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# AIKS ८८ naad

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



**All INDIA KASHMIRI  
SAMAJ (AIKS)**



**KASHMIRI HINDU SABHA  
TELANGANA**

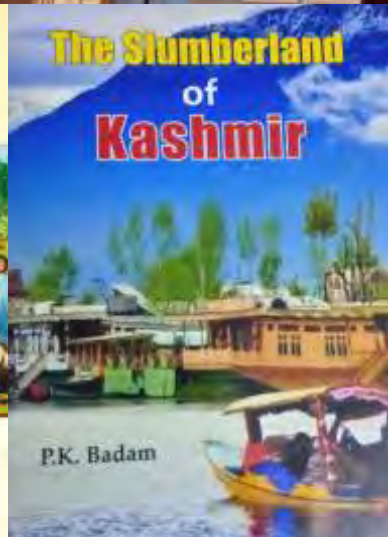


**"GENOCIDE OF KASHMIRI  
HINDUS AND IMPACT OF  
PROLONGED STATE OF  
EXILE ON THE COMMUNITY"**



**AIKS conclave - Telangana and Andhra Pradesh**

COMMUNITY | CULTURE | CAMARADERIE



## **AIKS AFFILIATE CONNECT - HYDERABAD**

# Introducing the Extraordinary World of **PARUL RAZDAN BRADOO**

In the realm of art, there are those rare individuals who possess the ability to captivate our imagination and transport us to new dimensions. One such artist, who effortlessly achieves this, is Parul. With an innate talent and an unyielding passion for creativity, Parul has carved a unique path in the art world, leaving an indelible mark on those who encounter her work.

Born and raised in Srinagar, Parul discovered her artistic inclination at a young age. She has her educational qualification in Interior Design, Master of Sociology and M-Tech in Urban Design. She was working as a faculty and Consultant in a renowned organisation for thirteen years. Her expertise has helped her to better understand the subject of art and its forms. Fuelled by curiosity and an insatiable desire to express herself, Parul embarked on a lifelong journey of self-discovery through various artistic mediums. From painting and sculpture to mixed media and digital art, Parul fearlessly explores the boundaries of artistic expression, constantly pushing the envelope to challenge conventional norms.

What sets Parul apart is her ability to seamlessly blend different styles and techniques, creating a visual language that is uniquely her own. Her work is a harmonious fusion of vibrant colours, intricate details, and thought-provoking symbolism, inviting viewers to delve deep into their subconscious and unravel the hidden narratives within each piece.

Drawing inspiration from diverse sources such as nature, mythology, and the human psyche, Parul masterfully captures the essence of these subjects, infusing them with her own personal touch. Through her art, she invites us to embark on a journey of self-reflection, encouraging us to question our own perceptions and explore the complexities of the human experience.

Having exhibited her work in galleries and art shows in Muscat, Oman and India she has garnered critical acclaim and a devoted following. Her art has been celebrated for its ability to evoke a wide range of emotions, from sheer joy and wonder to introspection and contemplation.

Parul extends her reach and impact, combining her artistic expertise with the resources and with the support of a renowned organization “Kashmir-As-It-Is”. Together, they aim to cultivate a community of art enthusiasts, fostering an environment where individuals can learn, grow, and find inspiration in the world of art. They both have created a free workshop for all age groups to help and understand the subject of art. Parul can be reached on [parulrazdan@gmail.com](mailto:parulrazdan@gmail.com).



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## DISCLAIMER

Articles and readers' letters do not necessarily reflect the views of the Editors or AIKS, Editors do not take responsibility for any errors of facts that may have been expressed by the writers.

## THIS MONTH'S COVER

**Glimpses of AIKS  
Affiliate Connect  
Hyderabad**

## INSIDE

04	Editorial	- Uma Kant Kachru
05	President's Message	- Dr. Ramesh Raina
06-07	General Secretary Report	- Puran Patwari
08-11	AIKS-KHST Conclave - Hyderabad	- Alka Lahori
13-15	Mission Tourism in J&K	- B L Saraf
16-17	All Displaced Kashmiri Pandit United Forum	
18- 31	Historical Moments for Times Immemorial...	- Rajeshwar Dhar
22-26	...Adi Shankaracharya Connect (Part-II)	- Brigadier Rattan Kaul
27-29	Child's Growth Role of Parents and Schooling	- Surinder Kaul
30-32	Matrimonial Advertisements & Changing...	- Ashok Ogra
33-34	The Atman its Bondage and Freedom	- C L Kaloo
35-38	Down the Memory Lane 1989-90 Exodus-I	- Gopi Kishen Muju
39-41	"Sahaj Yoga" Protocols...	- N N Tikku
41-42	Book Review	- Tej N Dhar
44	Saga of my Unhealing, Fettered.....	- Shailaja Wanchoo
45	Press Release	
46-47	Jammu Kashmir Vichar Manch	
48-50	The Waning Mystique of Matamaal	- Sanjeev Munshi
51-52	Entrepreneur's Corner	- Vinod K Pandita
53-54	Youth Column	- Garima Pandita
55-56	Jammu Diary	- Naad Bureau Jammu
56	Shradhanjali!	
57	Letter to Editor	
58-61	Naad Education Folio	- Vijay Kashkari
62-63	Matrimonial	





It is very rare that we, in the Editorial Board, see our esteemed readers writing comments on the contents of the magazine. Whenever, that happens, we feel very elated to read their thoughts. More often, we look forward to the readers' suggestions about the way we could improve the quality of the magazine, but this happens very rarely. I was very happy that in our last two issues of NAAD we had an esteemed reader writing and pointing out the areas where he felt there was a scope for us to be careful and improve upon the quality of the magazine. A praise is not what I, as the Editor-in-Chief, look for from my readers. I know, no matter how careful we might be, there is every chance of a lapse here and there.

This time, we have received a letter to the Editor from Shri C L Kaloo, our regular contributor to NAAD. The topic of the letter is very thought provoking. He has been a strong promoter of a unified KP diaspora and that reflects in his articles which are very valuable. In his letter, when he mentioned about the nascent initiative by the community for a unified front, it was music to the ears. It is no mean achievement that a large number of KP organisations came together under one roof – All Displaced Kashmiri Pandit United Front, Jammu (ADKUF) and decided to speak in one voice.

A few of my editorials have also been focused on the need for a unified front and

Shri Kaloo has mentioned of these in his letter. One doesn't need a great intellect to believe that this approach is the need of the hour if we wish that the powers-to-be take our concerns seriously. It is, though, baffling why did it take us 32 years to realise this simple fact. I think our intellect has been the culprit. We believe more in "I Know Better" than "Let Us Discuss What is Better." The former further fragments the already beleaguered community while, the latter builds the spirit of consensus. And the results are seen by each one of us in these over three decades. For a community which is just about five hundred thousand in numbers, it is ridiculous to have hundreds of organisations fighting for one-upmanship and having divided voices, creating confusion and weakening the purpose. We have become more noise than a strong voice. This is the reason that we have no representation in the decisions that the official dispensations take for the future of the valley and our resettlement there.

Better late than never, it is heartening to see ADKUF taking the initiative. We must all strengthen this concept and give a united front to anything that goes against the community's welfare and future settlement. This is not difficult to actualize if we shun our ego and join the mission.

Food for thought!

Namaskar!

युक्तकामरु



## From the President's Desk



### KASHMIRI PANDITS UNRESOLVED MINORITY STATUS

Driven by the sense of neglect and marginalisation of Kashmiri Pandits, AIKS' recent Conclave at Hyderabad on July 22, 2023 has added a new chapter to their struggle for seeking justice that has been denied to them all these years of the post-exile period. In the backdrop of their running exile, these three decades and plus have been years of deeper cuts. Central to it is non-redressal of their core concerns. The exercise of holding a conclave therefore had a greater meaning for our society. Consequently, the call for the inclusive KP agenda makes a case for a new continuum to prevent the erosion of the beleaguered community from the socio-psychological memory of Kashmir. As a community rooted deeply in history, KP's still trace their past as connected with the ancient Hindu civilisation of Kashmir that proudly embraced those beliefs and heritage which still continue to be fostered by them. Considering the rapid and complex socio-political changes in Kashmir, the spotlight falls on the relevance of Kashmiri Pandits to Kashmir in the present day context. These changes are leading towards the emergence of insecurity and threat perception – an element that has a potential to kill their desire to return. Added to it is the hurry in powers that be to declare their forced exodus as an issue of no

consequence. Causes stem mostly from the vicious cycle of post exile consequences that have led to a surge in anti-KP climate back home. The exodus of 90's gave a new texture to all this which became intertwined with the permanent frame of mind that sees Kashmir as an Islamic entity. Add to the growing uncertainty and insecurity, KP's are understandably becoming angry and disillusioned with how successive Governments have failed and let them down. Answers are not hard to find but to voice the aspirations of the exiled community, KP's have no other option but to locate their collective common ground around grant of Minority status for them, since the alternative will always be a majoritarian drive for aggressive domination.

Considering the urgency of the situation, Hyderabad conclave delivered a strong message and that was endorsing the AIKS Ambala Declaration-2023, a roadmap for the eventual rehabilitation of Kashmiri Pandits that demands the creation of a legitimate Minority space for KP's in Kashmir. KP's face an uphill challenge in truly delivering on this and help shape the public opinion in its favour. Their onward journey has to begin with the recovery of losses. After multiple waves of persecution, they have reached a crucial stage wherein they face a future full of challenges. To explore the impact, AIKS is undertaking a wide ranging assessment of the dimensions to frame the minority status as a possible future and the extent of cooperation it can receive from relevant quarters.

While concluding the Hyderabad Conclave was held at a time when speculations are rife about the initiation of Political process in Kashmir anytime soon and that the elections too are perceived to be round the corner, in this regard, given the loud and clear message, Hyderabad conclave assumes significance for resolving the unresolved Minority status of Kashmiri Pandits for all times to come. The silver lining of this conclave is that its adoption, makes it out to be a near unanimous voice of all the affiliates of AIKS which also reaches out to seek cooperation from all the other relevant quarters to make it a reality.



- Puran Patwari



## General Secretary's Column

AIKS followed a very busy schedule of activities this month. The events happened in quick succession and at breakneck speed. Details are given below.

### AIKS-KHST Conclave in Hyderabad

A five-member team from AIKS, led by its President Dr Ramesh Raina, visited Hyderabad to attend the AIKS-KHST Conclave on 22<sup>nd</sup> July, 2023. He was accompanied by AIKS' Senior Vice President Padamshri Prof Sudhir Sopory, VPs Mrs Alka Lahori and Dr Manorama Bakshi and Dr Gautam Koul, President Kashmiri Pandit Sabha Karnal. KHST was represented by its President Shri Vikram Thaploo and General Secretary IK Pandit along with other members of their young and effervescent team. The day-long event began with pre-lunch session seminar on - **Genocide of Kashmiri Hindus and Impact of Prolonged State of Exile on the Community**. All, young and old, spoke about their perspective of the issue and discernible was a deep sense of anguish, angst and longing for home as underlying theme of all accounts. Post lunch session saw a huge gathering of civil society members including dignitaries who had come from all walks of life including politics and cultural bodies. There was also floor participation and question answer session between audiences and AIKS team. The House adopted the AIKS's Ambala Resolution calling creation of Legitimate Minority Space for Kashmiri Pandits in Kashmir under Minority Act of Indian Parliament. A conspicuous sight from

Hyderabad conclave has been that Apex body has been successful in attracting a young band of our youth into the body that has strengthened its base. They are proactive and rise to the occasion fast in responding to situations that demands their involvement for the solution. Their hospitality to the visiting AIKS delegates was top class which will be remembered by the team for a long time.

### AIKS Files IA supporting Abrogation of Article 370 and 35-A

Acting upon the advice of AIKS legal team in Jammu High Court and Delhi and conscientious community members calling upon the Apex body of KP organizations as one of the key stake holders in political future of Kashmir, AIKS on 21st July 2023 filed an IA (Intervening Application) with Affidavit in Supreme Court of India in support of the abrogation of controversial Article 370 and 35-A and bringing the state into constitutional mainstream of India. Last day for filing the petition was set on 27<sup>th</sup> July, before CJI would start hearing on daily basis the petitions seeking its nullification from August 2<sup>nd</sup> 2023. Earlier AIKS had impleaded itself as part of caveat filed by a group of lawyers in the Writ Petition filed in 2019 after the abrogation of Article 370 and 35A by Parliament on August 5, 2019. AIKS stand is very well recorded that since controversial Article's abrogation the pace of development in the state has increased and graph of terrorism gone down and social life come back on rails.

## Major KP Organizations Hold a Meet

In view of fast pacing developments taking place with respect to daily SC hearing of Art 370 and 35A, nomination of two seats for 'KP migrant community' in state legislative body and some other major announcement regarding reopening cases of assassinations of KPs by Islamist Jihadisi, AIKS-JKVM-GKPD held a meeting on July 30 at Padamshri JN Koul memorial conference room in Pamposh Enclave and discussed the issues pertaining to united community response to situations emanating from the valley. Apart from the top leaders of these three organizations there were some eminent community personalities who attended and participated in the deliberations. AIKS was represented by its President Dr Ramesh Raina and his two VPs, Mrs Alka Lahori and Dr Manorama Bakshi. GKPD was represented by Dr Utpal Koul, Pt Kashi Akhoun and Shri Virender Koul. JKVM was represented by its

President Dileep Kumar Mattoo, Pt Sanjay Ganjoo and Shri Kuldeep Pandita. KMWA Noida was represented by its President Shri Kamal Hak. Others present were Prof B B Dhar, Shri Arun Shali, Shri Ashok Manwati, Shri Rohit and many more social activists from Delhi NCR. It was decided to hold such meetings every alternate Sunday in order to work out a unified community response to situations arising from Kashmir.

## Proposed AIKS

### Executive Meeting in Jammu

AIKS is loudly thinking of holding an Executive Committee and community meet in Jammu next month. Our Jammu team which includes senior VPs Shri M.L Malla, VP A.K. Raina and Secretary Aryan Ramesh are working out the logistics and other paraphernalia needed for holding the community meeting.

# CONGRATULATIONS

## REAR ADMIRAL SANJAY SADHU NM

on receiving *Ati Vishisht Seva Medal* from the President of India!

President Droupadi Murmu presented the Distinguished Service Award – *Ati Vishisht Seva Medal* to Rear Admiral Sanjay Sadhu, NM at Defence Investiture Ceremony-II at Rashtrapati Bhavan on June 27, 2023. Rear Admiral Sanjay Sadhu, NM is currently Admiral Superintendent of Naval Dockyard, Visakhapatnam, the coveted position he holds since April 06, 2022. He was also, earlier, awarded the Nao Sena Medal (NM) by the Honourable President in 2016.

Rear Admiral Sadhu, NM was commissioned into the Indian Navy in November 1987. The Flag Officer holds a degree in Marine Engineering, a Masters in Mechanical Engineering. He has been awarded an M. Phil in Defence and Strategic Studies. Rear Admiral Sanjay Sadhu, NM is the son of Shri Chaman Lal Sadhu, the veteran Life Member of All India Kashmiri Samaj. All India Kashmiri Samaj congratulates Rear Admiral Sanjay Sadhu, NM on being conferred with the coveted award and wishes him all the best in his future career!



Rear Admiral Sanjay Sadhu, NM  
receiving the *Ati Vishisht Seva Medal*

**CORRIGENDUM :** This felicitation message was published in July issue which inadvertently mentioned the award Nav Sena Medal. The error is deeply regretted.





- Report by Alka Lahori.



# AIKS-KHST CONCLAVE — HYDERABAD

## Genocide of Kashmiri Hindus and Impact of Prolonged State of Exile on the Community



Taking the Affiliate Connect programme to another level and expanding it to areas not tread so far, when the team AIKS set upon the journey to Hyderabad to attend the AIKS- KHST conclave scheduled for 22nd July, we were oscillating between hope and fear, apprehending that the event may not take place as it had been raining continuously in the city for three days with city roads flooded and the worst, forecast for more rains. But rains were not to dampen the spirits of our President, Dr Ramesh Raina and the KHST team, whose optimism paid off and we saw an interlude of two amazing sunny days—22nd and 23rd, before the downpour again started to lash the city.

Before proceeding further, a brief account of the Kashmiri Hindu Sabha Telangana – KHST. Important to know, especially for the younger generation, that when we took a collective flight (The Exodus) in the dark night of 19-20 January, 1990 in the aftermath of ugly events caused by militant Islamic upsurge and terrorism in Kashmir, our beloved home, we majorly crash landed at two places—winter capital Jammu and national capital Delhi and its NCR region. The spread out to other cities, mostly technology hubs like Pune, Bangalore and Hyderabad happened much later to become home for our second generation in exile.

So the tech cities like Pune, Bangalore and

Hyderabad are teeming with young people--tech savvy and upwardly mobile conditioned in corporate culture with no laid back attitude. Though not living on edge when it comes to their financial strength and resourcefulness, but definitely edgy when it comes to time management – they are literally driving in a fast lane, in tearing hurry to catch up with the latest in the tech market and meet their professional goals. They say, unlike their previous generation, they have no luxury of pressing a pause button lest they miss the bus. So welcome into their cut throat world of competition and rat race.

However, one heartening tiding is that despite living in a world where one-upmanship is the rule of the game, they do have yearning for cultural connect with their exalted past and heritage, steeped deep in a distinct spiritual practice called Shaivite philosophy. That speaks about the spirit behind the creation of myriad community Bhawans and spiritual high points like Bhagwan Gopinathji Bab Ashrams in Pune and Bangalore where our young ones' throng on special days for performing in our collective cultural events.

