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# AIKS ॐ naad

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## SHARDA BASE CAMP TEMPLE TEETWAL

## AIKS felicitates Sh. Ravinder Pandita Save Sharda Committee Kashmir



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## THIS MONTH'S COVER

**Sharda Mata  
Sthapna at Teetwal,  
kashmir**

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Sharada has many connotations when it comes up for discussion amongst the very community that holds it emotionally very close to its heart. More so, since the forced extermination from its motherland. The Kashmiri Pandit community has adrenaline rush up the veins when the word “Sharada” comes up in any context. It is another matter that before 1990, nobody would attach much importance or, least of all, show interest in the word or subject related to it. They say, sometimes adversities bring some silver linings with them that distract the mind from the distress it suffers and hands her/ him the purpose that, eventually, brings a strange feeling of fulfilment and peace.

Sharada is one such purposeful involvement that has engaged a whole lot of the community members into a variety of meaningful activities. A few years back, a group of young enthusiasts set upon the expedition to revive the, almost extinct, script called *Sharada* which was once the scholars' most powerful tool when they wrote innumerable scriptures and manuscripts which are of tremendous scholarship and spiritual value. This young group started what is today famously known *Core Sharada Team (CST)*. They took upon themselves to mass-train the people in the script. Today there are more than three thousand and counting people who have been trained by them. The group is also engaged in restoring many unpublished manuscripts lying with various people scattered across the community. The group has also enhanced the script with additional phonetic symbols and published the primer that makes it usable as a phonetical representations of the Kashmiri language.

Another initiative that is making media headlines these days is the *Save Sharada Committee, Kashmir, (SSCK)*. This has been practically a one-man initiative of a single-pointed and emotionally charged young man – **Ravinder Pandita**. A few years ago he took upon himself the crusade of approaching the Government of India for getting the corridor constructed across the LoC to the ancient Sharada Peeth which is in PoK in Sharadi village which, in PoK, is now called Neelam Valley. This loner's journey wasn't without hurdles and his crusade hasn't finished yet. However, he conceived of an interim plan which was to become an important milestone in his journey. In December 2021, the SSCK laid the foundation stone of the Sharada Yatra base camp temple at Teetwal in Karnah tehsil of Kupwara district in Kashmir. Overcoming many hurdles of terrain and non-motorable tracks, Ravinder Pandita eventually succeeded in completing the construction of the temple. While the construction work was in progress, he approached the Shankaracharya of Sringeri Mutt of Karnataka who offered to donate a panchloha Sharada idol for consecration at the Teetwal temple. SSCK undertook a Teerth Yatra from Karnataka to Teetwal, passing through every state where devotees of Maa Sharada had the holy darshan and, finally, the idol was consecrated on March 22 on the first Navratra in the Teetwal temple!

Initiatives, such as these are the baby steps towards the exiled community's claim on its heritage which deserves accolades and support from all.

Namaskar!

युक्तकामः *Mansha Khan*

## From the President's Desk



### Civilisational Connect with Sharada

Much before the advent of Islam in the valley of Kashmir, a civilisation thrived there that was richly endowed with spirituality and scholarship. This civilisation gave to this land rishis, scholars, philosophers, linguists, spiritualists, Ayurveda, aesthetics and much more. With so much of intellectual renaissance, a seat of scholarship was a natural consequence; and that is how Sharada Peetha came into existence. Sharada is so pre-historic that the time of its establishment is not known. It acquires its name from the place called Sharadi, which is about 130 Kms from Srinagar, the capital city of the Union Territory of Jammu & Kashmir and 140 Kms from Muzaffarabad of Pakistan occupied Kashmir. Sharada Peeth, besides being the learning center, was also an important place of worship of the Goddess Sharada who is known to be an incarnation of Devi Saraswati and Durga. This ancient temple has the typical Kashmir architectural design that resembles with many ancient temples in the valley. It had four doors

opening into the sanctum sanctorum, one each from North, East, South and West. It is said that scholars and religious philosophers from all directions had been visiting this seat of learning and seeking enlightenment. However, it is believed that till about 8<sup>th</sup> Century CE, no one from the South of India had visited the Peeth and hence the Southern door remained closed. It is said to have been opened by the 8<sup>th</sup> century Shaivite saint Adi Shankaracharya. There are conflicting claims where one narration claims that during the discourse he defeated the local Shaivite scholars and thus got the title of Acharya. However, there is also a local tale that talks about how the hostess of the house, where Adi Shankara and his disciples were the guests, demonstrated to him that Shiv is incomplete without Shakti and both are in unison, while as he believed and worshiped only Shiv. It is well known that he wrote the famous Saundariya Lahiri at the feet of Sharada Mata in praise of Mata Shakti. Legend also has it that Mata came in his dream and asked him to take her idol with him, which he did.

In those days, scholars and philosophers are reported to have been travelling from the length and breadth of Bharat Desh to seek approval of their scholarship works from Mata Sharada. It is said that there was a system in place where the scholars would bring their works and place at the feet of the Goddess Sharada for Her blessings and approval. They would keep their birch bark manuscripts covered at Her feet overnight. If it was undisturbed, it was considered approved. If it was disturbed, it didn't have the approval of the Goddess.

Islamic intrusion in the 14<sup>th</sup> century into the peaceful valley of Kashmir rapidly brought tremendous demographical changes. There were mass conversions and killings along with vandalism of thousands of

temples, seats of learning which they raised to ground. The sacred Sharada temple and Sharada Peeth could not escape the wrath of the vandal. Since then, Sharada Peeth remained in ruins and is only known by its rich historical past.

Under the patronage of the Dogra rule, the Hindus, once again, revived the activities in the Temple, though it remained mostly as ruins. The temple worship was revived under the patronage of the Dogra Maharaja. The temple is on the bank of the sacred river – Krishnaganga at the confluence of the rivers Madhumati and Krishnaganga. However, the Pakistani government calls it by the name Neelam Valley. Though in ruins, till 1947 – partition of India, Hindus from all over India would throng to the temple during the annual fair and perform annual puja on the auspicious Bhadrapad Shukla Paksh Ashtami. In the contemporary times, Sharada Temple in ruins, is in the PoK of Muzaffarabad in the place known as Shardi.

The vagaries of time and hardships that the scholarship of the valley went through over seven centuries had one strong bond and that was the Sharada Peeth and the feet of Goddess Sharada. This saw them through the tough times and despite all odds, they continued the ancient civilizational pursuit in scholarship. Nothing would dampen their urge for learning and quest for the Ultimate truth. They kept the sacred scriptures hidden away from the plunderers and kept secretly studying and then passing on the learnings from generation to generation. This endeavour kept the civilizational connect of the Hindus of Kashmir with the ancient Sharada.

Post-Independent-India created a hope and despair together. While it was jubilation of freedom on one side, there was a deep wound created by the partition that left millions dead and as many rendered refugees. Kashmir had also to face this onslaught where a part of it got severed from it with the Sharada Peeth and temple becoming inaccessible for the Hindus as it became part of the PoK. Thus, came to an end the pilgrimage to this seat of learning.

In 1990, with the terrorism taking the valley hostage, the fleeing Hindus from the valley had to, once again, seek for survival. With the passing time, the hopes of return to their motherland started fading. The community continues to be in forced exile for the last 33 years but it has not lost hope. Many organisations have come up over these three decades dedicating themselves to the service of the community in distress. In this endeavour, there are some who have taken upon them to work towards saving the cultural and spiritual heritage of the community.

One such organisation is the **Save Sharada Committee, Kashmir, (SSCK)**. Their mission is to get the Government to open the corridor to the Sharada Temple in PoK on the lines of the Kartarpur Sahib corridor and revive the hopes of the lakhs of Kashmiri Hindus to go for the sacred pilgrimage to the sacred Sharada Temple. While this fight continues, they also worked towards building the Sharada Yatra Base Camp Temple in Teetwal in Karnah tehsil of Kupwara district in Kashmir on this side of the LoC. The journey was arduous but the determined team with the blessings of Sharada Mata actualised this dream and built a beautiful temple in Teetwal. Today, the temple is abode to the revered Sharada Mata whose idol was gifted by the Shankaracharya of Sringeri Mutt of Karnataka and has been consecrated in the temple on 22<sup>nd</sup> March 2023.

The crusade for the connect with our ancient civilisation is a continuum and Sharada Peeth has an important role to play in it. We, at AIKS, consider it as its important task to pressurise the authorities at the helm in the UT and at the Center to ensure we all succeed in the mission to get the corridor opened one day.

We would like to acknowledge the undeterred effort by Shri Ravinder Pandita, the convener of SSCK, in his pursuit of this marathon task. I, as the President of AIKS congratulate Shri Ravinder Pandita for his efforts and I assure him of every support SSCK needs from AIKS in getting the corridor opened for the devotees.





- Puran Patwari



## General Secretary's Column

The month of March-April has been very high on activity quotient, with the AIKS team hopping from one event to another besides organizing its own in-house debate on 1st April. It felt pleasant to attend events after shedding the lethargy of the long spell of cold winter.

### AIKS Team at Teetwal :

Maa Sharda and Teetwal temple were the flavor of the season and with all roads leading to Teetwal for installation of the idol of Mata Sharda on 1st day Navratra, after making an arduous journey from Sringeri Mutt in Karnataka in south India to final destination of Teetwal in the northernmost tip in Kashmir. Using all modes of transport, pilgrims and devotees mostly Kashmiri Pandits made their way to Teetwal to be part of a historic event and be by the side of Man of the Moment Shri Ravinder Pandita whose passion bordering on janoon or madness and single minded devotion to his Guru Swami Nanadlalji an ardent devotee of Maa Sharda made this historic event happen in KP contemporary history. So on the 22nd March when it is first day of Hindu saka calendar when Mata had to be seated in her throne at the sanctum sanctorum of the newly constructed temple and with Home Minister Shri Amit Shah himself making the honours of raising the curtains of the temple and dedicating it to her devotees all over the world, the event made its way into the annals of the history. AIKS team led by its Vice President Shri Rohit Dhar was there at Teetwal representing the AIKS at the historic event.

### AIKS Team Visits KWA Karnal :

As part of its Affiliate Connect programme, AIKS team visited Kashmiri Welfare Association Karnal on Sunday 26 March 2023 to be part of their hawan inauguration event and for an interactive session with the KP baradari in yet another NCR region of Karnal. The team led by President Dr Ramesh Raina also included VP Alka Lahori, Secretary Bansi Razdan, President of Ambala Koshur Association Shri A.K Wattal and his General Secretary, Mrs Nancy and Dr Ashok Ganjoo from Panchkula Chandigarh. The KWA team led by its VP Dr Gautam Koul and his Secretary Shri Virender Dhar extended all protocols to the AIKS team and had a fruitful interactive session in new plus Bhawan, gifted by Haryana CM to the community for carrying out their socio/cultural activities. Karnal boasts of around 30 odd KP families who are very cohesive and well knit. The day also happens to be the Navreh when women folk visit their parents house for a feast and are given plenty of goodies as a symbol of blessings from parents. KWA had arranged the fruits and salt packs and symbolic cash to be given to women folk as parting gifts. AIKS's Mrs Alka Lahori and Mrs Nancy Ganjoo also received the goodies as blessings from the community. ( full report elsewhere)

### AIKS Felicitates Save Sharda Man Shri Ravinder Pandita:

It was time to raise toast to Man of the Moment Shri Ravinder Pandita who is flavor of the season. Man of Action and firm resolve,



Shri Pandita brought laurels to the community by literally performing an engineering feat, construction of Sharda Temple at Teetwal, very close to LoC. The temple which was built in record time was inaugurated by Home Minister Shri Amit Shah through virtual mode. HM in his e-address lauded all the efforts of Ravinder Panditaji and promised that next step would be to work towards opening of Sharda pilgrimage Corridor on the lines of Kartarpur Sahib Corridor, as envisaged by Pandita ji in his Save Sharda manifesto. AIKS felicitated Shri Ravinder Pandita on April 1st, 2023 at

YMCA in presence of a host of community members and AIKS executive and affiliate members. He was presented with a traditional shawl and a memento. ( Full report elsewhere)

### **AIKS in touch with National Commission for Minorities ( NCM ) :**

After team AIKS led by its president Dr Ramesh Raina met with the NCM Chairman, Shri Iqbal Singh Lalpura last month, AIKS office has compiled the list of documents which NCM chairman had asked for. The huge book of documents will be sent to the office of NCM chairman.

### **AIKS Civil Writ Petition:**

AIKS is in constant touch with the battery of community lawyers led by Advocates- Shri P.N Raina, Shri P.N Goja, Shri Kashmiri Lal and Shri Ravinder Bhat regarding the next date of the petition. AIKS VP Shri A.K Raina keeps track of every single movement of the court case and provides them all the logistic support they ask for. Pertinent to mention here that all the worthy lawyers and advocates are working pro-bono for the community.

## **Kashmiri Overseas Association, USA,**

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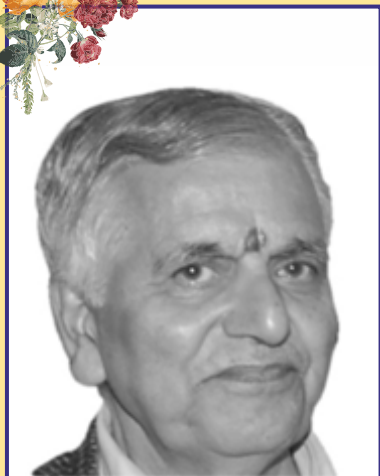
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# Tribute to Prof. Makhan Lal Kukilu



**Prof. Makhan Lal Kukilu**

A saga has ended of the erudite scholarship of Prof. Makhan Lal Kukilu who left his mortal garb on the 3rd April, 2023 to unite with the Ultimate Reality. Prof. Kukilu was an ardent and very close devotee of Shaivacharya Swami Lakshman joo, under whose blessings and tutelage, he published many books of translations and commentaries of various Kashmir Shaivism scriptures. Born on 26th June 1934, he was well-versed in Sanskrit and would meticulously recite Sanskrit shalokas. In one of his early visits to Swami Lakshman Joo's Ashram, his Sanskrit recitation drew attention of Swami Lakshman joo and Sushree Sharika Devi ji, who were impressed by the young Kukilu Sahab reciting slokas in Sanskrit. Swami ji asked Kukilu Sahab's father to allow the young Kukilu come regularly to the Ashram. His father agreed to his going to the Ashram. Thus began the long journey of Kukilu Sahab with

Swami Ji. With the blessings from his Guru Maharaj, Kukilu Sahab made great strides in study and learning of Kashmir Shaiva Darshan. He became a regular visitor to Ashram to attend the Sunday lectures.

Professionally, Prof. Kukilu, a double Master's in Sanskrit and Hindi, started as a temporary lecturer in Sanskrit at Gandhi memorial College even before he had completed his graduation. Subsequently, on completing his Masters in Sanskrit and Hindi, he was appointed as a lecturer in Kashmir University.

Post exodus of 1990, Prof. Kukilu settled in Delhi. In his sojourn in Delhi, he conducted numerous lectures and discourses on Kashmir Shaivism. He was a prolific speaker and visited many countries on invitation for delivering talks on Kashmir Shaivism. A core member of the committee responsible for printing various publications of Ishwar Ashram trust, he was responsible for bringing out many publications of the Trust. He was also on the Editorial Advisory board of "Malini", a quarterly journal on Kashmir Shaivism brought out by Ishwar Ashram Trust. Kukilu Sahab followed the footprints of his Guru and believed in spreading and preaching his learnings from Swami Lakshman Joo. For his unstinted dedication in serving and preaching the learnings from his Guru, he was awarded the coveted Lakshman joo Samman by Ishwar Ashram Trust.

Prof. Kukilu Sahab's passing away is great loss to the entire community. All India Kashmiri Samaj (AIKS) prays to Lord Shiva to bestow Moksha to his Aatma and conveys condolences to his family!



- Alka Lahori



## AIKS KARNAL VISIT

### An Affiliate Jodo Yatra

The saga of *yatra* began in quite earnest after President Dr. Ramesh Raina took over the reins of apex organization which was in real bad shape at that point of time, partly caused by a long spell of Covid pandemic and the resultant inactivity on the ground. The once vibrant and dynamic organization headed by people of distinction and eminence during its 40 year long journey, had been at its worst state of affairs with limbs (affiliates) in disarray. With that the power of leadership and assertiveness too had gone for a toss.

It is pertinent to mention here that the founding fathers of AIKS, people of great eminence and fore vision, have charted a unique constitution for the organization. It is an affiliate driven body and has a true federal structure where affiliates, much like limbs of a body, constitute its key components and are its main driving force. AIKS is an apex organization of all Kashmiri Pandit

organizations across India and overseas. In that capacity, it represents the mainstream voice of the entire community and reflects its collective concerns through myriad memoranda and its monthly magazine Naad and bi-annual language magazine Vaakh. Therefore affiliates are vital and keeping them on board and strung together is paramount; any violation towards that end is deemed not only a misdemeanor but an act of sacrilege.

