

ISSN : 2582-1857
Text - 68 Pages, Price : ₹50

VOL XXXIII No. 09
September, 2023



AIKS naad

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



Shri Tika Lal Taploo

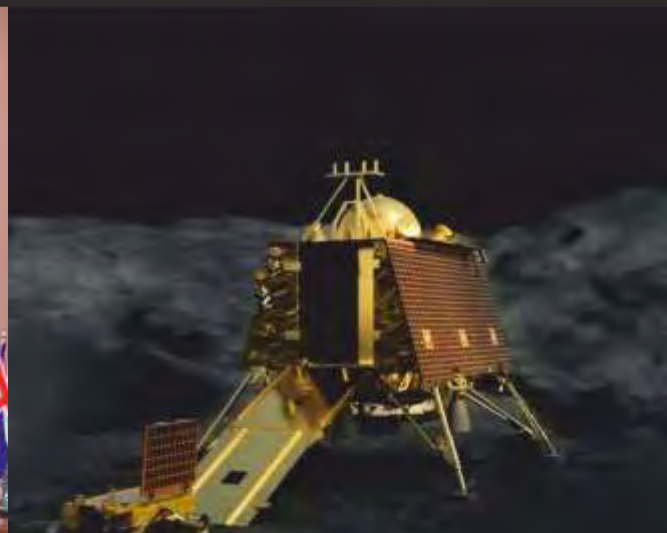


Shri Neel Kanth Ganjoo

Tribute to Martyrs on Balidan Divas



Vasudhaiva Kutumbakam



Bharat on Moon

Happy Janamashtami



Painting of Lord Krishna by Pankaj Raina



Janamashtami Celebration at Lalchowk, Srinagar

EDITOR-IN-CHIEF

Uma Kant Kachru

EDITORIAL BOARD

Prof. R.L. Shant

Sunil Raina Rajanaka

AIKS Secretariat, HQ

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

Business Manager & Circulation Feedback

Bansi Razdan
98108 68397

Data Processing

Bharti Raina Kaul
8130538867

Layout & Design

Pranav Koul
Suman Kumar
M/s Print Orbit

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

Portraits of

Sh. Tika Lal Taploo &
Sh. N K Ganjoo by
Artist Sh. Ravi Dhar

INSIDE

04	Editorial	- Uma Kant Kachru
05-06	President's Message	- Dr Ramesh Raina
07-08	General Secretary Report	- Puran Patwari
09-11	Chandrayaan-3 and Indian Conquer	- Uma Kant Kachru
12-15	Bharat is the Boss!	- Ashok Bhan
16-18	Dramatis Persinae of Our Exodus	- Alka Lahori
19-21	The Exodus	- Pawan Koul
22-26	The Seven Exoduses of Kashmiri Pandits	
27-29	Historical Moments for Times - Part-IV	- Rajeshwar Dhar
30-35	Goddess Sharada of Kasmira-Part III	- Brig. Rattan Kaul
36	History of Gujjar Community of Kashmir	- H L Kak
37	Vakh Gav Paan Parznaawun	- Jaya Sibhu
38-41	A Cry From the Heart-Original	- Shailaja Wanchoo
42-43	Orphaned Books	- Tej N Dhar
44-45	Kashmiri : Language of lively	- Sharika Muthu
46	Shri Amarnath Vaishnavi 98th Birth Anniversary	
47	Press Release	-Rajnath Singh
48-49	Book Review	- Mahesh Kaul
50-52	Gandhi Peace Prize Controversy	- Surinder Koul
53-54	Entrepreneurship	- Vinod Pandita
55	Youth Column	- Vitasta Gurtoo
56	Tragic Collision	- Sanjay Pandita
57	Jammu Diary	- Vijay Kashkari
58-61	Education Folio	- Vijay Kashkari
62-63	Matrimonial	



We are on another 14th September and our ritual of meetings, to pay tributes to Late Shri Tika Lal Taploo on his martyrdom on this day in 1989, continues uninterrupted till this day. We also pay homage to Late Justice Neelkanth Ganjoo on this day who also fell to the bullets of the inhuman JKLF terrorists on the 4th November the same year. These two deaths were a setback to the community 33 years ago. However, we were not shaken to the extent to realise that we were unwanted in the land of our belonging. It took us four more months and uncounted killings, tortures, rapes, mutilations and threats to run for our lives and prestige that landed us on the arduous terrain of struggle in the unknown lands in our own country. And, the struggle continues.

Rewinding back these thirty-three years, and just after the millennium's worst exodus of a whole race that threw it on the roads of Bharat, the life of every Kashmiri Pandit was a chaos, conflict and loads of uncertainties. Looking for some means of livelihood, we went helter skelter and got spread to the remotest corners of Bharat Desh.

Though most preferred to stay in and around Jammu, which had become the first transit point after the exodus, their living conditions became a hell. The authorities at the helm and the entire media looked the other way. No one talked about our plight and pathos. In this chaotic situation, many stalwarts of the community rose to the occasion to help to ameliorate the sufferings and agony of the people in those trying conditions. It resulted in several movements and demonstrations. The diaspora across the country and the globe mobilized to look for job opportunities as also fundraising to help in whatever way they could. It, however, took years for most to find a foothold they could call getting settled in some way.

In this milieu, we didn't forget the sacrifices of the people who lost their lives at the cruel hands of religious terrorism. Thus, year after year 14th September has been observed as Balidan Divas to pay tributes to the martyrs. The observance of this day was to keep the memories alive of the sacrifices they made and never to forget or forgive the perpetrators.

Thirty-three years is a generation of time. Those who led the struggle, either left the world or have now come of age. The long struggle also has brought in the element of fatigue amongst most of them. The movement has drastically slowed down, primarily because there is no second line of people to keep it alive and take it forward. The capital reason is that the next generation was not involved in the struggle movement. We kept them insulated from the problems of the struggle so that they could build their careers. And the careers they did build. This generation is doing fairly well across the globe today but are largely indifferent to the cause of the lost homeland and the numerous sacrifices of our brethren during this long struggle. Largely they will not know for whom the Balidan Diwas is being observed or, for that matter, that there is a day such as that.

Can we bring this important generation to a platform where we can ignite the feeling of the great loss the community has faced? Can we galvanize this into another movement that mobilises this generation into action and take charge to keep the story of struggle fresh in their minds and pass it on to the next generation? If this doesn't happen, our future generations will not identify themselves with the community and KP will vanish from the scene of this planet.

Food for thought!

Namaskar!

युक्तकामरु



ONE MORE BALIDAN DIWAS GONE BY

With the silencing of Pt. Tikalal Taploo on September 13, 1989, the lone political voice of Kashmiri Pandits in Kashmir, KPs were rendered as political orphans. He was the first Kashmiri Pandit to fall to the assassins' bullets, that too for a purpose, as it was a high profile killing for the cause of jihad which, apart from giving a fillip to the anti-KP campaign, would yield high dividends in terms of its media coverage and resultant upward toxic mobility. Three weeks later, Nikalanth Ganjoo, retired judge was killed in broad day light. He was the same judge who ruled the death sentence to Maqbool Bhat (Founding leader of JKLF).

Meantime, newspapers, posters and mosques were used as instruments to inculcate a sense of fear and insecurity in the beleaguered KP community by issuing repeated declarations in which

Kashmiri Pandits were given only three choices: Ralive, Tsaliiv ya Galive which means convert to Islam, leave Kashmir or get killed. It is the creation of this very scary atmosphere followed by recurrent killings which led to a psychological and an ideological war against the hapless Kashmiri Pandits that saw their exodus. The social life thereafter continues to be dominated by the psychological trauma inflicted thirty-two years ago. No aspect of life has remained unaffected; in fact, its spill over effect has permeated deep down to every conceivable area of the society.

14th September is the day the mortal remains of Late Tika Lal Taploo were consigned to flames. Because of the force of circumstances, and as a mark of respect to his martyrdom, the day came to be observed, and rightfully so, as Balidan Diwas. In recognition of his services and relevance to the BJP party in J&K, the then Party leadership, which included Sh. L K Advani also, participated in funeral procession to bid adieu to him. Shortly after his assassination, a series of toxic anti-KP attacks and programmes followed. On January 19, 1990, the Valley witnessed the most gruesome night in the history of the exodus of Kashmiri Pandits, which eventually forced the native Kashmiri Pandits out of Kashmir Valley. This day instantly evoked a wide range of emotions; from anger and frustration to despair and desolation.

It is 32 years now since the

“exodus” of its minority Kashmiri Pandit community, which has added a dark page and a blot to the history of Kashmir. The fear psychosis writ large on the faces of the people has been haunting the community all these three decades and plus. The hope and faith for a future in our homes and hearths has been drowning with each passing day.

But why exactly are we talking about this fear in 2023? How did it accelerate to such an extent that Kashmiri Pandits had to pack up and leave at midnight to safer places outside the valley? The hotly contested circumstances of their departure between January and March 1990 is the creation of a fake narrative that Jagmohan, the then Governor of J&K, facilitated their migration. Though they left in small groups for fear of being apprehended and slaughtered, but to hide the realities has been a predominant feature of Kashmir's politics of deception.

The issue of their return is an important side of the Kashmir story. It is not just only to bring Kashmiri Pandits back but also the lost Hindu civilisation which contributed to language, linguistics, grammar, philosophy and religion, but the present diabolical mind of the place has to be understood and the unpleasant truth of dominance of Islamic terrorism accepted. Terror modules and sleeper cells are still there intact and ready to act and express through target killings with an uninterrupted continuity. Though the consequences of mass exodus and its impact on diverse aspects of community life have been immense but the whole issue has been reduced as a topic for academic debates and research. It may

not be out of place to mention that KP's were among the first to applaud the abrogation of Article 370 and 35A seeing it as long overdue with the assumption that happy days are round the corner.

