



AIKS **naad**

A Monthly Publication of *all india kashmiri samaj*

AIKS Affiliate Connect Programme



Kashmiri Pandit Welfare Association Dilshad Garden



Kashmiri Sewak Samaj Faridabad

Glimpses of AIKS Affiliate Connect with **KSS Faridabad at Sharika Bhawan**



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THIS MONTH'S COVER

**Affiliate connect
with KSS Faridabad &
KPWA Dilshad Garden**

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At school, we had read the story of **Robert the Bruce and the Spider**, in which we read about him suffering a terrible defeat at the **Battle of Methven** in 1306 CE, an event which forced him into exile. While hiding in a cave, the famous spider incident is said to have occurred where he observes a spider trying to weave its web between one side of the cave and another and repeatedly failing. Despite the failure, it continued with its attempt until it succeeded in its objective. This experience inspired Robert the Bruce to continue his fight that ended in his beating English at the **Battle of Bannockburn** in 1314 CE, leading to the eventual independence of Scotland.

I am tempted to draw equivalence to this historical incident with AIKS' persistent follow-up and outreach to the authorities that matter in trying to seek to redress the problems of the beleaguered Kashmiri Pandit community. There have been umpteen indifferences to the appeals, but AIKS resiliently persisted to pursue with the authorities at the UT and the Central Government levels.

In the last few months, the **Ambala Declaration** document that was unanimously adopted in the 'All India AIKS Affiliate Meet' at Ambala on 21-22 January 2023, has been shared with the who-is-who of the two governments at the Center and the UT of J&K by AIKS President. In this, he has repeatedly taken up the issues with them for seeking their indulgence. One such appeal was sent to Shri Nityanand Rai, Honourable Minister of State for Home Affairs, Government of India. The

Honourable Minister not only has read through the declaration document, but further sent it to the concerned at the UT of J&K Government for necessary action.

Lately AIKS received a letter of response from the Department of Disaster Management, Relief, Rehabilitation and Reconstruction, Government of J&K which is reproduced elsewhere in this issue of NAAD. Although the response may not be meeting the expectations of AIKS, the response letter itself is an indication that the authorities have taken note of the demands in this historical document.

The Ambala Declaration document assumes importance as the election process in the UT is soon going to start and it is important that the Kashmiri Pandit community seeks its due recognition and representation in the new Assembly. In this declaration document, AIKS has sought to create a notional constituency on the pattern of Sangha Constituency in Sikkim for the Buddhists. This constituency doesn't identify the legitimate voter by any geographical territory but by its ethnic and historical background that connects him to her/his homeland.

In my opinion, it is important to persist with the initiative and AIKS must continue raising the issues at all forums and follow them up through personal meetings with different authorities at both the governments. Time is ripe now and we must whole-hog get into action to seek to redress our demands, including our representation in the forthcoming election process.

Namaskar'

युक्तकामत

From the President's Desk



Creation of Notional Constituency for Kashmiri Pandits Will Incentivise Them to Vote

In order to facilitate the participation of exiled Kashmiri Pandits from Kashmir, now residing across the globe, in the upcoming Assembly and Parliamentary elections, the J&K UT Election Commission constituted teams to register them as voters. The Relief and Rehabilitation (M) Department constituted 22 teams for the purpose. The teams constituted for the mission, visited various parts of the Country with a rich cluster of KPs like Mumbai, Pune, Bangalore, Ahmadabad, Delhi and Chandigarh for enrolling them in the constituencies of their original residence in the Kashmir.

A noble objective indeed, and the response of the displaced people was equally encouraging suggesting that the KP community has not lost the hope and it is indicative of people not wanting to give up claim on their homes and hearths in Kashmir. KPs, all these thirty-two years, were provided an option to vote by arranging polling booths outside Kashmir like in Jammu and even in NCT Delhi but the process to register oneself as a voter was too cumbersome to the extent that the whole exercise had a demoralising effect on the Community. With the simplified process now, the pace of expectations has increased.

As per the media reports there are 1,20,000 migrant voters with Relief Organization but these

votes are scattered throughout the length and the breadth of Kashmir. It raises many questions than it answers. The uppermost is, "will this kind of vote spread make us electorally relevant to Kashmir? After all elections are all about arithmetic of numbers. In a situation, where the KP voters are scattered thin across the constituencies, what electoral power will be at their disposition that will attract the candidate to care for them? Another important issue before us is with the presence of same political parties and almost same faces, barring some cosmetic changes, in the electoral field that saw the KPs shunted out of their motherland. Can they be trusted again? Will they, in anyway, help KPs to regain their lost ground. The gerrymandering of Habba Kadal Constituency, which used to be predominantly a KP constituency, is a vivid example before all of us.

Pursuant to such premonitions, I, along with my team met the Chairperson of Delimitation Commission, Justice Ranjana Desai, several times even in Kashmir seeking her attention towards our electoral irrelevance and the need for an out-of-box solution. To prove the point, I presented to the Commission, where the Chief Election Commissioner of India along with his team were also present, the idea of creating a notional constituency for displaced KPs on the lines of Sangha Constituency in Sikkim which has no boundary and no geography. It has about 3200 Buddhist monks registered with various monasteries in Sikkim as its Voters and election contestants as well. Our presentation did have some effect on the Commission which included nomination of two displaced KPs to the legislature in its recommendations.

In the light of the Delimitation Commission recommendations, it assumes significance to create an electoral Constituency for KPs to motivate them to vote in which they will find being represented by their elected candidate which will become their voice in the Assembly. Otherwise, even after such extensive exercises, they continue to feel that merely registering as a voter will not incentivise them to go and vote, knowing fully well that their voice is not represented.



- Puran Patwari



General Secretary's Column

The month of April- May has not been on high work quotient so far as AIKS activities are concerned. The April calendar was full which saw a rush of community events, from Welfare Association havans to celebration of Navreh and Tzang Trai where women folk are feted and packed off with customary pack of salt and Atagath. The ritual has a very sentimental value and is followed by community members with religious fervour and sanctity. So, while AIKS team had been hopping from one community event to another to be in attendance at such important community functions, beginning of April started on a slower pace, partly because of rainy weather and partly many members of core Consultative group had been out of town. However, the major engagements remained as follows:

AIKS visits Kashmiri Pandit Welfare Association, Dilshad Garden :

On April 23, 2023 All India Kashmiri Samaj (AIKS) led by its dynamic and visionary President Dr Ramesh Raina touched its first milestone in Delhi NCR region with its meeting with Kashmiri Pandit Welfare Association (KPWA) Dilshad Garden. The team AIKS which was led by its President Dr Ramesh Raina included VPs Shri S.K Bhan and Ms Alka Lahori, General Secretary Shri Puran Patwari and Secretary Shri Bansri Razdan. The KPWA was led by its President Shri Romesh Ji Zadoo, VP Shri Anil Tikoo, Treasurer Shri Virender Razdan and Secretary Shri Sanjay Kichloo and member Shri Neeraj Koul. Just a goodwill visit, with no specific agenda, the two sides discussed a wide range of issues confronting the community in exile and ways how the two organizations together, one at the macro and

another at micro and local level can help mitigate the sufferings of beleaguered community. There was a lot of bonhomie at display and both sides had a frank exchange of views and opinions on how best the two can work in tandem for the betterment of the society.

Ambala Declaration : AIKS's hot foot chase to get the Ambala Declaration calling for a 'Legitimate Minority Space for Kashmiri Pandits in Kashmir' accepted and acknowledged by government of UT of J&K and also central government, seems to have borne some fruit with some signs of positive responses coming from few quarters. However, the idea and proposal has many takers among the civil society members in Kashmir who see nothing wrong in granting a minority status to the beleaguered community.

Naad and Vaakh : We are pleased to inform our community members that Naad and Vaakh, the two iconic journals are keeping a date with their respective readers. Both the journals are getting unflinching support from readers and are critically acclaimed by commentators. We value all suggestions.

Civil Writ Petition : The AIKS-filed CWP being heard in Honourable J&K HC is being followed assiduously by the battery of community lawyers who are pleading pro bono on behalf of the community. AIKS expresses its deep gratitude to Advocates—S/Shri P.N Raina, P.N Goja, Kashmiri Lal, Virender Bhat and others. AIKS is also indebted to its VP (Jammu) Shri A.K Raina who is providing all material support like documents and other things to the lawyer team.

Letter to LG, UT J&K : AIKS wrote a letter to the Lieutenant Governor of the Union Territory of Jammu & Kashmir inviting his attention to the multiple issues faced by the community and redress them at the earliest.



- Alka Lahori



Affiliate Connect Programme

AIKS Visits KPWA, Dilshad Garden

On April 23, 2023 All India Kashmiri Samaj (AIKS), led by its dynamic and visionary President Dr Ramesh Raina made a new addition to its on-going Affiliate Connect Programme; it hit the road and set upon the journey of establishing a connect with its affiliates in Delhi National Capital Region (NCR) and touched its first milestone with its meeting with Kashmiri Pandit Welfare Association (KPWA), Dilshad Garden. The team AIKS which was led by its President Dr Ramesh Raina included VPs Shri S.K Bhan and Ms Alka Lahori, General Secretary Shri Puran Patwari and Secretary Shri Bansi Razdan. The KPWA was led by its President Shri Romesh Zadoo, VP Shri Anil Tikoo,

Treasurer Shri Virender Razdan and Secretary Shri Sanjay Kichloo and Shri Neeraj Koul.

It was just a goodwill visit with no specific agenda, and the two sides discussed a wide range of issues confronting the community in exile and ways how the two organizations together, one at the macro and another at micro and local level, can help mitigate the sufferings of beleaguered community. There was a lot of bonhomie at display and both sides had a frank exchange of views and opinions on how best the two can work in tandem for the betterment of the society.

For the benefit of those not initiated into



the background history of rise and growth of many community socio-cultural welfare organizations across India, especially after its widespread dispersal in the aftermath of Exodus or Great escape, a black and bloody chapter in the political history of independent India, these organisations are working, tirelessly, for the beleaguered members of the community. While a major portion of community stayed put in Jammu, for obvious reasons, a good number chose Delhi NCR as their home of adoption 'for the time being' though. Besides choosing traditional satellite towns of Faridabad, Noida, Gurgaon as destinations, there were quite a few surprise discoveries of new settlement areas where a huge number of fleeing community members sought refuge in.

These were newly sprung up DDA colonies on the outer periphery of Delhi like Dilshad Garden- Shalimar Garden, Loni-Shahdara, Najafgarh etc. Eventually they became sort of cluster colonies with teeming number of community members buzzing around, freshly arrived from Kashmir after a brief stop-over at Jammu. They were hyperactive in all areas of community related matters—from sit-in dharnas at Jantar Mantar to protest demonstrations in front of Pak Embassy and sloganeering at the drop of the hat at any venue. With this came into being, many local level but very strong and effective

socio-cultural welfare organizations, which have truly played a pivotal role in shaping the character and contours of the community as we see it today – standing grand and tall among the comity of communities.

As the saying goes, Time and Tide waits for none; many of these organizations have gone into oblivion as 33 years is a period of time, people while waiting for return to home passed into history and others lost faith in the system while many shifted out to newer addresses or newer cities. But KPWA, Dilshad Garden has grown from strength to strength. It is a shining example how one can reinvent and remain relevant and tied to the cause. KPWA has played a big role in the KP movement, in terms of providing men and material support to mainstream organizations like AIKS and many others who were and continue to be at the vanguard of the struggle. Any call for protest, dharna or any march, KPWA, Dilshad Garden would be there with busloads of volunteers at the venue and before time. That was their strength, a large pool of young and dedicated volunteers ever ready for the community cause.

On socio-cultural front, they hold an annual havan in March-April, Navreh programme and their flagship programme Janam-Ashtami would offer a real visual treat in terms of a grand spectacle when they would assemble in large numbers and carry out a



Jhanki, a la Kashmiri style. It is a very close knit society in Dilshad Garden where language is still spoken in its purest form and all rituals held in pure Kashmiri style. Dilshad Garden once boasted of more than 400 KP families, now the number has dwindled because of people shifting to newer colonies, but still has around 250 families – more than one small town of Kashmir. The role of KPWA is cut out and well defined, besides following the calendar of events, President and office bearers are always a phone call away from a KP family which is in distress, or in need of any emergency help like medical, financial or other sundry in nature.

Present President, Shri Romesh Zadoo is a successful professional whose hands are full with loads and loads of artistic work, however his zeal for community service is commendable. He owns state-of-the-art studio and runs an NGO Harmony Cultural Foundation (Regd.), which is into the field of preservation of language and culture through Music. He holds workshops on language and culture and conducts a very successful and iconic annual Harmony India Awards for promotion of culture. The awards are given to both established and budding artists duly recommended by a jury. He also holds periodic workshops on Bhagwat Gita and has composed music for leelas of Kashmiri saints called Sant Mala, as part of a tribute to the great saints of the valley and also created a film on Yegneopavit ceremony and wedding ceremony songs.

KPWA-DG has been an inseparable partner of AIKS in all its policies and programmes. Their unstinted support to the apex organization has always been acknowledged. So it was a meeting of the minds which took place on 22nd April at the office of KPWA in Dilshad Garden. Setting the ball rolling, AIKS President Dr Ramesh Raina gave brief account of 'Affiliate Connect' Programme and how it has yielded positive results in terms of the release of Ambala Declaration document in Ambala and iconic press conference civil society meet in Kolkata, and interaction with community in Baroda and

meeting with heads of North India affiliates in Chandigarh. In Jammu, he said, as the political and cultural capital of exiled community, AIKS intends to hold Executive meetings every six months to engage with various local segments of the community. He said, as the struggle was passing through a crucial phase, it was inevitable to present a united front of the community before the powers that be. He said, "AIKS demand for a Legitimate Minority Space for KPs in Kashmir has not only caught the imagination of the political class of the valley, but also touched the chord of even majority community there and they see no harm if the status is accorded to KPs."

Taking this argument further, Shri S.K Bhan said that despite financial and other constraints, AIKS was doing exceedingly well and NAAD, its official mouthpiece was keeping date with readers. He said, "We are determined to show some results to the community with respect to adding some new aspects to our return policy, like the Legitimate minority space for KPs in Kashmir."

KPWA President Shri Romesh Zadoo, while welcoming the AIKS team said that his organization has always been in support of all AIKS programmes at national level. He said KPWA has never lagged in any department of community struggle, both in men and material context. He assured the President and AIKS team that they will always find KPWA team behind and pushing forward whenever needed and can take their support for granted as AIKS has always delivered on its promises and is the only organization visible right now in the political arena.

His VP, Shri Anil Tikoo also echoed his views and said that in many programmes like language and culture promotion, AIKS has always been on the forefront.

AIKS GS Shri Puran Patwari also pitched for the greater cooperation between Apex and Affiliate body for larger good of the community. Shri Bansi Razdan said that affiliates have now to play more visible and vigilant role in AIKS growth story. Ms Alka Lahori presented the vote of thanks

Response From The J&K Government to AIKS Letter



Government of Jammu and Kashmir
Department of Disaster Management, Relief, Rehabilitation & Reconstruction
Civil Secretariat, J&K, Jammu

Dr. Ramesh Raina,
President,
All India Kashmiri Samaj
House No. 308, (LGF),
Ashoka enclave Part-III, Sector 35,
E-mail. hqaiks@gmail.com

No. DMRR-MR/20/2022 (Part -2)

dated: 03.05.2023

Subject: AIKS Ambala declaration -2023 urging the Government to declare Kashmiri Pandits as Minorities in Kashmir-reg.

Sir,

I am directed to forward the following reply in response to your representation received by this Department through Ministry of Home Affairs Department of Jammu, Kashmir and Ladakh Affairs Security Desk vide F. No. 13012/26/2022-C&S(PT) dated. 24.02.2023:

S.No.	Demand	Reply
1.	Creation of safe Ecosystem and better working conditions.	The Department has already formulated criteria for allotment and the allotments are made accordingly.
2.	Provisions of Secure Official Accommodation to the Employees opting for jobs in Kashmir.	The Kashmiri Migrants who have been appointed under Hon'ble PM Package have been transferred and posted at safer places i.e District/Tehsil Hqrs (within Kashmir Division).
3.	Proper transfer policy consistent with Employment Rules and Regulations.	These are policy decisions as and when Government takes a decision in this regard same will be provided in letter and spirit.
4.	Repeal of SRO-412 from the package.	
5.	Risk Allowance Consistent with Central Government Employees	
6.	Declare Kashmiri Pandits as Minorities in Kashmir	

Yours faithfully,

(Lalit Bhat) JKS
Deputy Director

Copy to the:-

- Under Secretary, to the Government of India Ministry of Home Affairs Department of Jammu, Kashmir and Ladakh Affairs Security Section North Block New Delhi for information.
- Pvt Secy. to the Secretary to the Government, D/o DMRRR for kind information of the Secretary.