However, one common thread which runs through these tech cities is that our youth is on the forefront of our collective cultural campaigns. With Pune and Bangalore almost done with cultural centre buildings, Hyderabad is coming closer to that reality. It is really heart-warming to see a vivacious group of young professionals riding the crest of success in high end corporate world,

wallowing in money, energy and brain power are on the vanguard of community affairs in twin cities of Hyderabad and Sikandarabad in Telengana. Living so distant from ground zero of our political struggle (some of them are born post 1990) and busy chasing their career goals, yet so connected with the collective pain of the community and concerns for its political future and survival as a distinct ethnic entity. It makes one proud of the fact that the sense of pain and longing for home has percolated down well and we are on the right track. It was further reaffirmed with the choice of the subject for the AIKS-KHST joint seminar on 22nd July – Genocide of KPs – its impact on the Prolonged State of Exile of the community.

Five member AIKS team was led by its President Dr Ramesh Raina comprised of Senior Vice President Padamshri Prof Sudhir Sopory, VPs Mrs Alka Lahori and Dr Manorama Bakshi and Dr Gautam Koul, President Kashmiri Pandit Sabha Karnal. KHST team included the dynamic duo-President Shri Vikram Thaploo and General Secretary Shri I K Pandit along with Shri Rajesh Bhat (Treasurer) Shri Sunil Saraf (former President), Shri Surrinder Koul and tech wizard Shri Sachin working in tandem. It was also heartening to see a good number of women taking active part in the day long proceedings and being part of the protocol team. Mrs Poornima Munshi Saraf, Mrs Kiran Pandit and Mrs Anju Dhar (Cultural Secretary) were integral part of the core team.



To set the ball rolling for the day, KHST President, Shri Vikram Thaploo made a brief speech by highlighting the activities of Kashmiri Hindu Sabha, Telangana and, as part of context setting exercise, General Secretary Shri I K Pandit held forth on need for preserving language without which culture cannot survive. He also said how KHST was trying to initiate children into learning finer aspects of our distinct culture rich in value system and heritage. He said KHST was trying its best to reach out to the political leaders seeking a piece of land for building a cultural centre in Telangana.

In his address AIKS President Dr Ramesh Raina highlighted the salient points of Ambala Declaration which has put forth the demand for legitimate Minority Space for the beleaguered community as prerequisite for our return and rehabilitation. He also said that political empowerment of the community was absolute must. On the occasion, the President also released the booklet containing High Court judgments of AIKS Petition from 2016 till date. Padmashri Prof Sopory too endorsed President's views and so did Dr Gautam Koul. Mrs Alka Lahori focused on need for gaining collective economic strength of the community and returning on our own terms and conditions while Dr Manorama Bakshi expressed concern over the dwindling population of the community. AIKS team also

felicitated the host KHST with a memento Samavar and traditional shawl. In return the host team also welcomed the AIKS team with flower bouquets and Angvastram.

There were other notable community personalities who made presentation on community specific matters related to its culture and heritage. KHST representative Shri Sanjeev Munshi spoke exhaustively about our rituals and customs. Dr Vijay Raina, of Kashmir Study Centre also made an impressive power point presentation about-- 33 Years of Exile of KPs – Survival, Struggle, Saturation and Shifts within the community.

Post lunch session saw a huge gathering of civil society members including dignitaries who had come from all walks of life including politics and cultural bodies. Some of them spoke and made presentation while some had just come to listen to the scholastic presentations. There was a high dose on historical perspective of Kashmir and its importance for India and Indian civilization. One such power point presentation was made by Shri Giridhar Mamidi on Kashmir- The Crown of India. Another exhaustive presentation on Kashmiri Hindus and India – a deep connect was made by K Raka Sudhakar. Yet another presentation was on Importance of J&K to the Union of India by JKSC representative and last but not least Historical Connect of Kashmir and India by Shri Sunil Saraf, former President KHST.

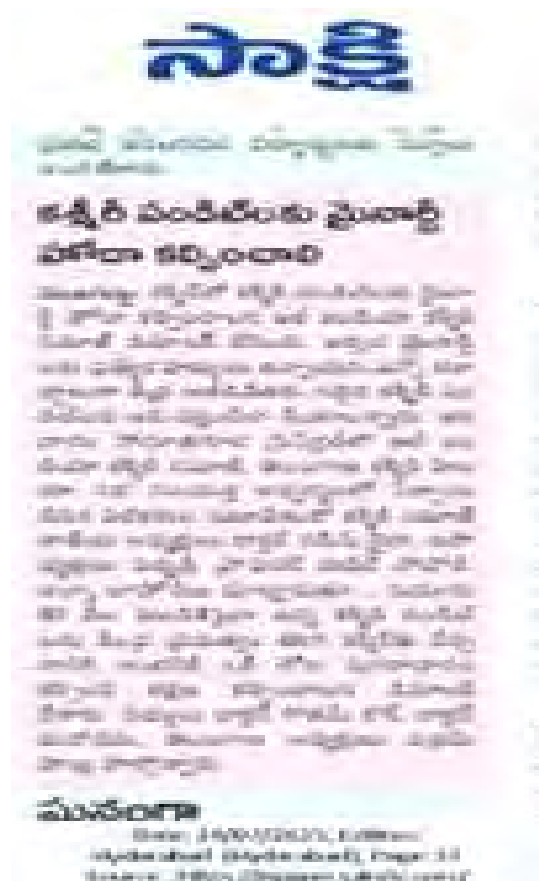




There was also floor participation and question answer session between the audience and AIKS team. All, young and old, spoke about their perspective of the issue and discernible was a deep sense of anguish, angst and longing for home as underlying theme of all accounts. The House adopted the AIKS's Ambala Resolution calling creation of Legitimate Minority Space for Kashmiri Pandits in Kashmir under Minority Act of Indian Parliament.

The entire day programme was ably conducted by Shri Surrinder Koul who also presented the vote of thanks to conclude the event. The live streaming and digital side of the event was managed by Shri Sachin.

On 23rd Sunday, AIKS team together with KHST held a press conference at Press Club of Hyderabad where a large contingent of media personnel had come to cover the event. There were representatives from national and local media who asked questions. President Dr Ramesh Raina fielded the questions very aptly and it was covered in all English and Telugu newspapers on 24th July. The event got a very wide coverage.



A significant takeaway from Hyderabad conclave has been that Apex organization has added yet another band of Young Turks to its expanding base and size and girth. They are not only high on energy quotient but fast in responding to situations warranting quick solutions. The sense of hospitality they showed to the visiting AIKS team was stupendous.



## Indo-European Kashmir (IEKF)



## Hindu Council UK(HCUK)

Press Release Date 06.08.2023

Source: UK

For Immediate release

**On Saturday 5th August, 2023 IEKF and HCUK Commemorated the Fourth Anniversary of the Passage of the “Jammu & Kashmir Reorganization Act, 2019” by the Indian Parliament on 5-6 August, 2019.**

IEKF/HCUK welcomed a renowned author and Journalist, Bashir Assad Bhat, from Srinagar, the capital city of the Jammu and Kashmir Union Territory. Mr. Bashir Assad had travelled all the way from Kashmir to attend the commemoration of the fourth anniversary of the abrogation of Articles 370 and 35A that took place, four years ago, on 5 August, 2019. The event was organised by IEKF in association with HCUK at the Brent Indian Association, Community Resource Centre in Wembley.

Many eminent panellists and distinguished participants from the various organizations attended the event. The panellists included Mr. Bob Blackman, Padama Shri, a British Member of Parliament, Lord Rami Ranger, Shri Kuldeep Shekhawat, President of Overseas Friends of BJP, Shri Anil Bhanot OBE, Managing Trustee and Interfaith Director of HCUK, Shri Sushil Pandit, A Political Analyst, Dr. Gautam Sen, an Academic and a Political Analyst, Dr. Vijay Sazawal, International Coordinator of IAKF, ICKF, IEKF. Due to the time constraints Dr. Ramash Raina's, President of AIKS, address didn't take place.

The event was anchored by Drs. Chandan Kotwal and Shafalica Bhan Kotwal.

The programme began with Krishna Bhan's welcome and introduction to event. She extended a special welcome to Mr. Bashir Assad Bhat.

The topics for discussion mainly focussed on the historic decision of abrogation of Articles 370 & 35A. The challenges and opportunities presented by this decision and the way forward were being highlighted by the speakers. Bashir Assad spoke very eloquently about the post abrogation, the facts and flaws. Vijay Sazawal discussed the rebirth of new Kashmir. Gautam Sen enlightened the audience with the historic reality and contemporary significance of Kashmir. Kuldeep Shekhawat focussed on positives and spoke about the story of new Kashmir. Anil Bhanot talked about Article 370 and the Supreme Court Collegium. Sushil Pandit discussed at length the hopes and hype of the post Article 370

The recording of the addresses by Lord Ranger and Mr. Bob Blackman MP, and the complete speeches by the other speakers will be available from the MATV after it has been collated and edited.

The programme was concluded by Chuni Chavda, expressing his thanks and gratitude to the Panellists for their excellent presentations and participants for their attendance.

Our profound gratitude and thanks to the MATV and Naomi Canton for covering this event.

For further information, please contact:

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- B L Saraf



# MISSION TOURISM IN J&K

Lieutenant Governor, Manoj Sinha, while inaugurating Tulip Garden at Sanasar, Jammu described J&K as a preferred tourist destination and said, "As 'Tourism Mission' initiative, 75 destinations, 75 Sufi/religious sites, 75 new cultural heritage and other tracks are being developed in J&K to open up new economic avenues for fulfilling aspirations of the people." It is tourism that Jammu and Kashmir, particularly Kashmir, was always a preferred choice of the tourists flowing in from the mainland and

beyond. Though, Jammu too did attract pilgrims to its spiritual places, however, the onset of the armed militancy in the 1990s resulted in disruption of the flow. Now that the security scenario has improved to a great extent, the tourist traffic has increased. The burgeoning middle class, its upward mobility and interest to have a view of the spiritual places, too, have contributed to the increase.

One has to appreciate that the LG's administration has been taking a keen interest in developing places and reclaiming lost





(almost) religious sites to attract people from outside, with a view to bolster the economy of J&K and re-impart glory to the spiritual places which, unfortunately, have come under a multifarious assault from multiple quarters. Realizing that several religious and historical monuments in J&K are “battling for their existence and identity”, the LG's Administration issued directions, in 2018, for preparation of Action Plans under “Scheme for Revival, Restoration, Preservation and Maintenance of Architecture and Heritage.” In order to preserve and promote such festivals as are part of the composite culture of Jammu and Kashmir similar directions were issued in respect of “Scheme for Promotion of Traditional and Cultural Festivals”. The exercise was apparently aimed at preserving religious and the cultural signposts in Jammu and Kashmir to which the multitude pay obeisance. While unveiling the plan, the official sources have come out with a significant statement that, in J&K, each religious and historical monument is embodiment of a unique saga that “takes them beyond the level of just mere architectural or combination of bricks and walls to the spiritual and inner enlightenment levels.”

There couldn't be more appropriate phraseology than is used to describe plight of the religious places in J&K, particularly of those in Kashmir, which are revered by Hindus are, undoubtedly, “battling for their existence and identity.” In fact, the phraseology employed echoes sum and substance of aims and objects of the Bill No, 11/ 2009, introduced in the Legislative Assembly in March 2009 which, however, for the reasons well known couldn't pass into a law. The Aims and Objects of the Bill emphasized the point: “the properties of these Shrines have been encroached and most of

them are in deteriorated condition.” The situation is no better even today.

For the implementation of the scheme government has constituted an Executive Committee headed by the Chief Secretary and the District Level Coordination–cum–Implementation Committees, headed by the local District Development Commissioner. Refer Government Order no 863 JK (JAD) of 2021 dated 8<sup>th</sup> September. The Committee has specific terms of reference. It will conduct census and survey of the shrines, temples and other historic monuments and undertake renovations repairs etc. This position stands

reiterated by the Order dated 5<sup>th</sup> March, 2023 issued by the Divisional Commissioner Kashmir proposing an SIT to probe into illegal leases of Temple properties and directed all DCs of the Valley to initiate appropriate action in this regard. We trust that these directions will be read with the Order passed by State High Court in Writ Petition OWP 785/ 2008 titled Ghulam Nabi Khan v/s State of J&K, which called for protection of Mandir Properties and banned their sale in the Valley. The sad part is that this Order is followed more in breach than in compliance.

It is time to identify immovable assets of these Shrines and then order their restoration to the Deities, if found encroached upon or illegally alienated in any mode. This could be done in a rather summary manner because no one can ever claim ownership of the properties belonging to a Deity. This is a well settled legal position, recently reiterated by the Supreme Court in a judgment which upheld legality of the MP Land Revenue Code 1959 and dismissed priest's claim of ownership of the land attached to the temple. Should need arise, the Committee may, in this regard, explore possibility of invoking provisions of The J&K Migrant Immovable Property (Preservation,



***There couldn't be more appropriate phraseology than is used to describe plight of the religious places in J&K, particularly of those in Kashmir, which are revered by Hindus are, undoubtedly, “battling for their existence and identity.”***





Protection and Restraint On Distress Sales) Act, 1997 and Clause (3) Sub Clause (iv) of Government Order No 53–JK (Rev) of 2021 dated 13/08/2021.

What the displaced persons of Kashmir have been saying for the last 35 years, with reference to their religious places stands admitted by the government. True, the government's intervention is required to retrieve the lost and usurped properties of these shrines and for carrying out repairs, renovations etc. But these religious places need continuous care and management to ensure “protection and longevity” which can be provided only by the devotees within the community on permanent basis. Therefore, the management has to be in the hands of a particular community and to ensure that happens in a transparent and democratic manner a statutory safeguard is required.

One may welcome the development but fingers have to be crossed about efficacy of the Committee. In 2001 the J K government constituted Mandhir Prabhandhak Committee for Kashmir Province – vide Govt. Order; GAD 1699-2001 dated 20/12/2001. It comprised, among others, of Divisional Commissioner and Inspector General of Police Kashmir Division, with the mandate “the Committee shall assess the ground position of the Temples in the Valley and work for their maintenance and upkeep of the same.” Practice, however, has shown that the Committee couldn't yield the desired results

for want of a statutory support. That makes us apprehensive about the outcome of the new Committee also.

Tourism potential of religious places has been well described by the Supreme Court, emphasizing, at the same time, a need to ensure their proper management. In Court's words: “There is no doubt that proper management of pilgrimage centers of importance is a matter of public interest. These centers are of undoubted religious, social historical and architectural importance representing cultural heritage of the country. Millions of people visit these places not only for tourism but also for seeking inspiration for the righteous values and for their wellbeing. They make huge offerings and donations for advancement of such values.” (WP No 649/2018 Mrinalni vs UOI dt 08 06 2018). Directions were issued to the Union Home Ministry to collect information with regard to the religious places in the country so that management practices therein can be reviewed.

While promoting “Mission Tourism”, it will be better for the government to ensure statutory management of these religious places. The best way to do it is to take out the lapsed BILL NO 11/2009 from the records of the State Assembly, dust it clean make some necessary amendments, if required, and then pass it into a law. *(The author is Former Principal District & Sessions Judge)*



# ALL DISPLACED KASHMIRI PANDIT UNITED FORUM JAMMU (ADKUF)

*Press release Dated: 23.07.23*



A conference was held by ADKUF wherein representatives of displaced KP bodies eminent personalities, prominent journalists and members of ADKUF including its women wing participated in large numbers. Smt Desha Bhat in her traditional Kashmiri dress was also on the stage. The meeting was held carrying forward the mission of bringing the displaced community under one umbrella. The conference started with lighting the traditional lamp followed by Sharda vandana.

A team of 33 members was framed comprising personalities from various sectors and spheres of influence. This team, having

full mandate of Pandits, will serve as a platform for dialogue and formulation of comprehensive strategies to ensure the rehabilitation, empowerment and social integration of this resilient community.

Participants extended their support to the unity move mission of ADKUF by signing an oath document. A resolution was also passed with minor amendments.

Shri Pyare Lal Raina, an eminent educationist, advised to follow rich traditions of Sanatan Dharma and explained how Vedas teach us about the power of unity. He reminded that the destruction of Hindu places of worship and Kashmiriat started much before mass



exodus of Pandits quoting the tragic incident engineered by miscreants in Feb; 1986, dozens of Temples and shrines were vandalised, deities were desecrated and broken in a number of villages in Dist. Anantnag.

Retired Justice B.L Saraf while supporting the unity move said that the community stands united. Our priorities may vary but the demands are same. He advised that the base of the coordination committee needs to be broadened and given a shape of a presidium involving more and more personalities from the community.

Shri K.K Khosa said that the KP Sabha has always supported the unity move. His organisation has been working tirelessly for decades for the cause of the community.

Another Speaker, Sh M.K Bangroo a well-known Journalist and former PTI chief also stressed for expanding the team involving youth and representatives from other states and KP diaspora as well since the youngsters from the community are scattered throughout the Globe, making the coordination committee of world level status. Shri P.L Sudeshi President, ADKUF, appealed not to let this historic event go waste and uphold the unity by thoughts and deeds for the safe, secure and bright future of the coming generations.

Prof A.N Sadhu, famous economist and social worker, who also presided the function, said that the Coordination committee should

formulate a roadmap and an action plan loaded with feasible solution of our all short and long term demands. He also advised to think about economic temples and strengthen economic institutions to make the community independent of economic necessities. Prof Sadhu added that the K.P community was never divided being scattered all over Globe, large number of representative bodies is our strength not a weakness. Successive Governments have been hiding their indifferent attitude and negligence towards the hapless community under the excuse of so called disunity, priorities may vary but KP bodies are not pulling in different or opposite directions. Pandits have survived of their own efforts immense tolerance, hard work and of course taking compulsions head-on and negotiating with harsh compromises.

Shri P.N Raina, General Secretary of, ADKUF welcomed the guests and dignitaries. Prof G L Koul, Chief Advisor, presented the vote of thanks. Shri P K Raina, famous artist-poet and radio announcer conducted the proceedings. Among others, Shri A K Koul Advisor and former Gen Secy of the Forum with his team from Delhi also attended the meeting. Proceedings were live on TRN (The Right News) channel covered by Journalist Shri Rohit Bhat.