So as the entire structure of the organization lay in tatters, it was a daunting task to re-establish connect and the bond. Somewhere it was frightening to see that some affiliates had outgrown the shadow of umbrella, in sheer size and influence. That resource too had to be tapped for the larger good of the community. So an ambitious **Affiliate Connect Programme** was charted out in right earnest. The **Affiliate Jodo Yatra** started with a small step of holding an Executive meeting at KSS (Kashmir Sevak





Sabha) Faridabad which created a ripple effect. However the big bang impact came with the **Chandigarh Conclave** in March, 2022 when the venue, Chandigarh Sahayak Sabha became a centre for the convergence of major north India affiliates. After that AIKS has literally been going places, in different directions and scripting stories of great bonhomie among affiliate heads and members -- **Kolkata Conclave, Baroda Conclave, Bangalore Meet, Jammu Conclave, Ambala Conclave and last month it was Karnal Visit.** Phew! AIKS is literally on the roll, connecting people through affiliates and adding strength to the organization and the cause. Moreover, the enthusiasm and involvement of affiliates has also led to the passage of many historic resolutions and declarations like a war cry like demand for **Legitimate Minority Space for KPs in J&K** as part of an Ambala Declaration, or a demand for three place settlements in the valley as part of Return, Rehabilitation and Restitution paper from AIKS.

**Kashmiri Welfare Association Karnal** is one of the four major organizations in the NCR region of Haryana dotting the landscape

from Jammu to Delhi-- Ambala, Karnal, Chandigarh and Faridabad. Karnal though is a small town more known for its world famous Dairy technology Research Institute (DTRI) which has many KPs as its faculty members. But unlike Faridabad, Gurgaon or Sonipat, the quaint and sleepy town on the outskirts of the national capital had not been a favourite destination for migrating community members before 1990. However, with the wide dispersal of the hapless community in the aftermath of the ignominious exodus of 1990, many government financial institutions like Banks and LIC decided to relocate the displaced employees in Karnal. Thus a large number of community bank and LIC employees made Karnal their home of adoption and even built their permanent abodes here.

So when even five KP families gather, can a socio/cultural organization be far behind. Today Karnal boasts of around 30-35 families, pure Kashmiri speaking, very cohesive and well-knit community strung together by Kashmir Welfare Association, with Prof Moti Lal Madan playing a grand







patriarch. He is what Padamshri J.N Koul (Papaji) was to Faridabad. A veterinary scientist, Padamshri Prof M.L Madan is the most recognizable face of the community in Haryana and Karnal who has done pioneering work in establishing the National Dairy Research Institute (NDRI), and has held various senior positions in the iconic institutes of Haryana, including the VC of Mathura University. Now in the evening of his life, Prof Madan has made Karnal his permanent abode.

Current Vice President of KWA Dr. Gautam Koul too is associated with NDRI and has made Karnal his home. A biotechnology scientist, Gautamji is a dynamic young man with a lot of fervor for community service. Always on the forefront of any social service, Gautamji is ever ready with a helping hand for needy and distressed community brethren. He along with his dedicated team is totally committed to the development of the Kashmiri Welfare Association Bhawan and turning it into an institution of excellence for preservation of distinct Kashmiri culture and language. As a matter of fact, it was at his invitation that the AIKS team visited KWA on 26<sup>th</sup> March during *Navratras*. It was also the occasion for the apex organization to be part of a historic moment in the journey of KWA as it was the inauguration of its new Bhawan. Yes, KWA has now an address in posh Sector 14 Karnal, just a short distance away from the Delhi-Karnal expressway.

The full-fledged team of AIKS led by

President Dr. Ramesh Raina and including VP Ms. Alka Lahori, Secretary Shri Bansi Razdan reached Karnal early morning and was joined there by Mrs. Nancy and Dr. Ashok Ganjoo from Panchkula and Shri A.K Wattal President Koshur Sabha Ambala and his General Secretary. The new Bhawan wore a festive look and was bedecked in decorative flowers and bunting finery, awaiting the arrival of VVIPs for ribbon cutting ceremony. They did arrive in time and the local Councilor along with Padamshri M.L Madan and AIKS President Dr. Raina along with other members inaugurated the Bhawan amid chanting of sacred hymns and lighting of the lamp. Thus the main hall of the Bhawan, already filled to the capacity by teeming community members, was officially dedicated to Kashmiri Welfare Association Karnal and doors thrown open to the community members.

The allotment of the Bhawan has an interesting story behind it. The Bhawan is actually a government built three- storey community center in the heart of posh Sector-14, with a lush green big compound, car parking area and an open air gym. The government of Haryana has been magnanimous enough to allot one storey of the building to Kashmiri Sabha Karnal for carrying out socio/cultural activities. It is a huge area consisting of a one big hall along with an open side balcony, two huge rooms with attached bathrooms, one circular lobby and two mega separate washrooms for men and women and a huge kitchen.

The local councilor in her address, while





paying glowing tributes to the resilience of community who has suffered the violent ejection from roots and dislocation and still carry the scars of separation from home, yet never lost the spirit of living a life in pursuit of knowledge and power while contributing to the society in positive way. She received a thunderous applause from the community members and dignitaries on the dais when she informed that the allotment of the Bhawan to KWA was taken on priority basis in local body meeting the previous day and listed as an extra agenda point.

AIKS President Dr. Ramesh Raina, while underlining the importance and relevance of **Affiliate Connect mission undertaken by the AIKS**, said that that it was the imperative to create a unified front as Kashmir was passing through a decisive phase after the abrogation of controversial Article-370 and Centre's assertive role in its affairs, where it seems that old hackneyed political order is yielding place to new political sensibilities and alignments on the ground. He said that KPs have to keep themselves relevant to the political happenings in the valley and never give up its lion on Kashmir, as its core constituency. Administering a pep doze to the youth brigade on how to go about reinvigorating the community affairs, preserving its distinct cultural heritage and further strengthen cohesiveness, Padamshri Madan was talking like a real patriarch full of



concern for distinct cultural heritage and food culture and language.

Koshur Sabha President Shri A.K Wattal spoke about the importance of permanent address for socio/cultural organizations which serve as emotional anchors during celebrations of community festivals and also binds the community together. Also spoke on the occasion were Mrs. Nancy Ganjoo and Ms. Alka Lahori, who paid rich tributes to the presence of women power in the struggle after the ignominious exodus. Keeping alive a typical KP tradition, they (and all women present there) were presented salt packets, fruits and a cash amount as women were presented during Navreh by their parents back in Kashmir. The event was organized by the women wing of the KWA. Very thoughtful and heartwarming gesture, indeed.

KWA VP Dr. Gautam Koul was overwhelmed by the show of strength by fellow community organizations and AIKS team and own community members including men and women, thanked all for making the show a successful event.



- Alka Lahori



## AIKS RAISES TOAST TO TEETWAL MAN FELICITATES SHRI RAVINDER PANDITA



On April 01, 2023 AIKS held an in-house debate in YMCA on the prospects of a Sharda Mata pilgrimage corridor across PoJK on the lines of Kartarpur Sahib Corridor across Punjab for Sikh pilgrims, as promised by Home Minister in his e-address to the nation on the occasion of Idol installation ceremony at Teetwal on 22<sup>nd</sup> March and the resultant euphoria it has created across country. The prospects look so real in view of Shri Ravinder Pandita's determined efforts to build a Sharda Temple in Teetwal and install the Goddess Sharda idol on the first Navratra.

On the occasion AIKS also felicitated Shri Ravinder Pandita, Convener of **Save**

**Sharda Movement** for initiating a movement towards opening of a corridor to the ancient Sharda Temple in Pak-occupied Kashmir for pilgrims, and his efforts in building the Sharda Temple in border town of Teetwal very close to PoK. Recently, he undertook a countrywide Yatra with the idol of the Holy Sharda Mata, donated to him by Shringeri Mutt for installation at the Sharda temple in Teetwal.

Shri Ravinder Pandita of **Save Sharda Committee** is the flavor of the season. He has achieved, and in a short span to time, what others take ages in visualizing and putting in blue print. The swiftness of his project from drawing board to actual





ground has been mind blowing. Ever since he laid the foundation of Sharda Temple in Teetwal near LoC and on the banks of gushing Krishan Ganga River, he has been praised and trolled in equal measures. With Naysayers galore, even more cautious were apprehensive whether the project would ever be completed, given the distance and tough terrain and the overall security environment in the valley. But Shri Ravinder Pandita has proved naysayers wrong and silenced the doubters. Not only was the temple completed in a time bound manner, but even the date of installation of Mata on 22<sup>nd</sup> March, first day of Navratra. In all this Shri Panditaji was a lone crusader. The mighty Ashtadhatu Murti of Sharda Mata, modeled on the original Sandal wood Murti of original Sharda temple in PoJK (the centuries old Sharda Mata idol still lies in the Mutt, which was secretly carried by some KPs to Shangeri Mutt) was gifted by the Mutt management. Stickler to schedule, Shri Pandita made it clear to the Shangeri Mutt that the journey of Sharda Mata from Shangeri to Teetwal would start from Gauri Tritya (dedicated to Mata Saraswati), and installation date was fixed on 22<sup>nd</sup> March, first day of Navratra. So a month of road travel was envisaged in such a way that the entourage stopped at all KP Sabhas, allowing the community members a darshan of our original Isht Devi. The programme became a big draw for the members of the community at various Sabhas and Samitis from Karnataka to Kashmir. And on the D-day a large number of community members descended on remote Teetwal to become part of a historic moment when Teetwal was catapulted to the map of world pilgrimage tourist destination sites, when Union Home Minister Shri Amit Shah through virtual mode dedicated the temple to the nation. In his address Home Minister thanked Shri Pandita at least thrice, which was a proud moment for the community.

So AIKS felicitated Shri Ravinder Panditaji with a traditional shawl and a memento. In his address Shri Pandita held the house spellbound with his blow by blow account of his trials and tribulations while negotiating







many challenging turns during his years long quest for building a temple for Maa Sharda, in dedication to his spiritual Guru Swami Nandlalji, a devotee of Maa Sharda. The spot he finally chose for the temple at Teetwal, he informs, had been sanctified by Swami Nandlalji during his lifetime. So it was a very sacred place and the piece of land belonged to KPs in revenue records. Like a true Karamyogi and firm believer in destiny, Ravinder Pandita ji claims no credit for the feat of building a temple in record time, attributing it to the will of Jagadmata Maa Sharda and his Guru Swami Nandlalji. The whole house stood up in reverence to the Man of the Moment, Shri Ravinder Panditaji, for his humbleness and straight from heart talk. Regarding the pilgrimage corridor to original Sharda Peeth which lay in a state of absolute disrepair, he said his mission under the aegis Save Sharda Committee will continue as the matter is very delicate and involves two hostile neighbours and over deemed dispute from the other side. Though, he added, that one silver lining was that local Muslims of the area were all for opening a corridor.

Opening the debate, AIKS President Dr Ramesh Raina set the ball rolling when he said that spiritual tourism was one of the ways, especially for KPs, to re-establish connection with our roots. This will also reinforce the reality in the minds of the local Muslim population that KPs are an integral part of local Kashmiri ethos and cannot be wished away.

GKPD chairman Shri Utpal Koul, while

raising toast to Shri Ravinder Panditaji for his grit and determination, also spoke at length about ancient Sharda temple and its importance for KPs as carriers of that exalted legacy of erudition and scholastic pursuit.

Shri Anoop Koul, Chairman Sampooran Kashmir congratulated Shri Ravinder Panditaji for building the temple at Teetwal, said that he should take his mission forward and now use his influence with both the countries to open a pilgrimage corridor for devotees of Maa Sharda in general and KP community in particular.

It was also an occasion to greet and welcome with a felicitation the new Affiliate in the fold of AIKS family—Kashmiri Welfare Association Karnal. The KWA team led by its dynamic VP Dr. Gautam Koul and General Secretary Shri Virender Dhar along with their respective spouses had come all the way from Karnal to be part of Ravinder Pandita show. They were presented with a traditional shawl and a memento. In his acceptance speech, Dr. Gautam Koul expressed deep gratitude for the team of the apex organization and promised continued support to its growth and development as a pan global body.

Mrs. Nancy Ganjoo who had come all the way from Panchkula Chandigarh along with Dr. Ashok Ganjoo, congratulated Shri Ravinder Panditaji for giving the country a temple at Teetwal and presented a cheque of Rs 5001/- from her personal savings towards donation for the temple. She also presented the vote of thanks.





- Ashok Bhan



# KASHMIR

## Incomplete without Pandits

Despite the claims of LG administration of Union Territory that the robust security ecosystem is in place to protect the lives, liberty and properties of the citizens of Jammu and Kashmir, the targeted killings in Rajouri and Shopian of Hindus by the terrorist is a continuing phenomenon. It remains undeniable, though, that the terrorists are incapacitated to target major installations or hit the herd of security forces; frustrated as they are, they kill innocent civilians and particularly target Hindus in isolated areas. The sum total is terrorists are on the run and terrorism is fast losing its teeth in Jammu & Kashmir. But inadequacy still exists.

The inadequacies of the security agencies in Kashmir were again highlighted when a terrorist struck and killed another Kashmiri

Pandit, a bank employee in Achan area of Pulawama in south Kashmir, when unknown terrorists fired at close range and killed Sanjay Sharma hardly a few weeks back. Some time back a terrorist outfit issued an open threat to the organizers of a worldwide meeting of Kashmiri Pandits in Delhi, which concluded on February 26. Under the guise of the so-called Kashmir Freedom Fighters, the LeT issued a press release late in the afternoon of February 26 stating- "Today in the early hours of the morning, our cadres killed a Kashmiri Pandit, namely Sanjay Sharma s/o Kashinath Sharma r/o Achan Pulwama. We have warned several times in the recent past that any Kashmiri Pandit, Hindu or tourist will be eliminated from India. After the abolition of Article 370, these



people are nothing but pawns of the occupiers to further their colonialist agenda. So it is not far off. Think again or be ready when your turn comes. We promise to avenge every drop of blood of our martyred brothers. We ask the people to beware of the nefarious plans of the occupiers and not to give refuge to any outsider. In the coming days, we will surprise you with more attacks....," said KFF spokesman Waseem Mir. The conclave was successful in gaining the support of Indian civil society and government leadership for reversing the genocide of Kashmiri Pandits over the past thirty-three years.

The Kashmiri Pandit community is an indigenous people of Kashmir whose roots date back to more than five thousand years. The terrorists have always resorted to the tactic of "kill one and frighten a thousand" to ethnically cleanse the entire community, who unfortunately have been living in exile as refugees in their own country and elsewhere for the past 33 years. Living in exile for such a long period of time can lead to the extinction of this community as a distinct entity and unique community of Kashmir. The skeletal population that has chosen to stay in the valley is constantly being killed, which is reflected in the current killing of Mr. Sanjay Sharma on 26th February. The terrorist violence and targeted killings of Kashmiri Pandits is a religious crusade for the terrorists to Islamize the Union Territory of Jammu and Kashmir, separate it from the secular and political organization of India and integrate it into the Islamic State of Pakistan. In the past, since 1989/90, hundreds of innocent citizens have been murdered in cold blood. Most of the victims were innocent Kashmiris who were leading normal and decent lives. Among the murdered were innocent people from all sections of society— lawyers, political analysts, media persons, intellectuals, shopkeepers and men and women of meager means. The murder of Shri Sanjay Sharma shows that the genocide of Hindus continues unabated to this day and more than two thousand Hindus have now been liquidated. Since 2019, the terrorists have murdered at

least a dozen Kashmiri Pandits including two Sarpanches, five local Hindus, 26 non-local labourers and truck drivers, innocent Muslims, off-duty police officers including a young artist/singer.

The killing of innocent locals and the "ethnic-cleansing" of Kashmiri Pandits must be seen in the context of the deeper intention and design to secure the secession of Jammu and Kashmir. The crimes committed against the Kashmiri Pandits are to be strongly condemned by all standards and the acute suffering, deprivation and rootlessness inflicted on the community cannot be denied. The community is suffering severely from loss and grief, having lost some leading members of the community. It has great resilience and talents and is not destroyed to a "substantial" degree. Those who have harmed it have failed to destroy the community as a viable entity with a unique identity. If the hard power of the nation-state stands behind this community, the days are not far off, and the time will therefore undoubtedly come, hopefully in the not too distant future, when the members of the community will return in safety, honor, economic and socio-political empowerment to the valley to which they belong and to which they have contributed so much since the beginning of its recorded history. The claims of the LG, that the security situation in the Union Territory has improved, may be technically true, but have not changed anything for the Kashmiri Pandits who have once again become targets of hybrid terrorists after August 5, 2019. It is important to note that after 2003, killings and attacks on Kashmiri Pandits have largely stopped due to engagement and building of social relations. Home Minister Amit Shah recently said, "Do not judge the security situation in Jammu and Kashmir on the basis of a single incident," he told a press conference in Jammu, referring to the killing of civilians by militants in Rajouri earlier this month. MoS Home Minister Nityanand Rai informed the nation in Parliament that thirty civilians and thirty-one security forces were killed and two hundred and twenty-one people were injured due to terrorist violence in UT of Jammu and

Kashmir last year 2022. Some time ago, three LeT activists were arrested in Srinagar who were instructed by their Pakistani superiors to use the money seized from them to strengthen LeT cadres in and around Srinagar, the JK police spokesman told a press conference. What Government Data tells us about militancy in J&K Since the Abolition of Article 370- And What It Does not - While there has been a clear decline in militant violence, the figures revealed some disturbing trends.

Since August 5, 2019, the number of security personnel killed in militant attacks has come down, says government data. Last week, Union home minister Amit Shah said the revocation of Article 370, which gave Jammu and Kashmir special status under the Constitution, has dealt a blow to militancy in the region.

LG Manoj Sinha has been saying the decision to make Article 370 inoperable was a “gift of new dawn of development and prosperity” from Prime Minister Narendra Modi. He says shutdowns and stone-pelting have become “things of history”, lauding the efforts of Army, Central Armed Police Forces and Jammu and Kashmir Police. “They set an example against militancy.”