F. No.13015/1/2023-S(JKL)(56)
Government of India
Ministry of Home Affairs
Department of Jammu, Kashmir and Ladakh Affairs
Security Desk

North Block, New Delhi,
Dated 28 February, 2023

To,

Secretary,
DMRRR,
Govt. of UT of J&K,
Jammu Secretary,
Jammu/Srinagar

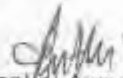
**Subject: Representation received from Dr. Ramesh Raina regarding
Rehabilitation, Restitution, Restoration of homes and hearths
in Kashmiri Pandits -reg.**

Sir,

I am directed to forward herewith a copy of letter dated 30.01.2023 received from Dr. Ramesh Raina, All India Kashmiri Samaj (AIKS) (Regd.) on the subject mentioned above and to request you to take appropriate action at your end, as deemed fit.

Yours faithfully,

Encl: As above


(Pankaj Awasthi)
Under Secretary to the Govt. of India
Tel. No. 2309 3359

Copy for taking necessary action to:

Relief and Rehabilitation Commissioner (M), Govt. of UT of J&K, Jammu



ALL INDIA KASHMIRI SAMAJ (REGD.)

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Dr. Ramesh Raina

President

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Dated : January 30th, 2023

To

Shri Nityanand Rai

Honourable Member of Parliament

4, Lodhi Estate,

New Delhi - 110003

Respected Sir,

I take this opportunity to introduce All India Kashmiri Samaj (AIKS) as an Apex body of Kashmiri Pandits (KPs) with more than 40 KP organisations spread across length and breadth of India and overseas as its affiliates. With such a huge representative character, AIKS has been on the forefront of exiled community's struggle for justice which includes among other things three 'Rs'—Rehabilitation, Restitution, Restoration of its homes and hearths in Kashmir.

Continuing with its mission and persistent campaign, AIKS held a two day "All India AIKS Affiliate Meet" on 21-22 January, 2023 at Kashmir Bhawan, Ambala. The date close to our Holocaust Day (January 20), a solemn occasion for us to remember our martyrs who laid down their lives for the service of the nation. The day, marked as Black Day in our calendar and observed as Holocaust Day across globe, when we had come to a near extinction point in 1990 after we became sitting ducks and cannon fodder for gun wielding Jihadis in Kashmir.

The Day also observed as Exodus Day, when we officially entered the 33rd year of our Exile, was carefully chosen to take stock of years passed by without any tangible results in terms of justices delivered to us and debate and deliberate on the challenges confronting this beleaguered community. The Meet, hosted by our affiliate Kashmir Sabha Ambala, adopted AIKS Ambala Declaration-2023 — calling upon and urging the Government to declare the Kashmiri Pandits as Minorities in Kashmir.

I am enclosing the full text of the Declaration for your kind perusal and ready reference. We are approaching you with this hope and expectation that you would raise the issue at all appropriate forums so that justice is delivered to this beleaguered community which has been eluding it all these years.

Warm Regards

Dr Ramesh Raina

PS
J-3 (J.K. Div.)

5/2/23

AIKS Affiliated Units at:

Inland	Agra, Ahmedabad, Allahabad, Amala, Amritsar, Bangalore, Bhubaneswar, Bikaner, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Guwahati, Gurgaon, Greater Hyderabad, Indraprastha, Indore, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Meerut, Nagpur, Noida, Panaji, Pune, Raipur, Sahibabad, Shimla, Srirangapatna, Varanasi
Overseas	U.K. & U.S.A.



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Dated : January 30th, 2023

AIKS AMBALA DECLARATION -2023

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

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

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

Annexure-I A Legitimate Minority Space for KPs in Kashmir

Annexure-II Healing Touch Policy

Annexure-I:

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

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

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

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

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

Creation of A Conducive Minority Environment: In the Kashmir context, the rise of majoritarianism as an intimidating force which has jeopardized the socio-political-cultural and economic rights of KPs, it is incumbent upon the civil society

and its institutions to take a position on its KP minority. While dealing with the situation like this, certain factors need focused approach like:

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

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

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

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

Annexure-II

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

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

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

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

Dr. Ramesh Narain

AMES Affiliated Online.org

Infant: Age, 18 months; Alcoholic, 20 years; Amphetamine, 20 years; Barbiturate, 20 years; Benzodiazepine, 20 years; Bupropion, 20 years; Cocaine, 20 years; Ecstasy, 20 years; Heroin, 20 years; Marijuana, 20 years; Nicotine, 20 years; Opioid, 20 years; Phencyclidine, 20 years; Sedative, 20 years; Stimulant, 20 years; Tobacco, 20 years; Valium, 20 years; Xanax, 20 years.



Tribute to A Resilient Mother



Smt Raj Mohini Dhar

Smt Raj Mohini Dhar left her mortal garb on April 23, 2023 to merge into the Universal Reality! She exemplified strength, service, love, COURAGE resilience, and a thirst for knowledge throughout her life. My heart is filled with reverence as I remember her, who married at the tender age of 13 to our father, who was 18, she embraced her responsibilities with grace and determination. Raj Mohini Dhar was born to late Smt Arundati Koul and Sh Shiv Ji Koul. They were four sisters and an adopted brother. Her father Shiv ji was Registrar in court and was earning enough to fill his family with comfort, and happiness. At 13 after completing her 9th standard and being a consistent topper from grade 1 to 9, she was married to Shri Triloki Nath Dhar, from the lineage of Birbal Dhar. My father fulfilled the promise of education to her even though after a decade when she was 23 and had already delivered 3 children.

Despite her young age, she continued her education, demonstrating her unwavering commitment to learning. She also taught all her children Arithmetic, Algebra, History and Geography at home during the school days. She was a very good teacher and would teach with a lot of patience. She became a beacon of inspiration, showing us the importance of continuous growth and intellectual curiosity. Her relentless pursuit of knowledge taught us to value education as a lifelong journey.

Our mother's journey was not without challenges. The exodus of 1990 tested her resilience, when we all were dispersed like pollen grains. Yet she remained steadfast in the face of adversity. Her qualities were akin to Jijabai, mother of Chhatrapati Shiva ji Maharaj exemplifying strength, courage, service and unwavering devotion. To our father, she was like Anasuya, embodying the virtues of loyalty, selflessness, and compassion.

I have never witnessed a single person, be it a guest or a sage or baba or boodimai, leaving our home without being offered food or tea. She made sure that everyone was well looked after, provided and nourished. She effortlessly became a mother figure to all who touched her life. Her very own used to address her as Pyaree ji (Loved Ji). She loved to meet her grandchildren, as they brought immense joy and happiness to her life.

Today, as I am writing this farewell note to our beloved mother, we carry her legacy in our hearts. Her dedication to education, service to mankind, resilience, and love will continue to guide us. We are forever grateful for the values she imbibed in us and the love she showered upon us.

Dear Mother, may you attain highest level of Moksha in Param Dham. You will, forever, be our guiding light, our source of strength, and the epitome of mother's love!



- Subhash Kak



Kashmir Problem vis-a-vis Pakistan Involvement

A Holistic Analysis



In the theatre in Miami, Florida, where I saw *The Kashmir Files*, a tall young American man, a few rows down from us, let out a primal scream near the end of the movie and ran out. He yelled he couldn't take the pain, but he must have crept back in for I saw him as the movie ended. It made me think of Ingmar Bergman's *Cries and Whispers*, a film on the horrors of emptiness, loneliness, and death. Such pain is universally relatable but the idea that one's neighbours and friends can be evil and perpetrate deceit, when most people are actually good, can be more frightening, and Vivek Agnihotri's film takes

on this subject. The horror of the genocide of Kashmiri Hindus is a searing story. Compared to the genocide and sexual-slavery of the Yazidis, it is more terrifying psychologically, because while the Yazidis have returned home, the Kashmiris remain in perpetual exile. And in a diabolical twist, media accounts of the exodus made it out as if the Kashmiri Hindus had brought the tragedy upon themselves. This movie has captured the public imagination for two main reasons. First, as an artistic creation of great merit and subtle balance; and second, for taking covers off the events that had been denied by India's elites. As artistic creation, it is

a contrast from the mostly vacuous, algorithm-driven stuff Bollywood produces, with storylines copied from Hollywood but put together in the most inauthentic manner, using tired tropes of the stupid Hindu priest and the heartless Thakur. The Kashmir Files is fresh and it doesn't take the audience for granted. It has complex dialogue and nuanced characters, and the success of the movie shows that the audience is looking to go beyond the mind-numbing Bollywood offerings. It deals with the “raudra”, fearful, rasa, a very difficult aesthetic to enact. Without the raudra one cannot properly reach the state of kārūṇya, compassion. For a long time, Indian audiences were patient with cleverly packaged, shallow stories so long they were good for whiling away a couple hours. At the end of the movie one didn't remember or care what the story was. This patience was a consequence of the hypocrisy and falsehoods that the Indian Left, which has controlled political and intellectual life in the country for decades, injected in entertainment, education, and journalism. This was done ostensibly to foster social amity but in truth to maintain control over institutions of power. If several hundred thousand Kashmiri Hindus (called Pandits, or scholars, by the honorific granted to them by the early 18th century King Muhammad Shah of the Delhi court), were cleansed out of their homes, it was to be described as simply an exodus, a result of a conspiracy done by the governor of the State to malign the freedom campaign of Kashmiri Muslims. Truth was turned upside down. Fake history Indian schoolbooks teach white-washed or even false history, and since students can't do anything about the books, they have learnt to go through the motions of the course and then forget the material. The Left in India remains in a bubble, seeing India



Cancel culture may be new to the West, but it's been practiced for decades by India's self-hating, mind-colonized establishment, which has perpetuated stereotypes through schoolbooks, media and propaganda.



through the colonizer's eyes. The British were in India for the publicly stated mission of civilizing the people, and bizarrely, the Left has embraced this nonsense for truth. The British destroyed India's education and economy, “stole” 45 trillion pounds' worth of wealth, precipitated devastating famines, and through their control of the education system somehow convinced Indians that it was all their fault. The Left speaks of patriarchy in India but paints the West in glowing terms. For example, it doesn't tell people about the estimated 3–5 million women who were executed or burnt alive as “witches” in Europe — women who resisted being cut them off from independent livelihood. It considers Indian culture regressive and ridicules Indian customs and festivals. It follows simple binaries: Hinduism is complex, immoral, and bad; later religions

are simple, clear, and good. Cancel culture may be new to the West, but it's been practiced for decades by India's self-hating, mind-colonized establishment, which has perpetuated stereotypes through schoolbooks, media and propaganda. As example of pervasive deceit, the Left swears by secularism but is happy that Hindu temples are administered by the State, whereas the religious places of other religions are free. The genocide of Kashmiri Pandits was minimized by the Left because, according to its ideology, the Pandit beliefs are more regressive, and they

were the wealthier group (although it wasn't true), and so they deserved their fate. The killings and the displacement of Kashmiri Pandits was a matter of shame for the government and their policy was to use the relatively benign euphemism of “exodus” for what had happened. The Kashmiri Pandit diaspora kept the story alive through meetings and seminars that was helpful in

educating politicians and leaders in the West. Religious war in the 1980's, Pakistan was the conduit for the flow of arms from the United States to the Taliban in Afghanistan that led to the defeat of the Soviets. Pumped up by this success, Pakistan stoked terrorism in the Punjab using Khalistani proxies, and they thought the time had come to snatch Kashmir from India. Historians are aware that Pakistan sees itself as Riyasat-e-Medina, a temporary government (like the prophet's) that will eventually conquer India as a part of Ghazwa-e-Hind, a prophecy of Jihad mentioned in sayings of Muhammad, foretelling battles in the Indian subcontinent resulting in the victory of Muslims over non-Muslims, as prelude to Qayamat, the Day of Judgment. As a warlike religious state, it created laws against non-Muslims within the state, of which the most horrifying is the blasphemy law that lets a person abduct a girl from a minority religion, "convert" her so that she cannot return to her family and her religion for that would be blasphemy, and put her into sexual slavery, protected by this law. The call for Ghazwa-e-Hind motivates the religious hardliner to keep military pressure on India and use all means, including terror, to achieve this goal. The background to the Hindu genocide in Kashmir was the weak Indian State of the late 80s pushed by an emboldened adversary. Pakistani generals went along with this policy for they had not been held to account for the genocide in Bangladesh in 1971, in which the Pakistani Army and supporting Jamaat-e-Islami militias killed perhaps three million people and raped nearly half a million. The three million dead estimate from the Bangladesh government makes it the largest genocide since the Holocaust. In December 1971, Pakistani Army surrendered to Indian forces. Of the 93,000 Pakistani POWs, 195 were suspected of committing war crimes. The appropriate course of action would have been to try them before an International War Crimes Tribunal. But the Indian government made a huge mistake and the war criminals and other POWs were released in April 1974. This was a big moral

lapse on India's part. Pakistan concluded that criminal behavior had no consequences and this contributed to its use of terrorism in Punjab, Kashmir and elsewhere in India. The recovery of memory, The Kashmir Files, became a sensation as people realized that the terrible events of Kashmir from the 1990s have been hidden from the general public. The geopolitical situation in the world has changed greatly from the 1990s. India is the world's third largest economy based on PPP (purchasing power parity), and its economy is expected to become the world's largest in the next 20 or 30 years. Indians individually have become extremely successful all over the World, and in the United States they represent the wealthiest ethnic group. With economic success comes self-confidence. In the past, Indians used idealism or emotionalism to mask their weakness. There is recognition now that realism is the best policy in life and public affairs. Even in questions related to conflict between communities, it is best to shine light on the past. Doing so generates wisdom to deal with similar conflicts in the future and perhaps avoid conflict altogether. There can be no real reconciliation without truth. The Kashmir Files exposes layers of deceit within the ecosystem of Indian media, academic, and power establishments. An artistic creation becomes extraordinary if it takes the viewer from the immediate story to the dhvani of the universal. The movie is a story not just of Kashmir, but of our times, where deceit and hypocrisy lie just one layer below professions of justice and equality. Vivek Agnihotri deals with the issue of evil that few artists have explored; this issue will become increasingly important over the world in the coming years, as jobs shrink due to AI and religious bigotry becomes intense.

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Historical Moments for Times Immemorial

JAGATMATA SHARDA DEVI OF SHARDA PEETH, KASHMIR

"Obeisance unto the Hoary Guru Parampara, beginning from Lord Sri Sadashiva upto the present Acharya with Sri Shankaracharya in middle"



Adi Shankaracharya with Acharyarayas of Four Muths



Jagadguru Sri Sri Bharati Tirtha Mahaswamigal Current Acharya



Vidyashankar Shiva Temple at Sharada Peetham, Shringeri



Sharada Temple at Sharada Peetham, Shringeri

Sharada Peeth of Kashmir, The Cradle of Learning & Wisdom

Original Sharada Peeth is located in the Neelam Valley of Pakistani Accessed Kashmir (PAK) & is Non-Attended Hindu Temple located on the confluence of Kishanganga River, Madhumati River & Mythical Sandili River (Named after the Saint Sandilya, who is said to be originator of Sharada Peeth of Kashmir after having experienced the Spiritual Powers of Jagatmata Sharada). Sharada Peeth has been the Ancient Centre of learning between the 4th and 12th Centuries AD, it was among the most prominent Temple Universities in the Indian subcontinent known in for its Library & History tells the recount of scholars travelling to Sharda Peeth. This

ancient Centre of Learning Led to Popularisation of the Sharada Script in North India, causing the script to be named after it and Kashmir to acquire the Moniker 'Sharada Desh', meaning 'country of Sharada'.

Sharad Peeth is one of the Maha Shakti Peethas as Hindus believe it represents the Spiritual Location of the Goddess Sati's Fallen Right Hand. Historically, Sharada Peeth is one of the Three Holiest Sites of pilgrimage for Kashmiri Pandits amidst the Martand Sun Temple and the Amarnath Temple. It is 10 kilometres away from the Line of Control, which divides the Pakistani and Indian controlled areas of the former Princely State of Jammu and Kashmir, 150 Kms from PAK Muzaffarabad & 130 kms from Srinagar, the Capital of Indian JK Union. It is situated

about 2000 Mtrs above sea level along the Neelam River in the village of Sharada, in the valley of Mount Harmukh, believed by Kashmiri Pandits, The Abode of Shiva Sharada Peeth, is referred to by various historians giving details of Its Grace and Prominence in Ancient India and some Insights are given hereunder, It is Believed that Neelam Valley Sharda Peeth Temple was Commissioned for Consecration by Lalitaditya Muktapada (724 AD–760 AD).