The KP community has come to realise that the Valley is no longer the same as it was in 1990. The community has been fed with delusions that Kashmir is incomplete without KP's but it has lost its sheen as it has become now hollow and empty. Unfortunately, the sympathisers of the separatist cause, activists and Neo-politicians masquerading as the voice of Kashmir to a large extent have justified their killing and subsequent exodus to prevent the demographic change from taking place, should they think of coming back to Kashmir. It is significant to quote in this regard the recurrent official communication of TRF, a terror outfit, post target killings that justifies it by describing non-Muslim Hindus as RSS stooges, collaborators of Intelligence Agencies, so on and so forth, and reminding KPs that they are not welcome in their homes and hearths. In addition to it, social Media has also seen hateful and indignant comments about KPs which tells a story that everything is not hunky-dory for them there.

If Kashmir has to be home to both Kashmiri Pandits and Muslims, the justice has to be done. It can be concluded safely, by saying that the first step towards delivering justice is the creation of a legitimate Minority space for them in Kashmir. Should it not happen, the prolonged exile of Kashmiri Pandits remains a big challenge to the spirit of equality and secularism in a democracy like India.





- Puran Patwari



General Secretary's Column

Traffic disruption caused by heavy rains did not dampen the spirits of the AIKS team to follow a very busy schedule of activities this month too. Details are given below.

SC Hears AIKS Intervention Application supporting Abrogation of Article 370 and 35-A:

The Intervention Application (IA) petition filed by AIKS' legal team came up for hearing in the Supreme Court of India on Friday 1st September. Senior Advocate of SC Shri V. Giri appeared for AIKS and argued on merits of the abrogation of the controversial article. The SC bench headed by Chief Justice of India Justice D. Y. Chandrachud heard it with all seriousness that it deserved and asked the legal Counsel for AIKS to continue his contention and arguments again on Monday 4th September, 2nd and 3rd September 2023 being court holidays. AIKS team led by its President Dr Ramesh Raina attended the court proceedings on both the days. AIKS team feels obliged to place on record with a deep sense of gratitude the services rendered by SC Advocate Shri Anupam Raina with respect to logistic support in filing the IA petition by providing generous use of his chamber, his subordinate staff and other miscellaneous paraphernalia, all came pro-bono for community cause. His contribution has been immense and praiseworthy, all in the interest of the community. AIKS also places on record with gratitude the help and legal aid extended by Senior Advocate (J&K HC) Shri P N Raina and

our entire Jammu legal team including Senior Advocates-- Shri P N Goja, Shri Kashmiri Lal and Shri Virender Bhat in filing the IA in SC. Upon their advice AIKS had on 21st July 2023 filed an IA (Intervening Application) with Affidavit in Supreme Court of India in support of the abrogation of Article 370 and 35-A and bringing the state into the constitutional mainstream of India. Last day for filing the petition was set on 27th July, before CJI started hearing on a daily basis the petitions seeking its nullification from August 2nd 2023. It is very well recorded that since the controversial Article's abrogation the pace of development in the state has increased and the graph of terrorism gone down and social life has come back on rails.

AIKS-JKVM-GKPD

Hold Third round of Meet:

After holding first round at J N Koul Memorial Hall in Pamposh Colony, New Delhi and second at Kashmiri Bhawan Noida, AIKS-JKVM-GKPD held third round of meeting in important KP bastion, Gurgaon. The meeting on Sunday, 3rd September was held at Palam Vihar, the land which has been allotted to KKS Gurgaon for constructing a cultural centre. The series of meetings aimed at forging a consensus on non-controversial issues on which there are no differences between various KP organizations, are held 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 announcements

regarding reopening cases of assassinations of KPs by Islamist Jehadis. Apart from the top leaders of these three organizations some eminent community personalities also participated in the deliberations. At the Palam Vihar meeting, besides host organization KKS Gurgaon's dynamic President-General Secretary duo of Dr Anil Vaishnavi and Dhruv Thussu, others who participated were AIKS president Dr Ramesh Raina, GKPD's Dr Utpal Koul and Shri Kashi Akhoun, JKVM President Pt Dileep Kumar Mattoo and Pt Sanjay Ganjoo, Shri Ashok Manwati, Prof B B Dhar and Shri Arun Shali. The exercise is aimed at working out a unified community response to situations arising from Kashmir and soon the team will come out with that unified response document.

OWP in J&K HC:

The Other Writ Petition ably followed by legal team in Jammu led by Senior Advocates Shri P N Raina, Shri P N Goja, Shri Kashmiri Lal and Shri Virender Bhat have been able to seek some concessions from the honourable J&K High Court—such as fine of Rupees 20,000 on state government for not filing Action Taken Report (ATR). HC has asked the government to submit details of the properties where title has been changed without the knowledge of the owner and property portal for distress sale. It may not be out of place to mention here that these legal luminaries work pro bono, in the larger interest of the community. AIKS on behalf of the community extends its profound gratitude to these community legal wizards who are our pride.

Calendar of Month	Vinayak Chaturthi	September 19, 2023
	Kumar Shashti	September 20, 2023
	Ashtami (Shukla Paksha)	September 23, 2023
	Ekadashi (Shukla Paksha)	September 25, 2023
	Poornima	September 29, 2023
	Sankat Nivaran Chaturth	October 2, 2023
	Sahib Saptami	October 5, 2023
	Ashtami (Krishna Paksha)	October 7, 2023
	Ekadashi (Krishna Paksha)	October 10, 2023
	Pitra Amavasya	October 14, 2023
	Note:-Panchak starts on September 26, 2023 ends on September 30, 2023	
	Bhadra (Shukla Paksha) from September 16, 2023 to September 29, 2023	
	Ashwin (Krishna Paksha) from September 30, 2023 to October 14, 2023	
Note	Shraadh	Pann Saath
	Poornima (Pitra Paksha Aarambh)	September 18, 2023
	Prati to Chaturdashi tak (Pehle din)	September 19, 2023
	Panchami to Saptami (Apne din)	September 20, 2023
	Ashtami to Dwadashi (Pehle din)	September 21, 2023
	Treyodashi to Pitra Amavasya (Apne din)	September 27, 2023
		September 28, 2023



- Uma Kant Kachru



Chandrayaan-3

and Indian Conquer of the Space

In early 1960s, two young scientists were revolutionizing the Indian technological capabilities that were to establish India on the scientific map as the world's major leader in the next few decades. The young geniuses were Dr Homi Jahangir Baba – who gave India its Nuclear capability and set up the Department of Atomic Energy along with Dr Vikram Sarabhai – the first Indian space scientist. Later, Dr Vikram Sarabhai started the space research programme which resulted in creation of Indian National Committee for Space Research (INCOSPAR) which later, in 1969, was renamed as Indian Space Research

Organisation (ISRO) that was to rule the space research. In 1972, Government of India established the Space Commission and Department of Space (DoS) bringing ISRO under it.

Though both, the nuclear and the space programmes started concurrently, the then Prime Minister, Pandit Jawahar Lal Nehru envisioned nuclear programme as more important and the government funds were sanctioned for it. Thus, the dream of Vikram Sarabhai had to look for alternate funding resources for the space research for which he even approached NASA.



Dr. Vikram Sarabhai and Dr. Homi Bhabha at Thumba

With shoe-string budgets and multiple constraints, INCOSPAR was established in 1962 with its main office in St Mary Magdelene's Church at Thumba in Thiruvananthapuram, Kerala. The bishop's house was converted into a workshop. A Cattle shed became the laboratory for the young Indian scientists like APJ Abdul Kalam.

The spectacular journey that had a humble beginning with the first Indian rocket launch in 1963 launched from Thumba Equatorial Launching Station was transported to lift-off pad on a Bicycle.



Rocket on a bicycle



St Mary Magadelene's Church at Thumba

The second one, being heavier in weight and launched sometime later, was transported in a bullock cart for the lift off. Thus started the journey of ISRO's space expedition. Today ISRO boasts of having launched 417 foreign satellites from 34 countries with:

- 116 Spacecraft missions
- 86 Launch missions
- 13 Student satellites
- 2 Re-entry missions

The Planetary Missions

Having established itself as the leading space expedition organisation, ISRO went into overdrive with its dream missions of reaching the Moon and Mars. The two missions, **Chandrayaan** and **Mangalyaan** were conceived as projects that were built completely on indigenous technology. The technology used the orbital forces of the planets to optimise the usage of fuel, thereby, drastically reducing the overall cost of the missions. ISRO remains the only organisation till date using this approach.

Chandrayaan Mission started with **Chandrayaan – 1**, which was launched on October 22, 2008 using modified version of PLSV. It was missioned for 312 days' operation to study the lunar surface and its chemical characteristics and 3D topography. The special subject of its study was the lunar polar areas for possible ice deposits. Notable in **Chandrayaan – 1** were 11 instruments, out of which six were from foreign institutes and space agencies, included NASA, ESA and other European institutions, which were carried free of charge. It achieved the desired mission it was launched for.

Chandrayaan – 2 was successfully launched on July 22, 2019 with the modules of Lunar Orbiter, Vikram Lander and Pragyaan Rover. The mission was to soft-land on the South Pole of the Moon. The launch was successful till the last 2.1 Kms from the Moon's surface when the lander lost track and crash landed on the Moon. The investigation showed that this happened due to some software fault. Since most part of its journey was flawless, ISRO decided to relaunch the mission after correcting the faults. This paved the way for **Chandrayaan – 3**.

Chandrayaan – 3, as planned was launched on July 14, 2023 from Satish Dhawan Space Center. This mission was to carry only the Lunar lander – Vikram and the Rover – Pragyan.