*PN Raina (Genl Secy)  
ADKUF Jammu.*



**All India Kashmiri Samaj wishes all the brethren  
A Very Happy Independence Day!**



- Rajeshwar Dhar



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

*As Sharada returns to a Majestic Abode in Kashmira Mandala, it is to be seen as Symbolic Sacred Act of the Renaissance of all the Knowledge & Traditions of Mother India. As All Communities in India remain rooted to their Identity and Culture and so Jagatmata Sharada needed to get to her home back much like her devotees in her homeland of Kashmir need their homes back, not to feel uprooted and not just hear the Stories and the Chants only but be once again, able to experience them.*

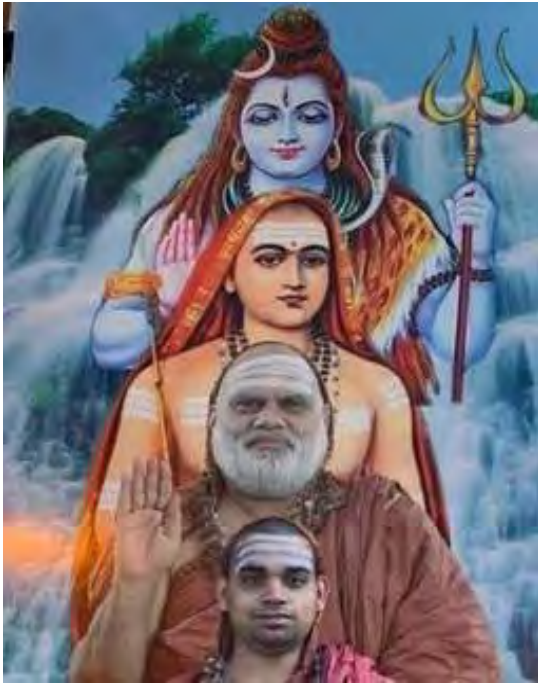


*Sri Sri Vidhushekhara Bharti Sannidhanam Performing Prana Pratisthanam*

After Teetwal Sharada Abode on 22<sup>nd</sup> March 2023 was Inaugrated, it was on 5th May 2023 Jagatguru Sri Sri Vidhushekhara Bharti Sannidhanam, the Designate Successor to Jagatguru Sri Sri Bharati Tirtha Mahasannidhanam of *Dakshinamnaya Sringeri Sharada Peetham*, Solemnized Prana Pratistham of the Jagatmat Sharda with Recitation of Vedic Mantras, Kashmiri

Mantras & Homa. So *The Mythology of Daksha Yagya* remains central to the Origin and the Substanace of the Shakta form of Worship and particularly to the establishment of the Shakti Peethas across the Bharta Sub-Continent.

It is believed that when a distraught Mahadeva performed the Rudra Tandava with the corpse of his wife Sati Devi on his



*Jagatgurus Lineage, Sri Sri Bharati Tirtha Mahasannidhanam as 36<sup>th</sup> Acharaya and Successor*

shoulders, her body disintegrated and fell across the Indian subcontinent. Each area in which a part of her body fell, became a Shakti Peetham where the Sati Devi was consecrated in some form. The number of Shakti Peethams in India are often a topic of contention said to be 56 but there is no ambiguity about the 18 Maha Shakti Peethas where the Divine mother is worshipped in her various forms. Adi Shankaracharya in his *Ashta Dasa Shakti Peetha Stotam* laid down the names of the 18 Maha Shakti Peethams spread across various States of India, Pakistan, Bangladesh and Sri Lanka. Each of these deities including the Ma Biraja in Odisha, Ma Kamarupa in Gauhati, Ma Jwalamukhi in Himachal Pradesh, Ma Kalighat Kali in West Bengal, Ma Kamakashi in Tamil Nadu, Chamundeshwari in Mysuru, Bramaramba Malikarjuna in AP, Mahkaleshwar in Ujjain, Ma Shankari Devi in Sri Lanka & many more, are still worshipped in their respective Temples and devotees through their abode through the course of the year.

We Worship Shakti, The Divine Mother, The Sri Mata and Celebrate the

divinity embedded in the Female Form all across the country throughout the year. The 18 Maha Shakti Peethams along with the numerous Devi Temples spread across the length and breadth of the country are resplendent in the glory of the *Adi Shakti* that resides there. But, in the midst of all this, there is one Maha Shakti Peetham, the Temple Central to the Shakta Tradition, the Temple where the Devi resided as the Jagatmata of Knowledge and Learning that remained far away from the celebrations. The Original Temple lies abandoned, the Vighraha of the Devi Vacant and the various stories of the temple as the centre of Learning and Education gradually being pushed into the pages of history.

One of the 18 Maha Shakti Peethams lies at the base of the Shamsabari Range at the confluence of the rivers Madhumati and Kishanganga. Nestled at the base of the beautiful mountain range in her homeland of Kashmir, is the Jagatmata of Knowledge, Devi Sharda. The belief that the right hand of Devi Sati, the hand symbolic of Writing and Learning fell in this Holy Land also made it the abode of the Jagatmata Saraswati in the form of Sharada and so Kashmir known as Sharada Desha and the Sharada Peeth Temple was a hub of Learning and Erudition. The



*Jagatmata Sharda Devi, Kashmir Sharada Peetham*





*Jagatmat Sharda Devi, Sringari Sharada Peetham*

small village of Sharada did not just have the Temple of the Jagatmata but was also home to one of the largest Universities in Central Asia. The Sharda script which is native to Kashmir is named after this form of Shakti. The university which used to thrive at Sharada has no remains and apparently there used to be a Pond with healing water in the compound which has since dried up.

Kashmir is known as one of the oldest Shaiva Khetras but there is a strong Shakta tradition in the state which has been, somehow, ignored in recent Past and this Shakta tradition owes its origin to the presence of Jagatmata Sharda. The earliest mention of the shrine can be traced to the Nilamata Purana which particularly elaborates on the various Tirthas and Peethas of Kashmir. The Sharada Mahatmya tells us the story of Muni Shandilya worshipping Sharada Devi. Kalhana's Rajatarangini also has a detailed description of the Jagatmata and the shrine at the confluence of the two rivers. One of the most vivid accounts of the Temple has been provided by Aurel Stein who has translated Kalhan's Rajatargini in a chapter titled, 'The shrine of Sharda'.

Alas, the Original Abode of Jagatmata Sharda lies abandoned in PAK- Pakistan Occupied Kashmir. After the mass migration

of Kashmiri Hindus from PAK after 1947, the temple was completely cut off from the devotees and gradually started falling into disrepair. The Temple lies unattended since decades, the deity or Vighraha of the Jagatmata long pushed into oblivion and the earthquake of 2005 has even made the structure absolutely vulnerable.

There are even instances which have come to light with one of the Kundas from the temple being located at one of the Institutes in Muzaffarabad, PAK. Unlike the other big Shakti Peeth in Hinglaj, Balochistan, Hindus of Pakistan have almost completely stopped visiting the shrine of Devi Sharda. Once the seat of Learning and Education, the small village of Shardi, had almost become a footnote in the tumultuous history of Kashmir. The one thing that keeps the Allure and the Longing of the shrine alive are the Stories and Oral traditions that pass down generations in Kashmiri Hindu households.

The enormity of the loss of losing the Temple of Jagatmata Sharada after partition of 1947 needed to be put into perspective when it has been nearly eight decades since the temple had fallen into disrepair and abandonment. Therefore, Hindus and Kashmiri Hindus in particular waited for the recovery of the



*Sharada Peeth at Neelam Valley in POK*

temple. And that has begun by ending the alienation from the temple and beginning to revive the temple again, although, the Neelam valley remains one of the most disturbed areas in the current despotic atmosphere in Kashmir.

It is, against these odds The Group 'Save Sharda Committee Kashmir' comprising of Kashmiri Pandits led by Sh Ravinder Pandita Je after decades of unrelenting efforts bulid Sharada Abode at Teetwal which is thronged by people of all over India with Jagatmata Sharada's Yearlong Deitification, Artis & Pujas, now. Not only that Teetwal, nestled in Harmukh Moutains, is small valley itself with a population of Just few thousands & with one of the high literacy rate in Kashmir (Blessings of Sharada) has already emerged as one of the Prominent Places in Map of India. Efforts are on to Start Cultural & Religious Tourism between India & Pakistan, so that Indians can visit Pristine Neelam Valley Sharada Temple & other Temples & Shrines there in PAK & PAK



*Shardha Peeth at Teetwal, Kashmir, India*  
denizens can visit their Religious Mosques & Shrines in Kashmir.

## **FROM DR RITIKA AIMA** **A KP CIVIL SERVANT**

*Namaskar to all Dear readers.*

Having qualified the prestigious UPSC Civil Services Examination, I would like to take this opportunity to encourage fellow Kashmiri Pandit youth to join the bureaucratic setup of our country and contribute to both national development as well as our own community development. Civil services is the best platform for management and development of the society in particular and country in general. Serving our community becomes all the more necessary given our catastrophic mass exodus from our ancestral homeland. Thus knowing the importance of the civil service, I hope more and more Kashmiri Pandit youngsters, both girls and boys will come forward and take up the UPSC challenge. The challenge is no doubt tough but I believe with hard work and perseverance one can achieve it. More over Kashmiri Pandit community is well known for their educational skills but for reasons unknown to me our presence in national bureaucratic setup is comparatively very poor. Let us come forward, show our skills, qualify the CSE and contribute in our nation building. With these few words I hope to see a surge in the UPSC aspirants from our community in the upcoming years. Remember when you aspire, you can achieve.



*Dr. Ritika Aima*



- Brigadier Rattan Kaul



# Goddess S'arada(Sharada) of Kasmira

## Adi Shankaracharya Connect Part II

*(Part I Generally covered S'arada of Kasmira, Extent Kasmira Kingdom where Ancient Shrine of S'arada location and brief Mention In Scriptures*

(In this article series, Goddess is named and spelled as S'arada, as in Sanskrit/S'arada Lipi- Author)

### God's and Goddesses of Kasmira- Manifestation

History of Gods/Goddesses. I will begin, briefly through, with manifestation of Gods and Goddesses, with some emphasis on Ancient Ones and then Kasmira. This is necessary to fix the era of Goddess S'arada in Kasmira. First : Vedic Era followed by Later Vedic Era +1600BC, Evolution of Gram/Kul Devi's, Manifestation of Gods of Hinduism. Veda had 33 Gods, maximum of them were the ones connected with nature and named as per gender, like Surya, Agni, Vayu etc. Some personified like Indira, the powerful of all, few Goddesses like Ratri, Urvashi etc. Few Rivers like Sarswati, Sindhu etc were treated as Goddesses. There were no present-day God's and Goddesses, or Trinty, which came about 1000 BC and their spouses, Goddesses, few centuries later. They were manifested, mostly by priests, in limited areas by creation of Upanishads (philosophical concepts in Hinduism), though early Upanishads were on sacrificial rites. Puranas followed, as scriptures, that cover legends to traditional stories (Most created imaginatively); even in regional languages.

Sanatani Dharma. The order of the day is Sanatani or Sanatani Dharma. What is Sanatan Dharma and is it older than Vedic



Religion? Sanatana Dharma (Devanagari : सनातन धर्म, meaning "eternal dharma", "eternal " is an endonym, used to refer to Hinduism. The phrase dharma sanatana occurs in classical Sanskrit literature; Manusmrti (2nd-3rd Century AD) and in the Bhagavata Purana (9th-10th Century AD). In late 19th century, the term was revived during the Hindu revivalism movement as a name for Hinduism as a religion in order to avoid having to use the term "Hindu" which is of





#### non-native Persian origin.

I would not like to comment as to why Sanatan Dharma and Hindutava are talk of the day. Frankly, majority of Indian Hindu's have functional religion, suiting to day-to-day life and modern age and environment. **Simple beliefs, prayers of your icons, adequate compassion are the best ingredients of a true religion in modern times.**

**Kasmira – Form of Worship.** Whether we claim to be Aborigine's, Naga's or Aryan's, we are of same stock of immigrants, difference being who came earlier. Naga's are early Aryans and not different as we think. **Let me clarify there are no traces of stone age or primitive humans in the valley.** Gods and Goddesses, even in Vedas, manifested later. From the beginning, briefly to cut it short, monoliths, rocks, natural springs and even elements of Nature were revered. These over a period got specific designations as Gram Devi, for village(s). These were also worshipped, under specific names as Kul (Family) Devi's. Amusingly, these ancient icons were considered feminine and designated as such. Where there were certain shapes, they were

named specifically. Like Jwala had fire called Jwala Devi, Chakreshwari was Sri Chakra on rock called Chakre (Chakra) Ishwari (Goddess) etc. Places like springs got named much later. Like Tulla Mulya spring was Gram Devi of Tulla Mulya Agrahara, Raghnya is name which must have come later. Temples created in first millennium AD were specifically named Buteshwar or named on Kings and Queens (Sugandesa) etc.

#### Goddess S'arada

My primary aim of this series is concentrated on S'arada goddess of Kasmira. She is not talked about in Nilamata, but finds mention in Rajatarangini, Tarikh-e-Hind; both 11 Century). Kalhan, a scholar, specifically names S'arada and in no uncertain terms as Goddess of Knowledge and associated with Sarswati worshipped by poets, which he mentions in the beginning itself. In no way Poets worship a river but the Goddess of Knowledge.

**S'arada.** For Goddess Sharada (Sarada Lipi (Script and Language) developed out of late Brahm prevalent in the Kashmir region. Sarada can also be found on ancient inscriptions, written in Sanskrit, Prakrit or Dravidian languages. In Northern India **S'arada** is considered as the manifestation of Goddess of Saraswati (Goddess of Knowledge), especially in Kasmira. The description of the Goddess in S'arada Vandana (Praise) in Kasmira reads like this (Not in full); Kasmira Purvasini, Vidhya Deheyanm, Shawetambuj Viharinam, Chaturbuj Dharini....**Translated;** Residing in Kasmira from ancient times- Giver of knowledge- Seated on a White Bird (Swan)- Having Four This Vandana has been surreptitiously with a purpose addition of “Papanasheenam.. Vitat Rupenam” (Forgiver of sins-Just like grace of Vitasta), in recent centuries, unconnected with the Goddess of Knowledge. In South India it a mantra for morning prayer: Namaste Sarada Devi Kasmira Purvasini Vidhya Deheyanm. In both it is categorically as Goddess of Knowledge. Amused as to how come S'arada/Saraswati is turned from Vidya

Deheynam (Giver of Knowledge) to Forgiver of Sins etc. Is acquiring knowledge a sin? South Indian's do not pray to her as Papanashhenam.

Goddess S'arada in the North was not restricted to Kasmira only, but was associated with S'arada Language and Lipi (Script). However, later her worship got restricted as Goddess of Kasmira, whereas S'arada Lipi (Script) and language, spread beyond the borders of Kasmira, mostly North-Western India and did not touch even the fringes of Northern India and further down.

S'arada-Saraswati in Kasmira are revered as the goddesses of learning; a manifested form of Saraswati goddess, who imparts and blesses with the essence of knowledge. There was no idol at S'arada Shrine Kishanganga/Neelam Valley in the Centre of the Shrine/Temple Sanctum Santorum. The object of reverence was reportedly made as a Kund, which had dried up and was covered by a 6 inch square big stone slab. Few decades back a local clan head of Neelam Valley took away the Slab, as it was told to him that there is a treasure below buried. He tried to find it but could not dig as the plinth base of nearly five feet from ground is nothing but stones. This is the hoax played

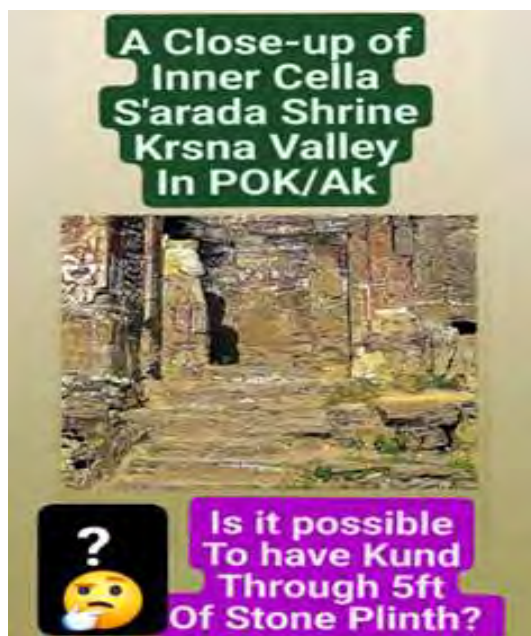
to pass it on as a sacred kund with imaginative Mahatmaya. The slab whereabouts are not known.

**S'arada Kund and Temple Kund.** A fresh input received from S'arada temple on 31 July 2022, unravels the mystery of **S'arada Kund, its Shrine connection**, which possibly changes the entire perception and history of the Shrine. Thanks to **Khawaja Abdul Ghani**, a Writer and Adventurer of Shardi, We are all made to aware that the Kund, in the centre of the Sanctum Santorum, had dried up centuries ago and was covered up by a thick slab, which also disappeared decades back, was venerated by Pilgrims, devotees as S'arada Kund. From around 12<sup>th</sup> Century till early 1800s the temple remained deserted due to disturbed conditions and Islamic rule. Even after Dogra took over the area from British in 1847, the area remained disturbed and Dogra's had to deploy State Forces to ensure control of the lines of communication to Gilgit Wazarat. It was to control the troublesome Bomba's, Khokars and Dards. It is at this time many Kasmiri families shifted and settled in the area.