Chinese Buddhist Monk, Fa-Hien, who visited India in 399 AD during Prime of Budhisim in Kashmir has written about High Intellect & Spiritualism of People of Sharada Desha. Another Chinese Buddhist Monk, Hiuen Tsang visited Sharda Learning Centre in 632 AD. He stayed there for two years and appreciated the Mental Gifts of Priests and Students of this Learning Centre. Al-Biruni's, 11th Century, Chronicle of India, described Sharda Peeth as one of the most famous Hindu Temples in the Indian Subcontinent, alongside the Multan Sun Temple, the Shaneswar Mahadev Temple and The Somnath temple.

In Kalhana's 12th Century Epic, Rajatarangini, Sharada Peeth is identified as a Site of Popular and High Veneration. Jonaraja, in Dvitiya Rajatarangini, describes a visit by the Kashmiri Muslim Sultan Zain-ul-Abidin in 1422 AD to Sharda Peeth & Experienced A Mysterious Vision of the Goddess Sharada. Abu'l-Fazl ibn Mubarak, Wazir to the Mughal emperor Akbar, 16th Century, described Sharada Peeth as a 'Stone Temple, Regarded with Great Veneration'. Sharada Peeth has appeared in various Theological and Literary texts, also. Its earliest mention is in the Nilamata Purana (6th – 8th Century AD).

The 11th Century Kashmiri Poet Bilhana describes both the Spiritual and Academic elements of Sharada Peeth. He describes Kashmir as a Patron of Learning and Sharada Peeth as the source of that Reputation, "Which Resembles a Swan, Carrying as her Diadem with the Glittering Gold Washed from the Sand of the Madhumati Stream,

Spreading Lustre by her Fame of Diadem , even Emulating the Ganga River & is Brilliant like Crystal. She makes even Mount Himalaya, The Preceptor of Gauri, Raise higher his head, Referring to his Peaks, in Pride of her Abode there".

During Mughal and Afghan rule, Neelam Valley was ruled by Muslim Chiefs resulting decreased Pilgrimage & Importance. It regained Glory during Dogra Rule, when Dogra Rulers repaired the Temple and Dedicated a monthly stipend to the Gautheng Brahmans who were the hereditary guardianship of the temple. Since then, a thriving Kashmiri Pandit community lived in the vicinity of the Sharada Peeth Teerath including Saints & their Disciples, Priests & Traders. As a religious ritual, Kashmiri Pandit theologians across Kashmir would place their Manuscripts in Covered Platters before Idols of the Goddess Sharada, to obtain her blessings.

Kashmiri Pandits believe that the Sharada Pilgrimage Parallels Sandilya's journey and that the act of bathing in the confluence of the Neelam River and Madhumati Stream cleanses the pilgrim of their sins. After 1947 Indo-Pak War , the Kashmiri Saint Swami Nand Lal Ji moved some of the Stone Idols from Neelam Sharada Peeth to Tikker Ashram in Kupwara (after resting for some days at Teetwal) which is alternate abode of Mata Kheer Bhawani, too . Some of those Idols were subsequently moved to Devibal in Baramulla, too.

The Temple fell into Seclusion following the Indo-Pakistani War of 1947–1948, which split the Princely State of Kashmir into the Pakistani Accessed Kashmir- PAK and the Indian Administered Jammu and Kashmir. This caused large numbers of Kashmiri Pandits to migrate out of Sharada Peeth in PAK to Indian Jammu and Kashmir. Since then, Kashmiri Hindus including Pandits are unable to visit the Shrine and have created Sharda Jagat Mata Abodes for the pilgrimage in places like Srinagar & later at Jammu & Delhi (especially, after 1990 Mass Emigration of Hindus from Kashmir).

Now the Circle has been completed with Sharda Jagatmata having Reclaimed Abode

with Re-building of Sharda Peeth Temple in Indian Territory of Kashmir at Teetwal, Kupwara District, by Ravinder Pandita Save Sharda Committee with Blessings of Shringeri Sharda Muth & Sri Ganesh of Temple Solemnised on Navreh, Patipada Navratra Chaita Mass Shukla Paksh, First Navratra of this year. Pran Pratistha of Sharada Jagatmata Abode with Mantras of Vedic Hymns & Rituals to be done in the Month of May 2023 in Presence of HH 36th Pontiff - Acharya Jagadguru Shankaracharya Sri Sri Bharati

Tirtha Mahaswamiji who has vowed, too, to Reclaim the Sharda Peeth Pilgrimage of Neelam Valley. “For the Protection of the Righteous Ones (Committed to Dharma), for the Destruction of the Unrighteous Ones (Who Follow Adharma) and for the Establishment of Dharma, I Take Birth in Every Age”

Srimad Bhagwat Gita & Spirit of Sanatan Dharma - Universal Law that is binding on all Creation since dawn of Humanity

(Based on Theological Facts Researched by The Writer)



Jagat Mata Sharda Portrait of Olden Times



9th Century Four Armed Statue of Sharada Jagat Mata



Picturesque Neelam Valley of Kashmir (PAK)



Harmukh Peak of Mahadev, Kashmir



- Sanjeev Munshi



Looking Westward Has It Helped Indian Muslims?

The Indian socio-political stratosphere has lately been witnessing quite a few sparks of religion linked political thinking, due to what is often termed as a belligerent Islam vs a politically awakening Hinduism confronting one another. Flashes of these are reflected in pro-Pakistan slogans being raised by young Muslim boys and girls in certain pockets across India to the

celebrations by Muslim youth each time an Indian team loses to Pakistan in a cricket match. We see inflammatory and communally insensitive comments made by irresponsible politicians across the political spectrum being aired in media; our TV news channels daily air 'debates' on sensitive social matters that offer opportunities to petty minded religious leaders to give vent to their narrow parochial views.



Even elected political animals like the Owaisi brothers forget that in free India, constituencies are not demarcated on communal lines, something that happened in the 1909-1946 period; a person elected to a municipality represents ALL members of his/her constituency, not just the people who voted for him.

The belligerence has become more pronounced since 2014 when the BJP won an outright victory in the Lok Sabha elections. The feeling got strengthened by a bigger political victory in 2019 general elections. While Muslim politicians and 'thinkers' call it a revival of the right-wing political thought, those on the other end of the spectrum, the Hindus, call it a political awakening after almost 10 centuries of political suppression and religious persecution. The Hindu thought is fearing a repeat of events and compromises that led to the partition of India on religious lines in 1947. They feel that the current belligerence amongst Indian Muslims (IM) is due to the political support IM have been receiving from Pakistan and, to a certain extent, from various Islamic countries, in the garb of Muslim Ummah!

Dr Muqtedar Khan, a well-known US based teacher, socio-political thinker and commentator of Indian origin, in recent talk programs with Shakil Choudhary, well known Pakistani journalist, commented that Pakistan's foreign policy has been the biggest enemy of Indian Muslims (IM) since 1947. In a bold statement about the impact of Pakistan's India policy on Indian Muslims, Dr Khan acknowledged that the anger found in Indian Hindus about Pakistan, Islam and Muslims in India is a direct result of several factors, including the Partition of India that led to division of Punjab and Bengal, besides loss of Sind, Baluchistan and NWFP. Other factors include the expansionist, aggressive, interfering policies adopted by Pakistan since its inception. As a consequence, some negativity does rub into Hindus while there is an unstated sense of guilt amongst IM. He has quoted specific instances to back up his theory:

Partition of India :

As per conservative estimates, over two million people died in the aftermath of partition. Over twenty million people had to leave their homes. Communal riots had started in West Punjab since Feb 1947, driving out Hindus and Sikhs from their homes. Retaliatory killings happened in East Punjab. Same happened in Bengal. However, Mahatma Gandhi went to douse the communal fires in Bengal; to save the Muslims, some say. No such conciliatory efforts were made in Punjab or Sind in the West. The bitter sense of loss of habitat persists, even 75 years down the line among Hindus and Sikhs. Muslims left for Pakistan out of choice, out of their yearning for a 'Land of the Pure' where they would be free from 'forced living with 'kafirs'. Hindus and Sikhs had no such socio-political dreams – in fact partition brought only displacement, disruption and suffering for them.

Expansionist Policies:

Pakistan has exhibited a 'land-grabber' mentality since its inception:

Irrational Stand on Junagarh : On September 16, 1947, Pakistan accepted the Nawab of Junagarh's Instrument for Accession, knowing fully well that it went against Jinnah's Two Nation Theory. Junagarh had overwhelmingly Hindu population and had no borders contiguous with Pakistan – it would be an Island of Pakistan, surrounded by Indian territory all around. There was no rational thinking about this move other than Jinnah's lust for territory.

Attack and occupation of Kashmir : On October 24, 1947, Pakistan attacked Kashmir, in spite of having a 'legal, standstill agreement with the Maharaja. This attack and its aftermath resulted in annexation of about 30% of J&K territory, including Gilgit, Baltistan, Hunza, parts of Ladakh – Kargil, Mirpur, Muzaffarabad, Kotli, Bagh, parts of Poonch and Rajouri besides massacre of Hindus and Sikhs of these areas. Kashmir has become a festering wound for India; four

wars have been fought (1947-48, 1965, 1971 and 1999 Kargil war). Since 1986, India has been battling an undeclared Pakistan sponsored low intensity armed insurgency in Kashmir where over 7000 security men have died and over 5L Hindus and Sikhs are living as refugees.

Attempts to usurp Hyderabad (Deccan):

The vast state of Hyderabad was prime property and Jinnah wanted all of it, even if ran counter to his pet Two Nation Theory. Hyderabad, like Junagarh, had a Muslim Nizam but an overwhelming Hindu population. It was bang in the middle of South-Central India with no contiguous border with Pakistan. The standoff persisted for over a year till Sardar Patel took decisive action in September 1948 by sending in the Indian Army to oust the Nizam and his Razakars.

Self-proclaimed leader of the Muslim Ummah:

Since it was created as the 'Citadel of Islam', Pakistan took upon itself the mantle of the Leader of the worldwide Muslim Ummah. After dividing India and leaving millions of Muslims at the mercy of Kafirs (India), Pakistan has missed no opportunity to sermonize India and criticize it for its 'poor treatment of Muslims'. Recently, we saw Bilawal Bhutto Zardari spew venom against Indian PM in the UN – he was only continuing the discourse started by Zulfikar Ali Bhutto, his grandfather, who, in 1968, alleged that India was carrying out an 'extermination campaign' against Muslims – this when India was being ruled by a 'secular and liberal' Congress party. Pakistan has been trying to use the Organization of Islamic Countries (OIC) against India by playing the Muslim victimhood card and Kashmir issue. The recent controversy surrounding Nupur Sharma blasphemy case is an example.

The concept of 1000 Year War against India :

After getting defeated in the 1965 War with India, Bhutto openly declared in the UN

Security Council (Sept 22, 1965) that his country was ready to fight India for 1000 years! Such ingrained hostility turned further abrasive after he had to plead with Mrs Indira Gandhi to get his 93000 POWs home in 1972(Shimla Accord).

"We shall eat grass but have our bomb", pledge of Zulfikar Ali Bhutto, Pakistan's Prime Minister, after India's nuclear explosion in 1974. This again reflected the anti-India vitriol flowing in his veins. There always was a touch of the melodrama to Bhutto's antics. With enduring stagecraft, he told his people in 1965: "If India builds the bomb, we will eat grass or leaves, even go hungry, but we will get one of our own. We have no alternative." Bhutto could have added prescience to his resume because all three prophecies eventually came true — India did build a bomb, Pakistan got its own and, now, Pakistanis are close to "eating grass". It is as though Pakistan was created to be in perpetual war against India.

Weakening India through 1000 cuts :

The doctrine too is attributed to Bhutto though his ultimate nemesis, Gen Zia-ul-Haq put the plan into action, post dismemberment and a humiliating defeat of Pakistan in the 1971 war with India. Pakistani establishment realized that they could not afford a direct confrontation with Indian armed forces and a low intensity indirect war would have lower cost as well as international ramifications.

The multiple cuts included :

- Sponsoring the secessionist elements in Punjab by providing arms, training and financial support to Khalistan movement – 1980 till date.
- Sponsoring the secessionist elements in Kashmir by playing the religion card. The movement was taken up as a 'people's movement' and funds were openly collected in Pakistan to finance this movement – 1980 till date.
- Pushing its Mujahideen to lead the armed rebellion in J&K. Running arms training camps in POJK and establishing launch

pads on the border – 1986 till date.

- Radicalizing Muslim youth through a campaign by involving the clergy and the Muslim dominated underworld elements. Dawood Ibrahim is a case in the point.
- Printing fake Indian currency notes and pumping those into India. The open Nepal border became a major conduit for pushing currency as well as terror operators into India
- Using the underworld to promote drug trade in India. Drug money has been a major source of financing nefarious anti-India activities.
- Pumping arms and explosives into India to cause blasts in various cities in India {Mumbai (1993), Ahmedabad, Delhi (2008)}
- Attack on Mumbai by sending out 10 trained terrorists through sea, causing mayhem and resulting in death of over 165 innocent people (2008).

Falsification of History :

To indoctrinate its youth, Pakistani authorities have falsified their history. Starting with the reasons that led to the partition of India to failure of its policies, to Islamization of its society by creating narratives. Pakistani youth have never been taught about the 1971 dismemberment that led to creation of Bangladesh or the failures of 1947-48, 1965 and 1999 wars. For every failure they have the convenient Theory of Yahood-o-Hunood (Jews and Hindus) conspiring to wipe out Pakistan. So indoctrinated are they that many Pakistanis refuse to accept that the notorious terror master Osama Bin Laden was found living in Pakistan for several years before American forces captured and killed him at Abbottabad in May 2011. Pakistan has never accepted their Indian/Hindu roots and are trying to link their past to either Arabs or Turks.

Unrepentant and inability to learn from past mistakes :

In spite of its multiple failures, Pakistan has been unrepentant and in a denial mode. To irritate India, they named their Missiles after

people who have caused havoc in India (read Hindus) – Ahmed Shah Abdali, the Afghan brigand who looted India multiple times, Mahmood of Ghazni, Muhammad Ghori.

These activities caused a severe social backlash, damaging the image of Indian Muslims; there is resentment against the Muslim communities in India for being sympathetic towards terrorists. Unfortunately, a section of Indian Muslims continues to look wistfully towards our neighbour in the west. Eyes firmly closed and minds blocked against realities, these people are easily fooled by religious propaganda. When a certain segment chooses to celebrate Paki victories against India in cricket or hockey, it causes resentment among other communities against IM. Likewise, the open appeasement of IM by certain political parties in the name of 'secularism' has caused resentment in the mainstream public. The reaction to this exclusivist vote-bank politics has been obvious since 2014 elections and was reinforced after the 2019 Lok Sabha elections. That a community that constitutes almost 20% of Indian population and yet wants to be treated as a minority is galling for the actual minorities, the Parsis, Sikhs, Buddhists, Jains, Christians etc, that constitute less than 5% of India, individually.

As Dr Ishtiaq Ahmad, the noted Pakistani scholar has observed, Muslims in non – Muslim majority areas were deceived and practically disowned by Jinnah, the founding father of Pakistan. “Jinnah was obsessed with having India partitioned”. On March 30, 1941, in Kanpur, Jinnah made it clear that he did not care about the impact of Partition on Muslims who would be left behind in India. He saw them as a necessary sacrifice. AG Noorani, noted lawyer, author and political commentator has written,” Jinnah became Quaid-e-Azam, inebriated with power. He could not possibly achieve Pakistan except by an accord with the Congress. He did not adopt a conciliatory approach but mobilised mass support using abrasive rhetoric. He said at Kanpur on March 30, 1941, that "in order to liberate

seven crores of Muslims where they were in a majority, he was willing to perform the last ceremony of martyrdom, if necessary, and let two crores of Muslims be smashed". It is unlikely that he was prepared for that, which itself suggests the bargaining tactic he used. But "smashed" they were; thanks not least to the politics of an arrogant man who fancied that the Muslims of India were his to save or get "smashed". Jinnah even came up with the fantastic idea of a Muslim corridor connecting two wings of Pakistan in an interview on 21st May 1947 with Doon Campbell. AG Noorani has mentioned this plan in his article titled "Chasing the Vision"; Jinnah wanted a rail corridor, as wide as the Suez Canal to connect West Pakistan with all Muslim dominated cities like Aligarh, Moradabad, Bareilly Rampur, Lucknow, Purnia, with Kolkata and further up to Dhaka and Assam. It took all of Sardar Patel's political skills to dismiss this idea as 'a fantastic nonsense, not to be taken seriously at all'.