### **How Correct are these Claims?**

Using official data released annually by Jammu and Kashmir police, News agencies and other busy bodies examined the violence and militancy curve in Jammu and Kashmir from 2019 till the end of 2022. The analysis also cross-checked the data on civilian killings with independent documentation by Rights Groups, Minority Representative bodies and media reports. While there has been a clear drop in militant violence, the figures revealed some worrying trends.

But even as militancy has taken a hit, it has also morphed in new ways. Take the case of what police in Kashmir call “hybrid militancy”. Unlike in the past when young men would post their pictures with guns on social media to announce their entry into militant ranks, “hybrid militants” are part-time militants who go back to their ordinary lives as soon as they carry out an attack or kill a civilian.

“One of the major ways of tracking militancy recruitment is by keeping an eye on the number of youths who go missing from their homes,” explained a senior police officer in Kashmir, speaking off the record. “But how can one track a youngster who kills a person in the morning, hands back the weapon to his handler and then goes to his college like it is any other day?” he explained.

What further complicates the challenge is that most of the “hybrid militants” are impressionable young teenagers, some underage, who have no past record of crime or militancy related activities. “In many cases, when we showed the parents evidence of their kid's involvement, even they were shocked,” says the senior police officer.

This is a challenge, the officer added, that can't be brushed aside. “Frankly speaking, there's no way to get data about them. The chase begins only after they carry out some terror incident,” he underlined. “Fortunately, in some cases, we have been able to prevent a youngster from ruining his life with the help of his family.”

### **Civilians In the Line of Fire**

Thousands of civilians have been killed in Kashmir since an armed insurgency against the Indian government began in 1989. Being a Muslim-majority region, the dead have been overwhelmingly Kashmiris. While Kashmiri Muslims still constitute a major proportion of civilian casualties in Jammu and Kashmir in the last four years, there is ample evidence to suggest that other minorities and migrants, who were earlier rarely targeted by militants, have become vulnerable to terrorists targeted strikes.

Since 2019, at least six Kashmiri Pandits, including two Sarpanchs, have been assassinated in targeted attacks by suspected militants in Kashmir. Besides Kashmiri Pandits, five local Hindus from Jammu and Kashmir were also killed. Similarly 26 non-local labourers and truck drivers have been killed in the last four years – 15 of them were Hindus from different states of India. Jammu and Kashmir police pays the price, While the

overall number of casualties of security forces in militant attacks has come down since 2019, the proportion of Jammu and Kashmir police personnel losing their lives has more or less stayed the same. In the last four years, around 215 security personnel, including 60 members of the Jammu and Kashmir police, have been killed in the Union territory.

The extremists have sought to project the conflict in Kashmir as a religious one. Islamist militants, for instance, supposedly target Pandits because they view the community as loyal to India, by virtue of their being Hindu. This mentality can be defeated only by promoting and reviving the composite inclusive Kashmiri culture through a series of elaborate steps. Unfortunately, the subject of Jammu & Kashmir has become enveloped in a dense opacity with layer upon layer of distortions of history, self-serving myths and competing political interests. Peeling off these layers by revisiting history, without prejudice on the real issues involved, can only help in our search for a brighter tomorrow for Jammu & Kashmir. It is therefore advisable that the JK policy group coordinates between what the GoI pursues as domestic policy on one hand and the treatment of Jammu & Kashmir as an issue in Indo-Pak relations and in India's foreign policy in general. A coherent and effective policy on Jammu & Kashmir must bring all these components together in an internally consistent manner.

The exiled Pandits have been waiting for 33 years, hoping that the day of their return with honour, dignity and security to their homeland will come. It has not so far, despite claims of considerable improvement in the ground situation, even after the operability of article 370 and 35-A of the Constitution on 5th August 2019. In the meanwhile, the plight of the Pandits has been slowly forgotten. Everybody sheds crocodile tears over their suffering, but there is nothing by way of action. The future of the Pandits, as an important stakeholder and component of the Kashmir imbroglio, is less and less talked about.

There are attempts by various social groups and civil society activists to ensure that the promises made by the nation, to restore the honour and dignity of the Pandits, are not forgotten. These groupings are interacting vigorously with leaders of the government and opposition political parties to ensure that this dimension of the Kashmir scenario is not forgotten. The socio-religious leadership of the majority community and the groupings of those who for some reason have chosen not to be part of the mainstream are helpful factors towards the return of natives back home.

People's participation in democratic process, especially the women and youth can be a game changer as people now are sick of terrorism. They openly prefer democracy, peace and development as the future way forward rather than separatism, despondency and militancy. Exiled natives are expecting the next agenda with Modi (2) hopefully is and would be repatriation and return with political empowerment of the aborigines Kashmiri Pandits back in their homeland.

The return of the Pandits to their homeland is achievable as the nation and the people of Kashmir are in unison and there is a consensus on the issue. The governments of India and the state have to plan out a common and comprehensive return module and enforce the same in a time bound framework. The government of India has a constitutional and political responsibility for working towards the return of exiled natives and demonstrate a strong political will to accomplish a return module—It has to create infrastructures, at least three smart townships with secured gated housing colonies etc., provide adequate jobs to the educated youth and rescind the distress sales of immovable properties and secure all the religious places, cultural centres and endowments. The greater obligation on the central and UT governments is to create a conducive economic and socio-Political environment for reversing their exile and facilitating their safe and dignified return to their homeland. Native Kashmiri Pandits are Longing to Return to Valley—their Roots & Home Land.





- Rajeshwar Dhar



## Historical Moments for Times Immemorial

# JAGATMATA SHARDA DEVI OF SHARDA PEETH, KASHMIR

*“Namaste Sharda Devi Kashmira Mandala Vasini - I Bow to the Goddess Sharada, who lives in Kashmira”*

Shriment Ravinder Pandita Sahib & Ravinder Pandita Save Sharda Committee Kashmir Regd - Indelible History Beings, have been Anointed as Messengers by Jagatmata Sharda for linking Abode Sharada Peethum, Shringeri to Kashmir after 1200 Years, transcending despotism prevailing in the Kashmir, where in once, Jagatguru Adi Shankaracharya from South had visited Sharada Peeth, Neelam Valley in Kashmir in 8<sup>th</sup> Century AD.

Sharada Peeth, Kashmir has played inseparable historical role in Kashmiri Pandit religious culture, initially & later in South of India. Sharada Peeth is believed to be the earliest Shrine dedicated to Shaktism - Hindu Goddesses Worship in Kashmir with geographically not so open in Pristine Times, being mountain locked Valley & later shrines being Kheer Bhawani, Hari Parbat, Zyesta Devi, Jwala Devi & Vashno Mata among other Devi Deities. It has also advanced the importance of knowledge and education in Kashmiri Pandit Culture, which persisted well after Kashmiri Pandits became a minority group in Kashmir, due to Spread of Islam.

Kashmiri Pandits believe that the Goddess Sharada worshipped in Sharada Peeth is Triple Embodiment of the Goddess

Shakti: Sharada (Goddess of Learning), Saraswati (Goddess of Knowledge) and Vagdevi (Goddess of Speech, which Articulates Power). In line with the Kashmiri Pandit belief that Springs which are the Abode of Goddess should not be looked at directly, the Shrine contains a stone slab concealing the spring underneath, which they believe to be the spring in which the Goddess Sharada revealed herself to Saint Sandilya.

In 14th Century text Madhaviya Shankara Vijayam, there is a test, unique to Sharada Peeth, known as the Sarvajna Peetham or Throne of Omniscience. There were (are in remnants still) Four Thrones, each representing an entrances of the temple corresponding to four directions of the compass, which only a learned man from that direction could symbolically open.

Jagatguru Adi Shankara (Shankaracharya Mandir in Kashmir is Named So ) on travelling to North in 8<sup>th</sup> Century AD visited Kashmir, from South India, took it upon himself to pass this challenge, when other Doors had been opened, no one had yet been successful in opening Door towards South of Temple. He was said to be welcomed by the common people, but challenged by the scholars of the Kashmir region like Nyaya School of Philosophy, Buddhists, Digambara Jains, Jaiminis etc. Engaging with them, Jagatguru managed to persuade all of them

with his proficiency in Sanatam Dharma & Vedic Philosophy, as Jagathuru was & they stood aside to let him open the entrance.

Finally, as he was about to ascend the throne, he heard the voice of the Goddess Sharada challenging him. The voice said that Omniscience was not enough and one had to be Pure Soul and that Shankara, who lived in the Palace of King Amaruka, could not be Pure. Shankara replied that his body had never committed a sin and the sins committed by another could not blemish him. The Goddess Sharada accepted his explanation and permitted him to ascend. Rest is Religious & Cultural History of Jagatmata, Jagatguru & His Acharayas.

History reveals that during the time of Adi Shankara & later in 8th Century AD, the original Sandalwood Murthi of Sharda Peetham was taken to Shringeri Sharda Muth along with learned Scholars of Kashmiri Pandits. Down many Centuries one can find Kashmiri Pandits offering their Services in Shringeri Sharada Peetham bearing Surnames like Pandits, Bhats etc.

In the Carnatic Music Song Kalavathi Kamalasana Yuvathi, the 19th century composer Muthuswami Dikshitar refers to

Sharada Peetham as Saraswati's abode. Set in the Raga Yagapriya, the Song Praises Saraswati: Kashmira Vihara, Vara-Sharada - The one who resides in Kashmir, Sharada Peeth.

Today, Sharada Peeth, Kashmir, continues to figure in South Indian Traditions. At the beginning of formal education, various Sects of Hindus, Ritually Prostrate in the direction of Sharada Peeth. Saraswat Brahmin Communities in Karnataka also perform a Ritual of moving Seven Steps towards Kashmir before retracing their steps during the Yagnopavit Ceremony and include the Sharada Stotram in their morning prayers.

### Evolution of Sringeri Muth & Other Vedic Muths Across India Under Jagatguru Adi Shankaracharya

“Weapons do not cut This (Atma); Nor does Fire Burn It. Water does not Wet (Nor Drown); Nor does Wind Dry It. This (Atma) cannot be Slain, nor burnt, nor Wetted, nor Dried up. It is Changeless, All-Pervading, Stable, Immovable and Eternal” Bhagwat Gita & Spirit of Sanatan Dharma - Universal Law that is binding on all Creation since dawn of Humanity

History reveals that to that Adi



*New Sharda Temple At Teetwal where Pran Partistha will be solemnised and Sharada Jagat Mata will Grace Whole of Bharta*



*Panch Datu Idol of Sharda Jagatmata for Teetwal brought from Sharadha Peetham, Shringeri*



*Historical Sharda Temple at Neelam Valley, Kashmir ( POK)*

Shankaracharya established Four Muths (Peeths) in 8th Century Assigned to Four Vedas, namely, Badrikashram Jyotirpeeth in the North –Atharva Veda, Dwarka Sharda Peeth in the West – Sama Veda, Govardhan Peetha in Puri in the East – Rig Veda and Sringeri Sharada Peetham in Chikkamagalur, Karnataka- Yajur Veda. These Four Vedas has kept the Light of Advaita – Vedanta and Santana Dharama glowing till date, Shinning Lights of Knowledge and Spirituality for Hundreds of Crores Hindus of Bharat Varsha & Worldover.

The Fifth Muth at Kanchi may not be among the Four Major Muths established by Adi Shankaracharya in 8th Century but it is widely revered as it was also Adi Shankaracharya's abode (Also, among the Seven Mokshapuris - Sacred Cities) headed by Current 70th Acharyaya-Jagatguru. All Muths have contributed prominently to the spread of Classical Knowledge of Advaita & Its



*Sharda Peeth Jagat Mata of Kashmir*

Philosophy.

Sri Jagadguru Sankaracharya Mahasansthanam Dakshinamnaya Sri Sharada Peetham, Shringeri has been bestowed Lands, Buildings and Institutions from time to time by Erstwhile Rulers & Present Governments to propagate the Eternal Values as propounded by Sri Adi Shankara and in pursuit of Puranic, Vedic & Upnishad Studies, Sharada Jagat Mata Studies, Bhagvat Gita Studies and other activities of the Institution for the benefit of Sanatam Dharma. Presently the Institution maintains more than 120 branches situated in the length and breadth of India.

In these Branches Discussion, Seminars, Social, Cultural, Dharmic & Spiritual activities are conducted. Further Temples, Veda Patashala, Educational, Medical, Libraries, Guest Houses, Functional Halls, Temporary Transit and other facilities are also provided to serve the society. These

***In line with the Kashmiri Pandit belief that Springs which are the Abode of Goddess should not be looked at directly, the Shrine contains a stone slab concealing the spring underneath, which they believe to be the spring in which the Goddess Sharada revealed herself to Saint Sandilya.***



activities are managed by the Muth's Representative referred to as Dharmadhikaris, Mudradhikaris & Managers at respective Branches available in very user friendly manner at Places Devoted to Sharada Jagat Mata, with Notable Branches, among others, at Andhra Pradesh, Karnataka, Kerala, Maharashtra, New Delhi, Tamil Nadu, Telengana, Uttar Pradesh, Uttarakhand, upcoming Gurgaon & Kashmir.

Internationally, Notable Shringeri Vidya Bharati Foundation (SVBF) units are established in USA, Canada & upcoming other places. The Word Vidya means 'Knowledge' and Bharati means 'Sharada - the Goddess of all learning' & this is the first affiliated Shankara Muth of Shringeri outside India.

ShIngeri Sharda Muth - Vyakhyana Simhasana, has been The Throne of Transcendental Wisdom. It has been Centre of Spiritual Power and is also known as a Great Place of Traditional Learning owing to the presence of Goddess Sharada. Erudition of The Acharyas were instrumental in bringing forth commentaries on the Vedas & further expounding the Bhashyas of Sri Adi Shankaracharya. The Acharyas also wrote a number of independent works related to Advaita Dharama besides producing a number of hymns underlining their Ardent Devotion to the Non-Dual Supreme worshipped in multifarious forms.

Adi Shankaracharya, appointed his Prime Disciple, Sri Sureshwaracharya as the First Acharya – Successor Jagatguru of the Peetham. Since then, the Peetham has been blessed with an Unbroken Guru Parampara, a Garland of Spiritual Masters and Jivanmuktas representing Sri Adi Shankaracharya. The Succeeding Acharyas have led a life of such Austere Penance that it has led Disciples to

adore in them the Radiance of Sri Adi Shankara himself.

Today, the Shringeri Sharada Peetham is bedecked with an unbroken chain of Acharyas and continues to uphold the principles of Sanatana Dharma with the 36th Acharya - Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji acting as a treasure of Spiritual Wisdom and Peace for all Seekers and Sri Vidhushekara Bharati Swamiji has been anointed as Jagatguru's successor.

The Sringeri Muth includes two major temples. One is dedicated to Shiva, called the Vidya-Shankara temple, the other to Saraswati and is called the Sharada Amba Temple. Sharada, the Goddess of Knowledge and Arts in the Hindu tradition, is the Presiding Deity of the Shringeri which states that Adi Shankara installed a Sandalwood Image of Saraswati Sharada (believed to have been migrated from Sharada Peeth of Kashmir) as Saradamba in the Shrine, one that is replaced with its current copy in Gold during the Vijayanagara Era, thereby, expanded to Present 21st Century. The Goddess sits in a Golden Chariot & the Temple has Shrines for Ganesha and for Bhuvaneshvari, too. The Sharadamba Temple and nearby structures additionally house a Library, A Vedic school, Shrine for Adi Shankara and other facilities of the Muth. The Sharadamba Temple also gives the Site its Name, with 'Sharada Peetham' meaning 'Seat of Learning'.

Sringeri Muth has been a source of ancient Sanskrit Manuscripts to Scholars and has about 500 Palm-Leaf Manuscripts and a large collection of Paper Manuscripts, most of which are in Sanskrit. These manuscripts are not only related to Advaita Philosophy but to classical subjects such as Sanskrit Grammar, Dharmasutras, Ethics and Arts.

## CORRIGENDUM

"The March 2023 issue of NAAD has an article on Page 27 written by Shri Avtar Bhat. The author was inadvertently mentioned as Sh. Avtar Mota. The error is deeply regretted."





- Shailaja Wanchoo



# Gender, Violence and PATRIARCHY IN KASHMIR

In this essay I propose to explore the way in which politics associated with fundamentalism runs directly parallel to the gender oppression associated with patriarchal militancy in Kashmir. I argue that this region is one projecting example of the way in which patriarchal violence is aggravated against the females of subjugated peoples, as well as the way in which patriarchal justifications of fundamentalist-based systems of sexual slavery have generally been strengthened by religious doctrine and institutions, especially, in this case by Islamic fundamentalist group of ISIS which was chiefly supported by our neighboring country, Pakistan. I examine the exodus in Kashmir in the light of its history, and in the light of Marxist-Feminist theory which provides a particularly appropriate way to evaluate the relation between the oppression of women and their disparaged responses. I draw on the experiences of women in countries under fundamentalist siege in various parts of the world especially middle eastern countries in support of my proposal. Kashmir is part of broader historical picture of a parochial-patriarchal world where extremist movements have exacerbated female subjugation,



especially, in so far as they have highlighted Kashmiri women's subdued role as a second sex.