Vikram Lander on Moon

It was expected to use the Orbiter of Chandrayaan – 2. The mission became a milestone success with ISRO creating history to become the first ever to soft land on the South Pole of the Moon. The unique approach used by the Indian scientists reduced, drastically, the cost of the project to nearly Rs 600 crores, which is less than the budget of some of the Hollywood movies. It was nearly one-seventh of similar missions by the US. The success was lauded by the entire global

fraternity with India joining the elite group as the only fourth country to achieve this mission and the first to do so on the Lunar South Pole.

It is a huge boost to the ISRO scientists in developing indigenous technology that succeeded in conquering the Moon. The latest launch of Solar mission – Aditya L-1 on September 02, 2023 is another landmark achievement and a feather in the cap of ISRO.



Pragyan Rover on Moon

On this proud moment, All India Kashmiri Samaj (AIKS) extends heartiest congratulations to the scientists, engineers and technicians of Indian Space Research Organisation (ISRO) for the stupendous success in soft landing on the Moon. AIKS also extends its warm greetings to the Prime Minister Shri Narendra Modi for his encouragement to the ISRO scientists despite the failure of Chandrayaan – 2 that boosted their morale and commitment to return to the mission and make history by laying permanent Indian footprints on the surface of Moon!



- Ashok Bhan



BHARAT IS THE BOSS!

G20 presidency is not only diplomatic game changer but Bharat achieved global high prestige & Stature in shaping a new peaceful world order. Leaders agreeing on joint declaration despite differences between the West and Russia over the war in Ukraine.

US and Indian leaders promise support for 'free, open' Asia-Pacific region as countries seek to counter rise of China.

In a major diplomatic breakthrough, under Indian Prime Minister Narendra Modi leadership

Defying all doomsday predictions, the Group of 20 leaders managed to stitch together a consensus statement on the first of the two-day summit, even as deep divisions

were on display with the watered-down stance on the war in Ukraine.

In the lead-up to the G20 summit on Saturday, the question on everyone's mind was whether India, as the G20 president, would manage to bring together a consensus document given the rift between Russia and the West over the continuing war in Ukraine and the fact that China's President Xi Jinping skipped the summit.

But in a major diplomatic breakthrough, Indian Prime Minister Narendra Modi announced that world leaders had agreed on a joint declaration.

"It is a most remarkable achievement in a fractured world," say experts. It is amazing that





G20 2023 Leaders' Declaration could be finalised on day one of the summit itself, belying all doubts and apprehensions.”

Moscow welcomed the declaration saying it was “balanced” but Ukraine's foreign ministry criticised the final statement for not mentioning Russia's invasion, adding that the communique was “nothing to be proud of”.

New Delhi has been walking a diplomatic tightrope between the West and its traditional defence ally Russia over the Ukraine war and has resisted Western efforts to condemn Russia. Last September, Modi told Russian President Vladimir Putin that “today's era is not an era of war.” The reference to the war was “far more neutral” than the G20 Bali Leaders' Declaration as there was no mention of Russia in the context of war in the New Delhi declaration. Instead, the final statement referred to language used in UN bodies when it said, “all states must refrain from the threat or use of force to seek territorial acquisition against the territorial integrity and sovereignty or political independence of any state.”

There were other geopolitical wins. A big

New Delhi has been walking a diplomatic tightrope between the West and its traditional defence ally Russia over the Ukraine war and has resisted Western efforts to condemn Russia.

one was the African Union's entry into the G20 as a full member. “India has done, really, well to ensure that this summit is a lot more inclusive compared to previous summits,” said Vincent Magwenya, spokesperson to the president of South Africa. The admission of the AU “signals a very positive step towards the kind of reforms we have always advocated for with respect to the reform of the United Nations Security Council, the reform of various

global multilateral financial institutions,” he said.

Climate has been another area of focus for the G20. While there was no new language on the phasing down of coal from the previous Bali summit, the New Delhi declaration did announce the establishment of a Green Hydrogen Innovation Centre, the tripling of renewable energy by 2030, setting up a global biofuels alliance and moves the language on finance from billions to trillions.

These were a “critical component” in making the New Delhi declaration a “historic moment,” The developments came at a time when many parts of the world have been

shaken up by climate-related disasters, therefore the need is for increasing renewables to be backed by phasing down of fossil fuels.

“Both are indispensable for just transitions and a net-zero world. There's also far too much talk about expensive, unproven abatement technologies, which cannot be used as an excuse to delay action. We need stronger bolder action from leaders on all sides.”

Joint declaration highlights 'human suffering' in Ukraine but did not mention Russia.

Bharat has made G-20 a people's event and aptly represents the civilisational ethos of “Vasudhaiva Kutumbakam”

Bharat is the BOSS

With approximately 220 meetings spanning 60 cities, nearly 30,000 delegates in G20 meetings, over 100,000 participants in their side events as well as involvement of citizens from all corners of the nation, the G20 engaged with the people in myriad ways.

Various line ministries diligently spurred active participation. The Ministry of Education orchestrated Jan Bhagidari events, witnessing enthusiastic involvement from diverse stakeholders including students, teachers, parents, and the community at large.

Organized at levels ranging from state

and district to block, panchayat, and school, these events cultivated awareness about the G20, the National Education Policy, and Foundational Learning and Numeracy - priorities central to India's Presidency. These events collectively drew over 23.3 cr participants, encompassing 15.7 crore students, 25.5 lakh teachers, and 51.1 lakh community members.

Yet, the essence of Jan Bhagidari extends beyond participation numbers. An array of engaging activities – ranging from the enlightening G20 University Connect lecture series to interactive Model G20 meetings, Special G20 sessions in educational institutions, G20 Pavilions at prominent festivals, quiz contests, selfie competitions, and the captivating #G20India stories – played a pivotal role in nurturing widespread and enthusiastic engagement.

The Working Groups displayed innovative means to enhance public involvement. Notably, the G20 Infrastructure Working Group initiated a G20 cyclothon and a motorbike rally on National Youth Day.

Moreover, India's G20 Presidency has highlighted the nation's distinct model of cooperative federalism. The States and Union Territories have competed with each other to welcome G20 delegates, generate local and regional enthusiasm, and showcase their respective traditions and achievements.





In many cases, this has provided an occasion to carry out development initiatives that has contributed to such projection. Some examples are those of the restoration of Loktak Lake in Manipur, urban sanitation campaigns in Mumbai, or infrastructure enhancements in Lucknow.

This synergy has not only showcased indigenous cultural legacies and artisanal skills on a global platform but has also increased employment opportunities for diverse communities. Many delegates saw for themselves the richness of 'One District One Product' (ODOP) initiatives and were themselves able to visit artisanal centres.

Furthermore, it has effectively unveiled India's captivating natural landscapes and architectural splendour, igniting a robust resurgence in post-COVID tourism. Indeed, the economic benefits of the manner in which the G20 programme has been implemented across the country are still unfolding.

By celebrating the G20 across the nation, we have sought to create a pan-national experience that is to the benefit of both India and the world. It can be seriously asserted that overall, it has both made India world-ready and the world more India-ready.

The various Working Groups and Engagement Groups have also been a powerful platform to generate societal interest and commitment on global issues. In cases such as Science, they have contributed to a collaborative thinking about the key challenges we confront.

Similarly, that on Labour provided

opportunities for exchanges of experience to mutual benefit. The Youth 20 was particularly impactful and a strong validation of the Jan Bhagidari approach. More than 125,000 delegates in 1563 meetings were able to infuse an energy into the Presidency that was truly remarkable.

Civil 20 alone touched 45 lakh people worldwide. Social media emerged as a pivotal tool in the G20 process, galvanizing citizens and igniting public engagement, resulting in over 14 trillion social media impressions.

Two world records were created in the course of public participation. One was the involvement of 1.25 lakh students from 800 schools in the G20 quiz in Varanasi. At the same time, 450 Lambani artisans showcased their skills and craftsmanship by creating an amazing collection of around 1,800 unique patches.

India's Presidency has witnessed broad-based debates and discussions around themes that are crucial for our collective prospects. Prominent among them were those that involve a buy-in by the society, a goal viable only when the messaging seeps through the global community. A good example is that of LiFE (Lifestyle for Environment) which encourages eco-friendly changes in our daily habits. Similarly, the highlighting of digital delivery encourages us all to develop digital comfort in our regular transactions. The focus on women-led development, on its part, highlights the key role that they play in societal progress. Even the emphasis on attaining Sustainable Development Goals will accelerate when there is a larger awareness of its centrality to global prosperity.

Speaking in the 'Mann ki Baat' programme, Prime Minister Narendra Modi termed India's G20 Presidency as a 'people's Presidency'. This was both a description and a motivation, highlighting how the harnessing of ideas and energies across our country has helped to create a truly wonderful and memorable participatory G-20.

BHARAT IS THE GLOBAL BOSS!



- Alka Lahori



Dramatis Personae of Our Exodus

Shaheedoon ki chitaoon par lagenge har baras mele
Watan par marne waloon ka yehi baki nishaan hoga.

Come Martyr's Day on 14th September and horrors of Great Escape or The Exodus come alive as you inadvertently push the rewind button of your mind. Run up to 19th January 1990 was touched off by January 1986 events marked by arson, loot and desecration of KP temples in Wanpoh, a sleepy semi urban village on National Highway in Anantnag district of south Kashmir. Though the incident sent shock waves across the community yet they still thought it as one-off event, may be with

political undertones; reason enough to give the benefit of doubt exoneration to Kashmiri Muslims, who had very discreetly set the agenda for us 'push them across tunnel' and cleanse the valley of even their last traces of existence.