Birth of Bangladesh and dismemberment of Pakistan in 1971 ought to have come as an eye opener to IM, by and large. It spelled the death of the 'Two Nation Theory' propounded by Sir Syed Ahmad Khan, Mohammad Iqbal and later propounded by Jinnah. Bengalis, who were the initiators of 'separate homeland for Muslims' slogan were forced to seek separation from Pakistan in 1971. Ahmadiyya's, another sect at the forefront of Pakistan movement(Muslim League's Lahore Resolution of 1940 was drafted and moved by Sir Zafarullah Khan, an Ahmadiyya) were excommunicated in 1974 from the Muslim fold, Muslims from UP and Bihar who migrated to Pakistan in 1947, continue to be discriminated as 'muhajirs'. Shias, Hazaras and other ethnic and religious minorities (Hindus, Christian, Sikh, Parsis etc) are treated as virtual second-rate citizens while non-Muslims are barred from holding important constitutional posts in Pakistan. To my mind, the only Muslim politician of some

note in India, who decoded the message of 1971 dismemberment of Pakistan, was Sheikh Abdullah who gave up his plank of 'fight for plebiscite' and used his 'family ties' with Mrs Indira Gandhi to worm his way into power and pelf!

The rhetoric used by Pakistani rulers since 1947 has come to haunt their society today as they find themselves in a politico-economic mess. The ingrained hatred for India, so carefully cultivated since 1947, has produced only hate mongers, obsessed with the mythical 'Gazwa-e-Hind' and dreams of hoisting the Flag of Pakistan on the Red Fort in Delhi. As per Dr Ishtiaq Ahmad, Muslims of Indian subcontinent live under the self-deceptive notion of considering themselves 'superior' to Indians (read Hindus) for having conquered and ruled them for over 1000 years! Such Don Quixote dreams have kept the Muslim society rooted in the 7th century, away from social reforms, away from modern education and from becoming a part of the modern Indian society that is progressive, forward looking and ready to take its place as a world power. As 2023 dawns, India is on verge of major politico-economic gains and acceptance as a global economic power. It is for the Muslim society to decide whether they want to be part of that liberating, aspirational society or to remain in the 'in-growing toenail' condition, wallowing in the past dreams of 'pidram sultan bood' (our ancestors were the kings). To be a part of the liberal Indian society, they shall need to introspect, shed their aversion to change, embrace modern education and challenge the gridlock that dogmatic Mulla-Moulvis nexus has on their mind-sets. They shall need to look how the dream of Pakistan has turned sour, Two Nation Theory been debunked and how Pakistani society has struggled under the jackboots of Army for over 70 years! That introspection alone can liberate them! Pakistan can no longer be a beacon for Indian Muslims! The sooner they realize that their future is tied to the +100 Crore Indians, that much better shall it be for the development of a progressive IM Society.



- A K Wattal



ALARMING PHASE OF EXTINCTION OF KASHMIRI PANDITS NEEDS TO BE AVERTED AND PREVENTED

The forced exodus of KP's has resulted in the loss of the following assets and their abstract belongings :

- ❖ Homes and Hearths
- ❖ Immovable and Movable Properties
- ❖ Temples and Shrines
- ❖ Language
- ❖ Traditions and Culture
- ❖ Customs and rites
- ❖ Right to Co-existence

Though the contemporary generation (1990) or the people who were born prior to migration, have sustained the bolting impact on their language, traditions and culture, customs and rites; yet the children born after 1990 have got deprived of the same, on account of the dynamic and kinetic effects of localization and geographical dimensions. This lot of the KP's has been perpetual and living a nomadic life and thus subjected to direct influence on their language, traditions, culture, customs and rites. The overall impact of media cannot be ignored.

On account of the distance that has been existing between the communities living in Kashmir, since 1990; the gap between them, particularly the new generation; has reduced the chances of co-existence as Kashmiris. This school of thought may not be acceptable to right thinking and secular Kashmiris; who still vouch for the reunion of the two communities



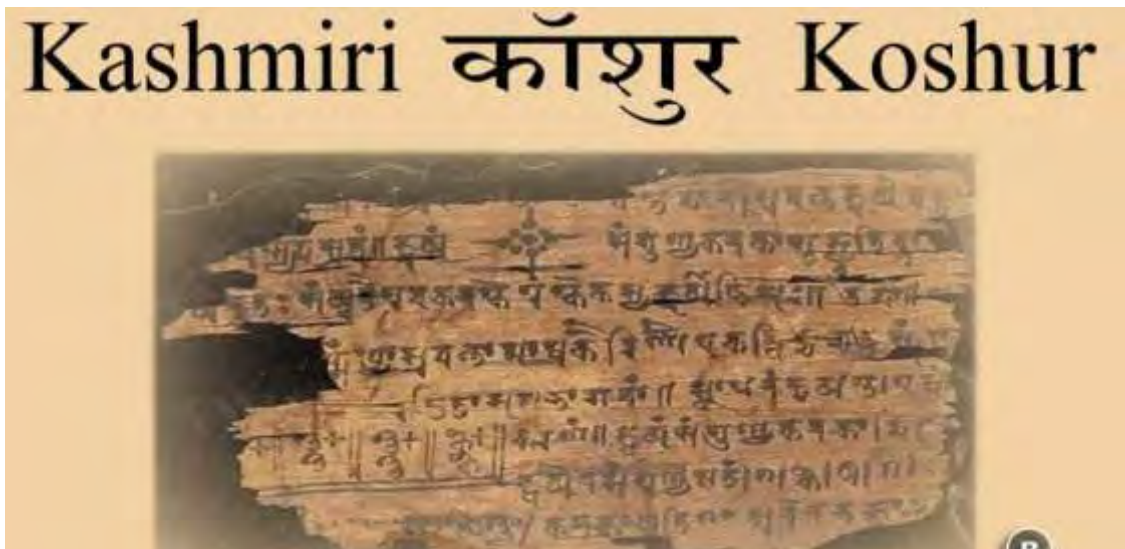
and re-live as they used to, prior to 1990; sharing their joys, sorrows, despairs, torments, secrets, treasures, belongings and materialistic things ;more so the trust and faith in each other.

Lurking Alarm :

The authorities at the helm of affairs, are trying their level best, to make up the vacuum created by the exodus, in the Govt. Depts. and

the Administration. However, a transitory number of about 4000-5000, cannot make good the grip of KP's over the affairs of the state Administration. The people who enter the state services now at the cost of their lives, in small numbers, may retire one day. The share in the State and Central Administrative Service Cadres has already reduced to a naught, as the KP students have least interest in the same and prefer engineering and other courses. The fact that the community children are doing wonderfully good all over the globe, cannot be over emphasized. But here is a duty cast upon them to contribute in the return and rehabilitation of the beleaguered community to the valley of Kashmir and never ever leave their inherited right.

- iii. To organize Shrimad Bhagwat Geeta Classes at the Community Nerve Centres, for benefit of the members.
- iv. To organize Kashmiri Cultural Programmes at intervals, to uphold our culture, traditions, customs and rites.
- v. To find ways and means of arresting the out of community marriages, if we can.
- vi. To establish a Committee at AIKS level to initiate dialogues with the like-minded KM leaders and organize Symposia and Seminars in Kashmir, finding ways to rejuvenate the age old bonds.
- vii. To impress upon the State and Central Administration for implementation of a "Common Minimum Agenda" to be thrashed out by all major KP



Role of Social Organisations:

Now that we have Socio-Cultural Organisations existing all across the globe, we immediately need to look into the dwindling number of KP's and also resolve to take the following SOS actions:

- I. Include all new born children and adults as members of the KP Sabhas and Samities, forthwith and revise our membership roasters.
- ii. To impress upon all the members to speak only Kashmiri Language amongst our families and Community Meeting/ Programmes, unless extremely warranted.

- organizations, after due deliberations.
- viii. To strengthen the Institutions like Helpline Humanity Jagti, Sanjeevni Sharda Kendra, KMECT; who have lofty aims to work in the interest of the Community.

It is feared that in case the social organisations do not take immediate steps in this direction the KP's would disappear like the "Hangul" of Kashmir and we would see no KP's in future, except by recognizing them either by surnames or the ladies donning Dejihors, as done by the non-Kashmiri speaking, KP ladies of Kashmiri Mohalla Lucknow.



-M K Raina Ratnakar



Compatibility of NAKSHATRAS



Knowing well that Sagar and Sonali were deeply in love, the parents of Sonali refused to let them marry. They had their Tekni's (horoscopes) matched by the known pundits, who, after studying them in detail had said that they did not suit one another. It was said that if Sagar and Sonali married, they would have a very unhappy life, full of troubles, miseries, and ill health. Therefore, the Pundit suggested the parents of Sonali to marry her off to someone else whose stars were more in conformity with her. That was enough for the parents of Sonali to put their foot down and say, "Sonali, you can't

marry Sagar under any circumstance." No amount of begging and tears made any difference to her parents and they remained adamant to marry Sonali to someone else.

Ten years before Sagar's family had moved into the house next door to Sonali's. Prior to unloading the belongings from the huge truck, she had stopped across the road and introduced herself to Sagar. Passing of days made Sagar and Sonali exchange more information to begin friendship that had slowly developed into deep rooted love as the days rolled into years. Sagar and Sonali were wonderful companions and were deeply

attached to one another as Devdas and Paro though, like Devdas and Paro, they had little arguments and occasional misunderstandings. Sagar frequently escorted her to school and later to the professional college where they were studying together and which was far away from their native and migrated places of living, Srinagar (Kashmir) and Jammu respectively. Both were studying at Pune. They often spent long hours studying on holidays together in the nearby park and went to library and movies together.

Sagar's and Sonali's love had grown steadily with time, a bud that had bloomed into a beautiful flower with the passage of time. They had never talked about it. It was quite natural that someday they would marry. That is why Sonali was finding it very difficult to reconcile herself to the thought of being married to somebody else. She tried her utmost to convince her parents that she could never be happy without Sagar, but of no avail.

Ultimately, she gave up. She moved around with a heavy heart and a sad face. Her shoulders slumped. Her eyes lost their lovely gleam and developed dark circles around. Nothing in her life seemed to be to live for.

Sonali's parents had always believed in what their family Pundit had predicted. Regarding this matter too, it was no different and that is why, within a month Sonali's marriage had been fixed with Rahul, a young doctor from Delhi. Rahul was tall and handsome and spoke with a voice that was soft and deep.

By fixing the marriage with Rahul, Sonali came to believe that nothing could be done now to change the course of her destiny. She was utterly helpless. She also realized that it was no fault of Rahul but the Pundit's prediction which had become an obstacle in her marriage to Sagar. There was no reason as to why Rahul should suffer merely because the Pundit, after studying the Tekni (horoscope) of Rahul and Sonali, pronounced that theirs would be the happiest married life.

Finally, the day came when Sonali left her parents abode to make a new home with Rahul, a man she did not love, but would have

to live with because the stars were all for it. It did not matter to parents that a happy marriage can never be built on a foundation which is devoid of love.

Delhi turned out to be a big city, very different from Jammu and Pune and Sonali found it interesting enough to enable her to try and forget Sagar. Their house facing the famous Chandni Chowk, where she could see sea of people moving hither and thither, was probably ideally situated for her to lose herself looking at the ever-stopping flood of the vast sea of people though she soon joined a software company as a software engineer at Noida. During winter her husband took her to Kanya Kumari on a visit. Their hotel room, facing the sea, was no different from the sea of people of Chandni Chowk except that here she found an ever changing mood of the vast sheet of water instead of the ever stopping vast sea of the people.

What hidden forces must be agitating the depths of the sea's bosom that created the crushing waves, tumbling and crashing over each other in their eagerness to reach the softly curving beach, yet having kissed the sand, they subside only to return again and again. Although the agitation of sea was synonymous with the agitation in Chandni Chowk but she found the agitation of her mind more synonymous with the agitation of the sea without any power in her mind or heart to fight back. She only saw the futility of the waves that repeatedly crashed against the solid rocks on the sea shore. She was more in tune with the placid mood of the sea when, under a moonlit night, it lay almost without a ripple. All its power and all its agitation hidden beneath the outwardly calm surface, that is how she felt she was going to be. While looking at the sea, she deeply thought of going to be a dutiful wife to Rahul.

In the next few months, Sonali found various occasions to show her devotion for Rahul. She welcomed the circle of his friends and entertained them heartily. She was always at the door to receive Rahul with a beaming smile, whatever hour of the night he returned from the hospital.

Sonali took great interest in caring of the house and kept it clean, bright, cheerful, and cosy. She arranged flowers in every room herself and always remembered to place a vase of roses on Rahul's table in the clinic at his home. She had been told that rose was his favourite flower.

Days rolled into weeks and weeks turned into months, Life for Sonali was comfortable, in fact on the luxurious side with servants around in the house ready to accept any order issued by Sonali. Rahul had throughout been a kind and considerate husband, always eager to make her happy. Many a time she felt her regard for Rahul turning into love. Happiness always surrounded their lives, ready to burst any time.

Then, one fateful Sunday afternoon, just a week before their wedding anniversary, it connived with her fate to slip far away. While Rahul and Sonali were having an afternoon nap, the telephone rang. It was call from the hospital. One of the patients of Rahul was in a bad condition. Rahul was requested to come immediately. "Sonali, I will be going to hospital: please be ready by seven", he told her while he hurriedly dressed. "I will be ready for you any time, darling. But what is the big surprise?" Sonali asked sleepily. "Oh! my dear", Rahul said. "I hope you have not forgotten. we are dinning outside and are picking up Nitin & Neelam at seven thirty". "Of course, I remember", Sonali mumbled. "I will be ready, but it is you who always forgets once you are in the hospital. Sometimes I wonder what keeps you there so late". "I have a very beautiful nurse there", he teased her and left for the hospital.

His voice lingered in the room with her and she turned round for a little more sleep. She continued with her afternoon nap and wasn't aware as to how much time had gone by when the abrupt telephone ring woke her up with a jerk. For a moment she sat trembling in her bed, as if something in the sound of the instrument told her not to pick it up.

The telephone rang again. Sonali jumped out of the bed and tried to speak into it. Her throat was parched dry. As she listened to the

voice in the telephone, her face went white and there was a rush of noises in her brain. Her frightened wide eyes looked round helplessly, but the noises would not stop. "There was an accident. Rahul had been killed. There was an accident. Rahul had been killed. There was an accident. Rahul -----
-----"

No----- o----o "she cried in desperation as if her determination in not accepting the horrible truth would wipe off the ugly fact. But the sounds kept on hammering in her brain on and on till she fainted with the telephone crashing on the top of her body.

Sonali was in a whirlpool of misery. She did not know where to find solace. She often wondered how the stars that were to bring them happiness had brought her the greatest of the tragedy.

After a few months her parents who had come to Delhi wanted her to come and live with them with the intention of being away from the atmosphere that reminded her of Rahul; of the short happy time she had had with him. But she refused to go with them, for there too, she knew she couldn't be happy.

In the days that followed, she often wished that Rahul hadn't gone so soon, she would have tried to bring more fulfilment in their lives, but wishes somehow seldom come true.

Often Sonali absorbed herself in the job she was entrusted at the company. She found a new satisfaction in doing the job wholeheartedly. Time is the best healer.

As the days passed, Sonali got more absorbed in her work. Life did not seem such a burden. It was set into a pattern. Sonali had created besides her job, a few hobbies and circle of friends she could rely on. They would often invite her to their home for an informal get together.

After some months, just when she had found some sort of solace, the so-called stars started to give her a surprise. On opening the door to a knock after approximately two years, Sonali found Sagar at the door. She was taken aback to see Sagar. He stood there, tall

and handsome, ever so debonair in his snow white shirt and navy blue pant Fresh and young, he wore a friendly smile and looked at her amusedly. Not expecting him at the door like this, she stayed rooted to the spot, her hand still at the door knob with emotions in a chaos and she couldn't say anything. Hello, Sonali!'. Sagar broke the silence." Aren't you going to ask me in?"