As an academician on one hand and as a student of gender relations in general on the other hand, I was struck by a few glaring

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*I examine the exodus in Kashmir in the light of its history, and in the light of Marxist-Feminist theory which provides a particularly appropriate way to evaluate the relation between the oppression of women and their disparaged responses*

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realities. First, Kashmir shares in common with other erstwhile colonized countries social history full of massive levels of sexual violence. Secondly, there is a profound difference in the way in which the autonomy of women has been recognized and respected between the politico- military structures during the period of exodus of the Kashmiri Pandit women. This suggested the way in which sexual violence was and still is a part of the largely ignorant attitude of the people towards Kashmiri politics.

'Imperialism' or the conquest of one sovereign people by another and 'patriarchy', or a political system in which males are dominant and women are generally excluded from political power, are the two most salient categories explored in this essay. The violent abuse and exploitation of women is intricately intertwined with the history of

might or might not be drawn concerning Marxism and/or feminism in general or their utility for critical historical analysis/ interpretation outside of this context.

From this perspective, the military and much of the non-military aid flowing from Pakistan to Kashmiri Militants has supported institutionalized violence against women for decades and this continues to be the case even today. Pakistan's foreign policy has historically created and maintained the most repressive of Kashmir's politico-military forces at the same time it has been dedicated to undermining and exterminating precisely those political movements which called for and tried to implement programs which would result in greater autonomy and political power for women.

As argued here, while far from bearing sole responsibility, Pakistan's policy perpetuated and exacerbated the colonial

***From this perspective, the military and much of the non-military aid flowing from Pakistan to Kashmiri Militants has supported institutionalized violence against women for decades and this continues to be the case even today.***

external entry of the militia. A Marxist-feminist perspective on issues of gender and justice is particularly well suited to the Kashmiri Pandit women as a heuristic vehicle which helps to explain the perpetuation of structures of sexual oppression. I attempt to offer a representative account of a variety of interpretations which can be applied to the situation of Kashmiri Pandit women during the period of exodus. I simply offer one application of a Marxist-feminist perspective to the critical discussion of the history of sexual oppression in Kashmir, leaving to reader's judgement whatever implications

legacy of racial violence against women well before the 90's exodus of Kashmiri Pandits. Fundamentalist extremism tended to reinforce male domination and to allow (even encourage and support) frightful structures of universal violence against women. I also examine the relationship between females as victims and women as militants in extremist rebellions so as to better understand the restructuring of gender roles produced by revolutionary movements. In the Kashmir context I reveal the critical relationship of both religious fundamentalism and democracy to the debate over changing patterns in gender roles.



- Tej N Dhar



# Shut the Door on Old Memories!



The title of this short piece is from a novel by Krishna Sobti *A Gujrat Here, A Gujrat There*. The words figure in the novel because, as its protagonist, she finds it difficult to forget the life that she had spent in her home, which is now in Pakistan. Because of that, she also says that “There’s nothing for us there now. We are beyond that geography, that history, now. Shake off those sights, those memories. Throw them away.”

The lines capture the thinking of people who are pushed into exile because of divisions of territories arising out of political

considerations. The memories of home and the life lived in and around it keeps on haunting them in their new locations. In a way, these lines apply to the people who were displaced from their homes in Kashmir in 1990s, although there is a big difference between the people who lost their homes in Pakistan and those who lost them in Kashmir.

One can understand why the loss of her home haunts Sobti. She cannot reclaim it because it is now in a new country that is not hers. Kashmiris seemingly have no such problem, because their homes fall within



their own country. But many of those who ventured to go back to their homes found that they had been vandalized and reduced to rubble. Some had disappeared from where they once stood. Besides, their mere presence near the site of their homes invited looks of hostility from the people living there, which compelled them to leave the place, once again.

Sobti rightly tells herself to shut the door on old memories because she no longer has access to the geography and history of the land in which the home has been lost. This too may not apply to Kashmiris, for they still have this access, but what some of their compatriots had to suffer for attempting to go back to their homes raises serious questions about their access. Technically, or, as someone put it sarcastically, they do have access constitutionally, but because they find it difficult to go back and stay there, the access is virtually no-access. And that, as one of my friends is not tired of saying, is more heart-wrenching than the fate of those who have lost their homes for good. For Kashmiris are made to suffer the torments of Tantalus, for the possibility of a home, even if it has been reduced to rubble, is still there, though, in effect, it is not. If a home continues to be under threat for no reason at all, then it ceases to be a home.

So, what about these unfortunate beings? Should they, like Sobti, shut the door on their memories, and forget their history and geography, and make their home in other parts of the country or in some other parts of the world, for if they must live away from their original home, then it is immaterial whether they live in any part of India or in any part of the world. They will have to make a home away from their home.

During all the years of their exile, many

of these unfortunate beings have all the time been dreaming of their homes. The hope of return has been kept alive by almost all the political parties of the country. And many people have been so taken in by them that they have openly propagated their views among others. Very few of them are willing to accept that their harping on the dream of home for them is sheer political expediency.

Interestingly, the dream of home has also turned into a topic of passionate debate among the members of the community. Since they are well educated, they discuss it on every conceivable occasion: during festivals, marriages, social meetings, and even in small dinner parties. Some of them have created short and long fictions on the dreaming act, within the larger context of their condition of exile, in different languages of the country. Characters in such compositions indulge in fierce debates, arguing their diametrically opposed views. Such writings have helped in keeping the dreams of home alive. In one of the stories, I remember, the protagonist, located in the hot plains of the country, breathes his last from his sick bed in the beautiful garden of his lost home.

I know some elders of the community, whose attachment with their homes in the Valley is much stronger than those of the younger ones, have realized that it is better to shut the door on such memories, because the lost homes cannot be reclaimed. They argue that homes are not just dwellings.

They encompass much more than that: a whole network of amiable relationships, an environment of cordiality with other people around them. And that kind of environment, which transforms houses into homes, has gone missing. So, what is the point of hoping against hope. Better set up a home elsewhere and let your mind rest in peace!



***I know some elders of the community, whose attachment with their homes in the Valley is much stronger than those of the younger ones, have realized that it is better to shut the door on such memories, because the lost homes cannot be reclaimed.***





- Sharika Muthu

# The Unforgettable Kashmir of my memories



Yesterday, as I sat idly before the television, flipping through Hindi film music channels, the television screen suddenly came alive with a popular song sequence from an old Hindi movie from the 1960s. The story was set in the scenic locales of Kashmir, and this particular song was shot on the famous Poplar Avenue on the outskirts of Srinagar. Remarkably, what caught my attention immediately was not the handsome hero or the pretty heroine, or the melodious song; but the scores of stately poplars along the road. The tall, majestic trees, swaying gracefully in the breeze, simply stole the show

from the smartly turned out actors on the scene.

The very sight of those trees (now sacrificed, I am told, to 'development'), triggered a crowd of memories related to Kashmir, my birthplace. That is to say, I was born in Kashmir but never knew the joy of growing up in that paradise. My memories of the place are all related to our short annual visits to Kashmir in the school summer vacation. The prospect of visiting our hometown Srinagar used to keep us on edge during the run-up to the holidays (in our childish impatience it seemed that the last day



of school would never come). The journey tickets were kept as safe as lottery tickets.

At last, school over, the arrival of the Big Day...riding to the station in a luggage-packed taxi...settling into our compartment...tucking in for the night – then waking up ten hours later (or 14 hours when the train was late) in Jammu...and boarding the bus for Srinagar. Ah! the journey to Paradise seemed interminable. Finally, arriving at the Reception Centre in Srinagar – half-dead with exhaustion but fully alive with excitement. Someone who has never spent a day outside Kashmir can not imagine what the journey from Delhi to Srinagar feels like. It signifies an escape from the terrible, burning heat of the plains to the soothing coolness and greenery of the hills. Those chilly mountain breezes are enough to make a sick man well and give longevity to an average person.

And the water! I have never tasted such healthful, mineral-rich water! I remember filling our bottles with that sweet, cold water when our bus stopped at Battery Chashma (Ramban) on way to Srinagar. That same life-giving water, oozing out of rocks and thrown up by springs, has nourished generations of Kashmiris. There seems to be an ever-

available reservoir of water thanks to the numerous natural water bodies in the region. Kashmir is both blessed with and beautified by an abundance of water: milky-white falls, pearly springs, jade-green rivers and turquoise-blue lakes, reflecting the azure sky. Which makes me think – few places in the world have such clear blue skies with fleecy white clouds such as are seen in Kashmir. (In other 'developed' places, the very first casualty of the rampant pollution is the sky, which turns from a bright cobalt blue to a dull bluish-grey; and in industrial belts, more grey than blue).

Thinking of water always reminds me of the boating trips we enjoyed in Kashmir such as the 'touristy' sojourns in decorated 'shikaras' on the Dal Lake, surrounded by ornately carved houseboats with royal-sounding names. The other type of boating we did were the 'commuting' trips – which were rides taken in ordinary boats down (or up) the river Jehlum, from 'kadal' to 'kadal' – mostly to visit our relatives. As a child, even these short trips were like dreamy journeys, watching the houses pass by on both sides, looking up in awe as a bridge came into view, and letting my arm hang over the boat's edge, feeling the cool water lapping my hand.

Boating trips on the lakes and rivers was



only one of the numerous pleasures that the Valley afforded us nature-starved visitors. I also have memories of horse-riding in Gulmarg (though I must admit that being a timid rider, I rode with more apprehension than enjoyment!). The highlight of our holiday was invariably Pahalgam, and every time I visited the spot, I could not help but marvel at its incomparable charms. Where in the world can one find so much beauty in one place? The crystal-clear water of the Liddar, the wind singing through the trees, the snow glistening on the distant peaks, the pine-cones strewn around on the grass...these images are etched on my memory forever. The picturesque locales of Pahalgam are more attractive than the prettiest picture-postcard.

One of the destinations that was a must-see for us Delhiites were the Mughal Gardens. I recall with a smile the 'waterballs' (rubber balloons filled with water) that were sold for Rs. 5 apiece by small boys standing at the gates of the gardens.

Gulmarg, Pahalgam, Dal Lake, Mughal Gardens – these are of course, places that any pleasure visit to Kashmir must include. But what I really love about Kashmir is that you don't have to be in a fancy tourist spot to enjoy the cool, crisp air that blows through the valley. Even casually walking down a non-descript

lane surrounded by greenery can be an uplifting experience. And even the most ordinary thing tastes so good in that fresh air!

I have lovely memories of enjoying sweet, fragrant 'kahwa' with 'girda' sitting in my grandparents' home in Srinagar. My experience of Kashmir is made up of these and a host of other 'vignettes' such as gathering pine-cones in Pahalgam, rolling down grassy slopes in Gulmarg and wading in the water channels of Chashme Shahi Garden, with the bubbling stream lapping over my bare feet. Ah, those delicious experiences!

One of my most memorable trips ever to Kashmir was made 30 years ago with my parents and brother, when we spent a few days in a guesthouse on the idyllic campus of Kashmir University. In the evening when the garden chairs had been laid out on the lawn, we would settle down to a leisurely tea amidst the sweet-smelling flowers. And every time I looked out towards the horizon, there was the pristine white dome of the Hazratbal Dargah. And that for me, is the quintessence of Kashmir – beauty, fragrance and divinity - all combining in a breathtaking panorama.

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## APPEAL!

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



# TURKEY'S LOVE AFFAIR WITH KASHMIR

Recently, Turkey faced a terrorist attack on 13th September which was the worst attack on Turkish soil in the past five years. In response to which the Indian Minister for External Affairs Dr. S Jaishankar expressed and offered his condolences.

Turkish President Erdogan's dispensation's support of terror outfits and sponsors is all well-known—like the Turkish president Erdogan's son in law, Berat Albayrak who when he was Turkey's minister of energy and resources was caught buying oil from the Islamic State was not prosecuted for his action, or be it Turkey arming fascist terrorist factions in Syria and Azerbaijan. Though Turkey's hand in glove involvement with terror is a surprise to none.

However this time the problem has hit closer home as Turkish small arms have started pouring into the militant hands on the Indian side of Kashmir. Erdogan wants to be the new Caliph, one who wants to be the front-facing messiah for the Muslims in Kashmir who he deludes with his lies of

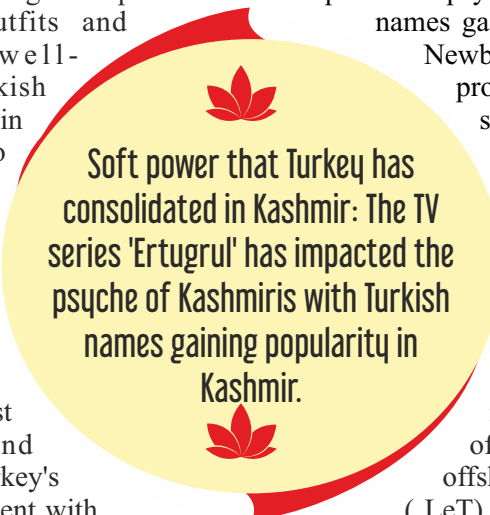
prophecy. Turkey is likely to help Pakistan with its state-of-the-art drone technology. As per Indian intelligence sources, Pakistan will use surveillance drones to help terrorists infiltrate into Indian side of Kashmir.

Soft power that Turkey has consolidated in Kashmir: The TV series 'Ertugrul' has impacted the psyche of Kashmiris with Turkish names gaining popularity in Kashmir.

Newborns are now named after the protagonists of the TV show, a show which is known to promote violence and the century long massacres of non-believers (*kafirs*). Even a restaurant opened up in downtown Srinagar based on the TV show.

Turkey-made Canip T9 pistols have been found in the possession of militants of The Resistance Front, an offshoot of the Lashkar-e-Tayyiba (LeT). Previously, the Indian army found Chinese and American artillery that was left by the American troops in Afghanistan, which ultimately made its way in the valley. Hence, Turkish weapons add to the woes of the current Indian national security apparatus.

The recovery of small arms during hit and run tactics as well as the lone-wolf attacks have



Soft power that Turkey has consolidated in Kashmir: The TV series 'Ertugrul' has impacted the psyche of Kashmiris with Turkish names gaining popularity in Kashmir.

been observed after the abrogation of the special status of the state of Kashmir under the article 370 of the Indian Constitution. The killing of Kashmiri Pandits in the valley, police officers or people from other parts of India who have migrated for work clearly show the new style of assassinations have been inspired by pan Islamic terrorists in the Iraq war or the Afghan civil war. Employed here are pistols which are small, lightweight, easy to conceal and can be smuggled in pieces and later assembled to shoot lethally.

In 2021, 42 people were killed at random mimicking the jihadist calls of terror from the Middle East— at least 16 killings have taken place in this style. It's easy to spot an AK-47 wielding terrorist but how can security forces identify a pistol concealed in 'Pheran's which is a traditionally baggy Kashmiri garment worn by all, so we see that it presents a unique set of challenges for the security forces in Kashmir to tackle.

All of this happens in the backdrop of a meeting attended by President Erdogan of the secretive paramilitary group SADAT where the ISI funded proxy owner Syed Ghulam Nabi Fai, a Kashmiri born convicted felon who served time in a US federal prison is asked if the SADAT could be deployed in Kashmir and Palestine, which was widely accepted by other members in the meeting. The SADAT has been actively facilitating fighters to Syria and has been a reliable arms supplier to worldwide jihadist groups and even trained Islamic terrorists in Libya. This is really concerning for India's national security and shows a possible uptick in escalating tensions.

The Turkish Government has also given asylum to many Kashmiri terrorists and separatists after the abrogation of the special status under the Article- 370, like the family of the Hurriyat leader Syed Ali Shah Geelani, his daughter and family have permanent citizenship of Turkey. The Turkish President's idea of 'Neo- Ottomanism' that is the modern revival of the Ottoman Empire and its Islamic values as well as to increase the sphere of turkey's influence on geo- politics to its former glory is problematic in nature as well as



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irrational, going by the crashing value of the Turkish lira.

The 1992 failed car bombing assassination of the car owned by an Indian embassy diplomat Yash Paul Kumar by Turkish religious fanatics is still fresh in the mind of Indians, fearful of bigoted attacks on them because of their nationality. Turkey has a longstanding history of supporting Pakistan's illegitimate claims on Kashmir. Even during the Turkish invasions of India starting in the medieval age and the 1025 AD invasion of the sacred Somnath Temple in Gujarat and other Buddhist shrines show the Ottomans idea of tolerance and peace which is being preached by their president as the golden age they want to revive for Turkey's future. Hence President Erdogan perceives it as a civilizational battle with the age old, "Us vs Them" mentality.

Turkey's economy is reeling, the lira has collapsed and is the worst emerging currency this year as the Turkish Lira lost 44 percent of its value in 2021, caused by Turkish foreign policy failures. Turkey is diplomatically isolated from the west thanks to its president's foreign policies. Indian tourists roughly 2,30,000 in number during 2019 help fund the tourism sector of the now failing Turkish economy. We now await the Indian response in kind to the Turkish conspiracies of destabilizing the valley, a response to a proponent who lies in bed with the war- mongering jihadist nation that lies to the west of India.

*Radical times and tactics are forefronts of warfare -Turkish proverb*





- Prof Mohammad Sultan Khuroo



# Abdominal Gas

## HOW TO DEAL WITH IT?

*Gas in many has caused broken marriages; many have never attended a social function and in many cases cause a major psychological breakdown.*

I am often greeted in practice and social functions by many with their hands on their tummy and confronted with one or more of such questions and asked for their remedy which includes: “Doctor, I have too much gas in my abdomen”; “I suffer from a belching problem”; “I pass excess gas and it limits me to attend social functions”; “I have a problem in keeping Wadoo hindering prayers”; “I pass foul smelling gas and it

makes me feel embarrassed at home”; “I suffer from abdominal bloating and discomfort”; “My partner complains of bad breath from my mouth”; and “Doctor, I suffer from Irritable Bowel Syndrome (IBS)”

### **Gas is a psychological embarrassment**

Gas is one of the commonest human problems. Gas problem is more a social nuisance and psychological embarrassment than a health



hazard. Gas in many has caused broken marriages; many have never attended a social function and in many cases cause a major psychological breakdown. Many wish to enjoy a good feast meal and have never tasted it.

