of my job to remind students that most rankings and advertisements are often designed to mislead students. A high-ranking college in academics can mean many different things. It can mean that the college has a strong faculty but can also hide from you that those professors rarely teach undergraduate students. There is also a dark side to the ranking system. The recent scandal at Columbia University involved is an example. The university's rank was recently brought down from #2 to #18 after one of its Maths professors questioned the validity of the statistics used for its ranking. I am saying that the notion of applying to a college just because it is ranked high should be questioned. Is there such a thing as the best college? I think not. But I do believe in the concept of a good-fit college.

What is a good-fit college? As the name suggests, an excellent fit college not only takes into account the institution's quality but also factors in whether the place will be a natural fit for you. Many students I have worked with attest that relying on oneself in choosing what college to attend is the best decision one could have made. I assure students that a good amount of organised research is far more systematic than shooting shots in the dark when applying to top-ranked colleges.

Bit by bit, the process of gathering a small list of colleges that one should apply to becomes the most vital aspect of a student's pre-college journey. Research is a fun, sometimes daunting, but essential part of the process. Learning how to personalise a list of preferences also becomes crucial. This is, in fact, one of the first things I do with the students I work with. To them, I break it down. I ask them questions: What do you like? What do

you not like? This helps in understanding their strengths and weaknesses. Then it is time to create parameters to narrow down from a large pool of colleges the colleges you would like to apply to.

Is there a type of college you would not like to attend? Are you looking at prominent colleges in a small town or a college integrated into a bustling metropolis? Say you are interested in sports. Does your college offer you the opportunity to play your favourite sport? What kinds of competitions do they follow? How strong is the team? Would you be open to a college with no robust sports infrastructure? The purpose of the exercise is not to limit oneself to the different criteria that will factor into your decision-making but rather to find non-negotiable criteria that will help make a distorter.

Sure, attending a prestigious college can be a non-negotiable criterion for some. One can keep strong academics or research funding as part of their non-negotiables. But factors such as location, sports, diversity, number of international students, student clubs and marks are worth considering. Are you more inclined towards academics? Would you like your education to be intellectually challenging? Or if you are business-minded and would select a group of friends interested in entrepreneurial projects? Think not just of your likes and dislikes but the kind of education that would matter most to you.

What college you would like to attend can quickly and systematically be determined by narrowing down your preferences in the abovementioned factors. Once one has a sense of their preferences, here are four things you can do:

Talk to a professional counsellor at your school or outside. Find credible, unbiased websites to research colleges and understand their ranking systems. Practice poaching the college website. Talk to current students and alums on LinkedIn or through the college admissions office. It is generally a good practice to question the search occasionally, asking yourself whether what you read is an advertisement or truthful information. Having

friends, counsellors, and parents to assist is always a plus. Also, note that a "good fit" college search is inherently relative and part of best practice to create rankings that suit your preferences and abilities. Depending on your test scores, school grades, and college acceptance rates, your college list can be further arranged into dream colleges, reach colleges, and safety colleges.

If you are seeking financial assistance from the college, find out if and how it gives financial aid to international students. Does this mean one should not consider Harvard or other "top-ranked colleges" when applying abroad? The answer is simple: using college as a process isn't just about specific colleges. It must consider how a college fits your goals, aspirations, capacity, and wants. Applying to Harvard is undoubtedly ambitious. Being realistic, however, sets one for more success and considerable low stress further down the line.

(The article is written by Arjun Seth, the founder of Brand and CollegeFair.live. He leads a team of 18 college admissions mentors who continuously develop project-based learning curricula for students. He offers one-on-one college admissions counselling to high school students. He conducts workshops on expository writing and develops summer programs for high school students. Design and conduct trans-disciplinary programs such as Action Learning@Govardhan Eco-Village, Camp Auroville, Inspiring Delhi and Inspiring Kolkata on sustainability, social entrepreneurship and urbanism. College fair.live is a virtual conference space designed for college fairs and counsellor mixers.)

Union Budget 2023-24 for Education

The Department of School Education and Literacy gets ₹68,804.85 crores in the Union Budget 2023-2024, and Higher Education Department ₹44,094.62 crores. It is the highest-ever budget allocated to the Ministry.

The Ministry's biggest school education scheme, Sarva Shiksha Abhiyan, has been

allocated almost the same amount as last year, Rs 37,453 crore, compared to Rs 37,383 crore (budget estimate) in 2022-23. It is when students and teachers are still trying to recover the learning losses incurred during the pandemic. During her budget speech, Finance Minister Nirmala Sitharaman announced a national digital library for children and adolescents. It needs to be clarified how the finance minister's announcement differs from what's already in place. Since 2018 a national digital library has been run by IIT Kharagpur. The teachers' training will be reviewed through innovative pedagogy, curriculum transaction, continuous professional development dipstick survey, and ICT implementation. Dipstick Survey is a means for analysing the market response in different studies or research areas. Dipstick Survey is a means for analysing the market response in various investigations or research areas. One hundred fifty-seven new nursing colleges will be established, and new programmes will be introduced for training in medical equipment to boost medical education.