The context setting for 1986 incident (known as curtain raiser to full blown Islamic uprising in the valley) had been laid by political upheaval of previous year when Rajiv Gandhi led Congress government at the centre had unceremoniously dethroned maverick CM



Farooq Abdullah by withdrawing party support and enthroned his brother-in-law Ghulam Mohd Shah in the chair. This move had greatly upset the apple cart of Mufti Mohammad Sayed, then as PCC chief waiting in wings for the top job, and sent him into sulk. It is widely believed that Mufti Sayed engineered the riots by unleashing his goons to force the centre to topple Ghulam Mohd Shah Government. However more political chaos was to follow in coming months following Rajiv-Farooq Accord and widely rigged elections in 1987 in favour of Farooq Abdullah and defeat of Muslim United Front (MUF), believed to be the genesis of 30 year long turmoil where KPs found themselves on the line of fire and sitting ducks for Pak trained Jihadis.

Ironically the Wanpoh incident got wide coverage in national newspapers. Governor Jagmohan toured the affected areas and met the distraught people. His visit did help calm down the nerves and also some local politicians too made some 'right noises' and the matter was deemed done and dusted and a thing of the past. However, through the years of 1987 and 1988 there prevailed an uneasy calm, something of a lull before the storm situation, across the valley marked by sporadic incidents of grenade explosions and frequent hartals. Something was amiss, one could fathom. In later years we came to know that during these two years a multitude of Kashmiri Muslim boys had crossed over to PoK for receiving arms training at specially set up training camps. In villages, especially of south and north Kashmir, a certain age group of youth suddenly went missing who later joined swelling militant ranks upon their return.

KPs were oblivious of these developments, and so was the state's secret service apparatus. Actually a discreet recruitment drive had been going on for a very long time, parents were asked to spare a family youth for 'freedom movement'. In towns though parents were not always obliging to such 'appeals' and tried to keep their kids away from the prying eyes, however rural youth being maverick and more independent were

more than willing to join the intrepid sojourns and in hordes travelled across for the training. For them it was an expedition filled with a lot of jingoistic fervour where 'Freedom' was the new watchword and Pakistan the Godfather.

Playing a host to the 'Afghan guests' was a privilege, killing kafir (KP) a command from Allah. There were even training camps set up in the valley itself, operating under the very nose of administration. In interior villages there were proper training camps set up on hillocks and jungle areas. Afghan intruders had free run in these jungle areas where they roamed undetected. One could see a sudden spurt of Madrasas on the periphery of towns and new diktat even to city elites to withdraw kids from English medium schools and send kids to Madrasas for better Islamic education. There was a mad rush of ward withdrawals from schools run by KPs and even missionaries and trusts as parents feared reprisal attacks from Jihadist forces.

To make matters worse there was no government machinery worth the name. Maverick CM who had aptly earned the epithet 'Disco Farooq' was seen more enjoying motorcycle rides with film actor Shabana Azmi in Pahalgam and holding a microphone to classical singer Kishori Amonkar in Gulmarg than bothered about worsening security situation in the state. When it turned beyond control and irreversible, he fled to the UK (his second home when out of power), leaving the state and its people high and dry. Till date he has never accounted for that lapse and dereliction of duty or shown any remorse or guilt for the misdemeanour. The state plunged into utter chaos as all hell broke loose with pro-Pak jihadis gaining top of the situation and literally calling the shots. In hindsight it looks Farooq Abdullah was playing cohorts to pro-Pak elements and should be tried for treason and sedition.

By 1989 it was the end game for KPs. India was at its weakest-- politically and economically. Coalition governments had eaten into the vitals of Indian politics. US-Pak

bonhomie was at its strongest; even a second and third grade junior US envoy was qualified to take jibe at India. Kabul had fallen and the USSR had met defeat at the hands of Taliban, our benefactor USSR was at the brink of disintegration. It was a win-win situation for Pakistan and the US, and after Kabul the next battlefield was Kashmir. KPs had nowhere to turn to, only one destination to run for cover-- Jammu. One after another our heroes, who could stand for the community, had fallen. Justice Neelkant Ganjoo, Pt Tikka Lal Taploo, Pt Prem Nath Bhat, Pt Sarwanand Koul Premi and many more had gone since September 1989. Call it the travesty of Indian secularism and democracy, a person who faced charge of engineering communal riots was catapulted to the second highest political post of the country—Home Minister. The job left half done in 1986, was completed with precision in 1990. There are theories that Rubiya Sayed kidnapping episode too was stage-managed to free the dreaded terrorists which set the stage for KPs making a quiet exit from the valley. So Mufti Sayed added another feather to his cap of honours—as Home Minister he presided over the exodus of a mass of people (2 lac) one single dark night.

Now, after 33 years, as we see Kashmir limping back to normalcy what hope lies ahead for the exiled community? Observing marker days like Balidan Diwas on 14th September and Nishkasan Diwas on 20th January is mandatory. It is like looking back and reopening wounds and experiencing agony of loss and separation, needed for letting the pain enter into the race memory. But do we have anything to look forward to? We are like a chatak bird (Pied Cuckoo) whose eyes are fixed on water-borne clouds because he has to quench his thirst with drops of rain. We may be roaming the world but our gaze is fixed towards the valley because that is our permanent abode. Much like Bonye (Maple) tree our roots are spread far and wide across the valley in the form of our cultural and spiritual symbols and high points – holy springs, sacred rocks with naturally inscribed Sri Chakra, mountains and caves – they

represent us, We the aborigines and original inhabitants of the valley. We have emerged from Satisar and evolved through millennia, we are the Nagas and worship Springs, our folklore is Heemaal and Naag Rai, symbolized by two springs still lying in Pulwama district. We have the distinction of having written history of 5000 years, we are the flag bearers of a distinct spiritual lineage – the Shivaite philosophy. How much can they erase from the face of earth? **So, We Have to Be There till Eternity, Nothing Can Bar Our Way Back to Our Homes.** Remember where Humans fail, The Divine steps in. Previous Exoduses bear testimony to that Truth. Tathaastu!

**Statement of ownership
and other particulars about NAAD**
(As required by Rule 8 of Regd. Newspaper Rules 1956)
Form V

1.	Place of Publication	New Delhi
2.	Periodicity of Publication	Monthly
3.	Printer's Name Nationality Address	Alka Lahori Indian H.No.308 (LGF)Sector- 35, Ashoka Enclave, Part-3, Faridabad, Haryana-121003
4.	Publisher's Name Nationality Address	Alka Lahori Indian H.No.308 (LGF)Sector- 35, Ashoka Enclave, Part-3, Faridabad, Haryana-121003
5.	Editor-in-Chief Nationality Address	Uma Kant Kachru Indian H.No.308 (LGF), Sector- 35, Ashoka Enclave, Part-3, Faridabad, Haryana-121003
6.	Name and Address of the Owner	All India Kashmiri Samaj, H.No.308 (LGF), Sector- 35, Ashoka Enclave, Part-3, Faridabad, Haryana-121003

I, Alka Lahori hereby declare that the particulars given above are true to the best of my knowledge and belief.

-sd-

Alka Lahori
Printer & Publisher

Dated: 11-09-2023



THE EXODUS!!

It was during the late autumn of 1989, when we were made to realise that we were a Kashmiri Hindu Indian Family and not just a Kashmiri family. It was getting more vicious by the glares, talks and stones that were being rained on our faces and houses throughout the day and night. All the family members had different responses to the muck being thrown at us for being castigated as Indians. My sister bought a small dagger with a wooden scabbard which she would keep open during the last 2 km of her journey back home. I was very proud of her guts, that she would kill anyone who came near her. Years later, she told me that she had kept this to ensure that if she failed to threaten the “attackers” by displaying the dagger, she had planned to use it on herself to escape the pain and agony that the attackers would force on her. These attackers could have been anyone who brazenly talked of “Raliv, Galiv or Chaliv” during her walk back home, almost every day. I had not really thought of the situation being this serious considering that

I was still in school.

I became aware of the situation when my brother was forced by Dad to go to Chandigarh to prepare for the professional entrance exams. I became lonely, as he was my friend, philosopher and guide in my just hit teenage. I began to make friends with my neighbours. I realised all my neighbours were very happy that my 18-19-year-old brother had left Kashmir or else he would have been forcibly taken for the cause of Independence. I wondered for the first few weeks after his departure – “We celebrate 15th Aug and 26th Jan, but why we Kashmiris are still not Independent?”

Fast forward to the fact that we were getting accustomed to brazen anti-India talks and agenda of the social discourse every day and every night, trying to predict the suitable timing to sleep post the stone shower on our homes. There were also times, when we would also send the rain of stones from our balcony onto the houses who were launching



the attacks against us. This was the first training of trying to change the status quo of things in life. It taught me a great lesson in life to keep fighting no matter how small or fragile, but to keep fighting against the wrong!! So, one day someone wrote on our walls that the owner of the house has been identified as an Army intelligence agent & would be killed soon. I wanted to read it, but was very poor in Urdu always, so a very good friend of mine read it out to me with a full explanation.