Why is abdominal gas such an intractable problem in the community and why cannot we get rid of the gas in those who suffer from it? To answer this, we need a detailed discussion on the formation of intestinal gas and the way it causes suffering in those who have it.

### **Gas is a normal constituent of the bowel in every person.**

Gas is a normal constituent of the intestines in every person. An estimated 200 ml of gas is present in every healthy person's intestine. All of us pass gas per anus (flatus) between 10 to 20 times per day and the amount passed per anus per day ranges from 500 to 1500 ml (average 700 ml).

Five gases namely nitrogen (N<sub>2</sub>), oxygen (O<sub>2</sub>), carbon dioxide (CO<sub>2</sub>), hydrogen (H<sub>2</sub>) & methane (CH<sub>4</sub>) are the main constituents in normal persons and are in varied proportions.

### **What are the sources of intestinal gas?**

Broadly there are 5 sources of intestinal gas, which include: (i). air swallowing, (ii). CO<sub>2</sub> in the upper intestines from the interaction of bicarbonate and acid, (iii). H<sub>2</sub> by intestinal bacteria during fermentation of carbohydrates or protein, (iv) formation of CH<sub>4</sub> by a common bacterium in the colon namely *Methanobrevibacter smithii*, CH<sub>4</sub> is formed by combining 4 molecules of H<sub>2</sub> and one molecule of CO<sub>2</sub> ( $4\text{H}_2 + \text{CO}_2 \rightarrow \text{CH}_4 + 2\text{H}_2\text{O}$ ), (v). formation of odoriferous (foul-smelling) gases by bacterial fermentation of sulphate, cysteine, and mucin (namely hydrogen sulphide); methane (namely methane thiol); and garlic (namely allyl methyl sulphide). H<sub>2</sub> & CH<sub>4</sub> always diffuse from the intestines into the blood and these gases reach the lungs and then are excreted out through breath. In contrast, N<sub>2</sub> diffuses from the blood into the intestines. Thus, the major source of N<sub>2</sub> in the flatus may be the diffusion of the gas from blood to the intestinal lumen. Secondly, the

rate of propulsion and passage of gases out of the intestines is a crucial determinant of the amount of gas staying in the abdomen.

### **What are the problems caused by excessive gas?**

Broadly gas causes five problems namely (1). Belching, (2). Bad Breath (Halitosis), (3). Abdominal Bloating (Flatulence), (iv). Passage of noisy voluminous gases per anus (Flatus), and (v). Passage of odoriferous gases per anus.

### **What is the cause of belching?**

A single belch (in Kashmiri vernacular called “dakkur”) is a common phenomenon after a meal or drink. In many, this satisfies the person who has had a full meal. However, those who repeatedly eructate, or belch find themselves in big trouble. Belching often causes noise and it causes social embarrassment in the family or at social functions. Others are convinced that belching is a sign of internal disease namely ailment of the stomach, liver, or intestines. Belching is an expulsion of gas which you swallow (aerophagia). People who eructate/belch too much, have a habit of swallowing too much gas which reaches the throat and upper food pipe. This gas which is eructated does not reach the stomach. It is not caused by excess gas production inside the bowel. Nearly always belching is not a symptom of an internal disease but a functional disorder in which the person swallows excess gas and simultaneously belches it out. These people with noisy belching need an explanation and genesis of their symptoms and should be counselled for reducing aerophagia (swallowing gas). Manoeuvres that reduce aerophagia include chewing food (rather than gulping it), eating and drinking slowly, avoiding chewing gums, and clenching a pencil between teeth whenever possible (which inhibits swallowing). With all this advice given, belching can be intractable problem in some and need specialized counselling and treatment.

## **Bad Breath (Halitosis)**

Bad breath can be normal in the early morning (morning mouth) and is due to changes in our mouth while we are sleeping. It is more common in those who breathe through the mouth (mouth breathers). After a morning mouthwash and brush this odour in the breath disappears and causes no problems. However, bad breath which persists most of the day is a major social embarrassment for those who suffer from it. It can be a big problem for those colleagues who work with such people. Persons who emit bad breath do not smell the bad odour as odour detecting cells in the nose of such persons eventually get used to the smell. I have seen many marriages broken due to bad breath. Many people become psychologically depressed because they suffer from bad breath or have a partner or colleague with bad breath. Some people are afraid to be engaged or married for fear of bad breath.

## **What are the causes of bad breath?**

The commonest cause of bad breath is poor oral hygiene because millions of bacteria are formed in the back of the tongue or within the gums. These bacteria cause the fermentation of residual food in the mouth and produce bad breath. This is a difficult problem to treat and needs intensive mouth hygiene and toilet including a visit to a dentist. You also can combat bad breath by drinking plenty of water every day; an occasional swish of the mouth with water; sugar-free gum, sugarless breath mints, raw carrots, and celery. Other causes of bad breath include constant nasal discharge, sinus infections, and recurrent chest infections especially because of bronchiectasis and in people who eat too much garlic, onions, and coffee or chew tobacco or smoke. Diabetes (fruity breath), gastroesophageal reflux disease, gastroparesis, gastric stasis, liver disease, and kidney disease (urine smell) can also cause bad breath and it is worthwhile seeing a physician to explore these conditions if one is suffering from bad breath.

## **Bloating is a common complaint in the community.**

Bloating has several causes which include

excess fat in the abdomen (fatty liver), excess water (ascites), or enlargement of any organs in the abdomen (like spleen enlargement or tumour, etc.). However, the commonest cause of bloating is related to either excess gas in the abdomen (flatulence) or irritable bowel syndrome. In the later condition, the bowel is unusually sensitive to distention and even normal gas contents can lead to distension and bloating. Bloating either caused by excess gas or IBS can be a major problem for many people.

## **What causes excess intestinal gas and what remedies can be offered?**

Excess gas is multifactorial. So, persons with flatulence must find the exact cause of excess gas production. This is effectively done by a questionnaire on those people who suffer and by a test called the “Hydrogen Breath Test”. The causes of excess gas can be classified as follows: Excess gas swallowing. Such persons have nervous personalities, and the gas becomes worse whenever such persons have some form of tension or problem in their day-to-day life.

Selective intestinal enzyme lactase deficiency. Lactase deficiency causes maldigestion of lactose. Lactose is present in large quantities in milk and such persons are milk intolerant. In fact, in Kashmir, about one-fourth of the population is lactase deficient and milk intolerant. One glass of milk sends these persons to the toilet with watery acidic stools and a lot of passage of gas. Treatment is to limit or avoid milk. Some people find yogurt, in which the lactose has been broken down partially by bacteria, produces less gas than milk. In difficult cases, enzymes that are like intestinal lactase can be added to the milk to break down the lactose before its ingestion so that it can be absorbed normally.

Generalized intestinal enzymes (disaccharides) deficiencies. The items in foods (carbohydrates) which can be maldigested include Lactose in milk; Fructose is present in onions, artichokes, pears, wheat, soft drinks, and processed foods; Sorbitol is present in apples, pears, peaches, prunes, and

some sugar-free foods, candies, and chewing gum and Raffinose is found in beans, cabbage, brussels sprouts, broccoli, asparagus, and whole grains. Reducing the intake of these vegetables and fruits, as well as foods made from whole grains, should reduce gas and flatulence. However, the list of gas-producing foods is rather long, and it may be difficult to eliminate them all without severely restricting the diet. An interesting form of treatment for excessive gas is alpha D-galactosidase, an enzyme that is produced by a mold. Two other types of treatment have been promoted for the treatment of gas simethicone and activated charcoal.

Abnormal bacterial flora. Such people have an imbalance in gas-producing and gas-consuming bacteria. In such persons, the normally ingested food items are changed into hydrogen and carbon dioxide, and organic acids in the colon. Several food items (barring rice) namely wheat, potatoes, corn, noodles, and dietary fiber tend to produce gas in such people. Bacterial overgrowth of the small bowel is usually treated with antibiotics. If antibiotics are not effective, probiotics (e.g., lactobacillus) can be tried although their use in bacterial overgrowth has not been well studied. This condition may be difficult to treat. Organic disorders of the gut. When maldigestion is due to pancreatic insufficiency, then supplemental pancreatic enzymes can be ingested with meals to replace the missing enzymes. If maldigestion and/or malabsorption is caused by a disease of the intestinal lining, the specific disease must be identified, most commonly through a small bowel biopsy. Then, treatment can be targeted for that condition. For example, if celiac disease is found on the biopsy, a gluten free diet can be started.

### **Passage of Voluminous gas (Flatus).**

Passage of noisy voluminous gas (flatus) per anus: Passage of voluminous gas per anus (flatus) is a common problem and a source of major social embarrassment. Many people are frustrated as they cannot maintain “Wadoo” either during a prayer especially on Friday or

during Ramadhan prayer or Haj prayers. It also limits attendance to social functions and makes the person uncomfortable when he passes noisy flatus either in a family or at work. The cause of this problem is excess gas production due to one of the causes defined as bloating and flatulence and management are on similar lines.

### **Passage of Odoriferous Flatus per Anus**

In this condition, the flatus is foul-smelling and sometimes awful. Passage of odoriferous flatus can be the most distressing symptom for those who pass it or for those who face it. What causes odoriferous flatus? The odour is due to sulphur-containing gases namely hydrogen sulphide etc. It forms by bacterial fermentation of sulphate, cysteine, and mucin (namely hydrogen sulphide), fermentation of methane (namely methane thiol), and fermentation of garlic (namely allyl methyl sulphide). The usual foods which supply sulphur-containing substrates include cruciferous vegetables (sulphate), mutton, egg, and other sources of proteins (sulphur containing amino acids) or beer (sulphate), etc. Such people may also have a deranged population of bacteria that produce more odour forming gases. Dietary manipulations, reduction of intestinal bacteria, probiotics, and other means to reduce intestinal gas are recommended to treat this entity.

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The facts, analysis, assumptions and perspective appearing in the article do not reflect the views of NAAD.





- H L Kak



# African kings who ruled India



Commerce between East Africa and India goes back more than 2,000 years between India and Ethiopia. The trade starts a long history documenting the relationship between what is called today, South Asia and East Africa. What many have recently admitted, there are quite a few Indians of African descent still living in the populous country, and have risen into high ranks.

The darkest man is here the most highly esteemed and considered better than the others who are not so dark. Let me add that in very truth these people portray and depict their gods and their idols black and their devils white as snow. For they say that God and all the saints are black and the devils are all white. That is why they portray them as I have described."

More than a thousand years before the

foundations of Greece and Rome, proud and industrious Black men and women known as the Dravidians, erected a powerful civilization in the Indus Valley. From those origins, African kings in India drove the region's commerce, culture, and belief systems.

"Ethiopians have had very intimate relations with Indians. In fact, in antiquity the Ethiopians ruled much of India. These Ethiopians were called the Naga. It was the Naga who created Sanskrit. A reading of ancient Dravidian literature which dates back to 500 BC, gives us considerable information on the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen)."

Even the legends of India revere the Black race that laid the foundation of their civilization, and the holiest books of India also

affirm that enlightenment came from Ethiopia. In fact, the first god of India is a dreadlocked black man called Shiva.

Little is known about Shahzada Khoja Barbak – the Ethiopian who conquered the Bengal Kingdom and established the Habshi dynasty in 1487. But we know that he was a Siddi. The Siddi, also known as Sidi, Siddhi, Sheedi, Sawahili or Habshi, are an ethnic group inhabiting India and Pakistan. Members are descended from the Bantu peoples of the East African region.

We also know that he was assassinated by one of his own shortly after coming to power. The man who took his place was Malik Andil Khan Sultan. Upon assuming the throne, Malik Andil Khan changed his name to Saifu-d-din Abul Muzaffar Firuz Shah, and actually proved to be a wise king.

According to coins found bearing his name, he reigned from 1487–1490. He secured peace and comfort for his subjects, was “matchless in his generosity”, and “bestowed on the poor the treasures and largess of past sovereigns, who had hoarded the same with considerable exertions and pains.” A story from the Bibliotheca India illustrates his empathy for the poor: The members of Government did not like this generosity towards the poor, and used to say to one

another: “This Abyssinian does not appreciate the value of the money which has fallen into his hands, without toil and labor. We ought to set about discovering a means by which he might be taught the value of money, and to withhold his hand from useless extravagance and lavishness.”

Then they collected that treasure on the floor, that the king might behold it with his own eyes, and appreciating its value, might attach value to it. When the king saw the treasure, he inquired: “Why is this treasure left in this place?” The members of Government said: “This is the same treasure that you allotted to the poor.” The king said: “How can this amount suffice? Add another lak to it.”

Today, you can still visit a mosque, a tower and a reservoir in the city of Gaur erected by him. Jamal al-Din Yaqut (ca 1200). Jamal began his rise to power in Delhi as a habshi, one of many enslaved Africans of East African descent frequently employed by Muslim monarchs as mercenaries and members of royal security teams. Shortly after his employ began, the then reigning sovereign Queen Raziya (1236- 1240) the first female monarch of Delhi took a liking to him. He was subsequently promoted to a royal courtier and later rose to occupy the



important post of superintendent of the royal stables.

She awarded him the honorific title Amir-al-Khayl (Amir of Horses) and later the much higher Amir-al-Umara (Amir of Amirs), much to the discontent of the Turkish nobility who at the time also had dealings in the region. Already resented for being a woman ruler by the Muslim nobles and clerics, Razia's proximity to an Abyssinian slave (considered racially inferior to the Turkish nobles who ruled the Sultanate) alienated the nobility and clerics and soon provoked open rebellion and conspiracy.

Jamal al-Din Yaqut was eventually killed off by his haters. Malik Sarwar (1394 – 1403). Malik Sarwar, also described as a Habashi, became the governor of Jaunpur, a sultanate close to Delhi. Under the title of Malik-us-Sharq (king of the east) he captured Jaunpur province. According to the History of Medieval India, Part I (S.Chand & Co, 2007), “In 1389, Malik Sarwar received the title of Khajah-i-Jahan. In 1394, he was appointed as the governor of Jaunpur and received his title of Malik-us-Sharq from Sultan Nasiruddin Mahmud Shah II Tughluq (1394 – 1413). Soon, he established himself as an independent ruler and took the title of Atabak-i-Azam. He suppressed the rebellions in Etawah, Koil and Kanauj. He was also able to bring under his control Kara, Awadh, Sandila, Dalmau, Bahraich, Bihar and Tirhut. The Rai of Jajnagar and the ruler of Lakhnauti acknowledged his authority and sent him a number of elephants. After his death, he was succeeded by his adopted son Malik Qaranfal, who took the title of Mubarak Shah”

Malik Sarwar and his five successors namely Malik Mubarak Qaranfal, Ibrahim Shah, Mahmud Shah, Bhikhan Khan and lastly Hussain Shah are called Sharqi kings who ruled the kingdom of Jaunpur for little less than a century. They were all without exceptions black Indo-Africans otherwise called Habashis or the Ethiopians in India. This was the period of peace and prosperity in the history of Jaunpur witnessing remarkable achievements in the

fields of art, architecture, education, trade and commerce. Malik Ambar (1550 – ?)

One of the most famous among the Indo-Africans was the celebrated Malik Ambar (1550-1626). Malik Ambar, whose original name was Shambu was born around 1550 in Harar, Ethiopia. After his arrival in India, he was able to raise a formidable army and achieve great power in the West Indian realm of Ahmadnagar. Ambar was a brilliant diplomat, tactician, and administrator. In 1590, Ambar broke away from Bijapur and built an independent mercenary army of over 1500 African, Arab and local Dakani men. He eventually joined the state of Ahmadnagar and later imprisoned King Murtaza II, naming himself regent minister. Ambar promoted minorities of various ethnic groups to key positions and implemented financial, educational and agricultural reforms. Ferista, a contemporary Arab historian, praised Ambar: “...he appears to have been the most enlightened financier of whom we read in Indian history.” Ambar also organized a 60,000 horse army and successfully beat back the Moguls for the next 20 years. The Moguls could not conquer Dakan until after his death. In the 16th century, there were many other powerful Habshis in the political scene of India. Chingiz Khan, the prime minister to Nizam mul-Mulk Bani, King of Ahmadnagar in 1575, was of African origin. After the king's death, the king's son Murtaza I led a successful revolt with several Habshis against his mother's claim to power. In 1595, during the reign of Murtaza II, the prime minister Abhangar Khan was also a Habashi. Today, the Habshi communities have been diminished due to widespread intermarriage with other Muslims, but their influence is undeniably imprinted on the faces of the people there today, as well as the local architecture. The men mentioned above are just a few of the Abyssinian, Habasi, Ethiopian, and Dravidian rulers, leaders, and wise men that shaped today's India. Their existence should reinforce the fact that more research needs to be done, so that we have the irrefutable proof of what we already knew; that the African man and woman brought the light of civilization to the world.