This budget brings cheer to the teaching profession. The Centre will recruit 38,800 teachers and support staff for the 740 Eklavya Model Residential Schools models in the next three years, serving 3.5 lakh tribal students. Under PM Schools for Rising India or PM Shri, 14500 schools are expected to be upgraded to showcase components of the new National Education Policy 2020. Three Centres of Excellence for Artificial Intelligence will be set up in top educational institutions. "Leading industry players will partner in conducting interdisciplinary research, develop cutting edge applications and scalable problem solutions in the areas of agriculture, health, sustainable cities," she said.

The establishment of 30 Skill India International Centres, offering cutting-edge programs in fields such as coding, AI, IOT, mechatronics, drones, and the enhancement of various soft skills, as announced in this budget, is an impressive initiative. The

budget is a positive step towards vocational education's growth and advancement, which will create many jobs. Artificial Intelligence will be one of the biggest things in the future, and focused investments in AI are critical for keeping and creating jobs. The budget for 2023-24 is focused on the growth of the youths and employment. Central universities see a rise in funds. The IITs have been allocated Rs 9,661.50 crore, an increase of Rs 1,166.5 crore over the 2022-23 budget estimates. The Central Universities will receive Rs 2,108.9 crore more in the upcoming year as the budget rises to Rs 11,528.90 crore.

"With a strong focus on practical skill development and digital education, the Union budget 2023 has addressed the correct issues for the education sector in the country. Promoting education in regional languages will help education reach more and more parts of the nation. The national digital library will be an excellent resource for students and professionals nationwide, irrespective of age or location. Practical training of teachers and continuous professional development will be crucial for making the country's education sector world-class. The need for practical skills in students graduating from university has become essential to make them competent in different industries. Education Budget 2023 is an Initiative to accelerate India's transition to an Industry 4.0 economy.

Panjab University Chandigarh Management Admission 2023

Four seats, one each in each programme, for wards of Kashmiri Migrants and Kashmiri Pandit / Kashmiri Hindu families (non-migrants living in Kashmir Valley are reserved for wards of Kashmiri Migrants and Kashmiri Pandit / Kashmiri Hindu families (non-migrants living in Kashmir Valley. These courses will be admitted based on merit in the Common Admission Test (CAT) 2022 conducted by IIMs,, followed by Group Discussion and Personal Interviews (GD & PI). 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.

- ✓ Last date for submission of information on the website to generate the Login & Password February 14, 2023 (Tuesday)
- ✓ Last date for deposit of fee through Online mode February 21, 2023 (Tuesday)
- ✓ Last date for uploading of photograph, signature with rest of the information on the website after depositing fee February 24, 2023 (Friday)
- ✓ Last date for submission of a hard copy of the application form along with the requisite documents (mentioned on the

application form printout) in the office of UBS is March 01, 2023, up to 4:00 p.m.

20 candidates get 100 percentiles in JEE Main 2023 Session 1

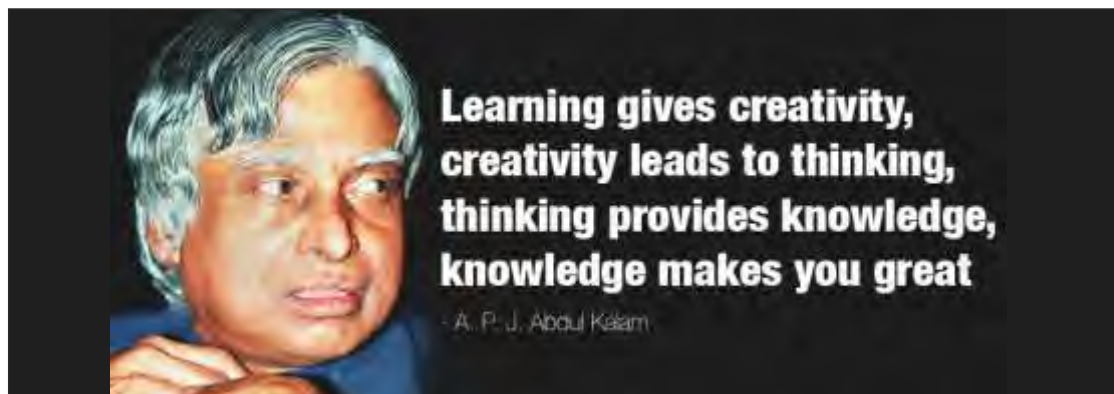
The National Testing Agency, NTA, has declared the much-awaited results for Session 1 of JEE Mains 2023, and as per the information, 20 candidates have scored a perfect 100. Candidates who appeared for the JEE Main 2023 session 1 examination on January 24, 25, 29, 30, and February 1, 2023, can check and download their respective results on the official website, i.e., jeemain.nta.nic.in.