But, my father dispelled the writings on the wall and kept doing his stuff- making both ends meet. He was too focused as he wanted to cross the river of poverty with education and knowledge for his family. Alas! He was shocked as his namesake from another mohalla was killed the same week for being an army informer. Now, we began to plan the "Great Escape"! My father arranged to meet a friend next day at his house. I was at home with mom. We were not expecting him for another couple of hours as he was going across to another part of the town. Suddenly, there was a knock at our door. I opened it and saw three "magnanimous" people from our locality there. As per tradition, I asked them in and they were greeted by my mom. Surprisingly, they knew dad had gone out and they asked if we had enough food stock etc. as there was possibility of more hartals, civil curfew etc. My mom thanked and informed them that we had enough and are not running out of any essentials. While leaving they told us that my father was being investigated for being an army informer and if proved to be one, he would be "sacrificed for freedom" and that mom and I would be adopted into Islam by one of the three men that had showed up on our doorstep. A gush of blood ran through me and I intended to hit all three of them, take out their hearts and eat them with my bare hands. I, just before pouncing on them, looked at the picture frame of Maa Sharika with her lion, to get some eternal energy. My mind had stopped listening to the conversation and my blood was boiling, I was about to attack. For last time, I looked towards my mom to feel

her pain. But, I saw her smiling, very calm, composed, and pleading through her eyes, asking me to stop and not to act. I froze.

Once they left, my mom taught me the value of not getting agitated and giving out plans when instigated. Dad came back after having arranged a taxi for Rs 1,200/-. The next day, he was going to go to the bank and withdraw some money. However, he came back empty handed, as the bank had been blown up a few days, or weeks, back. Again, my parents took charge in changed circumstances and weighed in the options. My father tried to sell some family gold. But, soon realised that all the goldsmiths were being asked to give information to the militants about all those families that were trying to sell their gold and those families were tracked. Many stories were also going around of rape, murder and mutilation of Kashmiri Pandits while trying to escape. So, we decided on another plan. My mom would break her heirloom silverware and brassware using stones and hammers. I would look out for scrap dealers who were willing to buy it. Every day, for the next 4 days, she would keep the broken brass and silver ware ready and I would bring scrap dealers from different parts of the town. Never the same person twice. In four days we had Rs 2000 from the proceeds of this sale. Dad, for the first time in my life, went to office on time and returned late so as not to rouse any suspicion.

One fine morning, around 4 AM in March of 1990, we crawled out of our house from the side gate, through the fields and onto the waiting cab. The journey to the cab was the most arduous plain road of one mile, I have ever travelled. We just carried our 14inch TV (on my insistence!), one suitcase of clothes and mom's jewellery. I could hear our house being attacked by stones, as was normal affair those days. I was not sure if the voices I was hearing were really of people trying to break-in or was due to the terror instilled in our minds. But, none of us had the guts to look back towards our home. We sat in the taxi and took off. I came alive by the sweat dripping from my brow, at Gita Bhawan, Jammu.

I was woken from a cool dreamy morning of life in Kashmir, into the nightmarish heat of exile.....

Once we reached Jammu, early morning, we realised we had saved ourselves from the jaws of death. We were jubilant on the escape. We thought we had passed the test and India would be welcoming us with open arms. We registered at Gita Bhawan and were shocked – ***we were registered as Refugees in our own country.*** We were given a corner in the hall to stay at Gita Bhawan. Suddenly, we were in queues for food, for blankets, for water and what not. My father and mother used to have only one meal a day as it was shameful to take alms for every need we had to fulfil. There were many donors who would come and donate, but we decided it was not what we want to do for rest of our lives. So, with some help from my brother who located us after a week in the refugee camp and a dear cousin, who had blocked one room for anyone needy, we moved into a home at Nanak Nagar Jammu.

It was a single room, one side of it became a kitchen and rest became a drawing room by the day and bedroom by the night. From a 5BHK house we learnt to live frugal. We learnt to live with smell coming from the nallah-flowing nearby, we learnt to live minimalistic- no furniture, no third set of clothes, no bedding, no fan at 48 degree Celsius & learnt much more. We also learnt that my father would only get up to eat and faint. The physiological trauma had started to affect him. He would faint for hours together. My mom would treat him with water, ice etc. until we found that he would regain consciousness only with Thums Up – a Cola! Years later we found it was a medical condition induced due to trauma and he was on lifelong medicine for that.

While he was being cared for, I asked my mom about my schooling. She asked me to go out of home and walk straight unless I find a school. I was asked by her to meet the principle and ask for admission. I was happy thinking my mom has spoken to someone for my schooling and I set out. After walking a mile or so, I found a School – The Dogra Academy. I

informed the Durban, confidently, that I was to meet the Principal and I was immediately shown the principal's office. I asked him about the admission and he was kind enough to get me evaluated by a written test. I scored very well. In fact, I scored better than my capabilities that day. I was asked to pay fees and for books/ uniform etc. I was shocked that even after my mom had spoken, they asked for money. I informed the principal of our condition and that we had no money left for the month. The Principal was kind enough to give me admission by paying from his pocket for all the expenses, even an additional pair of shoes and uniform. I was jubilant. I went home and informed mom. She pretended as if it was arranged for. Months later, when my dad recovered, I found that it was all circumstantial and I was just lucky to be following a cosmic plan prayed for by my mom, supported by various good people around and implemented by myself. Later, my dad paid for all the expenses and also supported many students throughout his life as a way of thanksgiving.

I went on to do schooling and graduation on a tight rope, emotionally and financially. At various times, I planned and many times almost executed business plans to support family. But, my parents were more farsighted and ensured that I complete my engineering from REC Srinagar (Now NIT Srinagar). My brothers who were themselves facing a totally difficult situation, especially the eldest one, ensured that apart from educating themselves they supported the family financially, emotionally and strategically. Trust me if I did not have the guidance of my family, I would have become a notorious goon and nothing more. The guiding words of my father were always the guiding light for me:

- ❖ Well begun is half done. All is well that ends well.
- ❖ Woods are lovely dark and deep, Miles to go before I sleep.
- ❖ We are known by our deeds done to achieve the goals not by the goals we achieve.



The Seven Exoduses of **KASHMIRI PANDITS**

(Credits: Salt Pepper Mar 16, 2022)



Background

Several Buddhists and Hindu dynasties ruled Kashmir, an important centre of Indic civilization until the advent of Islam in the valley. Traders, preachers, Muslims who were being persecuted in Persia by Taimur and other places were welcomed and given refuge by the Hindu rulers Suhadeva and Ramachandra.

Bulbul Shah, a prominent Sufi from Turkestan (in Kazakhstan) and Rinchan, a

Buddhist, also came to settle in Kashmir. Rinchan who was employed by Hindu king Ramachandra treacherously murdered Ramachandra and took over the throne. Under the influence of Bulbul Shah and Shah Mir, he converted to Islam along with 10,000 Brahmins. Rinchan changed his name to Sadruddin Shah and became the first Muslim ruler of Kashmir from 1320–1323 CE.

Shah Mir succeeded Rinchan and became the founder of the Islamic rule in Kashmir. He

encouraged inter-religious marriages and royal patronage was given to Islamic missionaries for religious conversions.

Shihab-ud-Din succeeded Shah Mir. There was an intense and quick Islamisation of Kashmir during his reign.

Qutub-ud-Din took over the throne later. During his reign, Sufi Syed Hamadani from Persia came to settle in Kashmir with a large number of followers. The Sufis always had great influence on the political decisions of Sultans. Hamadani dictated Sultan Qutub-ud-Din to make the persecution and torture of the Kashmiri Pandits a state policy.

Sufi Syed Hamadani led the demolition of the Kalishree temple in Srinagar and built a mosque over it known as Khanqah-i-Mulla. He managed to convert 37,000 Kashmiri Pandits to Islam.

First Exodus

Sultan Sikandar (1389–1413 CE) too was deeply influenced by Sufi Syed Hamadani. He attempted to establish Sharia. Hindu festivals, rituals, processions and music were banned. Applying Tilak was not allowed. Religious tax, Jizya, was levied. Traditional arts irrelevant to Islam were ruined. Temples were destroyed and Idols made of gold and silver were melted. The riches were used to build mosques. Martand Temple, significant to the Hindu civilization was destroyed during this time.

One lakh Kashmiri Pandits were drowned in Dal lake and were burned at a location in Srinagar which is known as Bhatta Mazaar (the graveyard of Kashmiri Pandits). Hindu women were raped and sold. To avoid brutalities, many committed suicide by jumping into rivers or wells. Hindus were given a choice between converting, exile or getting killed. They fled to neighbouring regions of Kishtawar and Bhadrawah and also to various provinces of India resulting in the first exodus of Kashmiri Pandits.

Second Exodus

Sultan Ali Shah (1413–1420 CE) continued the practices of his father and he did not like that Pandits were moving out of Kashmir and thriving in other places. He posted watch

guards to prevent people from moving out. Many Hindus committed suicide while some managed to escape. Many died during their escape due to the harsh conditions of nature. Those who managed to escape had to beg for survival. In Kashmir, more artwork and literature were destroyed by the ruler. Despite paying Jaziya, Brahmins could not pray in temples, apply Tilak or carry out religious ceremonies.

This was followed by the rule of Sultan Zain-ul-Abidin (1420–1470 CE) who was known for his tolerant nature. He was tolerant and had made all efforts to rehabilitate the Kashmiri Hindus in the valley. He reversed the cruel policies of the previous rulers. He promoted art and literature and undertook a lot of development activity in the valley. Kashmir flourished under his rule. The great historian Jonrāja was the court historian of Zain-ul-Abidin. This period of peace did not last beyond his rule as it was followed by his cruel son Hyder Shah.

Third Exodus

Hyder Shah (1470–1472 CE) restarted the fanatic ways of previous Islamic rulers. The noses and arms of Pandits were chopped off while many others preferred to drown themselves in Jhelum river to escape torture.

Hyder Shah was followed by the reign of Hasan Khan, a puppet of Shia tyrants — Shams Chak, Shringar Raina and Musa Raina. Mir Shams-ud-Din Iraqi, a renowned Shia missionary from Herat was a follower of the Nurbakhshiya order of Shia sect who came to Kashmir on a mission to eradicate idol worshippers with the sword.