Sonali jerked on one side and stepped aside to allow him in. Once they settled themselves after some time in the drawing room sipping hot tea, they began to exchange news. Sagar told Sonali how shocked he was when he heard about Rahul. Her unhappiness had made him extremely unhappy but he did not want to encroach upon the privacy and tenderness of her feelings for Rahul, so he had decided to give her time to reflect and come to terms with herself. Then Sagar informed her that he was in Delhi for a fortnight. He had arrived from USA, the same morning and thereafter following a long two-hour search, he had managed to find her house.

After that he left and dropped in almost daily. He often took Sonali out for a movie, a stroll, or a cup of coffee at the nearby restaurant. She looked forward to Sagar's arrival every evening. He became a wonderful friend, considerate and understanding. She found comfort in his company. They were no strangers to one another and there was a lot they could talk about. Their discussions usually were general in nature about books, latest in software technology and her job in Noida software company. That is why they never got bored and could sit endlessly, without the need for any other company. Sonali seemed to find a little real happiness for the first time since that fateful day when Rahul left and never came back.

Time had flown. Sagar told her one evening that he was going back but, there was something he had been trying to tell. Sagar started," Sonali, I am not sure whether you are ready for it or not but, if you think that what I say is wrong, please do not hesitate to tell me in clear terms; I will understand".

Sonali looked at him with her large brown eyes and the nervous twitch of her face. She knew from his eyes what he wanted to say. Though it was expected but she felt a little uneasy. She looked down. She was again overtaken by panic and a rush of emotions. She thought that her incompatible stars may cause a harm to Sagar. It is better not to have him than to harm him.

"Sonali, what are you thinking at? Do you think that stars are there to play an important role in anybody's life? No, Sonali no, let the stars be there to see for one and all. Allow them to be there as they are. Marry me Sonali, we will be able to give ourselves happiness." He paused for a while and continued. "But if you still feel that you need time, I can wait, though I wanted to have a simple ceremony in the presence of your and my friends and families only. I want to take my bride proudly to USA to my software company to see her work along with me in the same company."

He saw her seated quietly. He knew she wanted time, so he left her to brood and make up her mind.

She thought for two days to take a decision – whether it would be correct to take such a decision. On the third day Sagar asked for her decision. She could not refuse. Happiness had come her way the second time in life and she could not let it slip out of her hands.

A week later, a date was fixed. Sagar extended his leave and invited close friends of his company to come to India. So did the Sonali to get her friends of the company she was working for in Noida. Sagar invited his family members also. This time no Tekni (horoscope) was studied, nor was any matching of Tekni's done. No check was conducted on anybody's stars also. Sonali merely informed her parents that she was marrying Sagar on a particular date and expected them to be there to give her blessings.

"Sonali, my daughter," her mother had said on her arrival. "I wish you all the happiness, but don't you think that it is wise to find out a little about the future?" "No, mother, I don't think so", Sonali said politely but firmly.

“There is nobody on Earth who can tell me what my future holds for me, or for that matter there is nobody who can tell what the future holds for him or anybody else. All these pundits and so-called astrologers are jugglers who have opened their shops to misguide common people. Once I allowed others to interfere with my life, it caused misery. I trust in God and the man I am going to marry. I am sure that he will prove to be a good husband and this time I will not allow anybody to interfere in my life by my star watchers or Tekni (horoscope) matchers. Mother, I hope that I have not offended you. But, I think I have the right to decide for myself what I should do.” No, my dear, you haven’t offended me. What you are doing is perfectly alright. We ought to be blamed for what we did to you two years ago,” her mother said after a great thought.

A grand reception was organized for Sagar and Sonali by Sagar’s company. The CEO of Sagar’s company Mr George and his wife with all other software professionals of the company were present at the reception. They loaded the new couple with flowers. Then they were driven to hotel Intercontinental

in an open car, beautifully decorated under the supervision of Mrs George. The next evening there was dinner and dance on the lawns of hotel Intercontinental to welcome the bride to the fold of the American company where Sagar worked. On this occasion a diamond necklace was presented to Sonali on behalf of all the software professionals of the company “Sonali, this is a token of our blessings and good wishes to you both,” Mr George said and handed over the necklace to her. Mr George further said, “This is nothing compared to what God has given you as gift. Yes, dear, that is what I think of Sagar. He is very intelligent and hardworking man and we are proud of him. We welcome you as his wife to join the family of our company”. Sonali was choked with emotions. Tears welled up in her eyes with happiness. Her throat made it impossible to utter a word. As the guests and hosts began dancing in the lawns of the hotel, she looked up at the sky where thousands of stars twinkled in cheerful unison. She realized their happiness; her going round and round as her feet danced; and, her waist firmly gripped in an embrace of an assuring man she loved.

Calendar of Month

Dwitya (Bhagwan Gopi Nath Hawan)	21 st May 2023
Kumar Shashti	25 th May 2023
Zyeshta Ashtami (Shukla Paksha)	28 th May 2023
Nirjala Ekadashi (Shukla Paksha)	31 st May 2023
Poornima	04 th June 2023
Sankat Nivaran Chaturthi	07 th June 2023
Ashtami (Krishna Paksha)	11 th June 2023
Yogini Ekadashi (Krishna Paksha)	14 th June 2023
Amavasya	18 th June 2023

Note

Panchak starts on 09th June 2023 ends on 13th June 2023

Zyeshta (Shukla Paksha) from 20th May 2023 to 04th June 2023
Aashad (Krishna Paksha) from 05th June 2023 to 18th June 2023



- Ravinder Pandita



THE SIKH GURUDWARA

At LOC Teetwal Karnah, Kashmir

Prior to 1947, Teetwal was considered to be the biggest business hub of North Kashmir and it was considered to be the largest Tehsil of Muzaffarabad division. After partition, the Hindu and Sikh properties wore a deserted look as it was destroyed in Tribal raids with Pak proxies in the lead. The Sikh members still remembered are S. Chanda Singh, S. Santu Singh, S. Lakha Singh, S. Jodh Singh amongst others.

To add to it the then MLA of the constituent assembly and a close confidante of Pt. Nehru, Yunus Khan spread the rumours

that this chunk of land will go to Pakistan, that led to enmasse migration of whatever minorities and their properties were left behind. Sikhs were mostly into Goldsmith and Jewellery businesses besides Transport and employment. The only village with a sizeable Sikh population resisted and still exist in Tribhoni village on offside of Tangdhar.

A lone Sikh Gurudwara used to exist in Khokhar Mohalla of Teetwal, along with Hindu Dharamshala, built on masonry plinth with a wooden structure that was burnt in 1947 carnage, leaving a vacant plot that was





converted into a garbage bin. This plot was reportedly encroached by Ghulam Rabbani and later vacated due to interference of saner elements of society. After 1971 Indo-Pak war this militarized zone became active and saw some development and thus Sikhs like Joginder Singh of Tribhoni and Lala Mela Ram, a forest lessee and contractor came into prominence and regained the lost businesses & Properties. But unfortunately no Sikh or Hindu family tried to resettle in Teetwal. Whatever was left in their possession went out of their hands in 1990 militancy era.

It was S. Joginder Singh, who was posted in Teetwal and tried to search for roots in Teetwal and regained possession of the Gurudwara & Dharamshala land and gave it to local tiller to get some meager income out of maize crops annually. The Dharamshala was dug and some valuables excavated from time to time, by a few bad elements for petty gains. This Dharamshala would act as base camp for

the Sharda Yatra that unfortunately still is in illegal occupation of Pakistan and no yatra was possible since 1948. The official 'Charri Mubarak' yatra with a holy mace would be taken out from here annually, facilitated by businessmen of Khatri clan and cross to Chilhana on the other side of river Kishenganga on way to Sarvagnya Sharada Peeth. The yatra would be received with gaitery by local Muslims & Sikhs on its successful return till 1948.

It was on 14 September'2021, when members of Save Sharda Committee Kashmir Regd., a pressure group for reopening of Sharada, led by its founder, Ravinder Pandita, went to this place for an annual yatra. Teetwal was one of the traditional yatra routes to Sarvagnya Sharada pilgrimage besides Keran, Liddervan & Gurez. Earlier, the committee in search of roots had travelled to Keran and Liddervan routes in the year 2020. To its astonishment



Sharda Yatra Temple – Teetwal

the committee was received to a great reception at Tangdhar by locals, a few of whom were already in touch with Ravinder Pandita, and they requested the committee in presence of Army officials to reestablish Teetwal Traditional route and re build Temple and Gurudwara. This challenge was accepted by the committee and this piece of land including 5 marlas of Sikh Gurudwara was shown to Ravinder Pandita, duly identified and in possession of S. Joginder Singh.

Thus, a new era on reclamation of the lost heritage began on 2nd. December 2021 with Bhumi Pujan of Sharada Temple and Center, wherein Save Sharda Committee decided to first lay foundation stone of Gurudwara. A construction committee was formed led by Ravinder Pandita that includes Ajaz Khan, Retd. Capt. Ilyas, Khawaja Iftikhar, S. Joginder Singh, Surinder Mirza, Satish Bhat, S K Koul & Mahveer Thussu, the first of its kind having members of all faiths.

Sharda Yatra Temple – Teetwal

The funds were raised through a public contact programme. Gurudwara work preceded Temple which was completed within a year's time, much ahead of temple. Ajaz Khan a neighbour and our construction committee member in tandem with Ravinder Pandita monitored the construction. A very few Sikhs donated towards the cause, but the committee stood by its commitment to construct Gurudwara and temple under aegis of Save Sharda Committee as parent registered trust. The keys of the completed Gurudwara were handed over to Sangat of Tribhoni led by S. Joginder Singh in January while Nishan Sahib was also erected earlier on 4 September 2022 being annual Sharada Yatra Day called 'Sharada Divas'.

The Sharada Yatra temple was inaugurated on 22 March 2022 Ist Navratra called 'Navreh' locally by Hon'ble home minister Sh. Amit Shah via Live streaming in presence of Hon'ble LG Manoj Sinha, Tejasvi Surya, MP and SSCK head Ravinder Pandita,

in presence of a 500 strong audience comprising of Hindus, Muslims and Sikhs alike. The holy Granth Sahib was installed inside Gurudwara at Teetwal on 30 September 2023 in which a large number of devotees took part, thus recreating history. Shabd Kirtan & religious chants filled the air back again after 75 long years. Home Minister praised the committee and locals as well as civil societies under Ravinder Pandita on both sides of LoC on this occasion.

The lost heritage of a Gurudwara and Temple that was lost in 1947 carnage is standing to its pristine glory today. It is urged that the biradari of Sikhs and Hindus come forward in management and running of both these religious places, which have a common compound without a partition wall, setting up an example of Hindu – Sikh Unity and universal brotherhood. At the end, it is worthy of appreciation, the way local Muslims had preserved this piece of land and handed over the same to Save Sharda Committee and deserves accolades and appreciation.





- Avtar Bhat



Glowing Tribute Paid to Martyr Premi

(Report is courtesy Daily Excelsior dated 01 May, 2023)



JAMMU, May 1: Lieutenant Governor, Manoj Sinha today made it clear that the Government is making all efforts to eradicate terrorism and working with the firm intention to establish peace in the Union Territory of J&K. Addressing a function here to pay homage to poet and freedom fighter, Sarwanand Koul Premi on his death anniversary, he also said that “We have got success to an extent in destroying the terror ecosystem” that has inflicted a deep wound not only on Jammu and Kashmir but the entire country. “I can say one thing with confidence that we have no intention to buy peace. But we are working with the intention to establish peace (in Jammu and Kashmir). We have got success to an extent in destroying the terror

ecosystem,” Sinha said. Terrorism has inflicted a deep wound not only on Jammu and Kashmir but the entire country, the Lieutenant Governor said.

“It is not the wound inflicted on Jammu and Kashmir but on entire India. Efforts are being made to eradicate terrorism and the terror ecosystem (from Jammu and Kashmir). To what extent we have been successful, I cannot say,” Sinha said. There are people who have “infiltrated the ecosystem of governance from here to Delhi during the past 75 years”, he said. “They don’t allow people to stay and work in the system. But the situation has changed. Those people who watch Jammu and Kashmir, also agree on this,” the LG said. Sinha said Jammu and Kashmir will gain back its pristine

glory. "It is not only important for Jammu and Kashmir but for the whole of India," he said.

Remembering Sarwanand Koul Premi, the LG said he was a towering man of ideas and ideals. He was undoubtedly one of the greatest writers of his time with deep commitment for upliftment of the downtrodden and weaker sections of society, Sinha said. "Sarwanand made great contributions to the freedom struggle and infused new life in the bonds of our national unity. Throughout his life, he followed the universal and eternal values of peace, co-existence and cooperation," the LG said. Jammu Kashmir is called heaven on earth, not only because of its scenic beauty, but also for great personalities such as Sarwanand Koul, who dedicated his life to serve the others, he said. Sinha also asked that the Jammu and Kashmir Academy of Art, Culture and Languages to promote the literary work of Sarwanand Koul Premi by publication and translation of his books. "This should be taken up on priority. There will be no shortage of funds," the LG said.

Sarwanand Koul was conferred with the lifetime achievement award posthumously by the Jammu and Kashmir administration in 2022. A higher secondary school in his village Sof-Shali (Saft-Shaleshwar) in Anantnag was also named after him in that year. His name was also included in the list of 'unsung heroes of the Freedom Movement' under the Azadi Ka Amrut Mahotsav and a special postal cover and stamp on him was released by the Ministry of Communication in 2021. On May 01, 1990, Premi along with his son Virender Koul was killed by terrorists.

"Sarwanand was not only a famous writer but also a well known teacher in Kashmir valley who became the medium of divinity for many and inspired the masses to follow the ideals enshrined in our ageless culture and selflessly served the society," said the Lt Governor. "His life and teachings will continue to be relevant in the 21st century. I would urge the social and literary organizations to come together to spread his teachings to the people across the country", added the Lt Governor.

Rajinder Premi, son of Sarwanand Koul Premi while expressing gratitude to the J&K Administration and JKAACL for promoting the literary work of his late father said his remaining works need to be published and Government should come forward for the same. He also demanded that Devnagri script be made an alternative script for writing Kashmiri along with Nastaliq.

Justice (retd) B L Bhat who was the guest of honour on the occasion highlighted the plight of the displaced KPs and termed the mass exodus of the community in 198-90 the worst tragedy of the 20th century. He said the terrorism has a nexus with the plight of the community. He however lauded the Lt Governor and his administration for writing a golden chapter for UT of J&K. Maintaining that Kashmir was a seat of learning from times immemorial when world does not know anything about civilization, he said Sharda was a university prior to Taxila. He said Pakistan wanted to annex Kashmir and the Kashmiri Pandits seemed an obstacle in their design and they indulged in mass killings of its members. He while lauding present dispensation said "We have been able to attain semi balance of authority which in 1990 was not there.

Bharat Singh Manhas, Secretary JKAACL, also spoke on the occasion and highlighted the steps taken by Academy in promoting literary works of Premi, senior officials and eminent literary personalities were also present on the occasion. The stage was managed by Bindya Tickoo. Later, a cultural programme was also organised by the Academy in which many artists and writers took part. Papers on the life and history of Premi were read by Ghulam Nabi Atish and Dr Gulzar Rahter. Tribute were paid to Premi at different programmes organised by Papharan Nag/Karkut Nag Trust, Swami Kumar Ji Geeta Satsangh Ashram, Sarwanand Premi Higher Secondary School, Soaf Shali, Anantnag and Kashmir Pandit Conference led by Kundan Kashmir at New Delhi.



- Tej N Dhar



Intellectual Arthritis

I recently read an interesting essay by a writer from the U.S. in which he mourned his loss of interest in reading anything new. While speculating on the possible reasons for this phenomenon, which, in his view, is quite widespread, he suggests that this could possibly be related to aging. Quite often, aging leads to the stiffening of joints, which is generally associated with arthritis. It prevents people from doing things that they had enjoyed doing during their youthful days. Likewise, aging prevents people from reading, although it had given them pleasure when they were young. That is why the expression intellectual arthritis. As people grow old, they lose interest in reading new books, even re-reading the old ones, which had been of great interest to them in the past.