State Common Entrance Test cell, Maharashtra, Mumbai Tentative Dates for CET A.Y. 2023-24

Name of Course	Name of Examination	CET date
MBA/MMS	MAH- MBA/MMS-CET	(Sat) 18-03-2023 & (Sun) 19-03-2023
MCA	MAH-MCA-CET	(Sat) 25-03-2023 & (Sun) 26-03-2023
B. HMCT	MAH-BHMCT	(Thus) 20-04-2023
B. Planning	MAH-B. Planning CET	(Sun) 23-04-2023
B. Design	MAH-B. Design CET	(Sun) 30-04-2023
B.E./B.Tech.	MHTCET	PCM (Tue) 09-05-2023, (Wed) 10-05-2023, (Thus) 11-05-2023, (Fri) 12-05-2023, (Sat) 13-05-2023 PCB (Mon) 15-05-2023, (Tue) 16-05-2023, (Wed) 17-05-2023, (Thus) 18-05-2023, (Fri) 19-05-2023, (Sat) 20-05-2023
B.ARCH	NATA	NATA CET

The MAH CET 2023 application fee is INR 1000 for General category candidates.

Feedback: vijaykashkari@gmail.com





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Suitable alliance is invited for my Son, born on 12.03.1994 at 11:55 AM at Jammu, height 5'11", Education Qualification: BCA, MBA. Presently working in IBM Bangalore as Network Engineer in Gurugram, Haryana Office. Please contact Surinder Raina R/o Hazuri Bagh, Talab Tilloo, Jammu and originally residents of Habba Kadal, Srinagar on Mobile no. 8717082777



Seeking alliance for our son born on Date: 08 November 1994, Time: 10:45 AM at Faridabad Haryana, Height: 176 cm, Qualification: BTech (Computer Science from RGPV University Bhopal), Job description: Currently working as Senior Associate at PWC (Big 4) in Bangalore earlier worked as Product Consultant at Yardi Softwares in Pune, Salary: 7 figures. Permanent Address: Rajghat Baramulla, Kashmir, Present address: Talab Tillo Bohri Jammu, Interested may contact on Email: puranpatwari@yahoo.co.in, anjalipatwari04@gmail.com, Mobile No: 09811561341, 9086516792.



Seeking alliance for our only daughter born at Faridabad on 5/5/1993 Time: 9.27 PM, Qualification: MBBS and currently pursuing MD pathology. Height 5ft 3 inches. Interested may contact with kulawali and tekni Email: neenac2@yahoo.com, Contact no 8191895075.



Looking for a well-educated boy for our daughter (DOB- 14/01/1992; TOB- 1:00 pm; Height- 5'5"). She has done B.Tech (ICT, Mumbai) and MBA (ISB, Hyderabad). Working for a top MNC in Hyderabad. Interested may contact- ravimunshi711@gmail.com or whatsapp- 9137417928



Looking for a suitable match for our son, born on January 02, 1991 at 06:30 PM at Jammu. Height: 5'11", B.E (C.S.E) Computer Science from VTU University. Presently working as Team Leader inside Sales in (M.N.C) USA Company at Bangalore with handsome package (seven figures). Interested persons may contact on: WhatsApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com





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Wanted Suitable match for Kashmiri Pandit Boy born on 16th of Feb, 1991 (In New Delhi) at 03.10 hrs Height: 5' 9" MBA (International Business Studies) from Mumbai. Presently working in Pune with UK Based MNC, Family originally from Naidyar Rainawari (J&K) settled in Pune. Interested may contact Mr. Sanjay Raina 9619630232/8600400232 or mail at: sanjayraina007@yahoo.com



Seeking alliance for my only son. DOB: 19.08.1987 at Srinagar, Time: 7.45 PM, Ht. 176 cms. Education: Btech Computer Science & MBA from Tata Institute of Social Sciences. Working at Bangalore as Director in Razorpay. Highly placed and handsomely paid. Interested may contact at WhatsApp no. 8803004092.



Looking for a suitable match for our son born at 12.59 AM on 4th October, 1997 at New Delhi, height 5.11ft. He is MBA from a Govt. University, working in Gurgaon in a multinational company. Family residing at Noida (Ext.). Father working in the Ministry of Finance and mother superannuated from the Ministry of Health & Family Welfare, Govt. of India. Interested may contact on 9540818777 / 9540819777 for Tekni, Kalawali etc. (both numbers are also available on whatsapp).



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Looking for a suitable girl for my son. Please find below the details: Date of Birth: 02/09/1991, Place of Birth: Jammu, Time of Birth: 10: 16 am, Qualification: B.Tech(Mechanical), Employment Details: Presently Working in Luminous India(Himachal Pradesh), (Previously working in Uno Minda). Valley address : Handwara and Present address is Durga Nagar, Bantalab Jammu, Height : 5ft 9inch, Contact/WhatsApp number : 9469554886



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Looking for a suitable match for our Son born on July 29, 1988, at 4:57 PM. Place of Birth: Srinagar, Height: 5feet 10 inches. He is MBA from Kurukshetra University, working in Delhi and earning 7 figures annual salary. He is a Low amngalik. The family originally belongs to Budgam and presently resides at Butta Nagar, Jammu. Interested may contact at Email: rahulbhatn88@gmail.com & Mobile no: 9650836408, 8803769763.



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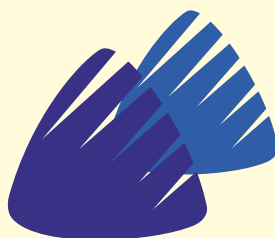
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