- B L Saraf



# First Step Towards Political Rehabilitation of the Pandits A welcome move!

Across the ambit of its Terms of Reference, within the constraints of The Delimitation Act 2002, Jammu and Kashmir Reorganization Act, 2019 and keeping in view the Constitutional imperatives, the Delimitation Commission, constituted in 2020 to demarcate 90 Assembly constituencies and 5 Parliamentary Constituencies in Jammu and Kashmir UT, has come out with a Final Report which is in public domain. Apart from what has been condensed to The Notification O. N. 17 (E) Dated 5<sup>th</sup> May, 2022 as Order No. 2 – published in GOI Gazette of the same date, the Delimitation Commission – shortly Commission - has, same day, concurrently issued a Press Note No ECI /PN/ 41 /2022. (Press Note hereinafter). So, what is contained in the Press Note could be construed a part of the Commission's Report - though of recommendatory nature.

In the page 6 of the Press Note the Commission has made the following recommendations to the Central Government and asked it to make:

“1. Provision of at least two members

(one of them must be a female) from the community of Kashmiri Migrants in the legislative Assembly and such members may be given power at par with the power of nominated members of the Legislative Assembly of Union Territory of Puducherry.

2 .....

In the preceding Para of the recommendation the Commission has noted,

“During the public hearing, the commission received number of representations from the Kashmiri Migrants and the displaced persons from Pakistan occupied Jammu and Kashmir. The delegations of Kashmiri Migrants represented before the commission that they were persecuted and forced to live in exile as refugees in their own country for the last three decades. It was urged that in order to preserve their political rights, seats may be reserved for them in the Jammu and Kashmir Assembly and Parliament .....

Some may argue that the Commission has identified Kashmiri Migrants and not KPs as a community which should be considered

***The country's constitution doesn't permit religion-based reservations in the legislature. But the way the Commission had prefaced its recommendation, no room is left to doubt which community it had in mind when it said so, because, almost whole community of the KPs was forced to leave the Valley.***



for representation in the Legislative Assembly. One has to understand that the Commission had to respond to a situation, more than a community, and any recommendation made on the basis of religious denomination would fly in the face of Constitutional scheme that governs India. So, the Commission couldn't have made such a recommendation. The country's constitution doesn't permit religion-based reservations in the legislature. But the way the Commission had prefaced its recommendation, no room is left to doubt which community it had in mind when it said so, because, almost whole community of the KPs was forced to leave the Valley. True, Individuals of other communities also bore the brunt of armed militancy in Kashmir and had to move out. But law is not made for an individual though it may affect him, as well. In any case, let us leave it to the other day.

Today is the occasion for appreciating what a Constitutional body like Commission has recorded vis a vis the displaced Pandits (Kashmiri Migrants in legal parlance.) It has granted official recognition of what the KPs have been saying for the last 32 years – that they have been subjected to the persecution and need political and economic rehabilitation. The Commission has provided a solid edifice where on – with a bit of more effort – much can be built. Apart from that, having come from a Constitutional body, headed by a former Supreme Court Judge, the recommendation for two seats in the Assembly has put a stamp of approval on the law and circumstances which the community delegations had put forth before it, in support of the claim of representation – reservation in the state legislature and the Parliament.

It is also a recognition of the intent which the community must take positively in its stride. And, then it won't pay to be a rage boy, always. Some time has to be given to the things to sink down.

True, the job is not done! But it has begun well. Lot of legislative work needs to be done to see the Commission's recommendations fructify on the ground. To

begin with, an amendment as follows has to be affected to The Jammu and Kashmir Reorganization Act, 2019 – No 34 of 2019: Act 34 shortly. In Sec 14 (6) & (7) and Section 60 (1) (a) & (b) add Displaced Pandits defined as “Migrant” in Sec 2 (e) of The Jammu and Kashmir Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act, 1997. It is essential because, as of today, Act 34 is the Constitution for J & K.

It may be followed by an appropriate amendment to the Representation of People's Act, as is now applicable to the UT. Article 239 A of the Constitution can be invoked to achieve the purpose. It is heartening to note that the law submitted before the Commission to fortify the claim of the displaced persons has found favour. Same needs to reiterated before the Central government with more vigour, to facilitate the required amendments to various laws, relevant to the matter. The legal and factual position like Sangha Reservation in Sikkim Assembly, the Puducherry Model (referred by the Commission), nomination for Women in the erstwhile J&K Assembly and the case of Anglo Indian's reservation must be brought to the notice of quarters concerned.

In this regard, Kashmiri Pandits (Recourse, Restitution, Rehabilitation and Resettlement) BILL 2022, introduced to the Rajya Sabha by Vivek Tankha could be of great help to the cause, because it has a Chapter 111 which deals with Political and Economic Rehabilitation of Pandits and in Clause 5 Sub clause (2) reservation for them in Legislative Assembly, Parliament and other elected bodies has been specifically sought.

The Delimitation Commission deserves sincere gratitude for highlighting a burning issue that faces the displaced community and providing a way out, sought by the community.

There is a lesson for the displaced community also: that if a certain issue is first delineated for prioritization and then pursued in unison, unmingled with others, much can be achieved, no matter the odds.

*(The author is a Former Principal District & Sessions Judge)*



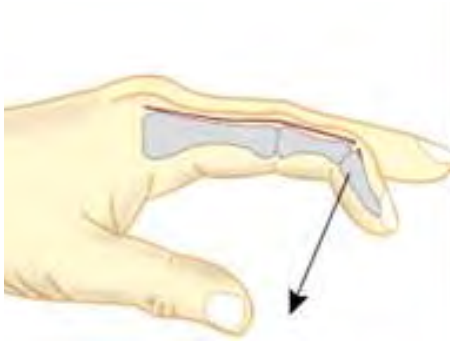
# Mallet finger

**Mallet finger** also called drop finger or baseball finger is a deformity where the distal phalanx of the finger is bent. There is drop of distal phalanx and the person is unable to straighten it on its own. It is a common injury seen very often among young and middle aged persons in high velocity contact sports. It occurs more commonly in males and very often involves dominant hand. It can affect any of the fingers including the thumb, however the long- middle finger is more often involved.

**Cause :** There is an injury to the tendon (a rope shaped tissue) connecting the muscle - extensor digitorum muscle that actively

straightens the distal phalanx to the base of the bone of the distal phalanx. Injury can be a rupture of tendon or its avulsion often with a piece of bone attached to the avulsed tendon. The distal phalanx is bent due to imbalance between the forces that straighten and that bend the distal phalanx as the muscle that straightens the phalanx is not functioning whereas the muscle that bends the distal phalanx is functioning. It is usually caused by a forceful blow to the tip of finger causing sudden bend when distal phalanx is straight. It can follow a direct hit of a ball at the tip of the finger while trying to catch the ball. Occasionally, minor





force like tucking of finger in bedsheet- making the bed or putting on the socks etc. especially in an elderly can result in mallet finger. At times we can have an open injury caused by laceration, crush injury etc.

**Clinical picture:** The patient complains of pain, swelling and bruising of the distal interphalangeal joint area. The distal phalanx is bent and patient is unable to straighten it of its own. However, the distal phalanx can be fully straightened when we push it up with other hand. There is tenderness i.e. pain on pressure.

**Diagnosis:** Diagnosis of mallet finger is made on clinical presentation- history and physical examination. X-rays are taken to see if there is avulsion with a bone fragment and to rule out any fracture. It also tells about the size of fragment and if it is involving the joint or not.

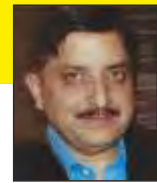
**Treatment:** Pain and swelling can be reduced by immediate application of ice to the finger, elevation of the hand above the heart level and use of nonsteroidal anti-inflammatory medicine (NSAIDs). Most of the mallet finger injuries can be managed non-surgically by immediate immobilisation of the finger in a mallet finger splint that keeps distal interphalangeal joint in over-straightened position for six to eight weeks, followed by splinting at night for about four to six weeks. It is important the splint is worn continuously at all times with distal phalanx maintained in over-straightened position even during skin hygiene care. As a matter fact, patient

compliance is necessary for nonoperative treatment. So education of the patient about all these details is crucial. Majority of the patients do well with this treatment.

Common problems with the treatment are skin related like ulceration, maceration of skin etc., however most of them usually are temporary. Again stiffness and recurrent flexion deformity can also occur. It has been reported that slight extensor lag and a prominent bump on the upper surface of finger are the common sequelae of the treatment, however no functional deficit or patient dissatisfaction has been reported. Surgery is occasionally recommended in acute injury- when bone fragment is large or when fragment is disrupting the joint or for salvage of failed prior treatment.

If left untreated or not properly treated, it can lead to stiffness or swan neck deformity where there is over-straightening of proximal interphalangeal joint and bend at distal interphalangeal joint because of imbalance in distribution of extensor force between proximal and distal interphalangeal joint.

Mallet finger in children is a matter of concern. It has to be treated very properly as the growth of bone is still taking place and injury can affect the cartilage that is concerned with the growth of the finger. If not treated or treated improperly it can result in stunting-impairment of the growth of the finger.



- Avtar Mota

# FAUJI HEART

*(A Collection of Short Stories)*

Author : Neerja Kalia  
Publishers : Notion Press; Available on Amazon India  
Price : Rs 350/=

I had only known **Padma Shri Pran Kishore Kaul's** wife **Shanta Ji** as the other talented person in his immediate family. In September 2022, I joined a function held in New Delhi for the release of Pran Ji's book, "**Zoon of The Saffron Field**" and came to know about his highly talented daughter, **Neerja Kaul Kalia**. Neerja Kalia is a writer, painter and social worker who remains busy with her work without caring for any publicity or what is known as media attention. She keeps a low profile yet her pen and brush create something comparable to some established names in the world of art and literature.

A student of Presentation Convent, Srinagar, Neerja has learnt much from her father Padamshri Pran Kishore Kaul. This learning appears to have shaped her skills in writing and the deft handling of the brush on canvas. In her studio, one finds beautiful paintings, most of them presenting hills, trees, cottages, brooks and changing colours with the change in seasons. One can discern vivid nostalgia for Kashmir in her art although it may not appear explicit. These paintings were also exhibited by her in '**My Home My Land**' a solo art exhibition featuring oil paintings held at **The Art Gallery, Epicenter, Gurugram** sometime in February 2015. Neerja Kalia has selected a beautiful label titled '**Under The Cherry Tree**' for her painting work.

Married to **Col NK Kalia**, **Neerja is a writer, painter, film producer, teacher, and social worker** apart from discharging other familial roles. Having moved to various locations with her husband, Neerja Kalia's sensitivity and observations are sharp and diverse respectively. She has enough to tell through her stories about 'Fauji' life in barracks and borders. A life full of adventure, risk, courage and camaraderie yet full of values that the 'Civilian Life' upholds. The stories make the reader travel to the length and breadth of the country. One moves through sandy dunes, snowfields, high altitudes of Ladakh, hills of





Arunachal, hot and dusty towns, snow-clad meadows and majestic Chinars of Kashmir. The reader also moves through barracks, messes, military hospitals, drill parades and other army-related locations and activities. One experiences a spectrum of situations and locations through these stories built around Jawans and officers drawn from every corner of the country. The book, **'Fauji Heart'** has a wonderful introductory dedication that is quite impressive and moving. Apart from dedicating the book to Naren, her friend, soul-mate and husband, Neerja dedicates the book to the soldiers of the Indian army and their families. In her dedication, she writes this:

**"In the unique Fauji world, one learned to enjoy the moment. One also learned to live with the ever-present threat of imminent separation either by death or by transfer orders. If life is tough for the soldiers, it is still tougher for their families."**

The book has 164 pages for 14 short stories that are set in a period between the early 70s to early 90s of the last century. This is a period when neither mobile nor internet connectivity had arrived. Although all the 14 lively and riveting stories are based on army life, the skill of the author has brought human values to the surface and made these stories universal. Out of the fourteen stories, three stories namely, **Sabziwalli**, **SOP 303** and **Nessa** have been penned by Col N K Kalia fondly known as Naren. **Sabziwalli** was published in the **Illustrated Weekly of India**.

The book begins with a beautiful story, **'Angel Without Wings'**. It revolves around a Pakistani army Havaldar Rajab Ali Khan, his daughter Sheereen and his wife Jameela. Rajab Ali Khan is posted at a high altitude post when his bunker is suddenly attacked by Indian Army Jawans led by a daring young officer. Amidst gunfire and hostility, the humanism of high standard is displayed by the young Indian Army officer atop the high hills even when his toes are frostbitten. Rajab Ali Khan is obliged to pray for the welfare of this daring Indian army officer whose humane conduct not only saved his life but also made it possible for him to spend Eid with his family.

**Sabziwalli** is again a wonderful story that displays sharp observations and the riveting style of Col Naren Kalia. The story reveals how truthful and simple human behaviour beats everything, even the security issues believed to have been created by a charming Sabziwali who keeps visiting the battalion lines of an army unit. She grabs the attention and mind space of one and all. The Jawans, the adjutant and finally the CO are unable to deal with a simple and poor Sabziwali who sells vegetables and moves with confidence inside the battalion lines. The story has been presented in a style through which every reader immediately identifies with the characters and their emotions.

**Sara** is another moving story penned by Neerja Kalia that removes the curtain from the ugly face of **Jihadi elements** engaged in senseless killings and destruction. An eight-year-old girl is strapped with bombs and pushed as Fidayeen towards an Indian army unit by these terrorists. Her parents are tied with ropes and the innocent girl is asked to play the fatal game which she can't comprehend. The girl is saved by **Capt Vinod Rawat and Sepoy Dilawar** of the unit where she is sent to create death and destruction. The strapped bombs are removed carefully from her body. Sara, a happy-go-lucky little girl is unaware of the real mission that she has agreed to undertake to get her parents released from the grip of the terrorists who were invited to her house by Raheem Chacha, a family acquaintance. Unfortunately, Sara's parents are shot dead by the terrorists and Sara is adopted by Capt Vinod Rawat and his wife. They are her new Ammi and Baba. Many innocent families in

Kashmir valley faced this situation at the hands of the terrorists or the so-called **Mujahids**.

Another moving story that I need to comment on is titled, 'Dawn to Dusk'. In this story, **Biren and Anjali** serve as officers in the Indian army. Biren is with the artillery regiment of Ladakh Scouts and posted at Kargil while Anjali is a doctor posted at Military Hospital, Srinagar. This was a love marriage; a first-sight attraction that took place in Gulmarg where Biren had been undergoing a high altitude warfare course while Anjali, who studied medicine at **Medical College, Srinagar**, had come for a skiing course. They got happily married and life seemed like a fairytale. They set up their residence in Srinagar. From Kargil, Biren would come for a day or two after two months to be with his wife and newborn daughter Megha. They had planned to join together for holidays in December for which both had been sanctioned leave. Biren was supposed to join his family for a long vacation on **3rd December 1971** when suddenly war breaks out with Pakistan. Due to war, Anjali is called back for her duties. Injured and critically wounded soldiers airlifted from Kargil and all other fronts, keep arriving in helicopters at Military Hospital, Badami Bagh, Srinagar. Anjali keeps looking for Biren. There is no news about his whereabouts. After hectic enquiries, Anjali comes to know that Biren was last seen in combat but went missing thereafter. Even when two sides swapped lists of **Prisoners of War (POWs)**, Anjali could not trace her Biren. The author ends the story with a moving note, "The 1971 war is but a foggy remembrance in the collective memory of the nation. But Anjali is still living from dawn to dusk waiting with firm faith and hope for the dawn, whose dusk will bring her warrior home. Who knows how many Anjalis are waiting for their warriors even today?" The story goes in tandem with the theme of **Sahir Ludhianavi's** powerful poem **Parchhaiyaan (Shadows)** which presents stories of human tragedies created by war.

There are many other riveting stories like **SOP 303, Balle Balle, Nessa, Fauji Shan Baan, Dancing Dunes and Eastern Tunes, When Death Came Calling, Who Started 1971 War, The Lawn Mower, Olive Green Heart and 'Then He Jumped off The Cliff'**. These stories have a perfect balance of characters, plots, settings, and tensions that puts the creativity of Neerja Kalia and Col Kalia at a high pedestal.

The book concludes with a beautiful poem titled, '**Moonlight Is Shining On My Grave**'. I conclude this review with some lines from this poem:

**"In the folds of her arm, she held tightly  
All my ribbons and medals,  
Wrapped in the tricolour flag that  
they had used to cover my casket.  
Her one hand touched the swelling belly  
that she bore with so much grace,  
Her eyes melted but for an instant,  
Then her chin went up and her tears rolled back,  
After all, it is not every maiden's honour to be  
a soldier's bride and a martyr's widow.  
Moonlight is shining on my grave  
while I sit under this cherry tree,  
Waiting to see her one last time,  
When she comes in the morning with a marble plate,  
Engraved on it in gold will be my name."**



# Entrepreneurship – Back To Basics



## Concept of Entrepreneurship

Entrepreneurship is the ability and readiness to develop, organize and run a business enterprise, along with any of its uncertainties in order to make a profit. The most prominent example of entrepreneurship is the starting of new businesses. Joseph Alois Schumpeter is regarded as the father of entrepreneurship. He

introduced the concept of entrepreneurship. In economics, entrepreneurship connected with land, labour, natural resources and capital can generate a profit. The entrepreneurial vision is defined by discovery and risk-taking and is an indispensable part of a nation's capacity to succeed in an ever-changing and more competitive global marketplace.

## Meaning of Entrepreneur

The entrepreneur is defined as someone who has the ability and desire to establish, administer and succeed in a startup venture along with risk entitled to it, to make profits. The best example of entrepreneurship is the starting of a new business venture. The entrepreneurs are often known as a source of new ideas or innovators, and bring new ideas in the market by replacing old with a new invention. It can be classified into small or home business to multinational companies. In economics, the profits that an entrepreneur makes is with a combination of land, natural resources, labour and capital. In a nutshell, anyone who has the will and determination to start a new company and deals with all the risks that go with it can become an Entrepreneur.