I spoke about this to my friend who retired a decade ago. When I asked him if he had experienced anything like intellectual arthritis, he laughed and said that he had just found that he had developed signs of arthritis, which were visible from the misshapen fingers of his hands, but he was not sure if he had intellectual arthritis, because he did not know what it was like. I told him what it was like, and he laughed once again, this time, quite loudly. He told me that he had

intellectual arthritis even when he was young and his body was in good shape, because he did not love reading at all. He also added that millions of people in the country are like him; they do not like reading, not even the so-called popular writings.

After hearing him, I realized that he could be right. Millions of people in our country really do not need to grow old to contract such a disease. They have it even when they are young, but it grows worse after they get busy with their careers and are left with no time for reading books. Besides, reading has no bearing on their working life. So, why read? Why invest time and money on an activity that does not further one's career?

That reminded me of the days I spent with my dear father, who passed away long ago. He too worked in an office where reading would not make any difference to his working life, and yet he read a great deal, in several languages, right till the very end of his life, even when he became quite weak. He did not suffer from intellectual arthritis. I am grateful to him for inspiring me to love reading, which has not diminished with the passage of time. Although I am quite old now, I still enjoy reading.

When I talked about this to my friend, he said something that set me thinking. He said

I felt mystified and a bit shocked. I did not ask what these methods were, for I did not want to upset myself. So, there was no need for me to ask him if the students loved reading? And if they found reading books useful? And if they had intellectual arthritis?

that if I love reading even now, it is because I belong to an older generation, which understood the act of reading in its own distinct manner. For people of that generation, reading was much more than a pleasurable activity. It was a source of character building. Books spoke to people about values, about vital truths of life, quickened their sympathies, and even taught them how to deal with difficult situations. Though the world of imagination gave them access to an alternative reality, it had a direct bearing on their actual lives. And it stayed with the readers for years, confirming in the process the power of the written word, and kept them away from intellectual arthritis.

These days that beautiful imaginative space has been usurped by TV and social platforms, which provide instant solutions to issues that bother people. They get no time to think, only to absorb what is being fed to them. Considerations of ethics and morality have become irrelevant. The power of the visual medium has impacted people's thinking and actions in a way that was unimaginable in the

past. What about the young ones, in schools and colleges, I asked my tenant who teaches in a reputed college of the city? Do students read and do they love reading? He smiled and spoke to me in a soft voice: "Please don't quote me. The fact is that reading has already gone out of fashion." I was forced to ask him as to how do the students manage to pass examinations based on the books they are supposed to have read as part of their academic courses? He told me that most of the institutions have evolved methods that help students to pass without laying too much emphasis on focussed reading. I felt mystified and a bit shocked. I did not ask what these methods were, for I did not want to upset myself. So, there was no need for me to ask him if the students loved reading? And if they found reading books useful? And if they had intellectual arthritis?

I went back to my home, took my favourite book in my hand, started reading, and felt happy that I was free from intellectual arthritis.

SRTC Tourist Bus Service to Teetwal started first time in history of Teetwal, Karnah

For the first time a SRTC Tourist bus has been started from Kupwara to Teetwal to boost Border & Religious tourism. The luxury bus was flagged off from Kupwara by DC Sh. Sagar Dattatray yesterday. Earlier Save Sharda Committee headed by its Head Sh. Ravinder Pandita had met Hon'ble LG Sh. Manoj Sinha on 14 April in New Delhi and demanded a bus service from Srinagar to Teetwal and Kupwara to Teetwal to help tourists public mode of transport to Teetwal in the wake of inauguration of Sharda Temple there. The pilgrims have to take Taxi and bear heavy charges for visiting Sharda Temple and we welcome the decision of LG Govt. for starting the bus service that will help the locals as well as tourists. The bus service will shuttle from Kupwara to Chitterkote at a fare of Rs. 140/- per



passenger. "We also thank DC Kupwara and administration for this much needed support to boost border tourism" said Ravinder Pandita Head of Save Sharda Committee Kashmir regd. in a Press release today.

*- Ravinder Pandita
Head / Founder*

Save Sharda Committee Kashmir Regd.



-Upender Ambardar

SONCHI SODUR (A Review)

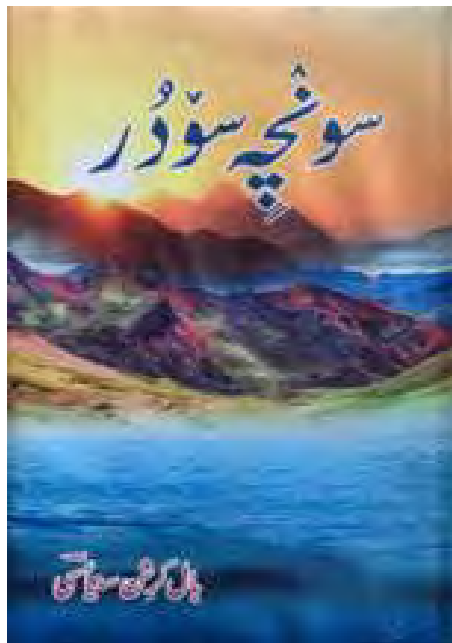
The book titled “Sonchi Sodur” has been authored by the reputed Kashmiri poet and writer Shri Bal Krishen Sanyasi. It is a compilation of eight essays running into 304 pages, and has been written in Nastaliq Kashmiri.

The book is a compendium of meticulously written essays, which are rich in both, the content and the details. The thoughtfully included first write-up is about our mother tongue, Kashmiri, which the author regards as a vibrant socio-cultural marker of the society. The different features of the language, including its history and progression from the earlier times have also been explored in it. According to the author, the mother tongue - spoken as well as written, needs to be preserved and promoted as it represents both, the soul of an individual and the collective existence of the society.

“Falsafa, Nafsayaat Tae Adabpara” meaning “Philosophy, Psychology and Literary Genre” is the next essay in the book. It speaks of a common strand running between human psychology and the literature as a wide range of emotions portrayed in the literature like affection, ecstasy, love, grief, rage, and social concerns are bound by the psychological bearings. It is supplemented by the fact that some of the imminent therapists and psychologists happen to be creative writers and poets. Furthermore, the psychological study of literature is said to create a comprehensive picture in the reader’s mind.

The succeeding article is with the heading “Lal Vakhun Hund Nafsayati Aahung” meaning the “Psychological aspects of Lal Vaakhs”. The writer delves into the basal semblance between the psychology and the Vaakhs of Lal Daed, who is regarded as the supreme saint-poetess and finest exponent of the mystic poetic outpouring. The author traces a connect of psychology with that of poetry as both operate under realm of human mind, consciousness and sub-consciousness. It involves thinking, feelings and a whole set of mental process which eventually precipitates an appropriating emotional response among the readers. The employed symbols, images, metaphors, riddles and paradoxes, as per the writer, having roots in the unconscious become outlets of the deep and latent meanings both at the literal and the deeper symbolism level.

“Tasawuf”, is another incorporated essay. It is an Arabic word, meaning “Islamic mysticism”, generally known as Sufism. The write-up is centered upon the fundamentals of



inwardness, discovery of the self, spiritual development, subjugation of the improper inclinations and ethereal enlightenment. It also speaks about keeping the body, the mind and the intellect pre-occupied in the unrestrained love for the supreme, so as to arouse the Divine conscious. The Sufi poetry as a meta-physical practice has immensely contributed to create a repertoire of spirituality related literature in Kashmiri.

The narrative with the heading “Sufi Poetry- An analysis”, explores the fundamentals of the inner feelings, the universality of love, spiritual love and the aspiration on the part of the seeker to relate it to the humanity at a deeper level. It also acquaints the reader about religious harmony, casting away of narrow minded rigidities and the polarity between the worldly love – “Ishaq-e-Majaji” and the love in the truest sense, meaning “Ishaq-e-Haqiqi”. It is also supplemented with the inclusion of appropriating accounts and notable couplets of the legendary Sufi poets - Soch Kraal, Shamas Faqeer, Rehman Dar, Ahmed Batwari, Nyama Sahab, Ahed Zargar, Samad Mir etc. This inclusion heightens the transcendental dimension of the written account. The article titled “Leela poetry and its backdrop”, is another well written essay. The leela or the devotional poetry, as we know, is a reverential genre of the Kashmiri literature which connects us with the Divine. These poetic compositions, having a spiritual feeling and an element of surrender impacts the reader at the emotional, mental and insightful levels. It also facilitates a personal engagement with the Divine. The writer regards the pangs of longing and one’s quest for the transcendence as the defining elements of the devotional poetry; the main objective being the realization of the Absolute Supreme. The sequential details given in it apprises us about the indefinable charm and the devotional depth of the poetry of Lal Daed, Rupa Bhawani, Parmanand, Prakash Kurgami, Krishen Joo Razdan, Pt. Govind Koul, Bona Kak, Pt. Neelakant, Lakshman Razdan, Fazil Kashmiri, Master Zind Koul, Sarvanand Koul Premi, P N Koul Sayal etc.

The other essay “Kashmiri Leela Poetry after 1990” is like a time rewind as it explores its journey and development after the 1990 exodus of the community. It provides a first-hand glimpse of the textual details of the leela poetry and the poets who have contributed significantly to this literary form. The inclusion of selected couplets and their related illustrations add to the richness of the documented description. A host of present-day devotional poets are also notably mentioned in the narration, as they have also contributed their literary might to enrich the Leela poetry.

In the concluding write-up - “Kashmiri Nazam and its development” the author has recounted the characteristics, changing aspects and progression of Kashmiri Nazam, which includes its structural experiments as well. An honest effort has been made to document the details starting from Paramanand to the times of the modern nazam. The modern nazam starting with Mahjoor and Azad made further strides under the influence of then prevailing progressive moment. Its elaborate account and evocation also form a part of the narration.

Furthermore, the book also includes prologues written by reputed Kashmiri writers, Dr. Shad Ramzan and Dr Ratan Talashi, who have acknowledged the sincere literary efforts put in by the author in writing this book. The author, Shri Sanyasi, is also a versatile poet, with three Kashmiri poetic collections and an opera to his credit. All these creative works have enjoyed all round applause and acclaim amongst the native literary circles. The book is priced at Rs 400/- and has publishing address of 61-A, Basant Nagar, Roop Nagar, Jammu.

In plain speak, the book “Sonchi Sodur”, written by Shri Bal Krishen Sanaysi is lucidly written and exquisitely crafted literary work, which makes a compelling and an engrossing read. It is bound to be useful for both - the academic and the general readers, who will enjoy reading it.



Torticollis- Wry Neck

Torticollis also referred to as wry or twisted neck is a deformity of neck in which head is tilted towards one side and neck is rotated to the opposite side with the result the chin is deviated to opposite side. The term torticollis comes from two Latin words torus, that means twisted and collum that means neck. Torticollis is of two types- 1. Congenital – the deformity is there since birth 2. Acquired- the deformity happens later in life.

Congenital – infantile torticollis:

It is a common disorder in neonates and infants and is evident shortly after birth. It is

usually due to contracture of the muscles of neck especially sternocleidomastoid (SCM) muscle. SCM is a long muscle that runs from back of the ear to the inner end of collar bone. SCM is shortened on one side and may feel tight and hard in infantile torticollis. Because of shortening of this muscle head gets tilted towards the involved side, whereas chin points to other side as neck is rotated to other side. As the baby grows SCM does not elongate, with the result the deformity progresses. It is the most common cause of torticollis in neonates and infants. It is more common on the right side.



Aetiology : Exact cause of contracture is not known. In some cases, it is due to birth trauma which can lead to a haematoma, oedema-swelling or ischaemia- loss of blood supply to the SCM that leads to the necrosis, fibrosis and shortening of the muscle. A history of a difficult labour or breech delivery where buttock or lower limbs come out first during birth is common. It could also be due an abnormality - dysplasia of the SCM which is of genetic origin. Congenital torticollis can also be due to congenital abnormality of the bones of the neck like hemivertebra i.e. only half of the vertebra is developed or when there is a partial fusion of the vertebra in the neck.

Clinical picture : The deformity is there when child is born, however parents may not notice it until baby is several weeks old as child gains some control on head movement. Child is brought as the parents notice that the head is tilted to one side so that ear approaches the shoulder. A small swelling or a lump is visible on the affected side in the SCM muscle in the first few weeks after birth. It is usually firm and is called sternomastoid tumour. The swelling is benign, usually disappears within a few months. Deformity is painless, gradually increases and becomes severe if no treatment is started. Movements of head and neck are restricted. There are problems in moving head to other side. In neglected cases contracture is severe, changes in the face – asymmetry of face occurs as the face on the affected side does not develop properly. Along with that problems of the vision may also develop. These problems increase and become obvious as child grows. The condition may be associated with other congenital anomalies like congenital hip dislocation etc.

Investigations- X-rays of cervical spine is done to rule out congenital anomaly of the bones of cervical spine like hemivertebra, partial fusion etc. Ultrasound examination helps in assessing SCM.

Treatment- Treatment is guided by the age of the infant, the severity of torticollis and any associated problem like hemivertebra. Many of the children may have a spontaneous



resolution within 1st year of life with minimal residual defect. When diagnosed earlier, it is managed conservatively with physiotherapy. Gentle passive stretching of the contracted muscle is done during the first year. Cervical collar is advised to keep the neck in its normal position. Educating the parents about positioning of head and gentle home exercises is very useful. Simple things like placing toys especially with light and sound or the feeding bottle in such a position that child is encouraged / forced to turn the head on the other side are helpful and can be very well done at home. If the deformity persists beyond one year, surgical correction is done. Surgical correction has both functional and cosmetic benefits. Studies have shown that best outcomes are obtained when surgery is done between ages of 1 and 4 years. Early diagnosis, appropriate treatment and meticulous follow-up is very important for better outcome.

Acquired torticollis : It is also known as secondary torticollis and can be due to various causes like i) Spasmodic torticollis where there is spasm- increased muscle tone of the muscles of the neck on one side. It is the most common cause of neck rigidity. It is not unusual that a person goes to bed without symptoms and wakes up in morning with neck pain, stiffness and wry neck. It is an acute torticollis as it happens suddenly. Exact cause of the acute torticollis is usually

not known. It may be due to sudden movement of neck, sprain in the neck, emotional stress etc. It could be due to sleeping in an awkward position without any neck support or improper posture while working on computers etc. ii) Traumatic-sprain of neck, fracture or dislocation of cervical spine iii) Infection in cervical spine tuberculosis, discitis iv) Tumour of cervical spine like eosinophilic granuloma, intraspinal tumour etc. v) Inflammatory causes- juvenile rheumatoid arthritis vi) Acute lymphadenitis-inflammation of lymph nodes in neck, ear infection or retropharyngeal abscess vii) Any scarring of muscles, skin because of injury or burns viii) Neurological like brain injury, stroke etc. ix) Vision problems x) At times, it can be associated with psychogenic problems. x) Idiopathic- No underlying cause can be identified in around 25 % of cases The patients with acquired torticollis present with

the tilt of head to one side and chin to opposite side. In addition to that patients usually complain of pain and stiffness of neck. There may be spasm of muscles. There will be symptoms and signs related to the particular cause as such a detailed history and clinical examination is important.

Investigations - X- ray cervical spine helps in knowing the possible cause of torticollis. Relevant blood tests are done as the situation demands. CT scan and MRI is done to know the details of the abnormality in cervical spine.

Management - We have to find out the primary cause of torticollis and treat it accordingly. It usually gets corrected when main primary problem is treated.

*Dr M K Mam, Formerly, Vice Principal,
Prof and Head Orthopaedics, Christian Medical
College, Ludhiana, Punjab.*



Painting by Pankaj Raina



- Ash Raina

Kashmiri Pandits Australia (KPA) Celebrates Zang Trai



Kashmiri Pandits Australia (KPA) did a Zang Trei get-together in Australia, on Saturday, 8th April 2023 - a long time coming after almost 3 years' gap because of Covid19 pandemic. As we all know, according to our religious beliefs, Lord Shiva created the Universe on Navreh, and on the third day, Mata Parvati paid a visit to her parent's home. All Kashmiri married women go to their MALYUN for an hour or two, conveying good wishes for the new year, and then return to their homes. That is Zang Trei - being the third day of the New Year (Navreh).

Our community members met at a famous public park called Sherwood Arboretum, which is a heritage-listed arboretum and a perfect venue for our event. The Sherwood Arboretum covers an area of 15 hectares, containing approximately 1,100 trees from about 300 species. Community members enjoyed the company and the lunch and customary team with all. As the zung, and to keep our customs intact, Athhoer (gold-like tassels) and Money was given to all the ladies.