**Other S'arada Shrine/Tirath's in Kasmira.** A series of S'arada Shrines/Tirath's existed within Kasmira. I would say, these were not established in isolation or any connect with Kishanganga Temple, but like other temples dedicated to different Gods and Goddesses. But it seems that **one at Kaloosa (Bandipur- Kashmir) is the ancient of them all**, even before this Shrine, as it finds mention by Al Biruni (inference), also indirectly by Kalhan and Abu Fazal.

## River Madumati and Goddess Saraswati in Chronicles

**River Madhumati.** Our readers are somewhat biased towards two Rivers, which are being associated, erroneously, with Monument in Neelam Valley; **River Madhumati and River Sarswati.** Former is unambiguously referred to with Kasmira in the area of Bandipur, where it flows till this day as a magnificent River. There are many streams named Saraswati River. But both, Madhumati as well as Sarswati Rivers are covered in detail in Nilamata





Purana, where there are four places mentioned with specific connect to Madhumati (Verse 1211-1229): “he reached near Grdhrakuta and Rajanirmala; (V-1211), there is the river Madhumati (1214) Kalhan's Rajatarangini Verse 37 Book I “There when visiting goddess S'arada, one reaches at once the River Madhumati and Saraswati worshipped by Poets” (Verse is as in the original manuscript). Referring to S'arada on the river Madhumati and the last part of the verse refers to Saraswati as reverence by poets, who are supposed to be repositories of knowledge. There is no mention of a temple, no mention of any other river other than Madhumati and Saraswati. Kalhan's reference without doubt is to sacred river Madhumati (Near Bandipore) and not Madhumati of Kishanganga S'arada and unambiguous reference to Saraswati (Goddess) around Madhumati of Bandipur.

I fail to understand that why Stein created his own reference to Madhumati (Kishanganga Valley) and Saraswati as River. He even overlooked the fact Krsna is the

ancient name and not Neelam River/Kishanganga River or Maha Sindhu. It is sure that it was deliberate attempt at distortion, as fair number of his local advisors and interpreters were mostly Purohits.

Tirathsamgraha by Sahibram, which has been quoted by Stein, mentions S'arada shrines within the valley but Stein quotes only 4 of them but conveniently does not mention S'arada Shrine at Kaloosa (Kalash). Apparently mention of this would have brought his assessment in conflict with his assertion of S'arada Shrine Kishanganga Valley and Madhumati River. He in his amplification notes dismisses these mentions in Samgraha: “Otherwise vague note in, which connects one of the several S'arada Shrines by him (Sahibram) in Lolav (Lolab Pargana) adjoining the Kishanganga Valley from the South”. Add to this, somewhat strange, there were five S'arada Shrines in the Valley but Stein in Rajatarangini quotes only two but later mentions one at Rangvor (Gushi). which is on route to S'arada of Kishanganga Valley.

Al Biruni has this to quote about S'arada: “In Inner Kashmir, about two- or **three-days' journey** from the capital (Pravarapura-Srinagar), in the **direction**





**towards** the mountains of Bolor (Boloristan - Drava Country across Shamsabhari Range), there is a wooden idol called S'arada, which is much venerated and frequented by pilgrims". He talks of "**direction towards**" and 2-3 days and mentions S'arada idol. This would mean max 30 miles, which can be covered in 2-3 days. Surely in 11th Century, Srinagar to Monument in Neelam Valley cannot be covered in 3 days. However, Stein reinforces this assertion in support of Neelam Valley Monument.

**Saraswati Goddess or River.** The Saraswati River, the chest beating landmark associated with Monument in Neelam Valley is actually Kalnotri River as mentioned in chronicles and maps of the area. The Madhumati stream is local Kacchal Nallah. Readers may like to read Nilamata Puran as far as sacred River Madhumati is concerned. Even the confluence with Vitasta is mentioned. Does Madhumati of Neelam Valley have a confluence with Vitasta? Kalhan categorically writes: "Saraswati, worshipped by poets". Stein adds his own interpretation "River" in Brackets.

*To Be Continued Part III*

*(Brigadier Rattan Kaul is considered authority on the History of Kasmira and Religo-Historical history of Goddess S'arada of Kasmira and Adi Shankaracharya (8/9th*



*Century AD). His recent Book on Goddess S'arada and Adi Shankaracharya is under consideration of SELECTION by GOI (MEA). Book can with personalised hand written message by Brig Kaul, (Discounted) can be asked by email kaul\_rattan@hotmail. com. The book is available in US, Canada, UK etc also)*

## 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.



- Surinder Kaul



# CHILD'S GROWTH

## ROLE OF PARENTS AND SCHOOLING

Usually, parents ask their children how many marks they scored in the examinations. Who stood first in the class? Besides, parents are keen to know if the teacher gives class assignments. Is the homework of the students checked by the teacher daily? Do teachers try to find students for professional courses? What would they like to be in a professional career, doctor, engineer, lawyer, or businessman? These are a bunch of questions that revolve around the minds of the parents till their wards take any professional line of their choice.

Besides, are parents weaving their children into the social and cultural fabric? It

is also the responsibility of parents to build up overall tendencies and attitudes making ambitious mundane traits in the growing generation. The same emphasis is missing to develop characteristics of sympathy, kindness, compassion, and humility along with the studies. It has been observed that scoring the top position in the examination, getting a good grade, or any achievements are the ultimate goal of parents. Whereas, imparting education on moral uprightness, sincerity, truthfulness, and empathy



simultaneously are essential components for character building.

In light of the character-building scenario, an example is worth quoting. A story runs like this. A seventh-class student of DAV School background found one-rupee denomination currency note on the ground floor of his school. The boy picks up the note and walks straight to the headmaster's office to deliver the note found by him to the school Headmaster. The Headmaster asked for the details of where he found the note and why he gave it to the Headmaster. An apt answer from the boy was that the note he found could not be pocketed by him. A Rupee Note lost by any

play an exemplary role in inculcating the right coaching, right guidance, right thoughts, and right spirit in the students.

The impact of the family is tremendous on the good growth and in grooming of a child. The basic social mooring, values, mannerisms, etiquette, and reverential attitude get transmitted to the child in the family environment. In the early years, the children of the family were pointedly asked to get up early in the morning and to go for a morning walk to refresh body and minds was admired by the parents. Before having any loaf of bread, they were directed to wash their faces and recite the shlokas/hymn/with closed eyes for ten

minutes. Washing of hands was compulsory before sitting for any meal in the family. Guests visiting the family were treated with respect and the child's participation in helping the guests feel comfortable and welcome was a sign of good behaviour. Routinely, any mendicant, fakir, saintly man entering the compound of the family was to be given an offering with love. Needy, impoverished persons begging for alms or some pieces of clothing were to be



of his schoolmates might be desperately looking for it. So the 7th-class student thought it was better to hand over the note to the school Headmaster for its return to a student who must have lost it. On the following school working day, the 7th standard boy was showcased in the morning assembly of the school boys for his upright act. The Headmaster gave the boy a handwritten letter of appreciation at the morning assembly. The boy was elated with the recognition he got in the school. In the sixties, the rupee could fetch many small eatable items for a boy of twelve years old. The story's moral speaks about the boy's character imbibed by his parents, good company, and friends. But it is the family, parents, or the teachers in school who can

taken care of in whatever way capacity permitted. These were the practical way to infuse the spirit of being kind and having sympathy and to develop a sense of renunciation in the family.

Parental grooming was not confined to infusing moral and ethical values only. The aspects of mental growth were seriously taken care of so that the child did not get astray. Framing the timetable for studying course books is essential for allocating time for each subject and their allied school assignments. In acquiring teenage years some parents were pushing their wards to local Patshalla to learn religious scripture, especially Sandhya Patt and Bhagvathgeeta. Gradually, these lessons disappeared and were substituted with sports.



Impression framed in the teenage group leaves an indelible imprint in the mind of a growing child. Family talk around combined dinner time on any matter that touches every life of the family members was itself lesson giving occasion. Conversation on community causes or political discourse or the economy of earning and spending money helps teenage children in the family to grasp the basics of life. For the healthy and positive growth of the children, the family and grandparents were tremendous assets. Parents and the family were the first educators and teachers to the children. Irrespective of the economic status of the family, the interactive session of the members in playing, narrating stories and sharing good thoughts were to help the children in shaping their thought processes. Even to make the child a party to any kind of purchases made by the parents in the market to give him the feel of money power in bargaining. In making great personalities in the World the role of parents and family background had a decisive contribution in chiselling those personalities the world got.

Along with schooling, sports activities play a tremendous role in shaping the growth of

a child. It was not only the academic and skilled education a child gets in school but also assimilates a relationship of teacher and students coupled with respect and reverence for the latter. School's charted programmes of cleanliness week around the inhabited vicinity were itself a kind of environmental awareness to the students. Or the weekly exercise of checking the physical cleanliness of students by a teacher was to guzzle down the importance of self-cleaning in the student. The awareness about the World's great personalities given by the teachers in the morning assembly of the school was itself a motivational dose for growth. The annual outing for camping is organised by the school to shape leadership quality and infuse a sense of responsibility and mutual understanding of accommodation. The outings helped to get the boys close to Nature and observe its flora and fauna. The school and its teachers educate all kinds of fundamentals in terms of moral values, discipline, responsibility, commitment, cleanliness, brotherhood, and extracurricular activities that widen the mind of the students for better character building. Character-building is an important attribute of a personality.

<b>Calendar of Month</b>	Shukra Uday	18 <sup>th</sup> August 2023
	Kumar Shashti	22 <sup>nd</sup> August 2023
	Ashtami (Shukla Paksha)	24 <sup>th</sup> August 2023
	Ekadashi (Shukla Paksha)	27 <sup>th</sup> August 2023
	Poornima (Raksha Bandhan)	31 <sup>st</sup> August 2023
	Chandan Shashti	04 <sup>th</sup> September 2023
	Jaram Satam	06 <sup>th</sup> September 2023
	Janam Ashtami (Krishna Paksha)	07 <sup>th</sup> September 2023
	Ekadashi (Krishna Paksha)	10 <sup>th</sup> September 2023
	Amavasya	15 <sup>th</sup> September 2023
	<b>Panchak starts on 30<sup>th</sup> August 2023 ends on 03<sup>rd</sup> September 2023</b>	

<b>Note</b>	-----	
	<b>Shravan (Shukla Paksha) from 17<sup>th</sup> August 2023 to 31<sup>st</sup> August 2023</b> <b>Bhadra (Krishna Paksha) from 01<sup>st</sup> September 2023 to 15<sup>th</sup> September 2023</b>	



- Ashok Ogra



# MATRIMONIAL ADVERTISEMENTS & CHANGING SOCIAL VALUES

**"Broad Minded But Non-feminist, 27 Year Bank Officer Interested in Professional Brahmin Boy. Must be a Vegetarian and Teetotaler."**

**"A Hindu Nadar, 31 Year it Professional Seeks a Bubbly Tamil Girl."**

**"Fun Loving, 26, 5' .4'' , Wants a Good Looking Professional Punjabi Boy- Preferably MBA. Family Should be Broad Minded and not Place any Restrictions On Dressing."**

**"Wanted Homely but Educated Fair Looking Girl in Mid- Thirties for 42 Year Agarwal Boy, Managing Own Business In Jaipur. Boy Innocent Divorcee."**



One wonders if these people, so inflexible in their demands, get any responses to their matrimonial advertisements. Thousands of such advertisements reflect social changes that are coming to society. For example, although women are still usually described in terms of appearance, or skills in "the wifely arts," the issue of their earning power is creeping into more of the advertisements, reflecting the acceptance of the working wife on the Indian scene. Matrimonial ads are not unique to South Asia. In Russia, the tradition to arrange marriages through matchmakers and relatives was prevalent till the early 20th century. Here is an example of an earlier ad from a Russian newspaper: *"Educated Young, 21-year-old Lady, is Looking for a Millionaire Husband, has to be Senior, to Prevent Adultery."*

In India, every Sunday morning, millions settle down with a cup of tea/coffee

and the Sunday issues of their newspapers. Many of them turn quickly to the columns of matrimonial advertisements in which young people seek bride and bridegrooms. While Generation Z is more inclined towards online dating and other social media sites to find their match, their parents still trust the age-old newspapers when it comes to arranged marriage. A closer look reveals a window into Indian culture, its castes, and social taboos. The first and most important principle is mention of caste affiliation (castes are presented alphabetically in newspaper advertisements: Agarwal, Brahmins, Kshatriyas etc... Rarely does one come across the Dalit category.

The second publication rule is mentioning a community. The term 'community' – Bengali, Punjabi, Kyastha, etc- is sometimes used as a synonym for caste.

The third refers to the professions that are always stated. Most often Indian parents are

looking for health workers, software engineers, bank employees, and specialists holding an MBA degree. Religions are also indicated (Christian, Muslim, Hinduism).

As an indication of the slight loosening of the grip of the rigid caste system, a number of advertisements promise “caste no bar,” or “girl's merit will be the main consideration.” Because the institution of dowry is now illegal—although the fathers of many bridegrooms still insist upon it—some advertisements specify “no dowry,” or “simple marriage,” which means the same thing. Another principle is placing advertisements of the more 'open-minded' Indians. This can happen due to the applicants' general more progressive attitude to marriage, their previous divorce and having children.

A peculiar status in this rubric is being a Manglik, as such, marriage is believed to bring misfortune. Divorce, which used to be all but unheard of in India, is sometimes now mentioned in print although the best face is put on it, as in the case of a woman whose advertisement explained that she had been “the innocent party” when her marriage broke up.

From the 1600s – when the first known lonely hearts ad appeared in UK newspapers – through the early 20th century, ads seeking marriage (and other types of relationships) flourished in the papers across the world. Placing a matrimonial advertisement in the

newspaper was an alternative to traditional courtship. Initially, publishing a matrimonial advertisement in the newspaper was considered undignified and the last option for those unsuccessful men and women who had passed their age and were yet to find a partner.

The usual contact details in these matrimonial ads were always those of a third party who would negotiate between the advertiser and his/ her applicant to maintain secrecy. The ads were as varied as the people who placed them. The Morning Post of London of June 25, 1823 carried the following ad:

*“A Nobleman of High Ranking Wishes to Marry a Lady of Fortune, Whose age does not Exceed 35. The Negotiations may be Carried On Through The Medium Of A Third Person.”*

It became a matter of sincere honesty, as this ad from an 1859 copy of the New York Times points out : *“Without Beauty to Attract World's Crowd, or Gold to Allure the Fortune Hunter, i am, i Believe, a Truehearted, Refined, Educated Woman, Young, Frank, and Mirthful...”*

Here is another one from a Russian newspaper : *“A Widower, 42, Wants to Marry a Young Woman 'without a Past' with Knowledge of Music and a Fine Voice. a Mother in Law is Undesiable.”*

*“Young very Handsome, Intelliegent Georgian, Teacher, Tall, Healthy, Musician (specilaizing in Violin) wants to Marry a Rich Lady who Could give him an Opportunity to Finish Musical Education. Age Doesn't Matter.”* (Ad in Tbilisi, Georgia newspaper)

A severe gender imbalance--a byproduct of the now defunct one-child policy--is making it difficult for Chinese men to find wives. By 2020, an estimated 24 million Chinese men will be “bare branches,” or bachelors. Despite this, most advertisements in the Shanghai Marriage Market were about women. The advertisements are with photos, still a small proportion of people still mention their light skin tone and zodiac sign.

Let me return to Indian matrimonial ads: since traditionally matrimonial advertisements are placed by parents, they present their child





as an ideal candidate for marriage, lending him or her most attractive features.

During the 1970s, the boys would look for 'fair', 'homely,' etc. brides. During the 1980s this changed to 'beautiful and fair' and 'working' —preferably a teacher. Post-liberalization, words such as 'tall and slim', 'professional', 'cultured' etc. started appearing.

Lately, hobbies such as 'travelling,' 'swimming,' 'dancing' etc... too find a mention in some of the ads.

One word that has remained constant relates to skin tone. It has always been 'fair' or even 'very fair.' According to Sriya Chattopadhyay, who has studied this phenomenon in great detail, 'we do see the privileging of a lighter skin tone over a darker one in the ads.'

In his book 'Mother-in-Law is a Pious Lady', Santosh Desai refers to an ad put out by a groom that had in the copy "...my mother is a pious lady," as if to reassure the prospective bride that she will be comfortable with her would- be mother-in-law. Every matrimonial ad, whether 'Grooms Wanted' or 'Brides Wanted', reveals something about the seeker and what they want from their partner. In an analysis of over 2000 matrimonial ads appearing in The Hindu and Times of India over four cohort years (2003, 2008, 2013 and 2018), researchers Ashita Aggarwal and Ambi Parameswaran found that 93 % of Indians still go for an arranged marriage. But 'arranged;' comes in many shades.

English publication readership is around 30 million in a country of 1.2+ billion so English newspapers do not fully reflect the reality of India, but they do show signs of how the country is changing. Though the average age (male) mentioned in a classified ad has increased slightly from 27.3 years (2003) to 28.2 years (2018), the average age of women has gone up a little more from 25 years (2003) to 27 years (2018).

Interestingly, the requirement of the same caste has gone down significantly from 57.2 % to 30.8% in 'Brides wanted' ads and 67.2 % to 43.2% in 'Grooms wanted' ads in

2018. The number of advertisements which specifically mentioned that "caste is no bar" have gone up over the years from 25.2% (Brides wanted) and 16.7% (Grooms wanted) in 2003 to 53.2% and 43.2% respectively in 2018. The survey further reveals that among all features, height and skin complexion are given importance in the case of 'Brides wanted', height and overall looks seem to be important in the case of 'Grooms wanted' ads.