## What are the 4 Types of Entrepreneurship?

It is classified into the following types :

### Micro & Small Business Entrepreneurship-

These businesses are a hairdresser, grocery store, travel agent, consultant, carpenter, plumber, electrician, etc. These people run or own their own business and hire family members or local employee. For them, the profit would be able to feed their family and not making 100 million business or taking over an industry. They fund their business by taking small business loans or loans from friends and family. These entrepreneurs are majorly solo or supported by a small teams of professionals. In India, these are categorised at MSMEs and are supported by Ministry of MSME in many ways through schemes and benefits. They start with a turnover or top line upto 5Cr for micro, upto 50Cr for small and upto 250Cr for medium enterprises.

### Scalable Startup Entrepreneurship-

This start-up entrepreneur starts a business knowing that their vision can change the world. They attract investors who think and encourage people who think out of the box. The research focuses on a scalable business and experimental models, so, they hire the best and the brightest employees. They require

more venture capital to fuel and back their project or business.

### Large Company Entrepreneurship-

These huge companies have defined life-cycle. Most of these companies grow and sustain by offering new and innovative products that revolve around their main products. The change in technology, customer preferences, new competition, etc., build pressure for large companies to create an innovative product and sell it to the new set of customers in the new market. To cope with the rapid technological changes, the existing organisations either buy innovation enterprises or attempt to construct the product internally.

### Social Entrepreneurship-

This type of entrepreneurship focuses on producing product and services that resolve social needs and problems. Their only motto and goal is to work for society and not make any profits.

## Characteristics of Entrepreneurship :

Not all entrepreneurs are successful; there are definite characteristics that make entrepreneurship successful. A few of them are mentioned below:

**Ability to take a risk-** Starting any new venture involves a considerable amount of failure risk. Therefore, an entrepreneur needs to be courageous and able to evaluate and take risks, which is an essential part of being an entrepreneur.

**Innovation-** It should be highly innovative to generate new ideas, start a company and earn profits out of it. Change can be the launching of a new product that is new to the market or a process that does the same thing but in a more efficient and economical way.

**Visionary and Leadership quality-** To be successful, the entrepreneur should have a clear vision of his new venture. However, to turn the idea into reality, a lot of resources and employees are required. Here, leadership quality is paramount because leaders impart and guide their employees towards the right path of success.



**Open-Minded-** In a business, every circumstance can be an opportunity and used for the benefit of a company. For example, Paytm recognised the gravity of demonetization and acknowledged the need for online transactions would be more, so it utilised the situation and expanded massively during this time.

**Flexible-** An entrepreneur should be flexible and open to change according to the situation. To be on the top, a businessperson should be equipped to embrace change in a product and service, as and when needed.

**Know your Product-** A company owner should know the product offerings and also be aware of the latest trend in the market. It is essential to know if the available product or service meets the demands of the current market, or whether it is time to tweak it a little. Being able to be accountable and then alter as needed is a vital part of entrepreneurship.

### Importance of Entrepreneurship:

**Creation of Employment-** Entrepreneurship generates employment. It provides an entry-level job, required for gaining experience and training for unskilled workers.

**Innovation-** It is the hub of innovation that provides new product ventures, market, technology and quality of goods, etc., and increase the standard of living of people.

**Impact on Society and Community Development-** A society becomes greater if the employment base is large and diversified. It brings about changes in society and promotes facilities like higher expenditure on education, better sanitation, fewer slums, a higher level of homeownership. Therefore, entrepreneurship assists the organisation towards a more stable and high quality of community life.

**Increase Standard of Living-** Entrepreneurship helps to improve the standard of living of a person by increasing the income. The standard of living means, increase in the consumption of various goods

and services by a household for a particular period.

**Supports research and development-** New products and services need to be researched and tested before launching in the market. Therefore, an entrepreneur also dispenses finance for research and development with research institutions and universities. This promotes research, general construction, and development in the economy.

### Frequently Asked Questions on Entrepreneurship

#### What are the two main types of entrepreneurship

There are many types of entrepreneurship, two examples of such are:

- ❖ Micro, Small and Medium business entrepreneurship
- ❖ Large company entrepreneurship

#### What are the key concepts of entrepreneurship?

The 5 key concepts of entrepreneurship are as follows:

1. Innovation
2. Risk taking
3. Vision
4. Business Model
5. Organisation

#### What are entrepreneur traits?

Some of the most important entrepreneurial traits are:

1. Passion
2. Risk taking ability
3. Persisting nature
4. Innovative
5. Leading from the front
6. Ethical in nature
7. Problem solver

The author of this article is a Business Profitability Coach with three decades of experience in transforming businesses. He can be reached on [vinod.pandita@pmcact.com](mailto:vinod.pandita@pmcact.com) and can be reviewed on <http://vinodkpandita.com>

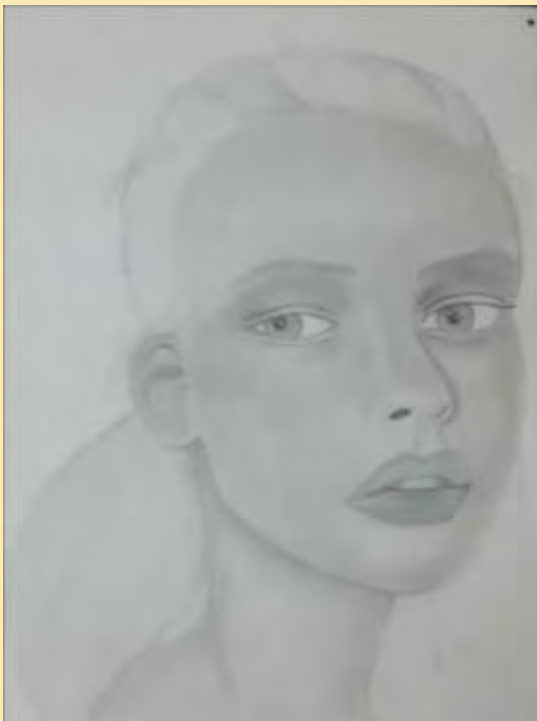


Ananya Ashish Chowdhury is a 16-year girl who studied in Jasudben ML school (ICSE) in Mumbai. She is a good student and also takes part in extracurricular activities like swimming, skating and Kathak dance. She is a very good artist and also very good with technology. She can connect devices over Wi-Fi. She can rectify network connectivity issues to an extent.

Unfortunately, Ananya has been suffering from a congenital nerve disorder which gradually was making her left hand numb. She was operated twice last year and just had 2 weeks to prepare for her ICSE Xth Finals. But she was determined and with the help of writers, she cleared the exams with 72% marks. She is a science student and wants to take up Product Design as career.

Lately, Ananya had to go undergo yet another surgery on the 5<sup>th</sup> April. The surgery was performed and prima facie appears to have gone well. The neurosurgeon seems to have done a good job and this time Ananya does not have the excruciating headache that she had in two previous surgeries. She is being treated for infection and, hopefully, in a few days Ananya will be discharged from the hospital. Ananya's zeal and determination to fight and overcome the disorder is exemplary. Here are a couple of sketches made by her.

We wish Ananya a very speedy recovery to absolute good health!





## Mr. Ramesh Chander Raina's hindi story book "Aayina" released by Sh. Narinder Singh Tomar



Shri Narinder Singh Tomar, Minister of Agriculture, Govt. Of India released book by Shri Ramesh Chander Raina at New Delhi on 23-Feb-2023. The Hindi book titled "Aayina" is set of seven stories which author Ramesh Chander Raina has written based on his life experiences. The book is published by Sh. Vijay Handoo, Geoffrey and Bell Publications, New Delhi. The author Sh. Ramesh Chander Raina, is a Kashmiri Pandit and Retd. Dy Director, Fire and Emergency Services J&K, he has received President Fire Service Gallantry Award on 26-Jan-2003, also a recipient of Meritorious Service Medal 2014. He qualified BSc, LLB and graduated

from Institute Of Fire Engineer (India). His many articles have already been published in different leading newspapers and leading magazines in India. He always highlighted the local issues aiming to make a better society. This book will be available on leading online platforms like Amazon, Flipkart and all the profit earned would be donated to the PM relief package for Armed forces and Kashmiri Pandit rehabilitation.

Mr. Tomar lauded the efforts of the writer in presenting his research and experiences for the betterment of the society. He congratulated the writer and wished him success for his notable effort.

# AFFILIATES' NEWS

## KSS Celebrated Navreh Milan on April 26, 2023

Kashmiri Sewak Samaj Faridabad, organized a "Navreh Milan" programme at Hari-Parvat, Anangpur, Faridabad on 26.03.2023. The event started with the Jhanki of Mata taken around the premises of the Hari-Parvat temple, followed by a two Swahakar Hawan.



Dr. Raj Nehru (VC, Shri Vishwakarma Skill University, Haryana) and Dr. Ramesh Chandra Gaur, Director National School of Drama/Dean, Indira Gandhi National Centre for Arts, New Delhi participated in the festivities as Chief Guest and Guest of Honour respectively.



Around eighty students of SOS School were felicitated during the event for voluntarily cleaning the entire area as a part of Prime Minister "Swachh Bharat Abhiyaan". This was followed by distribution of Naveed to the large number of Biradari members who enlivened the atmosphere with their presence, having driven to the venue from the nooks and corner of NCR. In reply to the welcome address by Dr. Sudhir Kumar Sopory, President, KSS, Dr. Gaur, Guests of Honour, offered the assistance of IGNCA in promoting our culture providing a platform to the talented artists from the KP Community. Dr. Nehru, Chief Guest, made an unconventional address by making the same totally inter-active and engaging the audience in an entertaining manner.

The guests also released the latest issue of Sharda Tarangini the official organ of KSS edited by Sh. Uma Kant Kachru and also digitally released a Bhajan "Ruman Ruman Reh" Sung by Sh. Sanjay Pandita (resident of Faridabad) and Smt. Naina Sapru Trisal, which has been written and composed by Dr. Ramesh Nirashi.

The USP of the event - a mega cultural show in which a good number of Junior and Senior artists like Sh. Sanjeev Gautam, Sh. Daleep Langoo, Smt. Sushma Kalla, Dr. Ashwani Pandita, Smt. Rohina Kilam, Smt. Anupama Raina participated.

This year the event dedicated to Maa



Sharda , started with an invocation to the Goddess “Var de Veena Vadini” enacted by Keshvi Kaul as Saraswati, Harshi Raina and Girisha Kilam as Sarawati devotees. This was followed by an enthralling dance number by Chavvi Koul depict Maa Durga.



This beautiful item was followed by another Nritya Natika based on the Philosophical Poetry of Lal Ded – The great Sage-poetess of Kashmir, rendered by veteran Community Artist Smt. Sushma Kalla with English narration by Sh. Kiran Kalla and enacted by Smt. Bharti Kaul as Lalded, Ms. Sneha Pandita as Narrator and Smt. Kiran Premi as Guru of Lalded. The audience was enthralled and moved to the Era by the performance of artists.

Another solo dance - a Bharat Natyam recital by Harshi Raina, based on the Bhajan "Shri Ram Chandra Kripal Bhajman" was liked by all. This was followed by Veeg-Vachun - a colourful dance drama based on the traditions and culture of Kashmiri Pandits, based on an enchanting music score by the legendary artist Sh. Krishan Langoo, the item was choreographed by Smt. Sushma Kalla and enacted by S/Smt. Anupama Raina, Shibani Bhatt, Kiran Premi, Renu Wali, Bharti Kaul, Rohina Kilam, Reva Pandita, Neena Handoo, Sneha Pandita and Keshvi Kaul on stage.

In the next segment, talented youngsters of Gashtarukh under the guidance of Veteran artist of community Sh. Sanjeev Raina Gautam and lead by Vanshika Bhat, presented



a lilting Bhajans which were thoroughly enjoyed by the sizeable audience. The team included Ridhi Kaul, Kartik Pandita, Vani Bhat, Shriya Wali, Shreya Pandita, Chavvi Koul, Sanna Bhat, Sagar Koul, Upasna Pandita and Sanvi Kakroo.



The programme also included on the spot Drawing competition and essay competition for students. While Nishtha (Category-I) and Ayush Pandita (Category-II) bagged the honours in Essay competition and Varusha Bhawna and Aaria won the top spots in the Drawing Competition. The Cultural Programme was anchored by Sh. Subhash Premi.

*Subhash Premi, Media Incharge*



## **The idol of Goddess Sharda Installed**

The idol of Goddess Sharda was placed on the sanctum sanctorum in the newly constructed Sharda temple on the Line of Control (LoC) in the Teetwal area of North Kashmir's Kupwara district, on the auspicious occasion of the first Navratra (Navreh). The Murti was installed with the chanting of Vedic hymns by renowned scholars and Pandits who reached Teetwal from Shingeri Math in Karnataka from where the Murti of Goddess was brought. Union Home Minister Amit Shah addressed the gathering from New Delhi virtually.

As per reports, hundreds of devotees from different parts of the country, including J&K, arrived in Teetwal to participate in the function. J&K BJP president Ravinder Raina and other party workers attended the process. Civil and Army officers, including DC and SSP Kupwara, were present on occasion. The Save Sharda Committee chairman, Ravinder Pandita, and other devotees brought the Murti from Shingeri Math, travelling a distance of 6000 kilometres. The local populace expressed that the event was a step towards cultural renaissance. Ravinder Pandita, the chairman Save Sharda Committee, demanded to open of the corridor for the holy pilgrimage of the Sharda Peeth across the LOC. He said Swami Nand Lal Ji was the last Saint from Kashmir who used to worship at Sharda Peeth before partition. Ravinder Pandita and prominent community people laid the foundation stone for the temple and Gurdwara at Teetwal on December 2, 2021. The chairperson J&K Wakf Board, Dr Darkhshan Andrabi, was present at that occurrence. Pandita had all praise for the local people, Army, and the civil and police administration for their cooperation. About 100 priests from Shingeri Math, Karnataka, participated in the function.

## **MHA Pulls up JK Admin for 'breach' of Pandit Community Security**

As reported in the Early Times, the daily newspaper published in Jammu has said that the Jammu and Kashmir administration has come under the scanner of the Union Ministry of Home Affairs for the apprehended breach of security of Kashmiri Pandits, who have been the victims of the targeted killings in the last few years. It was reliably learnt that the MHA had taken serious note of sharing crucial information about the fresh security arrangements of Kashmiri pandits. Considering the security breach, the MHA has desired a severe investigation. According to the agencies, dozen people from the Hindu community have been killed by terrorists in the valley in the last two years.

## **AIMCCC demands Fire Service Station at Jagti**

All India Migrant Camp Coordination Committee (AIMCCC) demands a Mini Fire Service Station in Jagti township. The inmates of the township are concerned about the fire as the fire tender has to reach Jagti from Roop Nagar, about 17 Km away and takes about thirty-four minutes to get to the township.

## **Twenty-five Engineers the PM package Employees promoted**

The J&K Government has announced twenty-five Degree Engineering holders as Assistant Engineers (Mechanical) of the Public Works (R&B) Department appointed under the Prime Minister Package. According to the order, all these Engineers have been promoted/regularised as Assistant Engineers notionally with effect from January 14, 2022, and regularly with product from June 30, 2022. Principal Secretary issued the regularisation orders to Government Public Works Department (PWD), Shailendra Kumar.

## **Migrant Relief Holders Demand Hike in Cash Assistance**

All Kashmiri migrant relief holders held a protest demonstration at Jagti township, demanding the enhancement of monthly cash relief to Rs. 30,000. With placards and banners, the protestors shouted slogans supporting their demands. They expressed concern over the stoic silence maintained by the Government on the problems of relief holders who cannot bear their day-to-day expenses. The protestors also demanded Rs 50 lakh as compensation for rehabilitating overaged youth and a balance to every migrant family with a per day relief of Rs.

## **Seminar on Kashmir Shaivism held in Jammu.**

The two-day International Seminar on Kashmir Shaivism was held at Jammu University recently. Scholars from different parts of the country and students of various institutions, including the Sanskrit Department of Jammu University, participated. The speakers referenced great scholars of Kashmir Shaivism, including Vasavgupt, Utpaldev, Abhinavgupt, Kshmedar, Batkalat, Somanand etc., saying they made a unique contribution to Indian Darshan Shastra and aesthetics. They said the Kashmir Shaivshastra is directly linked to Rishi Durvasa.

The scholars also highlighted the contribution of Swami Lakshman Joo, the great Shivacharya of the 20th century, who tremendously contributed to its revival and dissemination worldwide. Establishing an institute of Kashmir Shaivism is also one of his significant contributions to preserving the rich philosophy and taking the legacy forward.