The Essential Guide to the Business Model Canvas - Part -I

In this article, I have tried to describe the Business Model Canvas in detail. In this piece of write up, I will not only give you a clearer picture of how to approach filling in the Business Model Canvas but also share with you one case study of my client using this proven tool to change the course of his business in food industry. Business Model Canvas is a great tool for startups and traditional businesses from any sector and any segment because it helps entrepreneurs to quickly identify and document their business model framework which encapsulates every piece of puzzle in the game of business. It allows them to visualize the different elements of their business model and to quickly identify any potential problems or areas for improvement. The canvas also helps entrepreneurs to identify potential revenue streams and to understand the costs associated with their business model. This helps them to make informed decisions about their business model and to ensure that it is profitable.

What is the Business Model Canvas?

Business Model Canvas is a strategic management template for developing new or documenting existing business models to make business relevant to the market and target customer. This activity is not a one time but can be done repeatedly whenever business is not doing well, not making enough



profitability. It is a visual chart with elements describing a company's or product's value proposition, infrastructure, customers, and finances. It assists companies in aligning their activities by illustrating potential trade-offs.

The main purpose of a business canvas is to describe how your business intends to make money, which is the main goal of any business. Business models are great tools that allow you to effectively visualize and assess your business concept on a single page. The business model canvas (BMC) contains nine

boxes representing core elements of a business and may serve as an excellent pitch deck template to attract investors or talk to customers.

The sections are: customer segments, value proposition, channels, customer relationships, revenue streams, key resources, key activities, key partners, and cost structure. Each section is filled in with information about the company's business model. A business model canvas template was developed by **Alex Osterwalder and Yves Pigneur** and introduced in the book “Business Model Generation” as a framework for planning and testing the business model of an organization. The left side of the BMC focuses on your business and internal factors of your enterprise which you can control like **Key Activities, Key Resources, Key Partners, and Cost Structure**. The right side of the canvas represents external factors and things you can't influence directly like your **Customer Segments, Customer Relationships, Distribution Channels and Revenue Streams**.

The **center** of the framework is the **Unique Value Proposition**, I call that as heart of any business, which serves as an exchange

point between your business and your customers. A differentiator which differentiates one business from the business led by any close competitor delivering and trying to solve similar problems. The very process of filling out this framework will help you conduct research on each aspect of your business. All the collected data can serve as an excellent pitch template to help entrepreneur build an MVP (Minimum Viable Product) or find a mentor who could help you pinpoint the strengths and weaknesses of your business or even attract investors. However, if you can't fill everything in at the moment, don't feel discouraged: you are not the only one. The idea is to give it your best educated guess and move on. By moving on we mean testing and validating.

How to fill in a business model canvas?

The first step in filling in the Business Model Canvas is to identify the customer segments. This is done by researching the target market and understanding the needs of the customer. Once the customer segments are identified, the value proposition can be created. This is the unique value that the company offers to the customer. Next, the channels should be identified. These are the ways in which the company will reach its customers. The customer relationships should also be identified. This is the type of relationship the company will have with its customers. Once the customer segments, value proposition, and channels have been identified, the revenue streams should be identified. This is the way in which the company will generate revenue. The key resources, key activities, and key partners should also be identified. These are the resources, activities, and partners that are necessary to make the business model successful. Finally, the cost structure should be identified. This is the way in which the company will pay for the resources, activities, and partners that are necessary to make the business model successful.

(To Be Continued in the next issue)



SAILORS

THE UNSUNG HEROES



- Diya Bhat

Such a beautiful name 'Maritime',
Like the sound of a wind chime.
Maritime which means 'of the sea'
Is a day of the sea and of the 'she'.
She, the ship, and its crew,
Who leave their families, and work for you.
This is a day, for the sailors,
To anchor the success and not the failure
Of the first Indian ship that swam to
London, from Bombay.
5th April was the day,
And SS Loyalty was the name.
Global trade by ship is even better than by plane.

Environmental safe trade, possible only
because of our sailors,
As sewing clothes is, by the tailors.
This year, is the 60th birthday of this day!
We salute all the seafarers today!
When we hear, Merchant Navy,
We only think of the earned money.
But, in reality, the hard work is so much
That the ants and honey bees would bow.
Though their job isn't recognized much,
But it is as important as a plough.
The sailors can never be tired!
They always have to be on their toes and wired!
Sometimes, their sleep, they miss.
They have to use all their vis.

What's diwali in the sea?
And what's Christmas in the sea?
There is only blue sea around,
And there is no ground.
Every day is the same.

To increase the nation's economy is their only aim.
Only they jump so many time zones.
Only they can have 23 Or 24 or 25 hours in a day.
They are strong mentally and physically like stones.
Working and working have made their hair grow grey.
They have to eat the food they have in stock.
They can't have their favorite food and talk.

Showing dauntlessness,
I wonder how much my dad, used to miss us.
Yes he was engaged in his work that was substantive,
But I, even after being surrounded by relatives,
Used to miss him so much,
But i never used to stop him or grutch,
Because it was for the well of the country,
And he did it very lionly.
that's why I call my father, my hero,
Because he is everything but zero.

My dad, my hero, is captain of the ship
And hence I give you a tip
Their uniform is as white as a napkin
Nobody's perfect, except the CAPTAIN!





KASHMIRI PANDIT DHARAMSHALA - HARIDWAR (estd. - 1927)



This complex was established by Pt. Niranjana Nath Zalpuri and our KP forefathers in 1927. After partition it was under illegal occupation of locals. Thanks to a long legal battle fought by Justice Brij Lal Bhat and his team it was returned to KPs in 2007. It's located at a walking distance from Har ki Pauri adjacent to Mansa Devi temple ropeway. This complex has 16 rooms and 6 kitchens with all basic facilities. Kitchen services are available where one can also cook own food or take help of resident cook.

Many KPs have donated in cash and kind for upgradation of this complex. This 4 storied

building belongs to each KP. It's a big asset in the heart of tirath nagri Haridwar. KP families staying here for 3-4 days and cooking their own food, eating together in the main hall, doing chit- chat in the main central verandah and fully enjoy their stay in this spiritual city. There are no fixed charges for stay here. One can pay Yathashakti.

This place may not be modern like a hotel but it has a soul and a homely feeling. It is own home away from home. It's managed by a pleasing and helpful Mr Rakesh Kumar. He can be contacted for booking etc. on: **Mobile: 6005372625 or Landline: 1334-266543.**



- H L Kak



Maharaja of Jamnagar

"Jham Sahab Digvijay Singh", was called "Bapu" by Polish Refugees in India

Many Roads In Warsaw Are Named After Maharaja Jam Sahib Digvijay Sinhji, Many Schemes In Poland In His Name. Every Year Poland Newspapers Publish Articles On Jam Sahib On His Anniversary When Hitler invaded Poland and started World War II, 500 Polish women and 200 children were put in a ship to save them from Germans. The ship was left in the sea by the Polish Army and Captain was told to take them to any country where they can get shelter. Last message from their countrymen was *"if we are alive or survived, then we will meet again."* The ship, filled with five hundred refugee polish women and two hundred children were refused to come in by many European Ports, Seychelles, Aden etc. The ship continued to sail and somehow reached the harbor port of Iran. *Yes so far away*. There also they did not get any permission. Finally, the ship wandering in the sea reached India and came to then Bombay. The British Governor also refused the ship to port.

When Maharaja of Jamnagar, **Jam Sahib Digvijay Sinhji** came to know about this ship, he became truly concerned. He allowed the ship to port in his kingdom at a port near Jamnagar. He not only gave shelter to five hundred women but also gave their children free education in Balachiri in an Army School.

These refugees stayed in Jamnagar for



nine years till World War II lasted. They were well taken care of. Jam Sahib regularly visited them and was fondly called **Bapu** by them. Later these refugees returned to their own country. One of the children of these refugees later became the Prime Minister of Poland. Even today, the descendants of those refugees come to Jamnagar every year and remember their ancestors.



Minority status of Hindus in J&K

The Supreme Court is hearing petitions, including one by advocate Ashwini Upadhyay, challenging the constitutional validity of the National Minority Commission Act-1992 that gives power to the Centre to notify minorities, and also seeking implementation of the apex court's 2002 ruling in the T M A Pai case. The ruling said that for Article 30 – which deals with the rights of minorities to establish educational institutions – religious and linguistic minorities will have to be identified at the state level. The NCM member recently discussed with UT Chief Secretary Dr. Arun Kumar Mehta on implementing centrally funded welfare schemes for minorities in Jammu and Kashmir.

The National Commission for Minorities (NCM) has no problem if the central Government wants to grant minority status to Hindus, including Kashmiri Pandits, in Jammu and Kashmir, its member Syed Shahezadi said in response to a question on the NCM's stand on declaring Hindus as a minority community in Jammu and Kashmir.

LG sets up a team to enable Kashmiri Pandits to vote

In a measure to ensure that Kashmiri migrants participate in the democratic process and cast their votes in the coming Assembly elections in Jammu and Kashmir, the Lt Governor administration has constituted teams to ensure that displaced people from Valley putting up at Jammu and other parts of the country are enrolled as the bonafide voters of Kashmir. Twenty-two teams have been constituted in camp and non-camp areas of J&K.

They have started an outreach program for enrolling migrant Pandits in the electoral rolls in Mumbai, Pune, Bangalore, Ahmadabad, Delhi and Chandigarh. Besides, two special teams have been constituted, and 16 officers, 56 officials and 50 casual labourers

have been engaged under the supervision of Relief and Rehabilitation Commissioner (M), J&K, to reach out to the Pandits and ensure their enrolment in the voter list.

EX MLC Flay Democratic Progressive Azad Party (DPAP) Chairman

"We condemn Azad for abusing and hurting the sentiments of the Kashmiri Pandit community in his autobiography as reported by the media. We blame Azad for being equally responsible for the forced displacement of a religious minority of Kashmiri Hindus from the Kashmir Valley in 1989-90," BJP spokesperson and former legislator Girdhari Lal Raina told reporters here. Blaming Azad for being one of the persons at the helm responsible for the death and destruction in Jammu Kashmir, Raina said that his studied silence over gathering storm from 1980 onwards and infiltration and exfiltration of terrorists and unilateral attacks on the minority community in Kashmir is well known.

Raina said that Azad's description of events leading to the displacement of the Hindu community is a ploy to shift blame for narrow electoral benefits. "Reasons identified by Azad responsible for the displacement are to bail out real culprits. If he thinks this undermining of truth will endear him to voters of a particular section, he is grossly mistaken. Let Azad recall how he was rejected even as the chief minister," the former MLC him. Blaming then-governor Jagmohan is a sponsored conspiracy to destabilise India and sabotage Indian democracy, Raina said.

Raina asserted that the minority community was not targeted for being Congress supporters or because of supposed high positions in central offices. "The only reason for their besiegement was their nationalism and religious identity. The killing of a lift operator, staff nurse, laboratory

assistant, driver, farmers, pujaris, mahants or housewives explains the objective explicitly," he said.

Delegation of Kashmiri Migrant Relief Holders calls on LG

A panel of Kashmiri Migrant Relief Holders, Jagti Township, recently called on Lieutenant Governor Manoj Sinha at Raj Bhavan. They also submitted a memorandum of demands to the Lt Governor. The Lt Governor assured the members of the delegation of redressal of the genuine issues put forth by them on merit.

After 33 years annual

Hom solemnised at Badhipur Ashram

On April 27, after 33 years, a yearly Hawan of Mata Ragyneya Bhagwati at Swami Mastbab Ashram Badhipur, Chadora. Budgam in Kashmir Valley was solemnised. Hundreds of devotees participated despite inclement weather and a cold wave-like situation in the Valley.

Swami Mastbab Maharaj had shifted to Badhipur after his Guru Swami Nand Lal Ji's Nirwan in 1967 and constructed Mata Ragyneya temple and a Darmshala there, which was later razed to the ground during turmoil. The construction of the new building will be completed by this year, as stated by the Temple's management.

Allot shops to petitioners at Jagti migrant township: HC

High Court of Jammu & Kashmir and Ladakh has directed the Relief Organization to make allotment of shops constructed at Jagti migrant township to the petitioners by strictly following the laid down criteria, and in case the allotment is not possible, the deposited amount should be refunded.

The direction has been passed while disposing of a petition filed by Piyaray Lal Pandita and others, who are migrants residing at Jagti township and were carrying on small-scale business in the erstwhile campus.

In the petition, it was submitted that respondents invited applications from eligible persons and accordingly, petitioners

submitted their application forms for allotment of the shops at Jagti. The respondents circulated a notice showing the persons who applied for the grant of shops and who have been found running shops on the erstwhile campus.

Release of Prakash Ram's Ramayana in Devanagari in Jammu

On April 28 2023, Prakash Ram's Ramayana in Devanagari was released in Jammu. Additional Chief Secretary, Atal Dulloo, released the book in Jammu. The function was jointly organised by Nagrad Adbi Sangam and Funkar Cultural Organisation at Kashmiri Pandit Sabha. Hasrat Gadda wrote the book. Prof Rattan Talshi and A K Hugami read the papers on the book.

Martyr Sarwanand Premi Remembered

Lieutenant Governor Manoj Sinha was the Chief Guest at a function at Jammu to pay homage and remember Martyr Sarwanand Kaul Premi. While speaking on occasion, the Lt. Governor made it clear that the Government is making all efforts to eradicate terrorism and working with the firm intention to establish peace in the Union Territory of J&K. He also said that the Government has got success in destroying the terror ecosystem.

Remembering Sarwanand Koul, who dedicated his life to serving others, Sinha also asked that the Jammu and Kashmir Academy of Art, Culture and Languages promote Sarwanand Koul Premi's literary work by publishing and translating his books. He further said Premi Ji was honoured posthumously by the Jammu and Kashmir administration in 2022. A higher secondary school in his village Sof-Shali (Saft Shaleshwar) in Anantnag, was named after him. His name was also included in the list of 'unsung heroes of the Freedom Movement' under the Azadi Ka Amrut Mahotsav. A special postal cover and stamp on him were released by the Ministry of Communication in 2021.

On May 01, 1990, Premi, along with his son Virender Koul was killed by terrorists. "Sarwanand was a famous writer and teacher in Kashmir valley who became the medium of

divinity for many and inspired the masses to follow the ideals enshrined in our ageless culture.

KP delegation highlights demands with RC, A delegation of Kashmiri Pandits leaders from camp and non-camp areas called on Relief and Rehabilitation Commissioner, Migrants Mr K K Sidha in his office chambers in Jammu.

In a press statement, the KP leaders highlighted the demands, requested to take up with the government enhancement of cash relief from Rs 13,000 To Rs 25000, creation of additional 15,000 jobs for educated unemployed youth, compensation to unemployed over-aged educated KP youth, repair/renovation of all migrant quarters, ensuring regular supply of ration for the migrants of district Udhampur, ensuring a proper regular supply of pure drinking water and electricity in all migrant camps, implementation of Centrally sponsored schemes in all KP colonies including camps/non-camps, requisite posting of staff in all migrant camp schools to tide over the shortage and pension schemes for handicapped/old age and other economically backward migrants living in exile for last more than 31years. They also asked for a road map for the rehabilitation of Kashmiri Pandits in the

Valley as per their wishes. They also demanded special scholarships for poor migrant students to boost their education.

Mr K.K. Sidha, Relief Commissioner, explained in detail about steps taken by his office for the betterment and welfare of migrants. He assured that the issues listed in the meeting would be taken with the concerned authorities for early resolution.

PNBMT to Constitute Fact-Finding Team on Temples in Kashmir

In a meeting held on May 06, 2023, in Jammu, Pt. Prem Nath Bhat Memorial Trust resolved to send a fact-finding team to the Valley of Kashmir. The team will go ahead and visit Kashmir's different temples and submit a report. The team will assess the extent of damage caused to temples and also see on the ground the reports of illegal sale purchases, leasing out temple lands, misappropriation, usurpation, and illegal alienation of Temple lands over the years. It was also decided in the meeting that all the critical leaders in the UT would be contacted in a time-bound manner and sensitised about the importance of the Temple's bill.

*Inputs: News Agencies
Editing: Vijay Kashkari*

APPEAL!