Shams-ud-Din Iraqi and Musa Raina, a convert, whose original name was Soma Chandra had issued orders that everyday 1,500 to 2,000 Hindus be brought to the doorstep of Iraqi and remove their sacred thread and administer Kalma to them, circumcise them and make them eat beef. 24,000 Hindu families were converted to Iraqi's faith by force and compulsion.

The introduction of the Nurbakhshiya order developed hostility between Shias and

Sunnis in Kashmir. This resulted in the downfall of the Sultans, the rise of Chaks and ultimately paved the way for Mughals.

The Chaks also belonged to the Shia sect who like all other Muslim rulers adopted the policy of conversion by coercion, loot, arson and butchering of Kashmiri Pandits. The Shias were intolerant of Sunni Muslims too and so they were converted forcefully. The Buddhists of Kargil had the same fate as Hindus. This explains how Kargil is predominantly Shia till date.

Fourth Exodus

Mughals ruled between 1586–1752 CE. Akbar conquered Kashmir in 1586 CE. He was tolerant, abolished Jaziya and granted rent-free villages to Hindus. Pandits were also given important positions in the middle level of the government. Later, both Jahangir and Shah Jahan were less tolerant towards Hindu practices. But Aurangzeb was the worst of all, Jaziya tax was imposed and forced conversions began. Hindus could not wear tilak or the sacred thread. He imposed a strict dress code on Kashmiri women.

It is during Aurangzeb's reign that tortured Hindus approached Sikh Guru, Guru Tegh Bhahadur for help which ultimately led to Aurangzeb beheading the Guru and creation of Khalsa by Guru Gobind Singh to fight the oppressors. Governors of Aurangzeb continued terrorising Hindus as a result of which many left the valley.



Fifth Exodus

In 1720 CE, Muhat Khan was appointed as the superior authority of Islam. He instructed the governor to persecute non-Muslims or kafirs with six commandments –

1. No Hindu should ride a horse; nor should he wear shoes.
2. They should not wear Jama (Mughal style clothing).
3. Should not move out with their arms covered.
4. They shall not visit any garden.
5. Are not permitted to have a tilak mark on their foreheads.
6. Their children should not be educated.

The governor, Ahmed Khan, refused to follow the above instructions. Hence, Muhat Khan instigated his followers against Hindus and came to power under the title of Dindar Khan. Under his orders, Hindus were killed and tortured. Several survivors hid in mountain areas. He pursued the anti-Hindu policies of Aurangzeb. His campaign against the Hindu dress, language and culture destroyed social harmony. He persecuted and tortured both the Hindus and Shia-Muslims. His son who became the superior authority after him continued the same. This resulted in the fifth exodus of Pandits from Kashmir.

Sixth Exodus

The Mughal period was followed by Afghan rule between 1753 to 1819 CE. Under Afghans, Kashmir entered into an even darker phase of violence and poverty. During the period Kashmir was ruled by twenty-eight governors as heavy taxes were levied on the Kashmiris and a big part of revenue was drained away to Kabul. Afghan rule in Kashmir was a period of brutal tyranny. Below is a list of what all the Hindus were subjected to, under Afghan rule:

1. Hindu granthas were confiscated and used to construct a bund along a tributary of Jhelum, now called Suth.
2. When killing with sword got monotonous, the Hindus were put in pairs, tied in grass sacks and drowned in the Dal Lake. Later leather sacks were used instead of grass sacks.

3. Muslims were free to jump on the back of Hindus to take rides. This practice was called Khos.
4. Tilaks, turbans, and wearing of shoes were banned for Pandits.

To save their daughters from the lust of Afghans, many had to shave their heads or cut off their noses. Many Pandits were appointed as Kardars or agricultural tax collectors. If the crops failed and ample tax was not brought — these Kardars were tortured in any way as the governor pleased.

There was a concentration camp near Nishat garden where Hindus were tortured. Hindus faced the worst atrocities consistently during the rule of various Islamic sects and ethnicities. Kashmir was under Sikh rule between 1819 CE and 1846 CE. In 1846, J&K State was formed and came under the Dogra rule from 1846 to 1947. Under Sikh and Dogra rule, the Hindus in Kashmir got respite from Islamic oppression.

Seventh Exodus

Violence was unleashed on Pandits in 1931, to bring down the Dogra rule. With the support of Nehru and the British, Sheikh Abdullah launched the Quit Kashmir Movement (May 10, 1946) against the Maharaja. Jinnah called for 'Direct Action' on 16 August, 1946, demanding a divided India or a destroyed India. This had resulted in the widespread unleashing of terror by Muslims on Hindus.

After independence and accession of Jammu & Kashmir state to India, Kashmiri Pandits were pushed back to the Afghan era. The administration of Sheikh Abdullah adopted malicious methods and under the pretext of economic reforms, Pandits' jagirs were confiscated and distributed among the Muslim peasants. Hindu temples were plundered. Minor girls of the community were forced to embrace Islam and marry the Muslim youth.

Between 1950s and 1970s Sheikh Abdullah was arrested several times for anti-India activities. While the 70s seemed relatively peaceful, radical elements began to gain momentum with Pakistan's collaboration

with radical Islamic and anti-India elements in Kashmir. Local youth began to be trained by Pakistan and heavy radicalization of local Muslims started in the Madrassas.

During Sheikh Abdullah's rule from 1977 to 1982, Kashmir saw vigorous Islamization. Friday shows in cinemas were cancelled due to Jumma (Friday) prayers. Large funds were given to terror outfits, and their schools, and organizations by Pakistan and various Arab countries. Islamic revolution was openly called for. Mosques and Islamic institutes were built over government land and pre-Islamic culture of Kashmir was erased.

Sheikh Abdullah's son, Farooq Abdullah, had intimate ties with the Jammu and Kashmir Liberation Front (JKLF) and Pakistan. Kashmir became the breeding ground of terrorists which included Sikh Khalistani terrorists. On the death of Brindranwale in 1984, agitated Khalistanis targeted the Hindus, killing 15.

Students of Kashmir University were encouraged to strengthen their Islamic identity and Farooq Abdullah promoted Muslim unity. Most elections he won were rigged. "Pakistan zindabad" was shouted openly in cricket stadiums while the CM Farooq Abdullah watched silently.

Seeing his growing anti-India and anti-Congress stance, Indira Gandhi made Farooq's brother-in-law G.M.Shah the CM after throwing Farooq out of power. This led to a period of misrule, bomb blasts and endless curfews. From 1985 to 1986 there were a series of attacks against Pandits.

In March 1986, Governor's Rule under Jagmohan, was imposed. Bold anti-corruption steps were taken along with other developmental activities. This threatened radical Islamic organisations and other vested interests. The corrupt politicians and anti-social elements began a movement against the Governor.

In the meanwhile, Farooq Abdullah and Rajiv Gandhi's deep friendship resulted in a political alliance. During this time the Muslim United Front was born that threatened the

prospects of NC-Congress alliance, which then indulged in malpractices during elections and won. Shooting and arrests of the protesting Muslim United Front members post rigged elections threw the Valley into flames as the youth and party members took up arms that Pakistan supplied. What followed was more than two decades long civil unrest in Kashmir.

With the aim of creating an Islamic State, the then President of Pakistan, Zia-ul-Haque launched 'Operation Topac' in 1988. In the first phase, the JKLF started the agitation in the valley with the slogan of 'Azadi'.

In 1989, Farooq Abdullah released 23 top terrorists. The National Flag was burnt right in front of the police and Pakistan's independence day was celebrated on 14th August while on 15 August 1989 Indian flags were burnt and black-out was enforced by terrorists in the evening. Bomb blasts, attacks on buses, central government officers became common. Schools were burnt, bars were shut, liquor trade was closed down, and terrorists controlled everything.

Large-scale corruption and misrule became the norm under Farooq Abdullah's leadership. All policies favoured Kashmiri

Muslims. Even people in the government collaborated with terrorists. In 1989, Mufti Mohammad Syed, the Home Minister of India at that time, had his daughter kidnapped. The demand of terrorists was the release of 5 JKLF cadres. People celebrated the release of terrorists and anti-India slogans echoed in Kashmir.

Between 1989–1990, roughly 25000 Kashmiri youth were trained for jihad by Pakistan. Selective killings of prominent Pandits were done. To instil fear, Hindus were subjected to brutal torture before they were murdered.

On January 4, 1990, local newspapers published a press release given by Hizbul Mujahideen asking Pandits to leave the Valley. Mosques made such announcements too. Pandits were given a choice to convert to Islam, leave, or get killed.

The period from 1989–90 witnessed the seventh horrific exodus of Hindus as well as some Sikhs, out of Kashmir. Properties of Hindus were grabbed, houses plundered and many localities were charred. Around half a million Hindus were forced to flee from their homes. Post-partition, this was the single largest forced exodus of a particular ethnicity.