## **KPs Celebrate Navreh**

Shri Ravi Shankar to address concluding function KPs celebrate Navreh with gaiety and fervour. Navreh, the first day of the New Year as per the lunar calendar, was celebrated with religious fervour and gaiety by Kashmiri Pandits across the UT of J&K. Many

participated in the KP Sabha Ambphalla, Jammu, Sahik Samiti Trikuta Nagar and Hariparbhat Srinagar Kashmir functions. Sanjeevani Sharda Kendra (SSK) celebrated Navreh as Sankalp Divas. The SSK organised a three-day Navratra Mahotsav. The tributes were paid to Veda Acharya Shriya Bhat of 15 th century during the function organised by Youth for Kashmir, an offshoot of SSK. On the third day, Spiritual Guru Shri Shri Ravi Shankar Ji

## **Zang Trai Function Organised by Kashmiri Pandit Sabha,**

The third day of Navratra, the Maa Chanderghanta day, marks the respect for womanhood, an embodiment of Jagat Janani Jagat Amba. It is the day when married women visit their parent's house. The day is now celebrated as Women's empowerment day by the community. The function was celebrated with great fanfare and gaiety at KP Sabha Jammu. Dr Usha Tickoo, an educationist, was the Chief Guest at the function. K K Khosa, the president of KP Sabha, presided over the function. He desired a more significant and responsible role for womenfolk in transforming the community into a model society. He stressed the responsibility of Kashmiri women folk to preserve the Kashmiri culture and language by way of imbibing the practice of

## **PNBMT Reiterates its Demand for the Shrine Board**

PNBMT held an emergency meeting of the Core Group to deliberate upon a recent report in the press that the Government is contemplating the constitution of a Shrine Board for Bawe Wali Mata. The report enthuses the Trust and feels upbeat that the Government would similarly bring a bill to protect and preserve the Temples and Shrines of Kashmir Valley.

Pertinent to say, PNBMT, for the last one and a half decades, has struggled to bring a bill and succeeded in creating a global consciousness regarding the condition of temples in Kashmir. The displaced KP community and a vast majority of the



nationalist opinion firmly believe that a bill for the preservation and protection of the temples in Kashmir alone can save this priceless heritage from destruction and usurpation.

### **Ravinder Pandita Conferred Jyotirmutt Mayukh Award**

In Varanasi, at Rudraksh Convention Hall, the Shankaracharya of Jyotir Mutt presented the coveted award, Jyotirmutt Mayukh, before a crowd of 2000 followers to Ravinder Pandita. Swami Ji praised the efforts of the Save Sharda Committee in rebuilding the lost heritage, referring to the Sharda Yatra temple at LoC Teetwal Kashmir. A citation and a shawl were presented to Ravinder Pandita on this occasion.

*Inputs: News Agencies  
Vijay Kashkari*

Celebrated Ramnavmi Festival with full religious & cultural fervour within Shri Ramakrishna Mahasammelan Ashram - Vivekananda Kendra (SRMW-VK), Nagdandi, Kashmir. The annual festival attended by hundreds of devotees from various villages & clusters of Kashmir besides large KP populace from outside started on "Durga Ashtami" evening with "Panch Sahakar Hawan" which concluded with "Pooran Aahuti" on "Ramnavmi". This was followed by "Prashad Vitran" & Parivar Milan Samaroh. The main attraction of this important event was participation & direct involvement of hundreds of local - cluster youth & non migrant Kashmiri Hindu families. Under cultural programme the whole environment

turned extra soothing with Bajan Kirtan in Swamiji's Vatica adjoining Swamiji's Samadhi. This & such alike programmes besides spiritual gains encourage direct "Civil Society Meets" for promoting further the normalcy in Valley explained by Ashram Management Chairman Shri B. L. Bhat. Shri Nana Ji Sathu, Community Activist, Social Worker & Samaj Sevak & Smt Girja Sathu performed the Hawan on behalf of the Management. Shri B. L. Bhat, Chairman, SRMA-VK, Nagdandi while terming the event as exemplary with record participation of local Hindus & youth. He committed to carry out all "Kendra Varg" programmes - Personality Development Courses for children & youth, Spritual Retreat Events, Yogh Shiksh Shivars, Festivals / Bhandara Services & Festivities not only within Nagdandi, Anantnag, Tulumulla, Ganderbal but also in all clusters (Karysthans) within Valley but in "OCBPS", Jagti - Panjgrain, Jammu as well. All such activities he cleared are possible under the patronage, support & guidance of Vivekananda Rock Memorial & Vivekananda Kendra, Kanyakumari. Shri Surinder Dhar, "Vivestha Pramukh", Nagdandi joined by Shri Bharat Bushan Raina, Head Uttasv Management Group thanked the all the participants, Civil, Police, Defence Departments & local populace for wholehearted support to make this spiritually oriented service mission a total success.

*Report by : Nanaji Sathu*





**CUET (PG) - 2023**

At least 142 universities, including 38 central universities, are participating in the Common University Entrance Test for admissions to postgraduate courses or CUET-PG this year. Last year only 66 universities participated in the examination. Some prominent central universities that had not participated last year, including Delhi University (DU) and Jamia Millia Islamia, will also consider CUET-PG for admissions to many of their postgraduate programmes. Delhi University Registrar Vikas Gupta said the university decided to adopt CUET-PG this year on "the basis of their experience of CUCET-UG last year."

The National Test Agency initiated the registration process for the second edition of the CUET-PG on 20 March night and will continue till April 19. The agency is yet to announce the examination dates. The dates will be announced later on the websites <https://cuet.nta.nic.in/> and [www.nta.ac.in](http://www.nta.ac.in). An applicant can apply for three (03) Test Papers by paying the prescribed application fee. Candidates opting for Test Centres outside India must pay the application fee of Rs. 5000/- irrespective of their category for up to three Test Papers. Applying for additional Test Papers, a fee of Rs. 1500/- per paper has to be paid.

Candidates must apply for CUET (PG) - 2023 through the "Online" mode. The Application Form in any other way will not be accepted. Submission of the Application Form is to be made by the candidate online through the NTA website: <https://cuet.nta.nic.in/>. The CUET (PG) - 2023 will be conducted in CBT mode in 02 shifts for admissions in the next academic session. The Role of NTA is confined to the registration of candidates, the conduct of the test, hosting answer keys, inviting challenges, finalising Answer Keys, preparing and declaring results and hosting Score Card. A Merit list will be

prepared by participating Universities/ organisations. Universities may conduct their counselling based on the scorecard of CUET (PG)-2023 provided by NTA.

CUET (PG) 2023 will be conducted in English and Hindi (Bilingual) except for language and Sahitya papers. Could you check the details from Bunching List available in the Information Bulletin? The marking scheme is; each question carries 04 (four) marks. For each correct response, the candidate will get 04 (four) effects, for each incorrect response, 01 (one) spot will be deducted from the total score, and unanswered/un-attempted answers will be given no marks. The examination will be conducted on multiple days in two shifts per day. The schedule and date sheet will be available on the website. Please keep a look at it for updates.

The candidates who have passed the bachelor's degree/equivalent examination or appearing in 2023, irrespective of their age, can occur in the CUET (PG) 2023 examination. For appearing in the CUET (PG) 2023, there is no age limit for the candidates. However, the candidates will be required to fulfill the age criteria of the University to which they are desirous of taking admission.

As the eligibility criteria for admission may be distinctive for every University, the candidates are advised to visit the University website to which they apply for their respective programs. The examination test centre at J&K UT is Baramulla, Jammu, Pulwama, Samba and Srinagar. For details about courses in the central universities, please look at the CUET-2023 Information Brochure uploaded on the NTA website.

**BITS Pilani launches a law school in Mumbai**

BITS Pilani (Birla Institute of Technology and Science, Pilani) declared an "Institution of Eminence" and has added legal education by establishing BITS Law School in Mumbai. It was announced on 9th March 2023. In a

statement, the law school will offer two five-year integrated degree programmes – B.A. LL.B. (Hons.) and B.B.A. LL.B. (Hons.). While admissions will begin in March, the first academic session will commence on August 1.

Taking inspiration from the National Education Policy and the soaring aspirations of young Indians, BITS Law School will be a melting pot of ideas. Our globally benchmarked pedagogy, innovative curriculum, and stellar faculty will create an unparalleled experience for aspiring legal professionals, said Vice Chancellor Kumar Manglam Birla.

### Comed-K UG entrance test

The Consortium of Medical, Engineering and Dental Colleges of Karnataka (Comed-K) will conduct the undergraduate entrance test on May 28. The test is a gateway for admissions to around 150 private unaided engineering colleges in Karnataka. The last Date to apply online is April 24. It will be conducted at 400 centres in more than 150 cities. This year, Comed-K has launched a programme titled COMED KARES, under which skill training will be provided to students during the course. More than eight innovation hubs have been set up in the state.

### School of Planning and Architecture Delhi

Admission to Bachelor of Architecture and Bachelor of Planning will be made through JEE (Main) 2023 by NTA (National Testing Agency). Reservations will be applicable as per the rules of the Government of India. For seat allocation details, visit the [spa.ac.in](http://spa.ac.in).

### Joint Entrance Examination Council (Polytechnic), Uttar Pradesh

UPJEE(P) is a state-level examination for candidates seeking admission in the government and private polytechnic colleges of Uttar Pradesh. Online Registration for Joint Entrance Examination Council (Post Diploma in Industrial Safety) and (Polytechnic) has been started. Last Date to file for admission application online: 01-05-2023. Download Admit card for admission: 22-05-2023. Dates

of the Entrance Test: 01-06-2023 to 05-06-2023. Visit the website <https://jeecup.admissions.nic.in/> for details

### Guru Gobind Singh Indraprastha University

"A State University Established by the Govt. of NCT of Delhi"

- ❖ Admission Programmes
- ❖ Integrated BA - LL.B. (Hons.)
- ❖ Integrated BBA - LL.B. (Hons.)
- ❖ Master of Law (LL.M.)
- ❖ Master of Business Administration (MBA)
- ❖ Tentative Schedule for Admission in Programmes

Online Registration followed by Submission of Online Application Form along with payment of Registration Fee of Rs. 1500/- for Participation in Online Centralized Counselling for admission in the Programmes mentioned above

- ❖ Up to 30.04.2023

Online Registration followed by Submission of Online Application Form along with payment of Registration Fee of Rs. 1500/- for appearing in GGSIPU CET 2023 for MBA Programmes Only.

- ❖ Up to 30.04.2023

The candidates are advised that before carrying out Online Registration for appearing in the GGSIPU CET 2023, they MUST go through the prescribed Eligibility conditions and Admission criteria as laid down in this Admission Brochure for 2023-2024. For the details, visit the website: <http://www.ipu.ac.in> One seat, which will be supernumerary, is earmarked for Kashmiri migrants in each Institution. Admission will be based on merit through CET.

### Admission to Bio-Technology & Bioinformatics

The Institute of Bioinformatics and Applied Biotechnology (IBAB) is an autonomous institution set up by the Department of IT, BT and S&T of the Government of Karnataka in 2001. The courses offered for admission are:

- The MSc programme in Biotechnology and Bioinformatics It is a dual

specialization degree programme that builds competence in both biotechnology and computational biology/bioinformatics.

Admission to the MSc programme is through a national-level, two-step merit-based process – an online entrance test followed by a rigorous interview. Students from any science, technology or medicine branch are eligible to apply. Bangalore University awards the degree.

- The PhD programme

For the PhD programme, students who have qualified to receive UGC/CSIR, NET, BINC, DBT, ICMR and other scholarships are encouraged to apply. Candidates are selected based on a rigorous interview process. In addition to the students qualified to receive the above-mentioned national fellowships, IBAB also offers a few in-house scholarships for outstanding students. The institute will soon launch a new Post Graduate Diploma in Big Data Biology.

Website: <https://www.ibab>

- ❖ The last date to receive an application form is 13 May 2023
- ❖ The online test is on 28 May 2023

### **The following Universities have joined CUET(PG) 2023**

1. Shri Mata Vaishno Devi University, Katra
2. Parul University, Vadodara
3. Netaji Subhas University of Technology, Dwarka, New Delhi
4. Shri Vishwakarma Skill University
5. SRM University Delhi-NCR, Sonapat
6. Gyani Inder Singh Institute of Professional Studies affiliated with Veer Madho Singh Bhandari Uttarakhand Technical University, Dehradun
7. Jaypee Institute of Information Technology,
8. Sharda University

### **The University has added courses in CUET(PG)-2023.**

1. Jammu University
2. Pondicherry University
3. The University of Hyderabad.

4. SRM University, AP
5. Dr B.R. Ambedkar University Delhi
6. Somaiya Vidyavihar University
7. Tripura University
8. Dr Harisingh Gour Vishwavidyalaya Sagar

### **The University has removed a course.**

1. Sangam University, Bhilwara, Rajasthan, has removed M.Sc Agricultural Science
2. Madan Mohan Malaviya University of Technology, Gorakhpur

The course details added, deleted or name modified may be found on the NTA website or of the concerned university.

### **UGC to unveil norms for environment education**

The University Grants Commission will unveil guidelines and curriculum framework for Environment Education at the undergraduate level as highlighted in the National Education Policy. In all, four credits will be set aside for the course. The climate change issues have necessitated the study.

"Continuing problems of pollution, loss of forests, solid waste disposal, degradation of the environment, issues like economic productivity and national security, global warming, the depletion of the ozone layer and loss of biodiversity have made everyone aware of environmental issues," he said. "Out of the 17 Sustainable Development Goals (SDGs), six goals are directly linked to environmental protection and resource conservation."

### **SVKM's Narsee Monjee Institute**

Deemed to be University seeks admission to UG & PG programmes through NMIMS-CET, NMIMS-NPAT, NMIMS-NLAT and NMIMS-DAT

- ❖ Online registration closure date is Sunday, 21st May 2023
  - ❖ Conduct online computer-based tests at test centres up to 31st May 2023
- Website: <https://www.nmims.edu/>

### **JKBOPEE Entrance Examination**

Online Applications are invited from the eligible/desirous candidates who are Domiciles of the Union Territories of J&K

/Ladakh for admission to Bachelor of Engineering & Technology Courses 2023 in Government / Private Colleges / Institutions of UT of J&K.

- ❖ Last Date for submission of online application forms: 24-04-2023.
- ❖ Date of Entrance Test: to be notified separately  
Website: [http://, www.jkbopee.gov.in](http://www.jkbopee.gov.in)

## Academic Bank of Credit Registration Now Mandatory for DU Students

From this year onwards, all students enrolling in Delhi University must register in the Academic Bank of Credit (ABC) portal, which stores the details of each student's credits earned. The ABC serves as a virtual repository for information on the academic credits that a student has earned.

Talking about the benefits of ABC, Professor K Ratnabali, Dean of Academic Activities and Projects, has said that the ABC feature allows for credit mobility, enabling students to use credits they've accrued at several colleges to acquire the appropriate certificates, diplomas, and degrees.

She added that every student who plans to enrol in classes beginning with the academic year 2022–2023 must first register on the

Academic Bank of Credit website. Once you have an account on the educational portal, it is similar to having a bank account. Four credits will be added to your credit account each time you pass a course.

## ABC Registration – Frequently Asked Questions (FAQs)

What is the ABC registration?

The Academic Bank of Credits (ABC) is a digital repository that stores data on the credits that students have acquired throughout their academic life. Once registered, students can create an account and have various options for enrolling in and exiting colleges or universities per their interests.

What are the objectives of the Academic Bank of Credits (ABC)? The ABC's goals are to advance student-centric learning, promote learner-friendly teaching techniques, adopt an interdisciplinary methodology, and allow students to take the courses that best suit their interests and proceed at their own pace.

What is the complete form of UGFC? The UGFC stands for the Undergraduate Curriculum Framework (UGCF). <https://exam.buddy4study.com/abc-registration-mandatory-du>

<b>Calendar of Month</b>	Kumar Shashti (Adishankracharya Jayanti)	25 <sup>th</sup> April 2023
	Ashtami (Shukla Paksha)	28 <sup>th</sup> April 2023
	Ekadashi (Shukla Paksha)	01 <sup>st</sup> May 2023
	Ganesh Chaturthi (Ganeshbal Yatra)	04 <sup>th</sup> May 2023
	Poonima	05 <sup>th</sup> May 2023
	Ashtami (Krishna Paksha)	13 <sup>th</sup> May 2023
	Ekadashi (Krishna Paksha)	15 <sup>th</sup> May 2023
	Amavasya (Nandekeshwar Yatra)	19 <sup>th</sup> May 2023
<b>Note</b>	Panchak starts on 15 <sup>th</sup> April 2023 ends on 19 <sup>th</sup> April 2023	
	Panchak starts on 12 <sup>th</sup> May 2023 ends on 17 <sup>th</sup> May 2023	
	-----	
	Vaishakh (Shukla Paksha) from 21 <sup>st</sup> April 2023 to 05 <sup>th</sup> May 2023	
	Zyestha (Krishna Paksha) from 06 <sup>th</sup> May 2023 to 19 <sup>th</sup> May 2023	





**AIKS**  
**Matrimonial Service**



Suitable alliance for son born in Delhi on 26th January 1996, Ht. 175 cm. Done B.Tech. (DTU) and MBA (IIM Calcutta) currently working in reputed MNC in Hyderabad. Family in Delhi. Girl preferably Engineer from NIT / MBA from reputed Institute. Contact: sanjay253126@gmail.com, 9810444670



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: 9.21 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



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

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 Gurgoan 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).



Looking for a suitable educated Kashmiri Pandit Karkoon girl of age group 32 to 34 Yrs for a handsome Kashmiri Pandit Karkoon boy of 34 Yrs age• BMS (Mumbai University) serving as Manager eastern region, in a reputed learning solution company Mumbai with an annual salary above 8 lakhs Per Annum Contact nos WhatsApp /phone 7006144793, 9419195317, 9419878796



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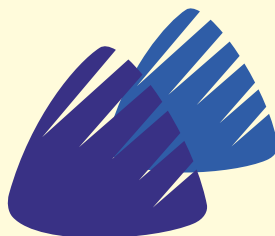
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