The primacy of text — and all its attendant ambiguities, its mysteries — dissolves entirely in the online matrimonial ads. The photograph is what matters most of all, making this niche space indistinguishable from popular social media platforms. Meanwhile, not to be left out, wealthy dog owners are using matrimonial ads to find the perfect match for their pets. In a lane of Delhi's Khan market neighborhood, there is a hard-to-miss matrimonial ad pinned to a wall: "lonely, fair and handsome, three-year-old Golden Labrador seeks homely female of the same community. Must be blonde, slim, beautiful, well behaved, well-groomed...."

One wonders whether pet owners will insist on horoscope matching. And how will they frame an ad for 'pet divorcee', if there is one? Meanwhile, despite the sale of spirits going up, one also comes across the word "teetotaller" a lot in matrimonial ads nowadays. The other recurring dietary boast on the matrimonial pages is "vegetarian". of course, Hitler was both a teetotaller and a vegetarian, but try telling this to these young hopefuls. My favourite matrimonial ad that is truly hilarious is from South Korea, which is experiencing an acute shortage of brides because the girls privilege working over marriage. This shortage is partially filled by female immigrant workers from not-so-affluent neighbouring countries. Marriage brokers are using placards to attract prospective grooms: "*We Promise Vietnamese Women who will never Run Away.*" X Author works for reputed Apeejay Education, New Delhi. Previously, he worked in Discovery Channel as Vice President in charge of SAARAC region.



- C.L. Kaloo



# THE ATMAN

## ITS BONDAGE AND FREEDOM

According to Swami Vivekananda's Advaita philosophy, there is only one thing real in the Universe, which is called Brahman; everything else is unreal, manifested and manufactured out of Brahman by the power of "Maya." "To reach back to that Brahman is our goal" advocated Swami Ji in his deliverances in America during September, 1893. "If we can get rid of this 'Maya' or ignorance, then we become what we really

are." According to this philosophy, each man consists of three parts- the body, the internal organ or the mind, and behind that what is called the Atman- the Self. The body is the external coating and the mind is the internal coating of the Atman who is the real perceiver, the real enjoyer, the being in the body who is working the body by means of the internal organ or the mind. The Atman is the only existence in the human body which is



immaterial. Because it is immaterial, it cannot be a compound and because it is not a compound, it does not obey the law of cause and effect and so it is immortal. That which is immortal can have no beginning because everything with a beginning must have an end.

According to Advaita Vedanta, the Self, the Atman, in everyone is omnipresent. But the self acts through the mind and the body, and where they are, its action is visible. Whatever work we perform, each thought we think, produce an impression, called in Sanskrit “Samaskara”, upon the mind and the sum total of these impressions becomes the tremendous force which is called “character.” The character of a man is what he has created for himself; it is the result of the mental and physical actions that he has done in his life. The sum total of these “Samaskars” is the vital force which gives a man the next direction after death. A man dies, the body

“Prana” in the form of “Samaskara” acting on it, and then it goes on to another point, raises up another whirl from fresh materials and begins another motion; and so it travels from place to place until the force is all spent; and then it falls down, ended. So, when the mind will end and is broken into pieces entirely, without leaving any “Samaskars”, we shall be entirely free and until that time, we are in bondage.

“The Atma never comes nor goes; is never born nor dies”, said the Lord in the Bhagavad Gita. The Atma in bondage is called “Jiva.” The human soul has sojourned in lower and higher forms, migrating from one to another, according to the Samaskars or impressions, but it is only in the higher form as man that it attains to freedom. The man form is higher than even the angel form, and of all forms, it is the highest. Thus, man is the highest being in creation, say the crowning creation because, he ultimately attains freedom. But so long as there

***According to Advaita Vedanta, the Self, the Atman, in everyone is omnipresent. But the self acts through the mind and the body, and where they are, its action is visible. Whatever work we perform, each thought we think, produce an impression, called in Sanskrit “Samaskara”.***

falls away and goes back to the elements: but the “Samaskars” remain, adhering to the mind which being made of fine material, does not dissolve because the finer the material, the more persistent it is. But the mind also dissolves in the long run, and that is what we are struggling for. An example in this context is- that of the whirl wind. Different currents of air coming from different directions meet, and at the meeting point become united and go on rotating and as they rotate, they form a body of dust, drawing in bits of paper, straw etc at one place, only to drop them and go on to another, and so, go on rotating, raising and forming bodies out of the materials which are before them. Even so the forces, called “Prana” in Sanskrit, come together and form the body and the mind out of matter, and move on until the body falls down. So this process of forming bodies and falling down goes on. Force cannot travel without matter so when the body falls down, the mind-stuff remains.

is desire, it is a sign of imperfection.

However, in conclusion, to quote Swami Vivekananda, “a child comes into this world crawling and without teeth, and the old man gets out without teeth and crawling. The extremes are alike, but the one has no experience of the life before him, where the other has gone through it all. When the vibrations of ether are very low, we do not see light; it is darkness. When they are very high, the result is darkness again. The extremes generally appear to be the same, though one is as distant from the other as the poles. The wall has no desires, nor has the perfect man. But the wall is not sentient enough to desire; while for the perfect man, there is nothing to desire. There are idiots who have no desire in this world because their brain is imperfect. At the same time, the highest state is when we have no desires, but the two are opposite poles of the same existence. One is nearer the animal, and other is near to God.”





- Gopi Kishen Muju



# Down the memory lane

## 1989-90 EXODUS-I

### My Position? An Internally Displaced or a Migrant?



Though conceived quite earlier, the period – 1989-90 has been one of the worst periods in the of history of Kashmir and in particular for the Hindu minority (Kashmiri Pandits) and other nationalistic forces. 1947 too was a very bad period for Kashmir and its minorities but the community did not suffer the way it suffered in 1989-90. One is reminded of the situation and scenes of 1947 when Pakistan attacked Kashmir to grab it by force and Kashmiris without any discrimination on

account of faith, religion, sex or age and social orientations and fear in their minds joined together, marched in battalions in the streets of Srinagar and other places with wooden guns, sticks and lathiis on their shoulders shouting “*Hamla aawar khabardar; Hum Kashmiri hain taiyaar*” or “*Sher-i-Kashmir ka Kya Irshad, Hindu Muslim Sikh Itihaad*” etc. It was a united cry of faith and commitment, trust and confidence to save Kashmir, its ethos and

culture. And it stood the test of the time. A Kashmiri Pandit was as secure as possible in the hands of a Kashmiri Muslim. But, of course, one is reminded of the tragedy and havoc played by the forces of enemy in 1947 when thousands of Hindus and Sikhs were killed by raiders and Pakistani forces in North Kashmir, forcing hundreds of women folk to commit suicide to save themselves from the clutches of barbarians.

And now in 1989-90 we see a different picture. One is shocked to hear the slogans varying from *Hum Kya Chahtey Aazadi to Kafiro Bagho*, *Jihad aa raha hai* and other obnoxious, communal and shameful slogans against the minority K P Community (one hesitates to repeat these here). These are quite contrary and opposite to those of 1947. One could not think of rapes and barbaric murders by own people. What had happened during these 40 years when there was so much of economic progress, development, education and brotherhood visible all around. Which forces and powers were behind this game when in 1947, 1965 and as late as 1971 wars with Pakistan a Kashmiri Muslim, like any other resident, stood like a rock holding high Indian flag and sacrificing his life for the nation. Why a section got indoctrinated by the propaganda of Pakistan and politically disillusioned with the existing system. And was a K P the primary target. This needs a serious thought.

Wrong handling of Kashmir by the Union Government and the State authorities sowed the seeds of mistrust, corruption and even misuse of the constitutional powers, special status by vested interests. The seed of mistrust was sown in august 1953 when the tallest leader of the state Mr Sheikh Mohammad Abdullah was dismissed and arrested. He remained in jail for about 22 years without being proved guilty and finally handed over the reins of the state administration once again in 1975, by which time most of the State Constitution was amended and most of the Indian laws brought into operation under due process of law and propriety without any turmoil, misgiving and

resentment. Much water had flown down the river Jehlum by that time and Sheikh Mohamad Abdullah too had to accept the ground reality and new nomenclatures of Chief Minister (from Prime Minister) and Governor (from Sadri-i-Riyasat) and extension of the jurisdiction of EC and Supreme Court etc. There was no problem.

During this long period of over forty years, especially after the demise of Sheikh Mohd. Abdullah, certain pockets and sections of society became more powerful and created disaffection among other sections which could not happen without any visible or invisible; hidden and obvious support from Delhi. Pulling the rug below the feet for Chair and rigging of elections to favour some candidates and handling of opponents etc. created mistrust in the democratic processes in the state. Obviously this all must have happened with a motive. This all gave anti-accession forces a chance to consolidate and Pakistan being on a look out seized the opportunity, launched a proxy war through its terrorist organisations which had succeeded in creating a niche in the valley.

Kashmiri Pandit being an identified representative of the Union Government, and symbol of secular nationalism and believing in non-violence became the primary target. A K.P. was an easy target and so was the nationalistic Muslim who too had earned this identity because of his loyalty to the nation. JKLF took to streets. Rallies started being organised where all sorts of political slogans were raised. Obnoxious slogans were raised against the K.P. community, issuing religious appeals to co-coreligionists to join and misusing religious places like mosques where hate speeches were delivered etc. became usual features of the movement. This was followed by selective killings, torture and brutalities of savage mentality and death and destruction, looting of property and so on and so forth. K P Community became a selected and identified target. A lot has been written about all this mayhem and is well known world over.

When one reflects upon all this after a lapse of over three decades one feels a chill

down the whole body. And one wonders how could this really happen in an age of scientific advancement, when democracy and freedom are hall mark of civilized life. All unthinkable about a land where alone Gandhi Ji had seen a ray of Light and well known for its rich culture and humanistic ethos.

I remember when the movement was started by the JKLF and a Purohit/ Priest was killed in 1988 in the Vihar Nag Temple, outskirts of Srinagar, and a National Conference worker shot dead in 1989 near his home for carrying the National Flag. I remember when Pandit Tika Lal Taploo was killed how some Muslim employees approached me in my office asking me to leave immediately as they feared a severe backlash, communal flareup and a threat to my life.

Taploo was the Vice President of J & K Unit of the B.J.P. and a prominent fearless lawyer but well received by booth communities and political circles. He used to visit my office quite often for some social and personal consultation interaction. (not any political). The employees knew about my association with him. Surprisingly not even a blade of grass moved on his murder, though there was a clash when his body was being taken out for cremation. Of course a condolence meet conducted by me at Sheetalnath, Srinagar grounds was attended by a large section of society including some from outside the Valley. Similarly, when Pandit Neela Kanth Ganjoo, who had sentenced Maqbool Bhat, a militant, to death on a murder charge, was killed and his body was lying on the roadside for quite some time. I was out of the State that time when got the sad news. And killing of Pandit Prem Nath Bhat triggered the panic button and opened a gateway of exodus to Jammu and other places. In fact a base for exodus was already laid in 1986 when some anti-national elements had attacked Hindus in Vanpoh, Anantnag, burnt and vandalized their houses and temples. It is said to be the fallout of some political confrontation.

This seed of exodus sowed in 1986 sprouted in 1989-90. We saw a spree of killings, barbaric and sewage in man playing

its dirty role to its maximum. Worst and shocking experience was the support and encouragement extended by some well-placed government officials. They helped these forces in one way or the other, directly or indirectly, physically and morally, collecting funds and advising and issuing guidelines; most of which remained unnoticed and unknown to a common man but were exposed after a long time.

One can well remember how killings started and Kashmiri Pandits started moving out. There was absolute failure of the State. A Kashmiri Pandit was confused as there was no community leadership (which had already left the Valley) to guide him and establish any contact with forces that be. Political parties did not play their role well and were almost silent spectators for the reasons best known to them. Strategically moving, the RSS volunteers jumped into the fray and started arranging relief at Jammu when panic filled KPs started arriving at Shiv Mandir etc. The government too facilitated this exodus by providing hassle free movement of vehicles carrying fleeing Hindus in the early hours despite curfew and providing necessary basic minimum cash or kind relief in at Jammu, set up camps in open vacant lands whether fit for habitation or not.

Vested interest who wanted exodus to take place sent messages to encourage migration. Bullet at back, allurements of relief in front, hassle free exodus and lack of community leadership all played havoc and a threatened K.P. was forced to move out, against his wish and will just to save his life, dignity and honour and chastity women folk and purity of race and culture. In panic he ran away like a frightened pigeon. Political parties were silent.

Of course nobody could ever imagine or think that the exodus would be so long and almost irreversible. People left with a hope that all will be normal within a couple of months and they could return soon after winter, as had happened in 1947 when refugees from North Kashmir (Kupwara, Baramulla Sopore etc.) came to city and lived



with their relatives and friends. They went back to their homes soon after fighting stopped. This was a general feeling and a sort of self-satisfaction. In light of this perception the fleeing families carried minimum possible luggage with them leaving behind most of it. Worst and painful was when people from rural areas left their livestock like cows to their fate. Helpless they were.

It has proved a mirage as there appears no perception or vision in the Government regarding resolution of the problem and rehabilitating the community back in the Valley. Migration and migrant camps seem to have attained a stature of permanency. Thirty-three years on and militancy taking a different form of target killing has added to the uncertainty. Economic security and rehabilitation along with guaranteed social security are the fundamentals of return; which seem a distant dream. The issue of political rights and space need a different parameter to work on.

Of course it still remains an open question as to why were not such relief /migrant camps set up in the valley itself and relief provided to the panic-filled victimized

community. The community should not have been allowed to cross the Jawahar Tunnel. Army and other security forces could have provided necessary protection and security. Even some drastic measures could have been taken to stop exodus. Some attribute this exodus was executed under a well-drawn out plan and of course it was an ill-advised move to allow and encourage such a migration of the entire community which could have been halted effectively.

Equally important and pertinent questions are being raised about the silence of majority community over the killings and exodus of the minority community. Was the majority community so helpless or under duress. Or was its silence in any way a strategic silence. And what was the role of various political parties or social and religious organisation Is a victim of militancy an internally displaced or a migrant? Is a victim of militancy an internally displaced or a migrant? All these questions need to be addressed.

There is none to answer and expose the TRUTH except a high powered INQUIRY COMMISSION.

## KOA AMERICA HONOURS RAVINDER PANDITA FOR SHARDA MISSION

KOA, America awarded Ravinder Pandita, Head of Save Sharda Committee, for outstanding work on Sharda mission on 03 July 2023 in a live stream event. The coveted award by the organization of Diaspora Kashmiris, living in USA, was presented in a live event beamed from America for the preservation of Heritage & Culture by Save Sharda Committee. KOA President Dr. Archana Kokroo highlighted the achievements of Ravinder Pandita towards Sharda Mission. A plaque that will be sent from America will be received by Ravinder Pandita here in India later this month. KOA laude the efforts of Save Sharda Committee in reclaiming and rebuilding of Sharda Yatra Temple at Teetwal, that has been thrown open to devotees in March, this year.





- N N Tikku



## **Eighth Visit to Kashmir for Political and Social Change Through the Application of Enlightened Prayers and “SAHAJ YOGA” PROTOCOLS...**



A group of righteous devotees believing in Dharma who follow Shaivism through the model of Sahaj Yoga have been regularly visiting Kashmir and going to various places of shrines and religious importance to invoke the blessings of Raghinya Devi for establishment of peace and tranquillity in Jammu & Kashmir especially in the valley. The group has been implementing all sorts of Dharmic and tested rituals as per Sahaj protocols to invoke and seek intervention of spiritual forces for restoration of normal and peaceful circumstances.

As per their acclamation, they are finding sky changes in the atmosphere of political and

social changes in Kashmir when they were asked about it after coming back from the valley during their 8th such trip which culminated just in the beginning of 2<sup>nd</sup> week of May 2023.

### **Recollection – Way Back in 2017**

When the group was in their 3rd trip to Kashmir and stationed at Zeshtha Devi Mandir premises performing Shree Ganesha Coconut Mother Earth Visarjan and reciting Shree Ganesh mantras and Shree Ganesh Atharvasheesh, suddenly police came over to inform the group not to move out of the mandir premises as the atmosphere in the city

is not conducive for visitors and there are orders from SSP Srinagar to this effect.

The political climate was not conducive and reports of killings and other happenings of unrest was common and police and army was seen those days everywhere around. Though Army and police is still visibly seen everywhere for precautionary measures but now peace prevails and people do business and other activities as per normal circumstances. Record number of visitors and tour bus/taxi operators, restaurants, shopkeepers, house boats and hotels are fully packed to their capacity.

### May 2023 Tour Synopsis

Our team consisting of 13 members this time, both male and females was headed by a retired Army Colonel - Col. Satish Shukla. Being an ex-army officer obviously had an edge over presently stationed CRPF/BSF army personnel and officers' units. The team went to all possible place of prime locations of visitors and conducted self-realisation and meditation sessions (free of cost) all over including at CRPF camps for Jawans and officers at Dal Lake Kabutar Khana, Shankaracharya and other prominent places- each time immediately after the meditation

session at such para military force units, we were invited for a classic breakfast served as per protocols of Army Officers Mess.

Eight continuous sessions of **“Self-Realisation”** at Shankaracharya Mandir on the top hill on one day, was a record memory and hilarious moments of joy-in-bliss. Visitors throng Adi-Shankaracharya Mandir on the top hill after riding taxis/Autos rickshaws for several kilometres of zig-zag hill route and then climbing 250 rising steps with zeal and enthusiasm. The cave where Shree Adi Shankaracharya meditated was a unique place to witness which was full of vibrations and Param-Chaitanya.

Our group visited various places like Chashmashahi, Hazratbal Durgah, Kheer Bhawani, Lar, Wayil New bridge, Gulmarg, Zeeth Yaer mandir, Bandipora, Wullar Lake and Aherwat point in the extreme end of Bandipora, the foothills of huge tall mountains witnessing a beautiful scene of flowing chilled icy water from the top. Later on the following day, the group also visited to see areas of Habbakadal, Karfal Mohalla, Kanyakadal, Tankipora, Ganpatyar, Nai Sarak and Gaev Kadal.