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

"Please send your articles on hqaiks@gmail.com"



Ganesh-Bal Yatra, Hawanad Chowalgam, Kulgam, Kashmir

The land of Kashmir is rightly known as Rishi Veer, because it has Shrines, temples and other places of worship in most of the places from North to South and East to West. One of the most sacred Shrines is Ganesh Asthapan called Ganesh-Bal is situated at Hawanad Chowalgam, Kulgam, Kashmir. It is highly revered and respected by both the Hindu and Muslim Community. The shrine is at least 500 Years old. There were five big Elm trees called in Kashmiri Brunn. The main Elm tree which was in the center symbolized lord Ganesh and is today non-existent due to afflux of time. But Devasthan Sudhar Sabha (DSS) which is managing committee of this shrine has planted a new sapling of Yaeri-Kul-Blue Pine at the exact place where most highly Brunn tree existed some years back. There is the Samadhi of aesthetic called Dandi Sawami





which is located adjacent to this Shrine. The Trust DSS managing committee organizes yearly Hawan used to be performed in the shrine to participate Lord Ganesh which falls in the month of Vaishakh, Shukal Paksh Chaturdashi called Gana Chaudah in Kashmiri. This year also the DSS performed the Annual Hawan on 4th and 5th May 2023 with great pomp and show, where a big number of devotees from Jammu and adjacent areas of Kashmir participated.

In the festival Bhajan Kirtan was performed by Sh. Pawan Ji Bhat and his team. All the security arrangements were given by Kulgam Administration. President of DSS, Sh. J L Raina, Chairman, DSS, Sh. O N Booni and Sh. Hira Lal Raina are highly thankful to the Kulgam Administration for giving their full support for organizing the Hawan.

Report by
Haresh Koul, Secretary, DSS

In Kashmir; NIA continues Crackdown, Multiple Locations Raided

Srinagar, May 11, KDC: Ahead of the G-20 summit in Srinagar, the National Investigation Agency while continuing the crackdown on Thursday conducted raids at multiple locations in Kashmir in a case registered by the national probing agency. Official sources told Srinagar based news agency Kashmir Dot Com (KDC) that sleuths of NIA with the assistance of Jammu and Kashmir police and CRPF carried out raids at multiple locations in Kashmir. In the village of Hanjoora Budgam, NIA raided the house of Bilal Ahmad Mir, son of Ghulam Hassan Mir. At Wagem the house of Khazir Mohammad Najar, son of Gulam Mohammad Najar is being searched by the agency. One residential house at Namtehal Budgam belonging to Mohammad Ashraf Wani, son of late Ghulam Qadir Wani is being searched by the sleuths of NIA.

Similarly, NIA conducted searches in the house of Mohamad Yousuf Malik, son of Abdul Gaffar Malik, a resident of Deharmuna Soibugh and in the house of Mohamad Shafi

Dar son of Ghulam Mohammad, a resident of Jawallapora in the district. Another team of the NIA searched the residential house of Ghulam Mustafa Ganie son of Late Ghulam Hassan Ganie, a resident of Fallchill village of the district Budgam. The sleuths of the agency also conducted raid at Dharmuna in the house of Mohammad Yousf Malik, son of Abdul Gaffar Malik and in Jawalapora Budgam the search is being conducted in the house of Mohammad Shafi Dar, son of Ghulam Mohammad Dar, a resident of Jawalapora Budgam. Many other locations in Kashmir are being searched by the national probing agency (NIA) of which sources said details were being collected. "During the searches on Thursday, various incriminating documents and electronic devices were seized from the premises of the suspects", official sources said adding that further investigation of the case is on. (KDC) These are initial details and the story will be updated.

National Aptitude Test for Architecture (NATA) 2023

The Council of Architecture (CoA) is an autonomous statutory body of the Ministry of Education, Government of India, constituted under the provisions of the Architects Act, 1972, enacted by the Parliament of India, which came into force on September 01 1972. The Act provides for the registration of Architects, standards of education, recognised qualifications and standards of professional conduct and etiquette to be complied with by the architects. The Council of Architecture is vested with the responsibility of maintaining the register of architects nationally and regulating the Architecture education and practice of the Architecture profession throughout India. For this purpose, the Government of India has framed Rules, and Council has prepared Regulations as provided for in the Architects Act, with the approval of the Government of India.

To adopt the profession of Architect, they must be registered with COA. For registration, one must undergo education by the Council of Architecture Minimum Standards of Architectural Education Regulations and possess the recognised qualification. COA has been conducting National Aptitude Test in Architecture (NATA) since 2006, regarding the provisions of CoA (Minimum Standards of Architectural Education) Regulations, 1983, published in the Gazette of India.

NATA 2023 will be conducted as a comprehensive computer-based aptitude test at the Council allotted centres in identified cities in the country. Unlike any other entrance examination, NATA is an Aptitude test that assesses a candidate's innate ability through various testing formats and cannot be taught, learnt or induced. NATA measures the

aptitude of the applicant for the specific field of study, i.e. Architecture, through assessment of cognitive skills, visual perception and aesthetic sensitivity tests, logical reasoning and critical thinking ability, etc., besides the learning that the candidate has acquired over the past few years and is related to the specific field of study.

To give opportunities to a more significant number of bright aspirants to join Architecture, Council will conduct NATA-2023 for admission to B.Arch. in the academic session 2023- 2024 thrice this year. The Tests shall be conducted on different dates as computer-based examinations. Candidates are allowed to appear for up to 3 NATA tests. If a candidate appears for 2 Tests, the best of the two scores shall be the valid score, and in the case of 3 attempts, the correct score shall be the average of the two best scores.

The examination shall be conducted in two sessions on the Test date.

- ❖ The First NATA Examination was held on April 21 2023.
- ❖ The Second NATA Examination will be held on May 28 2023.
- ❖ The Third NATA Examination will be held on July 09 2023.

The aptitude test of NATA may comprise questions of Multiple-Choice type (MCQ), Multiple Select types (MSQ), Preferential Choice type (PCQ) and Numerical Answer type (NAQ) and Match the following style (MFQ).

The questions will carry one mark, two or three marks, and 125 questions must be answered in 180 minutes. The medium of the Aptitude test will be language. Some questions may be in regional languages also.

The aptitude of the candidate will be assessed using some or all of the following techniques :

- ❖ Diagrammatic Reasoning
- ❖ Numerical Reasoning

- ❖ Verbal Reasoning
- ❖ Inductive Reasoning
- ❖ Situational Judgment
- ❖ Logical Reasoning
- ❖ Abstract Reasoning

Candidates who have completed their 10 + 2 examinations with Physics, Chemistry and Mathematics or 10+ 3 Diploma with Mathematics as the subject of study can appear for NATA 2023. Candidates appearing for the 10+2 examination with Physics, Chemistry and Mathematics as subjects of research or the 10+3 Diploma with Mathematics in the current year may also provisionally appear for NATA-2023. Application is to be filled up ONLINE at the NATA portal of www.nata.in.

IIT Jodhpur's School of Liberal Arts

The School of Liberal Arts at the Indian Institute of Technology Jodhpur has launched the Centre of Excellence on Arts and Digital Immersion initiative. The School of Liberal Arts strives to promote a transdisciplinary and futuristic outlook by establishing the Centre of Excellence on Arts and Digital Immersion (CoE ADI). The Centre of Excellence derives its vision from the National Education Policy (2020), which encourages an expanded foresight of Liberal Arts without any compartmentalisation between the arts, sciences and technology. The Centre would explore the intersection of art and digital technology and bring academics, performers, and researchers belonging to diverse fields together to pursue the common objective of promoting art and artists, both local and global.

AICTE Launches

Courses on Semiconductors

The All-India Council for Technical Education (AICTE) launched two new courses to help the country develop good semiconductor talent in the engineering ecosystem. According to a press release issued by the education ministry, the two courses are BTech in electronics very-large-scale integration (VLSI) design and technology and diploma in integrated circuit (I.C.) manufacturing.

IISERs Admissions 2023 B.S. and BS-MS Dual Degree Programs

The Government of India has established the Indian Institute of Science Education & Research (IISER) at Berhampur, Bhopal, Kolkata, Mohali, Pune, Thiruvananthapuram, and Tirupati to integrate and promote interdisciplinary science education and research. B.S. and BS-MS, Dual Degree Programs, are of Four Years and Five Years, respectively. Programs Offered are in the subjects of Biological Sciences, Chemical Sciences, Earth & Climate Sciences/Earth & Environmental Sciences, Economic Sciences, Engineering Sciences (Chemical Engineering, Data Science & Engineering, Electrical Engineering & Computer Science), Geological Sciences, Integrated &, Interdisciplinary Sciences (Biological Sciences, Chemical Sciences, Data Sciences, Mathematical Sciences, Physical Sciences), Mathematical Sciences, Physical Sciences.

Four-year BS program in Engineering Sciences and Economics Sciences is offered only by IISER Bhopal. Applicants must be Indian nationals, PIO, or OCI to apply through KVPY, JEE (Advanced), or IAT channels. Candidates must have passed the Class XII (or equivalent) exam with the science stream in 2022 or 2023. They must have taken at least three subjects among Biology, Chemistry, Mathematics and Physics during their Class XII or equivalent) exam. Three seats per IISER (supernumerary) are reserved for Kashmiri Migrants.

- ❖ Application Portal opens for applications to IAT and KVPY on April 15, 2023. For JEE (Advanced), it is to be announced.
- ❖ The last date for online applications to IAT and KVPY is May 25, 2023.
- ❖ IISER Aptitude Test is on June 17, 2023.

The entire counselling process will be conducted online. The candidates can visit any IISER in person during the counselling process. For the details visit the website iiseradmission.in

University of Lucknow Admission

U.G., U.G. Professional

- ❖ Closing date: May 31, 2023
- ❖ Entrance Test from: 15 June, to 25 June 2023

For eligibility, refer to the e-brochure.

Post Graduate

- ❖ Closing date: June 10, 2023
- ❖ Entrance Test from July 01, to July 10, 2023

A candidate will be eligible for Admission to Postgraduate Courses if they have completed B.A./B.Sc./B.Com. With 10+2+3 or equivalent system from any University recognised by University Grants Commission. All reservations would be given per State Government policies and University guidelines. Candidates are advised to check for updates regularly on the University website. Website: <https://www.lkouniv.ac.in/>

National Forensic Sciences University

An Institution under the Ministry of Home Affairs Government of India Admission will be through the National Forensic Admission Test (NFAT-2023) Campuses at Gandhi Nagar (Gujrat), Delhi, Goa, Tripura, Bhopal (M.P.), Pune (Maharashtra), Guwahati (Assam), Manipur, Dharwad (Karnataka)

Programs : U.G., P.G., 5 Years Integrated Courses, P.G. Diplomas in Forensic related subjects like cyber security, Clinical Psychology, Forensic Psychology, Criminology, Investigative Psychology, Forensic Accounting and Fraud Investigation, MBA Cyber Security Management, MBA Hospital and Healthcare Management, MBA Business Analytics and Intelligence etc.

- ❖ The last date to apply is May 29 2024
- ❖ Dates of Examination 1st and 2nd July 2023

Reservation for Kashmiri Migrants and Kashmiri Pandit /Kashmiri Hindu Families. (Non-Migrants) of at least one seat in merit quota in technical/professional institution Website nfsu.ac.in/admissions. UNESCO Prize for Girls and Women's Education. Indian National Commission for Cooperation with UNESCO, Government of India, Ministry of Education, Department of Higher Education UNESCO Headquarters, Paris, has

called for application for the 2023 UNESCO Prize for Girls and Women's Education. Nominations should be forwarded latest by 10th May 2023 at the following address for further consideration and onward transmission to UNESCO, Headquarters. Paris, France.

Mr Saroj Kumar Choudhary, Under Secretary to the Government of India Ministry of Education, Department of Higher Education, Room No. 203-A'C'Wing. Dr Rajendra Prasad Road, Shastri Bhavan, New Delhi - 110001. Contact No 011'2338 4442, E-mail: inc.edu@nic.in

Panjab University, Chandigarh PU-CET (P.G.) – 2023

Admission to P.G. Courses

The candidate must fill up and submit an online Admission Form at <http://onlineadmissions.puchd.ac.in> and must meet the course's eligibility requirements i.e. Based Credit System obtaining 24 credits in a Generic Elective Course (Subject) in the full B.Sc. (Hons.) method shall also be deemed sufficient to satisfy a requirement for admission to the M.Sc. course in the concerned subject. However, the candidate must fulfil other requirements mentioned for the respective M.Sc. Courses. Admission in all categories shall be made subject to fulfilment of the eligibility conditions and the provisions of the Handbook of Information and Rules for Admission, 2023. Reservation for the wards of Kashmiri Migrants and Kashmiri Pandits/ Kashmiri Hindu Families (Non-Migrants) living in Kashmiri Valley. The Entrance Test will be held on the scheduled dates at Chandigarh, Regional Centres at Hoshiarpur, Ludhiana and Muktsar.

- ❖ A candidate desirous of taking the Entrance Test should submit their through online payment mode latest by 23-05-2023 (Tuesday) at.
- ❖ The last date for uploading the photograph and signature with the rest of the information on the website is 25-05-2023 (Thursday).
- ❖ Dates of the Test are 10 & 11 June 2023 (Saturday & Sunday)

The Entrance Test shall be in English only.

S. No.	Programme Name	Abbreviation	Name of the Examination	Mode of Test	Last Date	Exam Date
1.	B.Tech. Engineering	B.Tech	BV-BTECH 23	Computer Center Based	June 01 2023	June 11 2023
2.	B.Pharm. (Bachelor of Pharmacy)	B.Pharm.	BV-PHARMUG 23	Computer Center Based	June 01 2023	June 11 2023
3.	B.ASLP (Bachelor of Audiology & Speech Language Pathology) B.Sc.Biotechnology (Bachelor of Science Biotechnology) B. Optometry (Bachelor of Optometry) B. Physiotherapy (Bachelor of Physiotherapy)	B.ASLP B.Sc.Biotech B. Optom B. Pth.	BV-ABOP 23	Computer Center Based	June 01 2023	June 11 2023
4.	BBA.LLB (5 Years) (Bachelor of Business Administration & Bachelor of Laws) BA.LL. B (5 Years) (Bachelor of Arts & Bachelor of Laws)	BBA.LLB (5 Years) BA.LL. B (5 Years)	BV-LAWUG 23	Computer Center Based	June 08 2023	June 17 2023
5.	BBA (Bachelor of Business Administration)	BBA	BUMAT 23	Computer Center Based	June 08 2023	June 18 2023
6.	BCA (Bachelor of Computer Applications)	BCA	BUMAT 23	Computer Center Based	June 08 2023	June 18 2023
7.	BHMCT (Bachelor of Hotel Management & Catering Technology)	BHMCT	BUMAT 23	Computer Center Based	June 08 2023	June 18 2023
8.	B. Architecture (Bachelor of Architecture)	B.Arch	NATA 2023	score	is required	to Apply
9.	BACP (Bachelor of Arts in Commercial Photography)	BACP		Online Personal Interview + Portfolio Assessment	July 09 2023	July 19 2023
10.	BA (Bachelor of Arts in Photography & Cinematography)	B.A. (Photography & Cinematography)		Online Personal Interview + Portfolio Assessment	July 09 2023	July 19 2023
11.	BVA-AA (Bachelor of Visual & Fine Art)	BVA-AA		Interview +	Drawing	Test

Feedback: vijaykashkari@gmail.com



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



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 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: WhatApp 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



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



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Application Form for Patron Member
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H. No. 308 (LGF), Sector 35, Ashoka Enclave Part -III, Faridabad, Haryana - 121 003
Telephone : 0129-4061043 Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

The President

All India Kashmir Samaj

H. No. 308 (LGF), Sector 35, Ashoka Enclave Part - III,
Faridabad, Haryana - 121 003

Dear Sir,

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

My Particulars are as under :

Name (In full) :

Date of Birth : **Father's/Husband's Name :**

Address :

.....

.....

..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

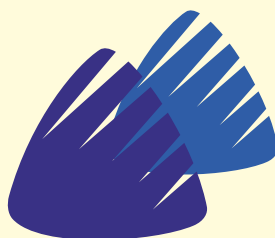
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

Cheque No. : **Drawn on (Bank) :**

Amount : **Date :**

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✦ With best compliments from ✦



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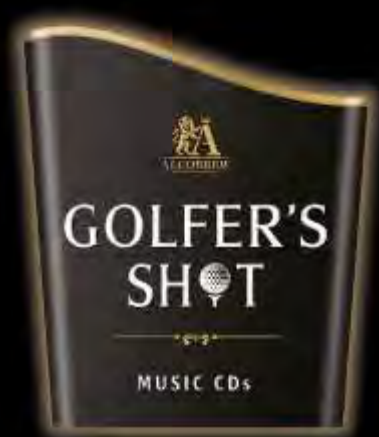
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