3rd ONLINE ESSAY CONTEST 2022-2023

TOPIC : KASHYAP BANDHU - OUR SOCIAL REFORMER & FREEDOM FIGHTER FROM KASHMIR

CATEGORIES : 4th to 7th (300-500 words)
8th to 11th (600-800 words)

LANG.: HINDI, ENGLISH, & KASHUR (SHARDA & DEVNAGRI)

LINK FOR REGIS : <https://forms.gle/oH6dmoYGBLF4gAhJA>

PRIZE ZONES :-


1. (A) Central, North & South (03) Zones of Valley (All 10 Districts).
(B) All 06 Colonies
2. Jammu (I) Jagti+ Nagrota, (ii) City : Janipur, Bantalab, Durga Nagar, Muthi ,
Mishriwala, Purkhoo, Akhnoor etc
(iii) Bohri, Talab Tillo, Anand Nagar, Tomal, Santra Morh, Pouni Chack etc.
(iv) All Pulpaar Area and rest of districts.
3. Outside J&K and rest of The Globe

31-12-2023

LAST DATE OF EMAILING ESSAYS

VISIT FACEBOOK PAGE : [WWW.FACEBOOK.COM/GROUPS/ESSAYCOMPTITION/](https://www.facebook.com/groups/essaycomptition/)

TELEGRAM : ESSAY 2002 **EMAIL :** KASHYAPBANDHU2022@GMAIL.COM



(TEAM ESSAY)



- Rajeshwar Dhar



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

Jagatmata Sharda is the Reassertion of the Spiritual and Cultural Unity in India as Unity in India is not mere National Unity but Unity in Diversity, Unity in India is basic fundamental nature of life Itself in all its manifestations. It is not imposed unity of Artificial Contract but an inherent unity of Organic Existence. Jagatmata Sharada through the ages has become the embodiment of this Unity. Well, in Kashmir the importance of Sharada can be gauged from the fact that name of Kashmir Kshetra is Sharda Desa & Name of the Original Script is Sharda Script.

Sharada Peeth in PAK and Shankaracharya Hill in Srinagar, Kashmir are equally ancient places. These Temples are 120 kms apart, both temples spiritually complement each other. One is a Shiva Temple and other is a Shakti Temple. Both the temples were worshiped during Samrat Ashoka Period. Both temples were renovated by the Great Dogra Rulers of

J&K. Jagatguru Shankaracharya visited both temples, meditated in Shankaracharya Hill Temple in Srinagar and then proceeded to Sharada Peeth in PAK Ca 7th Century AD. Shankaracharya Hill Temple Structure is intact but Sarada Peeth in PAK is in now in ruins. Both temples are a great pilgrimage Centre of Kashmir for people of Bharata.



Jagatguru Adi Shankaracharya



Sri Sri Vidhushekhara Bharti Sannidhanam
at Sankaracharya Temple

The famous biography of Adi Sankara, reveals unwittingly the universal nature of the temple of Jagatmata Sharada. Sankara Digvijaya speaks of the Temple of Sharada as “In Bharata, Kashmir is the most famous place, for, there, it is said, Mother Sharada is present. In that region there is a temple with Four Gates dedicated to Sharada and within, is the Throne of Omniscience. Jagatguru Shankaracharya, Proud Conversationalist, an adherent of the school of Kanada Sanatam Dharama was approached by Scholars at Sharada Peeth Kashmir on his Visit there in Ca 7Th Century AD and who Jagatguru convinced by his own Sharp Mind and Knowledge, about Advaita Philosophy & Sanatan Dharma. These schools were Gautam’s Nyaya School, Samkhaya School, Buddihst School, Digambhara School, Non Vedic Schools & Jamini Schools of Purvamimamsa.

Madhava Vidhyaranya's Sankara Digvijaya, Sri Ramakrishna Math, describes, those who can appreciate the answers and sharpness of Adi Sankara as shown in the work can do so. But even for those who may not accept Adi Sankara and may think of the whole episode as hagiographical than historical, there is an important Civilizational value depicted here. The authors of Sankara Dig-Vijaya definitely had to rely on some tradition that had existed which was famous throughout India. That famous tradition is a temple of the Jagatmata Sharada and in that temple were present Scholars and Seers of various traditions - even those that were mutually contradictory and more importantly the so-called non-Vedic traditions of Buddhism and Jainism. They were all the children of Sharada. They were all in the house of Sharada. They all posed challenge to Adi Sankara in the Temple of Sharada Peeth.

It does not matter here whether the ascent of Adi Sankara to Sarvagya Peetha at Sharada Temple is historical or hagiographical. What is important, is how the temple of Sharada is the Temple that admits in it the adherents of all Sampradayaas. Sharada Peeth become the spiritual Mother of all Bharatheeya Sampradayaas irrespective of

even their acceptance of the authority of Vedas. In other words, the author of Sankara Dig Vijaya, shows a temple of Sharada that is not sectarian but is the universal embodiment of All Bharateeya Darshanans.

Even when it comes to geographic representation, Sharada embraces all of India. In the Northeast, Kamakhya is also identified with Sharada and popular iconography of



*Kashmir Sharada and Koothanur Saraswati
- both have three eyes*

Kamakhya has influenced South Indian depictions of Sri Lalita Tripura Sundari. Scholar Sandhya Jain points out in her *Adi Deo Arya Devata* with respect to Jagatmata worship binding the Northeast to rest of India as “Regarding the Jagatmata’s Geographical Realm, the Kamakhya Tantra states about Tripura, Kuki, Jaintia, Manipur, Chandranatha, Kachar and Maga, these seven regions are under the control of the Devi Kamakhya asserting that the Jagatmata is worshipped in five forms - Kamakhya, Tripura, Kameshwari, Sharada and Mahamaya.

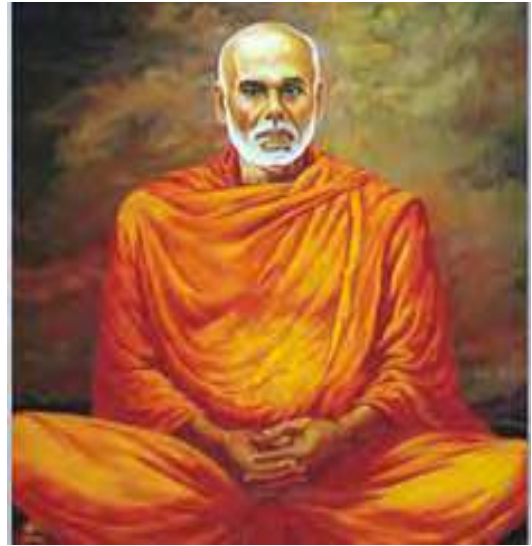
In Kashmir Hindu Iconography, Sharada was depicted with three eyes. Interestingly enough in Tamil Nadu, deep in the Chola provinces, in a small village called Koothanoor is a temple dedicated to Maha Saraswati. It is famous because the great Tamil poets like Kambar and Ottakoothar are said to have worshipped Saraswati here. Here too, the seated Jagatmata has three eyes.

If Sharada is the lipi (script) of Kashmir and Brahmi the Pan-Indian lipi and both having names of the Jagatmata as their Names, probably, the first mention of Tamil as a Jagatmata may be in a hymn to this Saraswati attributed to Kambar - where he calls Her the Jagatmata of delicate Tamil, who is seated with Brahma who always sings Rig Veda. From Kashmir through Kamakhya to Karnataka to Koothanur in Tamil Nadu, Sharada re-inforces the Collective Spiritual and Knowledge Traditions as well as Sacred geography of India.

In Kerala during the challenging colonial period, there emerged a dynamic continuity of Jagatmata Sharada. In 1912, Sri Narayana Guru the great and a truly Advaitic-Mystic of Kerala, built a Temple for Jagatmata Sharada Devi at Sivagiri in Kerala. He composed a highly mystical and musical hymns in the Mathebham Metre. Here are a few lines from these deeply mystical verses on Jagatmata Sharada which describe Her mystery as cosmic consciousness manifesting in this planet as infinite variety of forms:

- ❁ She is thus Yogamaya allowing all the divine leelas.

- ❁ She is veiling the Divine with names and forms.
- ❁ She is also the Consciousness that is behind the veil.
- ❁ She is the embodiment of all knowledge.
- ❁ She is the objective of all that one seeks through all knowledge.
- ❁ She is the infinite variety and diversity.
- ❁ She is the unity behind all that diversity.
- ❁ She is the greatest discovery that India made as a Civilization.
- ❁ She is the blessing that India showers on all nations and Civilizations.



Jagatmata Sarada of Sri Narayana Guru a great and a true Advaitic Seer.

In this conception, She is not just a Geographical Jagatmata but a very Esoteric Mystical Knowledge Jagatmata - in the sense of the term as used by Maharishi Sri Aurobindo with regard to the future spiritual evolution of humanity, For the law of the Super-mind is unity fulfilled in diversity and therefore there would be an infinite diversity in the manifestation of the Esoteric Mystical Consciousness although that consciousness would still be one in its Basis, in its Constitution, in its All-Revealing and All-Uniting order.

*She was the Jagatmata of Bharata Past,
She is the Jagatmata of Bharata Present &
She is the Jagatmata of Planetary Future.*

concluded



- Brigadier Rattan Kaul



Goddess S'arada(Sharada) of Kasmira

Adi Shankaracharya Connect **Part III**

(Part I and II Generally covered S'arada of Kasmira, Ancient Shrine of S'arada Goddess S'arada, River Madhumati and Reference to Goddess Saraswati as)

I have embarked on this series NOT because I feel I can write, but fact that as on today our claims are often dressed, superficially though, with our Heritage, Our Culture, Our Religious philosophy. We must understand that ours is the last generation which carry these, as Generation X have other issues of life to handle. Remember our ancestors in their wisdom left us certain ethos and values, based on facts and influence of the culture. They never let these to be allowed to be mixed by outside, extraneous factors and ambition.

Who is responsible? I for last few decades, after hanging my boots, clearly and unambiguously claim that we ourselves are responsible to create an adulterated form of Religious Philosophy. The process started in late 19th Century, at limited scale, by Dogra Rulers; Creation of Dharmarth, Giri Sect of Dashmesh Akhara's and Research and Translation Department, which worked as per directions. No wonder some of the precious manuscripts were transferred to Jammu.

It continues unabated, a keen person like me, interested in our heritage, culture and religious ethos, find it difficult to fathom what do Aryan Saraswat Brahmins stand for today.

I will sequentially, in this Part, cover

few aspects which basically root towards Goddess of S'arada of Kasmira; Mahatmaya's, Monument in Neelam Valley (POK).