Among all the Hindu areas of Habbakadal, Ganpatyar, Karfal Mohalla, Chinkral Mohalla and Tankipora absolutely

were a complete deserted look. It looked like a GHOST TOWN as if the echo of dead spirits of Hindus or those fled are not allowing the Muslim resident there to live in peace and some kind of unpleasantness and curse appeared prevailing there. But at the same time an outer city visit witnessed a sea change in the residential complexes of stylish and colourful bungalows with multi style designs of roof tops. I was sometime getting a feeling as if I was moving through a foreign country city area, looking surprisingly at the architectural designs of bungalows and houses Kashmir land has witnessed over the years.





To me it appeared that the Hindu religious places are guarded by para military forces and that is why such places have remained safe so far, otherwise they would have become an easy target of Muslims and anti-social elements.

Frankly speaking I felt that Deities at most of the Hindu religious centres are non-existent due to performance of Pujas/ Artis undertaken by un-authorised persons and with all non-procedural and unethical ways of doing Pujas and Arti.

### Modi Psyche

During ten-day visit to Kashmir this time, I must have interacted with umpteen number of Muslims including shopkeepers, taxi drivers, policemen and others with whom generally I used to have a conversation in my mother tongue, the crux of short talk is annexed in the following model:

Me : Hello, how are you. How is Everything.

Other : All well by the Grace of Allah.

Me : How are Circumstances.

Other : All well. no Militancy now. Militancy is Over.

Me : That is Great. How is the Development.

Other : Nil

Me : Why?

Other : Modi Has Not Done Anything As Far As Development Is Concerned. No Jobs. Nothing.

Above is a set module of conversation with any Muslim community member anywhere in Kashmir.

### Visit to Grave-yard of Jesus Christ –

We had been to the grave yard of Shree Jesus-christ at Rozbal near Khaniyar – Shahimdan and this time were surprised to see that the tomb had been sealed from all sides which was open from one side few years back on one of our previous visits at the tomb venue. When I enquired from one of the Muslims who curiously wanted to know the reason of our visit said no it was like that from the beginning. When I talked to him in Kashmiri language – he told me that they do not encourage visitors here. On asking the reasons – he unhesitatingly said lest Christians may claim the site and the surrounding.

Some children of the age group of 5 to 8 conversed among themselves:

Child 1 and 2 : Oh, they appear Hindus. How come they are here.

Child 3 and 4 : Yes they are Hindus. Can't you see Tilak and Bindhis on their forehead.

Child 5 and 6 : But how come they are in Kashmir.

Needless to mention what kind of training and briefing these small tiny tots get from their parents and teachers.

The shopkeepers and onlookers saw us in a way as if we had come here from other star world. What an agony for Kashmiri Hindu community. Sometimes I keep on asking myself - is it an individual or community sins we have committed – some act which Kashmiri Pundits have broken religious or moral laws – acts that have caused strong disapproval from GOD-LAND for us. But at the same time a flash came to my mind – no – it is not that.

The eighth trip to Kashmir holds immense significance for devotees like this group of Sadhaks seeking spiritual fulfilment and a connection to their faith. This ancient pilgrimage not only showcases the rich cultural and religious heritage of Kashmir but also offers a unique opportunity to visit revered temples, holy sites, and participate in age-old rituals. Despite the challenges and conflicts that have affected the region in recent times, the resilience and devotion of the pilgrims remain unwavering.

The journey to Kashmir is a testament to the power of faith and the enduring bond between devotees and their religious beliefs. As devotees embark on this sacred pilgrimage again and again, they not only seek blessings but also become part of a timeless tradition that has been cherished by generations, ensuring that the spiritual essence of Kashmir continues to thrive in the hearts of the faithful and we shall continue this tradition of visiting our mother land in future as well no matter how long we have to wait to regain our claim on our own mother land.



-Tej N Dhar

## Who Are Kashmiri Pandits?

**Author : Bansi Pandit**

PP.205; Pprice : Rs 300; PB.

The exodus of Kashmiri Pandits from the Valley in 1990 has caused a spate of books on them as people with distinct social and cultural moorings, but caught in an invidious web, which has seen a steady decline in their role in the political affairs of the state of Jammu and Kashmir. The book under review is a comprehensive answer to the question that forms its title, which is clarified in its subtitle: "An Introduction to the Religion, History and Culture of Kashmiri Pandits."

The book starts with the legend of Satisar, which explains the coming into existence of the Valley of Kashmir, and moves on to write about its original inhabitants, called Kashmiri Pandits, a class of Brahmins, distinguishable from the Brahmins from other parts of

India. Then, in a single chapter, it provides a synoptic description of the history of Kashmir, from its earliest times, when it was ruled by Hindu kings, to the advent of Islam in the Valley, which resulted in their persecution and conversions, and caused a steady stream of exoduses, from the time of Sultan Sikandar to 1990, which witnessed what some consider their final exodus.



The author follows this up with a chapter on the religion of Pandits, which consists of details about their religious practices and sacrificial foods, and a description of the sixteen samskaras they have followed for centuries, right from the time of a person's conception to his death and cremation. It also includes a long discussion on Kashmir Shaivism, its different systems and the people who developed them. The chapter on ritual arts is equally interesting and useful, because most of them are getting erased steadily from their lives, because of the changing locations that they have been forced to inhabit.

Pandit also provides short and accurate descriptions of the festivals of the Pandits, which are interesting and informative. Some of these have already disappeared from their lives, because of their migration to places outside the Valley, where they were bound closely with changes in weather and seasons. These include sonth, navreh, zangatrai, zetha Ashtami, Shravan punim, pun, gada batha, and many more.

Since Shivaratri is the main festival of the Pandits, a whole chapter is devoted to it by the author to explain why and how it is celebrated, with a full description of all the materials required for its celebration, and a discussion of its symbolism and spiritual essence. .

The book has chapters on many other aspects of the life of Pandits. These include their castes and gotras and nicknames, their language and its different scripts, their food and dress, their hospitality, their outlook, their places of worship, which includes a description of their temples in the Valley, their tirthas, and their yatras.

The book also contains a detailed account of the saints and scholars of the community, from the earliest times to the present, their contribution, and why they are famous and popular. The discussion on the rich contribution of the Pandits to Indian literature, aesthetics, dance, drama, music, religion, Ayurveda, philosophy, and Buddhism clearly brings out the richness of the past of the Pandits.

Most of the information contained in the book has also been systematized in a tabular form, so that it can be located easily by its readers.

Since the information provided in the book has been compiled by the author by a thorough study of known source books related to different aspects of the life and achievements of the Kashmiri Pandits, he has listed them at the end of the book for the benefit of the readers.

Bansi Pandit's book is like a concise encyclopaedia on whatever one wants to know about the Kashmiri Pandits. It should be in the home of every Pandit family, especially because after their displacement from the Valley, many of them have forgotten that they have a rich past and a distinguished ancestry. For non-Kashmiris, the book is no less than a small treasure, for it provides access to a rich legacy that has suffered a steady erasure because of the dismal currents of politics in our country.



# SAGA OF MY UNHEALING, FETTERED, WOUNDED MOTHERLAND

- Shailaja Wanchoo



Serene O' Serene valley of mine which was so calming to my burning nerves hitherto.....

why does thou wear a vacant and eerie look now, so quiet as though a naughty schoolboy out of fear for being reprimanded by his watchful school mam, maintains pin drop silence in class.....

Where is the chitter-chatter sound of the shrilly, boisterous, and carefree laughter of the prattling, prancing children.

Their robust cheeks red with jumping pushing, pulling each other, jostling one another vying for space on ground, some trying to pull down the lush boughs of apple trees lustily laden with swollen fruits.....

Where are other small boys with their unkempt hair and noses running, dirt smeared handsome faces with long torn patched gowns, some of them wearing the long garb over their pajamas and some mirthfully roaming free without them playing cricket with a willow bat and ball.

O' my vale I wail for thee, whose whistling chiming winds have been replaced with loud ear-splitting sounds of gunshots and sirens, another innocent bystander fallen victim to it.....

Nameless faces with no religion ear-marked on them just as a book with tattered pages without bookmark laying strewn on the wayside.

The paths are running rivulets the color of red wine nay it's the streams of blood spewing from the gun-smoked carnages lying in the shape of awkward origamis.

Tell me where I should find the balm to restore your health; to find peace and calm, where brethren from different religions live without fear, trusting their neighbors without violating each other's space...

Show me the path to heal your scars, guide me, as you did before I was forced to leave you to wander in the big wild world bereft of your comfort, to fend for myself in the swallowing black hole of the unknown.....

O' my mother I haven't slept a wink without a care ever since I was snatched from your bed by the cruel hands of gun trotting mangled minds, spearheading a new foreign blood on your grounds ringing the clarion bell, uprooting, marauding everything gentle, beatific, optimistic that ever there was.....

The land of Kashyap and the likes of him, where scholars and saints came from far and wide to hold discussions and absorb knowledge from the highest seat of learning in Hinduism.

Everything sacred, temples and the scriptures destroyed, scathed, razed to the ground, will the glory of yore ever be restored.....

O' my beautiful vale will I ever be able to return and sleep blissfully in your mighty mountainous cradle without a care in the world.....

## PRESS RELEASE

### Chief Justice J&K and Ladakh visits Sharda Temple at LoC Teetwal - lauds the role of Save Sharda Committee

*LoC Teetwal 8th. july '2023*

Hon'ble Justice Sh. N. Kotiswar Singh, Chief Justice of High Court of J&K and Ladakh, Patron in chief J&K SLA today visited Sharda Temple & Gurudwara at LoC Teetwal, along with his wife Prof. (Dr.) Vijay Lakshmi Barara. He was accompanied by Principal Secy to Hon'ble CJ Sh. M.K. Sharma, Chairman DLSA Kupwara Ms. Shazia Tabassum, D C Kupwara Ms. Ayushi Sudan, SSP Kupwara Sh. Yougal Manhas, SDM Karnah Dr. Gulzar, Tehsildar Karnah Syed Eyad Qadri and others. He was received by Sharda Temple Committee members Ajaz



Khan, Ravinder Tikku, Hridayanand Pujari amongst other locals and yatris from South India present there. Chairmain Save Sharda Committee. Sh. Ravinder Pandita has thanked the dignitaries who visited the recently inaugurated temple at Teetwal today. The temple was inaugurated by Union Home Minister Amit Shah in presence of Hon'ble LG Manoj Sinha , MP Bangalore Tejaswi Surya and Head of Save Sharda Committee Ravinder Pandita on March 22 this year via Live streaming. Pilgrims and dignitaries from whole country have been thronging this Sharda Temple since its consecration. On this occasion Hon'ble CJ J&K and L lauded the role of Sharda Committee. The visiting dignitaries were presented sharda shawls & memento by Save Sharda Committee at the venue.

LoC Teetwal was a traditional route of pilgrimage to Sharda peeth which was last stopped in 1948 after tribal raids and partition. Ever since no such yatra has taken place. The Committee comprising of Civil society of Tangdhar Karnah & other parts of JK UT is actively engaged for recreating this ancient heritage. Save Sharda Committee Kashmir Regd. is struggling for cross LoC pilgrimages for nearly 2 decades now.

-Ravinder Pandita





# JAMMU KASHMIR VICHAR MANCH

Email:- jkvicharmanch2016@gmail.com

## Press Release

August 07, 2023

### “GAASHTARUKH - X, The KP Idol Talent Hunt”

**Jammu Kashmir Vichar Manch** a socio cultural organisation has strived hard for last twenty-Six years to protect and preserve the Kashmiri Culture and language. Towards achieving this **Jammu Kashmir Vichar Manch** has been organising the cultural programmes, seminars and various competitions to promote the Kashmiri language. In this direction we have been involving and evolving the Kashmiri Pandit youth with their active participation in various such events.

“**Gaashtarukh**” is a yearly musical event organised for the community youth to create a greater connect with their roots i.e. Kashmir, its culture and language. This year we have successfully organised the “**Gaashtarukh X**” globally through physical local auditions and also virtual platforms for over a period of two months. The children participated in Kashmiri singing, dance and instrumentals in various age groups. The grand finale was organised at “**Hindi Bhawan Deen Dayal Upadhaya Marg, New Delhi-110002**”. All the participants are awarded a medallion and a certificate of participation. The Winner i.e. the “**Gaashtrukh**”, **The KP Idol**, gets a trophy and a certificate.

The event was presided by **Sh. SM Sahay, IPS and Major General Ramesh Kumar Raina, SM, Ph.D. as chief guests and the guest of honour**. Speaking on the occasions both the dignitaries appreciated the **JKVM** initiative to preserve the culture and language. They also appreciated the talent displayed by the young KP children. Major General Ramesh Kumar Raina also awarded **Rs. 21,000.00** to a young girl.

**The final list of winners in various categories is as under;**

<b>Senior Singing winner</b>	- <b>Ms. Sanna Bhat- Gaashtarukh, The K P Idol</b>
Senior. Singing 1 <sup>st</sup> runner up	- Ms. Netra tickoo.
Senior. Singing 2 <sup>nd</sup> runner up	- Ms. Kashyapi Ganjoo
<b>Junior Singing winner</b>	- <b>Mr. Daksh Bhat- Gaashtarukh, The K P Idol</b>
Junior Singing 1 <sup>st</sup> runner up	- Ms. Lavanya Kaul
Junior Singing 2 <sup>nd</sup> runner up	- Ms. Bhumika Raina
<b>Senior Dancing winner</b>	- <b>Ms. Aarna Ambardar- Gaashtarukh, The K P Idol</b>
Senior. Dancing 1 <sup>st</sup> runner up	- Ms. Harshika Karnail
Senior Dancing 2 <sup>nd</sup> runner up	- Ms. Saanvi Raina
<b>Junior Dancing winner</b>	- <b>Mr. Vihaan Tickoo- Gaashtarukh, The K P Idol</b>
Junior Dancing 1 <sup>st</sup> runner up	- Mr. Chaitanya Raina
Junior Dancing 2 <sup>nd</sup> runner up	- Ms. Arnav Bhat



**Senior Instrumentals winner - Mr. Ritwik Koul--- Gaashtarukh, The K P Idol**  
**Snr. Instrumentals 1<sup>st</sup>. runner up - Mr. Snaatan Raina**

**Jammu Kashmir Vichar Manch** thanks the elite panel of judges comprising of **Shri Dhananjai Kaul** (Super Judge), **Sh. Dalip Langoo Ji**; **Smt. Darshana Mehra Ji** and **Sh. Rohit Dass Ji** who judged the singing and instrumental categories; **Smt. Aparajita Sharma Ji** and **Sh. Nitin Sharma Ji** who judged the Dance category. We thank them for accepting our request to preside over the complete programme of **“Gaashtarukh X”** for the **“Promotion of Kashmiri culture and language”**. It was a privilege that they spared time to engage and encourage our youth.



On this occasion **“Bansi Nirdosh Ji Memorial trust”** honoured **Dr. Gauri Shankar Raina Ji**, a very prominent writer for his contribution to the Kashmir literature, Kashmiri culture and Kashmiri language.

**Jammu Kashmir Vichar Manch, Kakni foundation and Sh. Dalip Langoo Ji** released the **“Songs of Return”** on the occasion. This series of songs have been composed by **Sh. Dalip langoo Ji** and his team of musicians. The singers are the accomplished singers of the community along the **JKVM Gaashtarukh team**. **These songs have already been released on you tube.**

Apart from the children all the judges were felicitated by the team JKVM.

**The President and the General Secretary** thanked all the participants and their parents for cooperating with the team **JKVM** for successfully completing the marathon event **“Gaashtarukh X”**.

**Jammu Kashmir Vichar Manch** also thanks **M/S CHINAR INTERNATIONAL** our official sponsors for the event and all those who contributed to make this event happen.

Last but not the least President also thanked the whole team of Jammu Kashmir Vichar Manch especially the youngsters who under the guidance of their mentor **Shri Sanjeev Raina Ji** single handed managed the event right from its conception to final execution. Every youngster put in a brilliant and selfless effort to successfully conduct the competitions. The treasurer of **Team JKVM** thanked all community members for supporting the event physically and monetarily.

**Thanks and regards**  
**Satish Bhat, General Secretary**



- Sanjeev Munshi



# THE WANING MYSTIQUE OF MATAMAAL

Sometime back, I saw a social media post, lamenting the loss of some of our childhood's most iconic memories – those associated with our Matamaal (mother's house or Nana/ Mama's house). Unfortunately, I do not remember who put out the post – it was one of the forwards that flood our WhatsApp groups, daily. Yet the post hit a raw nerve in me and sent me down the memory lane for I too have very fond, very loving memories associated with my matamaal. In almost every Indian language and sub-culture, the word 'Mama' holds a very important place. Mama means a brother of one's mother and is supposed to be one of the closest, most adorable relations.

Kashmiri poet Pt Dinanath Nadim has described a Mama very aptly:

'Gaame Pyath yetchkaalye  
vothmut, traile hyeth zan maam hyu..Maaji  
hund mom daam hue'...loosely translated:  
From the far-off village, after a long gap of  
time, my Mama has come, carrying Trail (a  
sweet, apple like fruit, probably called Treil  
Apple in English) - as sweet as my mother's  
milk!

Life in Kashmir, right up to 1960s, used to be pretty easy paced and peaceful. Kashmiri Pandits were, predominantly, a middle class-lower middle-class community, living in community clusters and dependent usually on Govt service.

Mostly, family would have just one earning member and wife used to be the home maker. In my childhood, every family would have 2-3 children though having more was never discouraged! Since the entire KP community in Srinagar used to live 'within the seven bridges' on River Vitasta (Jhelum) that flows through Srinagar city, visiting relatives used to be rather easy. The social norm was that post marriage, too, a girl was welcome to spend time at her parent's home. I remember my mother taking us 3 siblings to Matamaal and the stay would rarely be for less than a week. Likewise, from Kashmir, my 'poff' (bua) would come to stay with us during winter holidays after we had moved to the plains, post 1965. And if, Matamaal were to be located in rural Kashmir, not only would the visits be more prolonged, the kind of freedom kids would enjoy in the open environment of the beautiful valley would be beyond description. I remember having spent one summer holiday in village Haal (District Pulwama) while accompanying my late grandmother (I would have been 5-6 years old then); the days spent climbing walnut trees, in apple orchards and corn fields, frolicking naked in the streams of the village, those scenes are etched in my memory, 6 decades down the line!

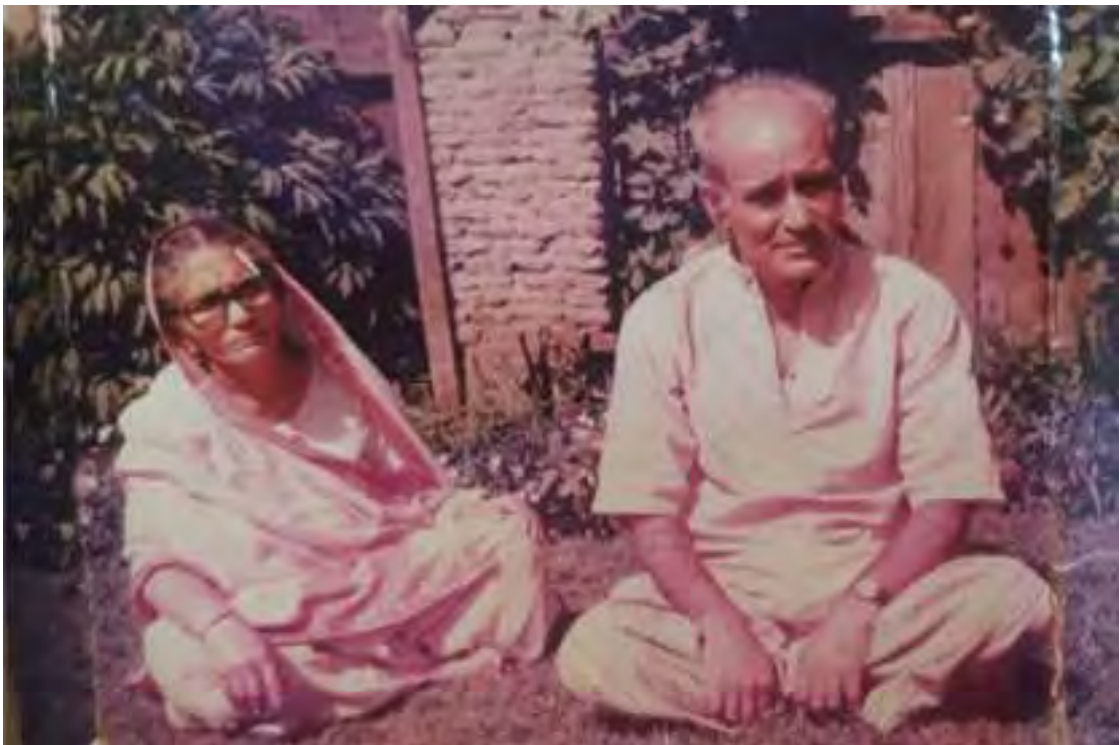
My matamaal were located at Khankahi Sokhta, between Nawa Kadal and Safa Kadal

and was a 15-minute walk from my ancestral house in Budhgir, Alikadal. Mama Ji's house was bang on the right bank of River Jhelum (original name – Vitasta). Sometimes, my Mama Ji would send his older son to assist my mom in carrying us 3 siblings on his bicycle. Visiting Matamaal had several advantages - a lot of people to begin with. The entire clan lived in a U-shaped complex of 3 interconnected buildings of 4 floors each with two huge courtyards, housing an assortment of almost a dozen cousins of my mother, with their families. Times, then, were simpler and walls less hostile! We had the privilege of entering any door and be treated with genuine love and affection. That my mom, affectionately called Nitchi (meaning young girl in colloquial Kashmiri)) was the youngest girl among all cousins/ siblings also helped!

The grand building of Matamaal was facing the river Jhelum and one could have a majestic view of the river with its transportation boats, luggage carrying boats (water transport) and various mini-

houseboats(dungas) that dotted either bank of the river; the opposite bank too boasted of equally majestic buildings. The 'dabb' (wooden balcony) was a perfect place to enjoy the sunshine while looking down the river. Some of the finest memories of my Matamaal) are linked to the River Jhelum and the Daryae-Juloos(River Processions) that were organized on it! The top floor of our Matamaal building was known as Dewankhan – a river facing huge hall (60 x 35 ft?) with magnificent bay windows. Dewankhan was perfect for get-togethers, marriage feasts and similar functions; quite often, neighbours, including Muslim families, would make 'advance bookings' for organizing their functions (without any charges, of course) in the facility!

Mama Ji was a very loving person, kind hearted and caring with a wry sense of humour! Life had dealt him an unkind hand with more than his fair share of twists and turns, making him pretty stoic. The age gap between my mom and Mama Ji was almost 15 years so he tended to treat her more like a





daughter. Even while he was bringing up four children of his own, his doors were always open for his two sisters and their families (8 kids) – at times the house used to have 12 children of different sizes and age groups, something incomprehensible in today’s world of nuclear families. And, we certainly were not the only people to visit Mama Ji’s house regularly! I remember we would spend weeks at our Mama Ji’s house and never felt that we were a burden on the family! My Mami was a fantastic cook and could make even regular vegetables taste unbelievably gourmet stuff!

Amongst one of the most enduring memories, we kids have are the promises Mama Ji would make to us kids (8 of us, born to his two sisters) of taking us on a picnic to Nishat Bagh. We kids would be on top tip of expectation, putting on our nice clothes, waiting for his return from office and then, he would invite us to join him over tea, in the garden in the front portion of the house, saying, ” This too is a garden, what’s so special about Nishat?” We kids would howl in anger, throw tantrums but somehow, he would mollify us. I believe once he took us to a huge ground called Eidgah – maybe 2 km from his house. As I look back, I now realize my Mama Ji’s limitations, his financial constraints – how on earth could he afford to carry a big team of kids to far off picnic spots, given his moderate means? He was large hearted enough to willingly keep his doors open for all the relatives. I salute my Mama Ji and his wife for everything they

did to make us kids feel happy while we were with them!

I do not know if I am being politically incorrect but I feel that mid 1970s saw the beginning of the end of that era of carefree living. Life then was less complicated with numerous occasions to celebrate and enjoy! With more women taking up jobs, everyone became busy; leisurely holidays became a day dream. Kids would still visit Matamaal but the availability of hosts became an issue. There also was the change in family structure to contend with; joint families started dwindling with families moving out of the old city to newly developed colonies. At times, working ladies would have to depend on their parents for babysitting or, for dropping kids to school. The old-world charm broke and the ugly reality of chasing prosperity took over! Chasing the mirage of ‘prosperity’, we lost something far more precious – our way of leading our lives in peace! Forced Exodus from Kashmir in 1990, shattered whatever was left of our lifestyle, as families got scattered all over the land!

Simple little events and gestures besides frequent family get-togethers that epitomized our Kashmiri culture is probably dead and buried now. Gone is that old-world charm, the true affection and genuine love that used to develop amongst cousins due to their growing up together! Camaraderie has lost out to razzmatazz, to ‘show’ and affectation and even rivalry in our social relationships. To some, these are hallmarks of progress – to old school romantics of my generation, it is Paradise Lost!

### **Matamaal- A lost place Give a read .. 1**

Gone are the days when children used to be at their matamaal more than their own house, when playing with all cousins at matamaal used to be the best time, when one used to wait for Zamutdodh & Choch from matamaal on birthdays, when Naveed on Pann from matamaal was the tastiest, when excitement was at peak for receiving fruits on Zarme-Satam, when daughters used to wait for their Herath Bhog from their brothers, when children waited to accompany their mothers on Zang trai and leaving matamaal was the saddest part. Now that Matamaal has lost its essence; separate houses, once in a blue moon visit, festivals without those small presents, no excitement and no attachment. For many of us Matamaal has become extinct. I wish that time comes back and love, affection and oneness prosper within our relations



# Why is Leadership Important in Business Administration?

It doesn't matter if you're running a non-profit organization, a branch of government, or a for-profit enterprise: you will always need some kind of vision for the future of your group. You'll also need leaders who can help plan and successfully execute that vision.

From motivating others to cooperate in completing necessary tasks to determining what tasks are essential in the first place – leadership has an enormous place within business. Below we'll look more closely at the importance of leadership in business administration, and how leadership in the

business world can be a valuable quality at all levels of an organization, from the lowest level employee to the CEO.

## What is Leadership in the Business World?

So, what constitutes “good leadership” exactly? It's a surprisingly difficult and rather subjective question to answer. In the business world, leadership can take a wide variety of forms. There are career tracks that require leadership as a fundamental aspect of their job description. At the highest levels, CEOs are the top strategists for an organization –



literally the leader of their company. But underneath those high-level positions, leadership skills can remain invaluable in a variety of positions throughout an organization.

There are several key qualities of a leader. These qualities include empathy, courage, an ability to delegate, and learning agility — or an ability to learn quickly and apply that knowledge in critical situations.

Communication skills are also highly prized among leaders. An effective communicator can not only better delegate tasks to members of their team and clearly convey information to them, as well as those at an executive level, but they can also apply the “courage” aspect of leadership and use their communication skills to broach new ideas that can drive value for the company and shake up the status quo in a good way.

And while the boardroom is a very different environment from a battlefield, the defining characteristics of leadership are quite similar between business leaders and military leaders. An ability to take decisive action is one of the most recognizable traits among leaders. Military research has shown that in battle, a private has about a 20% chance of initiating combat, while that figure is close to 70% for a senior officer. It's often pretty much the same in the workplace. Taking initiative can be difficult. And if you don't understand exactly what needs to be done — if you don't see “the bigger picture” — then taking initiative can be particularly difficult.

For example, business trainers help to teach a variety of working professionals with the new kinds of skills that a company needs, which requires a strategic understanding of the company's dynamic needs in relation to products and services. In other words, a “big picture” understanding.

Similarly, HR managers are involved with strategic planning, must understand individual talents and their relationship to the rest of the organization. And as with many other kinds of business administration careers, that comes down to leadership ability.

## Why is Leadership Important in Business?

If you're running a business, you might need to determine how to delegate responsibilities, deal with interpersonal conflicts, handle unexpected problems, and develop your vision for the company. Business administration leadership is a necessary ingredient for overcoming those kinds of problems.

In fact, the importance of leadership in business administration is hard to overstate. At the highest levels, the influence of a leader, good or bad, can resonate throughout an organization. It can motivate teammates and provide them with a purpose and direction. Good leadership can help to establish company culture and developmental direction of an organization.

We have modern examples of great business leaders like Bill Gates, Elon Musk, Steve Jobs, Warren Buffett, as well as other historical examples.

Jack Welch helped grow General Electric, acquiring hundreds of companies and overseeing GE move from a valuation of \$12 billion to \$505 billion during his tenure. His leadership in evolving company operations to force employees to embrace change, hiring managers who he knew could keep employees engaged, and insisting they work side-by-side with employees to better understand their jobs. Those kinds of decisions can define and redefine and origination from the top down.

But even at lower levels of management and in roles that don't (at first glance) appear to be leadership positions, leadership can be critical. Effective leadership in business can bolster and promote teamwork, cultivate a sense of greater good, motivate, inspire trust, or provide purpose and direction.

In the immortal words of Steve Jobs, “Management is about persuading people to do things they do not want to do, while leadership is about inspiring people to do things they never thought they could.”

*(to be continued....)*

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# MAKING YOUR PARENTS PROUD A PATH TO SUCCESS AND FULFILLMENT

As young individuals, one of our most significant desires is to make our parents proud. The admiration and approval of our parents hold a special place in our hearts. While the journey to achieving this goal might seem daunting, it's actually a fulfilling and worthwhile endeavor. A child's desire to make their parents proud is driven by a combination of emotional needs,

developmental influences, and the natural bond between parents and children. This desire often contributes to the child's overall growth, motivation, and identity formation.

A child's desire to make their parents proud of their achievements stems from a combination of emotional, psychological, and developmental factors. This desire is deeply ingrained and can have profound



effects on the child's self-esteem, identity, and overall well-being. Validation and Approval, Sense of Belongingness, Emotional Bonding, Self-Worth, Mimicking Role Models, Desire for Love and Attention, Success and Security, Cultural & Social Influences are some key reasons why children often seek their parents' approval and pride.

By focusing on personal growth, communication, and showcasing your achievements, you can build a strong foundation for a lifelong bond with your parents and a path towards your own success.

### **Communication is Key:**

Open and honest communication is the cornerstone of any healthy relationship, including the one with your parents. To make them proud, ensure you're sharing your thoughts, feelings, and aspirations with them. Discuss your goals, dreams, and plans for the future. Seek their guidance and wisdom, as their life experiences can provide valuable insights. By involving them in your decision-making process, you'll not only make them feel valued but also strengthen the parent-child connection.

### **Personal Growth And Responsibility:**

Parents take immense pride in seeing their children mature into responsible and capable individuals. Strive for personal growth by setting goals for yourself, both academically and personally. Take on responsibilities around the house, show initiative, and demonstrate that you can handle challenges with resilience. Your commitment to personal development will undoubtedly impress your parents and instill a sense of pride in them.

### **Pursue Your Passions**

Parents are often most proud when they see their children passionately engaged in activities they love. Whether it's sports, arts, academics, or any other endeavor, pursuing your passions shows dedication and determination. Strive for excellence in your chosen field, and your parents will naturally take pride in your achievements and commitment.

### **Academic Excellence**

While grades are not the sole measure of success, academic achievements are a tangible way to demonstrate your dedication and hard work. Show your commitment to learning by consistently putting in effort, seeking help when needed, and striving to excel in your studies. Your academic accomplishments will undoubtedly make your parents proud of your diligence and commitment to your education.

### **Acts of Kindness and Respect**

Small acts of kindness and respect towards your parents go a long way in making them proud. Displaying gratitude for their support, helping out without being asked, and showing appreciation for their sacrifices will showcase your maturity and thoughtfulness. Remember, it's the little gestures that often leave the strongest impressions.

### **Embrace Challenges and Learn from Mistakes**

Life is full of challenges and setbacks, but it's how you handle them that truly matters. Instead of avoiding difficulties, embrace them as opportunities for growth. When you make mistakes, take responsibility for them and learn from them. Your ability to overcome obstacles with grace and resilience will make your parents proud of your character.

Making your parents proud is a journey that involves personal growth, communication, and the pursuit of your passions. By fostering a strong relationship based on open dialogue, taking responsibility, and showcasing your achievements, you can build a bond that brings pride and joy to both you and your parents. Remember, the ultimate goal is not just to please your parents, but to become the best version of yourself and create a future filled with success and fulfillment.

*(Garima is a computer science graduate, a cyber-security enthusiast, dramatist, a sports person at heart, gold medalist in volleyball and has leadership qualities to lead any project and social activity.)*



## Houses for All PM

### Package Employees-Lt Governor Sinha

In an interview with Door Darshan News, Lt Governor UT J&K Manoj Sinha Sinha, in reply to a question, said almost all 6000 vacancies reserved for them had been filled. At the same time, out of 6000 houses, 1800 have been completed, 600 will be constructed shortly, and the entire target will be achieved next year.

He further said that he was in constant communication with them. In every district, one officer has been posted for liaising with them. Their issues of posting in safer areas and promotions have been addressed. To a question, What was the status of the pending demands of the PM package employees? Sinha replied, "There were 3-4 significant demands, and all have been fulfilled. There was a demand for promotional avenues. It was approved last year, and all the bottlenecks in career progression have been removed. We fulfilled the need for promotions from non-gazetted to the gazetted category, and the salary disparity issue has been resolved. There was concern about their safety after unfortunate incidents of targeted killings.

The Centre and UT administration are working with sensitivity and commitment to ensure their safety and security. All PM package and minority employees in Kashmir have been deployed at the district and tehsil Headquarters. A nodal officer has been appointed in the Raj Bhavan and the districts to resolve their issues. My doors are open to all 24x7." Smriti Kak Ramachandran took the Interview.

## J&K SIA To Probe

### Killing of Judge Neelkanth Ganjoo

Through a communique, J&K State Investigation Agency (SIA) in Jammu and Kashmir sought information from the general

public to unearth the more significant criminal conspiracy behind the killing of Retd Session Judge Neelkanth Ganjoo, who was shot dead by terrorists in Srinagar on 4 November 2023.

Neel Kanth Ganjoo had sentenced JKLF founder Mohammad Maqbool Bhat to death in the 1960s in a case related to the murder of police officer Amar Chand. SIA has appealed to all persons familiar with the facts or circumstances of this murder case to come forward and share any account of events with a direct or indirect bearing on the case investigation. The spokesman said that the identity of all such persons shall be kept secret and protected, and all valuable and relevant information shall be suitably rewarded.

"The public has been asked to contact on 8899004976 or on email [sspsia-kmr@jcpolice.gov.in](mailto:sspsia-kmr@jcpolice.gov.in) for having any information related to this murder case," as per the communication.

## KPS for Robust Return Policy

In a meeting held on 31 July 2023 by Kashmiri Pandit Sabha (KPS), Jammu expressed their happiness about the reservations in UT Assembly. Proposed as an amendment to the State Reorganisation Act 2019. The members also discussed the displaced return policy. They appealed to the Prime Minister and Home Minister to address the core issue of return and rehabilitation of the KPs in the Valley with honour and dignity. The Sabha also appealed Indian State to safeguard the temples, shrines and other religious places in the Valley.

## Lalded Play Staged by JKBHWS

J&K Bhoomi Human Welfare Society (JKBHWS), in association with J&K Academy of Art, Culture and Languages, staged the play 'Lalded' at Abhinav Theatre in Jammu on 4 August 2023.



The Relief Commissioner Migrants, Mr K K Sidha Jammu, was the Chief Guest on the occasion. President K K Khosa and Music Director Krishen Langoo were the special guests.

### **Tributes Paid to**

### **Freedom Fighter Jagarnath Watel**

In Jagti Jammu, Sanjeevni Sharda Kendra, Jammu and Centre for Advanced Research on Development and Change New Delhi paid rich tributes to the Late Pt Jagarnath Watel, a farmer leader of South Kashmir of District Anantnag during the independence

movement. The function was held as a part of the celebrations of Amrit Maha Utsav.

The speakers termed him a social activist and scholar of culture, philosophy and Sanskrit literature. His wife was felicitated at the event. A seminar, 'Bharatiya Swatantra Sangram Mein Kashmir Ki Bhoomika', was held.

### **KPs Visit Martand to Perform 'Pind Dan'**

On 29 July 2023, hundreds of Kashmiri Pandits visited the Martand Sun Temple in Anantnag, Kashmir. The occasion was to perform. 'Pind Dan' as part of the Banmass Mela.

*Source: News Agencies*

*Edited: Vijay Kashkari*

# **SHRADHANJALI!**



*Smt. Raj Dulari Tiku, left for her heavenly abode on the 18<sup>th</sup> July 2023 at her exiled residence at M-701, Antariksh Forest, Sector 77, Noida. She was an astute person who reverberated benevolence to all. Smt. Raj Dulari was the wife of Lt. Jagan Nath Tiku, originally from Khana-Kahe Sokhta, Nawa Kadal, Srinagar.*

*Smt. Raj Dulari was the Massi of Dr Ramesh Raina, President AIKS and was more than his own mother to him.*

*All India Kashmiri Samaj (AIKS) pays tributes to the pious lady and prays to Lord Shiva to bestow Moksha to her Aatma! Namah Shivai!*



# Letter to Editor

## The Editor-in-Chief

NAAD

*(A journal of the AIKS)*

*Dear Kachru Sahab,  
Namaskar*

In the previous issues of NAAD, my letters to the editor were published, thereby imploring the KP Community and its various organisations for coming together, to unite and form one political platform for seeking redressal of our major demands and solving other unresolved welfare issues for which we have been fighting since long

You, in your editorials repeatedly appealed to the beleaguered community, for forging unity among such segregated organisations, for longer purpose of coming together under one umbrella, for seeking justice from the corridors of power, at state and central levels.

Though, of course, late, yet the unity move has set in, and in this context, ADKUF has taken the initiative and had called conference of various community organizations/ Sabhas on 25 July 2023 in Jammu.

It was unanimously resolved to forward the mission of bringing the displaced community under one umbrella. A team of 33 members was formed comprising people of the community from various spheres of influence. The team will serve as a platform for dialogues and formation of comprehensive strategies to ensure the rehabilitation, empowerment and social integration of the community.

A resolution, favouring unity, was also passed in this conference. Shri B.L Saraf - retired District and Session Judge, while supporting the unity move informed the conference that the community already stands united and demands are the same, though our priorities may vary. Shri Khosa, President Kashmiri Pandit Sabha, Jammu stated that he had been working for unity since decades.

It was also voiced in the conference that the committee/ team, so formed, should be widened to world class level by increasing membership involving K P Youth and representation from other states and K.P diaspora. All prominent leaders and intellectuals of the community participated in the conference.

I record my appreciation once again for the sincere efforts and appeals made to the community in your editorials continuously in the past which has gone in a long way to the community for consideration/ implementation.

*With regards  
C.L Kaloo*

### Common Admission Test 2023 (CAT 2023)

The Indian Institutes of Management will conduct a computer-based Common Admission Test 2023 (CAT 2023) on Sunday, November 26 2023, in three sessions. IIMs will run CAT 2023 as a prerequisite for admission to various management programmes of IIMs.

Institutes	Programmes	Website
IIM Ahmedabad	PGP, PGP-FABM, ePGD-ABA (ePost Graduate Diploma in Advanced Business Analytics)	<a href="http://www.iima.ac.in">www.iima.ac.in</a>
IIM Amritsar	MBA, MBA-Business Analytics, MBA-HRM, EMBA, M.Sc. in Data Science(MSDSM) jointly offered with IIT Ropar	<a href="http://www.iimamritsar.ac.in">www.iimamritsar.ac.in</a>
IIM Bangalore	PGP, PGPEM, PGPBA	<a href="http://www.iimb.ac.in">www.iimb.ac.in</a>
IIM Bodh Gaya	MBA, MBA (Digital Business Management), MBA (Hospital and Healthcare Management)	<a href="http://www.iimbq.ac.in">www.iimbq.ac.in</a>
IIM Calcutta	MBA	<a href="http://www.iimcal.ac.in">www.iimcal.ac.in</a>
IIM Indore	PGP, PGP-HRM, MSDSM (Master of Science in Data Science and Management)	<a href="http://www.iimdr.ac.in">www.iimdr.ac.in</a>
IIM Jammu	MBA, MBA (Hospital Administration & Healthcare Management), Executive MBA	<a href="http://www.iimj.ac.in">www.iimj.ac.in</a>
IIM Kashipur	MBA, MBA (Analytics), EMBA, EMBAA (Executive Master of Business Administration Analytics)	<a href="http://www.iimkashipur.ac.in">www.iimkashipur.ac.in</a>
IIM Kozhikode	PGP, PGP-BL, PGP-F, PGP-LSM, EPGP-IL, EPGP Kochi	<a href="http://www.iimk.ac.in">www.iimk.ac.in</a>
IIM Lucknow	MBA, MBA-ABM, MBA-SM, MBA-E&I, PGPWE	<a href="http://www.iiml.ac.in">www.iiml.ac.in</a>
IIM Nagpur	MBA, MBA (Executive)	<a href="http://www.iimnagpur.ac.in">www.iimnagpur.ac.in</a>
IIM Raipur	PGP	<a href="http://www.iimraipur.ac.in">www.iimraipur.ac.in</a>
IIM Ranchi	MBA, MBA-HRM, MBA (Business Analytics)	<a href="http://www.iimranchi.ac.in">www.iimranchi.ac.in</a>
IIM Rohtak	PGP, EPGDSM, PGPx	<a href="http://www.iimrohtak.ac.in">www.iimrohtak.ac.in</a>
IIM Sambalpur	MBA, Executive MBA, MBA for Working Professionals	<a href="http://www.iimsambalpur.ac.in">www.iimsambalpur.ac.in</a>
IIM Shillong	PGP, PGPEX, PGP (WE)	<a href="http://www.iimshillong.ac.in">www.iimshillong.ac.in</a>
IIM Sirmaur	MBA, MBA (Tourism Management), Ex MBA (Digital Transformation & Analytics)	<a href="http://www.iimsirmaur.ac.in">www.iimsirmaur.ac.in</a>
IIM Tiruchirappalli	PGPM, PGPM-HR	<a href="http://www.iimtrichy.ac.in">www.iimtrichy.ac.in</a>
IIM Udaipur	MBA, MBA-DEM, MBA-GSCM, PGDBAWE	<a href="http://www.iimu.ac.in">www.iimu.ac.in</a>
IIM Visakhapatnam	PGP, EMBA, PGPDGM	<a href="http://www.iimv.ac.in">www.iimv.ac.in</a>



## Eligibility

The candidate must hold a Bachelor's Degree, with at least 50% marks or equivalent CGPA awarded by any University or educational institution as incorporated by an Act of Parliament or State Legislature in India or declared to be deemed as a University under Section 3 of the UGC Act, 1956, or possess an equivalent qualification recognised by the Ministry of Education, Government of India. The percentage of marks obtained by the candidate would be calculated based on the practice as followed by the respective University/Institution. Regarding grades/CGPA, the conversion to the percentage of marks would be found on the procedure certified by the respective University/Institution. If any University/Institution confirms that there is no scheme for converting CGPA into equivalent marks, the equivalence would be established by dividing the candidate's CGPA by the maximum possible CGPA and multiplying the result by 100.

Candidates appearing for the final year of the Bachelor's degree/equivalent qualification examination and those who have completed degree requirements and are awaiting results can also apply. However, it may be noted that such candidates, if selected, will be allowed to join the programme provisionally only if they submit a certificate from the Principal/Registrar of their University/Institution (issued on or before the date as stipulated by the respective IIM) stating that they have completed all the requirements for obtaining the Bachelor's degree/equivalent qualification on the date of the certificate issue. IIMs may verify eligibility at various stages of the selection process.

For more details on eligibility, candidates are advised to visit the "CAT 2023 Eligibility" section of the CAT website.

- ❖ CAT 2023 Registration Started at 10:00 AM (IST) on August 2, 2023, Wednesday
- ❖ CAT 2023 Registration Ends at 5:00 PM (IST) on September 13, 2023, Wednesday
- ❖ CAT 2023 Admit Card Download Begins at 05:00 PM (IST) on October 25, 2023, Wednesday

- ❖ CAT 2023 Test Day is November 26, 2023, Sunday

At the time of registration, the candidates have to select any six test cities, as per their preference, from a drop-down menu. After the last registration date, candidates will be allotted one among the six preferred cities, subject to availability. If a candidate is not allotted any preferred cities, they will be allocated a nearby city. The candidates can download the admit cards from October 25, 2023, until November 26,

IIM can independently mandate their eligibility criteria (including academic cut-offs and relative weights) and follow different selection processes. Performance in the CAT 2023 examination is essential for consideration in the selection process. IIMs may also use the previous academic performance of the candidates, relevant work experience and other similar inputs in short-listing candidates at various stages of the selection process. For more information, refer to the admissions policies of individual IIMs on their respective websites.

IIMs are considered India's premier national institutes providing quality management education and research. IIMs primarily offer postgraduate, Doctoral and executive education programmes. The flagship programme of IIMs is the two-year postgraduate programme. These two-year programmes are residential. The Fellow / Doctoral Programme in Management (FPM) is a full-time doctoral-level management programme leading to a PhD award. The Executive Post Graduate programmes are targeted at working professionals.

CAT is not an online examination. It is a digital or computer-based test (CBT), not an Internet-Based Test (IBT); a candidate will not take the assessment online. Instead of reading the questions in a paper booklet and darkening the ovals on the answer sheet, a candidate will read the questions on a computer terminal and choose an answer by clicking the correct option.

A practice test will be available on the CAT website: [www.iimcat.ac.in](http://www.iimcat.ac.in). You can

familiarize yourself with the functionality and navigation of the actual exam. The CAT 2023 Mock Test link will be available by the end of October 2023. There are no negative marks for non-MCQ-type questions.

The CAT examination does not have a defined syllabus for CAT preparation. However, you can attempt the mock test to understand the examination pattern and types of questions. Check the CAT website regularly for the announcement of the mock trial.

## **CUET Counseling 2023**

The CUET result 2023 was announced on July 15. Candidates now access their scorecards on [cuet.samarth.ac.in](http://cuet.samarth.ac.in). The next step is counseling for admission to the central universities and the courses; BSc, Integrated MSc BTech, Integrated MTech B Voc, Integrated BSc B Ed BA, Integrated MA, Integrated. BBA Integrated BA LLB (Hons) BPA (Music), Diploma in Beauty. B. Ed, MEd, MP Ed BCA LLB BA LLB BCom, Integrated M Com BFA etc. With over 22,000 students achieving a perfect 100 percentile in CUET, admission to UG courses will be challenging this year.

To participate in CUET Counseling 2023, candidates must register online. They need to visit the official website of the participating institute and fill out the registration form.

During the CUET Counselling 2023, the participating institutes will allocate seats to the candidates based on their ranks and preferences. The seat allotment process involves matching the available chairs with the candidates' choices. Once the seat is allocated, candidates will be informed about the allotted seat, and they need to accept the offer by paying the admission fee and completing the necessary formalities. It is essential to consider the assigned seat carefully and decide within the given time frame to secure admission.

After the seat is allotted to the candidates during the CUET Counselling 2023, they are required to make the payment for accepting

the seat. This payment usually includes the admission fee and any other applicable charges. Candidates must complete the payment within the specified deadline to confirm their acceptance of the allotted seat. It is essential to carefully review the payment details and follow the instructions provided by the participating institute. Once the payment is successfully made, the candidate's admission to the respective course and institute will be confirmed.

Spot counseling is an additional round of CUET counselling conducted to fill vacant seats. It allows candidates who missed earlier counselling or were not allotted a seat to participate. Candidates register online, provide course preferences, and undergo document verification. Seat allocation is based on merit and seat availability. Spot counseling allows eligible candidates to secure admission to desired courses and institutes.

Class 10- & 12-mark sheets, CUET 2023 scorecard, admit card, bachelor's degree mark sheet (PG candidates), and category certificate (if applicable).

In CUET 2023, 44 centres, 44 states, 32 deemed, 134 private, and three other universities participated in offering admission in UG courses. The students will be provided seats in CUET 2023 participating universities based on the cut-off marks of various colleges and programmes. The total number of registrations was 16.85 lakhs, 41 per cent higher than last year. About 1,000 foreign applications were received from 74 countries. Uttar Pradesh, Delhi and Bihar states had the highest registrations.

Reference: Staff Selection Commission, Shiksha, careers360

## **IIT Kharagpur to Start MBBS course and BTech-MTech**

According to the news agencies, IIT Kharagpur is to start the MBBS course at the institute's BC Roy Institute of Medical Science and Technology. The course aligns with the National Education Policy (NEP) 2020. The statement is referred to the IIT Kharagpur director VK Tewari.

According to the details, the students can choose subjects from all the institute's UG and PG curricula. "In the UG and PG curricula, the choice of electives has been broadened. Further, interdisciplinary dual-degree programs have been introduced," Tewari told PTI.

## **AICTE Approves 89 Engineering Colleges Across India**

All India Council for Technical Education (AICTE) has approved proposals from 89 engineering colleges across India.

Of these 89 colleges, 44 would be self-financing private institutions, while 27 would be government-run. The remaining 18 institutions which will provide undergraduate, graduate, and diploma programs would be state-run private universities, state-run colleges, and deemed-to-be universities.

Agency inputs.

## **IIT-Madras offers online courses in Electronic Systems.**

The Indian Institute of Technology-Madras will launch an online Bachelor of Science (BS) program in Electronic Systems in the current academic year, which will be available online. Students who have completed class 12 with Physics and Math as two subjects can join the programme. The institute has provided an opportunity for everybody who has passed class 12, irrespective of age. "There is a huge potential for the manufacturing industry in Electronics not only for India's needs but also for exports to the global market. Graduates of this programme will be able to serve in multiple industries such as automotive, consumer electronics, mobile, and medical electronics etc..." said

Andrew Thangaraj, associate chair for the Centre for Outreach and Digital Education at IIT-Madras.

- ❖ Application Form Closes 27th August 2023
- ❖ Qualifier Phase Week 1 Starts September 22, 2023
- ❖ Qualifier Exam 29th October 2023  
<http://studyiitm.ac.in/es/>

## **Kashmir Varsity Bags NIRF Rank 33**

The University of Kashmir (KU) has ranked 33rd among universities in the country assessed under the National Institutional Ranking Framework-2023, the results of which were announced by the Union Education Ministry in New Delhi recently.

The University of Kashmir has gone up by 20 notches in the current year's ranking, ranking at 33 with a point score of 53.08 as against the point score of 48.27 in the previous year.

"KU is the only university from the Jammu and Kashmir UT figuring in the overall category of 100 top institutions (all institutions assessed) under NIRF," the Kashmir University said.

## **What after the Karnataka NEET application form?**

The KEA will release the state merit list after submitting the Karnataka MBBS application form 2023 and document verification. The Karnataka MBBS 2023 merit list will be published at [kea.kar.nic.in](http://kea.kar.nic.in). The merit list will be prepared based on the NEET 2023 scores. Candidates on the merit list will be called for Karnataka NEET counselling 2023.

## **What is NEST Syllabus?**

The NEST will be held by the National Institute of Science Education and Research (NISER) and the University of Mumbai – Department of Atomic Energy Centre for Excellence in Basic Sciences (UM-DAE CEBS) for admission to NISER Bhubaneswar, UM DAE CEBS Mumbai in Integrated MSc programme in Biology, Chemistry, Mathematics, Physics. It is an Institute level Science entrance exam.

NEST syllabus 2023 consists of five sections, i.e. General Ability, Chemistry, Mathematics, Physics, and Biology. The question paper is designed considering the basic syllabus of NCERT/CBSE of 10+2 standard. There is no specific NEST 2023 syllabus prescribed for the general section.

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





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



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



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



Alliance wanted for our son Bhavesh Zutshi with following particulars: D.O.B: 12-10-1994 at 1 PM, Place of Birth: Jammu. Height: 5'10", Qualification: BE, Computer Science from Bangalore Institute of Technology, Bangalore (2017). Working as Oracle Cloud Consultant at KPMG Bangalore since November 2019. Earlier - Oracle India Pvt Limited through Campus



Selection (2017-2019), Salary: 20 lakhs P/A. Parents settled in Jammu at Subash Nagar post Migration. Valley Address: Ram Bagh Barzulla (Sgr.) adjacent Met. Dept. Original residents of Narparistan Fathekadal Srinagar. Interested may Contact on Mb no. 9419184816.



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



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: WhatsApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com



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

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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**

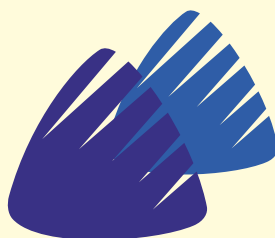
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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

**Amount :** ..... **Date :** .....

**AIKS Receipt No. :** .....

✦ With best compliments from ✦



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