Mahatmaya's

Mahatmaya's are created scriptures pertaining to various pilgrimages. 51 *Mahatmaya's* existed or have been traced in Kasmira. Most of these have been composed in recent centuries mainly by Sthanpats (Local Priests) and many by Research and Translation Department created by Dogra Rulers. An example which gives insight into the facts of Mahatmaya's; Stein mentions about a Purohit who told him that a Mahatmaya was under preparation for a find of old linga's near Ganpatyar (locality of Srinagar) and asked Stein's assistance to revise it. Stein found that the drafts were chiefly extracted from Nilamata and neighbouring tirthas within the city with laudatory verses culled from other texts. As per him the Mahatmaya was later circulated

Here I would like to give another example. A Bhadrakali mahatmaya has been created. I came to know about it about a decade back. She has been shown imported from Kolkata. Suddenly, her journey starts with a halt in a village South of Baramulla (The villagers are ardent worshippers of the Goddess which is close by). She moves from

their after night halt, to another village Langate and then Handwara, with night halts at each. Each of these are given fancy Sanskritic names as ancient names. For instance Handwara is named as Handanwara etc and a battle royal depicted between demons and the Goddess.

I question why should Tulla Mulya/Raghnya be named as Kheer Bhavani, just because Ramkrishna poured Kheer in the sacred Nag. It was named so by the Dharmarth and Government of J&K Gazetted it as Mela Kheer Bhavani. Bhavani is creation of late first millennium AD, while Tulla Mulya is mentioned during 8th Century in Rajatarangini.. It was an Agrahara of Saraswat Brahmins, whose curse was so effective that King Jayapida died within few days of the curse.

My aim is to point out that as how Muni Shandliya was lifted from Nilamata, in a similar way to fit in S'arada Mahatmaya. Mahatmaya's being quoted as old scriptures should be taken with a pinch of salt.

Readers will find that many of the Mahatmaya's willy nilly connect to Rama. Reason Rama was Suryavanshi and considered Kul Devta by Dogra Rulers. Second influence was that of Dashmesh Giri Sect of Dashmesh Akhara, who got established in later part of 19th Century by Dogra Rulers. Nothing could move without their presence; example Chari Mubarak. The are die hard Advaita Vedanta followers and propagate Shankaracharya with imaginative and created feats. Dogra Kings inducted Dashmesh Akhara in 1857 in Jammu first and then in Kasmira. Nothing moved without their consent, the ruler or Akhara.

I am also reminded of release of a Book at Pamposh Enclave Delhi, many years back. I was one of the contributors of a chapter of the Book. Dr Karan Singh, was the Chief Guest; a religious scholar, I was surprised by his speech, directed to Shaivism of Advaita Vedanta. He fully knew that Kashmiri Monistic Shaivism is different from Advaita Vedanta Shaivism. I felt uncomfortable with certain other remarks. Everyone laughed it off,

nobody had guts to stand up to remind him of our own religious philosophy. I was restrained to confront him by a senior scholar sitting next to me. I then felt that Aryan Saraswats of Kasmira take such matters as a routine. I am afraid we were too willing to tow the line and many our religious philosophies have changed. Whatever is left is being done at present.

Dogra's call themselves Suryavanshi and vociferously propagate Rama cult. With tongue in Cheek, the only Rama mentioned in any of Kashmiri Scriptures is Rama son of Brighu. I would not like to comment on Ramayana, the epic, which is creation of a Sage.

Monument Inside a Quadrangle in Neelam Valley

The Monument. My decade plus research finds that the so called temple at Shardi is just an monument, which was created as a alternative religious place. Claimed to be Buddhist, Kasmirian, Adi Shankaran and Muslim's Sharda Mai Sisters Shrine. In none of the Kasmira ancient scriptures or chronicles, exact location of this redacted S'arada Shrine has been given. Madhumati River here is created from a Nallah, Saraswati Goddess has been turned to a renamed Kalotri Stream to Saraswati River. S'arada Goddess of Knowledge has been turned to Papanasheenam (Forgiver of Sins) with Shrada ceremonies for few Pilgrims, who could afford the expense of a big entourage and Dakshina of Purohits, mainly Gushi. One has to also know the type of Pilgrims who were rich families of Srinagar to mainly go in for Shrada at the confluence of Chor Nallah and Kalnotri. One needs to question as to why this single Shrine was created in a hostile country, when there were few other S'arada Shrines in South Kasmira. Are they dummy ones, because the Mahatmaya is oriented to a single place?

Why clamour for this monument when you cannot go there. You never felt need earlier but suddenly, you are reminded of it, Corridor, Adi Shankaracharya connect.

Location in Hostile Kingdom for Millenniums. Known even currently as Sharada Temple, this monument has always been outside the Kasmira Kingdom. The area was ruled by various dynasties, but most of the time area South of Neelam River up to Shamasabhari Range was mostly under War Lords and people were tribals: Dards, Bombas Chaks etc were. None of them had or have affinity to the Kashmiris. Even during Afghan rule these tribes were so troublesome that Afghans settled Afridi's in the area to counter them. The War Lords were facing their enemies in North from Dardistan (Gilgit etc) and Kashmiri Kings from South. There is some thinking that Lalitaditya was in control of the area, which is not so. In fact he was in the area to help Chinese to evict Tibetans from Gilgit Baltistan. Would he be fighting or constructing a monument or so called temple? One needs to understand that even in 11th Century AD King Jaisimha's cousin Boja rebelled and took refuge in Drava country which was under rule of Alamchakra. Jona's Rajatarangini also mention expedition for Shihabudin and Zain-ul-Abdin. My book gives adequate details of the relations between Drava War Lord/Rulers with Kasmira.

Construction. Overall, a careful study of the main monument/temple cella, it has been built of a friable sandstone with blocks, by no means remarkable for size or artisan dressing i.e crude local construction. None of the temples constructed by any Kasmira ruler of Kasmira Kingdom are of crude types like this. The material used and solidity of construction, the monument decidedly is inferior to the enclosing quadrangle, which indicates that stress was more on the quadrangle, which apparently was constructed as a fort wall earlier than the monument/Temple and cannot be of any great antiquity. This was also the view of Sir Auriel Stein, when he visited the complex in 1892 AD. One of the most recent accounts of the visit to the Sharda is provided by A.R Nazki in the book 'Cultural Heritage of Kashmiri Pandits', who visited the S'arada in 2007AD

and in the chapter titled 'In search of Roots', he describes the treacherous yet tranquil terrain to Shardi made even more inaccessible after the earthquake of 2005. Mr. Nazki describes the state of ruin.

The university which used (Sic reportedly) to thrive at Sharda has no remains and apparently there **used to be a pond with healing water. More of it later**

Imagine the community and Sringeri Mutt is claiming construction by Adi Shankaracharya. Did he stay for years of construction out of his total 32 years of life. Did he bring material from outside, who paid for the workers and material.

S'arada-Sarsawati-to 9th Century AD

(The diol is in possession of Metropolitan Museum USA)

Roop (Images) of Goddess S'arada. Roop (Images) of S'arada, as Goddess of Knowledge and manifestation from Saraswati, vary in Kasmira as well as in the country and mostly there is hardly any difference in the two forms. Let us be clear these images are creations and not descended directly from God. On left is a stone idol of Goddess S'arada, attributed to Kasmira dating to 9th Century AD; some claim as Saraswati. It is now in a Museum in USA, though antiquity has been established the identity is not true of either Sarada or Sarswati, so different from the description given in Scriptures



Left: 1190 AD Dancing Saraswati
Hoyaleswara Temple Halebidu Karnataka
Right: Goddess Saraswati (Painting)



Two Different Bronze Idols of Goddess Saraswati



Idol of Goddess S'arada (S'arada)
Attributed to Kasmira dating

Apparently taken as Goddess of Knowledge, bestowing it to two young children. Her wings are intriguing as it appears that it is Heavenly Fairy blessing two children? **She does not have four Arms, nor rosary or pot of nectar or Veena.** Well it is different that people may claim no it was S'arada. I stick to my assertion. I am not aware of any Saraswati or Sarada temple in Kasmira having an idol of S'arada. Typically when referred to it is the idol or image of Saraswati. At best there were Gortrai hand made images, Sarswati- Sarada, typically with Veena, sitting on a Swan four arms etc

I did not hear our Family Priest referring to S'arada but typically it was



benediction of Saraswati Vidya dehyenam. Remember that S'arada is part of form of Sarswati, and difference is in individual roles In Kasmiri it was Saraswati dehnaye buddi ta mokhas (This is literally translation of Vidya Dehyenam- Knowledge and Speech). A typical old miniature brass idol I possess is that of Saraswati (Sarada). Typically, it is similar to the forms in the country on a brass base. It is so different from any other Goddess Shardaamba Goddess Sharadaamba. In recent months a new dimension of Goddess S'arada has been brought in Kasmira that She is Sharadaamba.

It is painful repetition of our Kasmira Goddesses being imported and touted as own. I am afraid the knowledgeable just turn a blind eye. Sharadaamba is form of Parvati and was created in the form of Sandalwood Idol installed on a Sri chakra etched on a Rock at the confluence of Tunga-Bhadra Rivers in Karnataka by Adi Shankaracharya, The idol was made in Standing Position and installed in the biggining of 9th Century.



कुरङ्गे, थुरङ्गे मृगेन्द्रे, खगेन्द्रे,
मराले मधेभे महोक्षे अधरोदां,
महाथयं नवम्यां सदा साम रूपं,
भजे सरदंभां अजसरं मधंभं

(Sanskrit) Kurangge Turangge

Mrgendre Khagendre

Maraale Madebhe Mahoksse-
adhiruuddhaam.

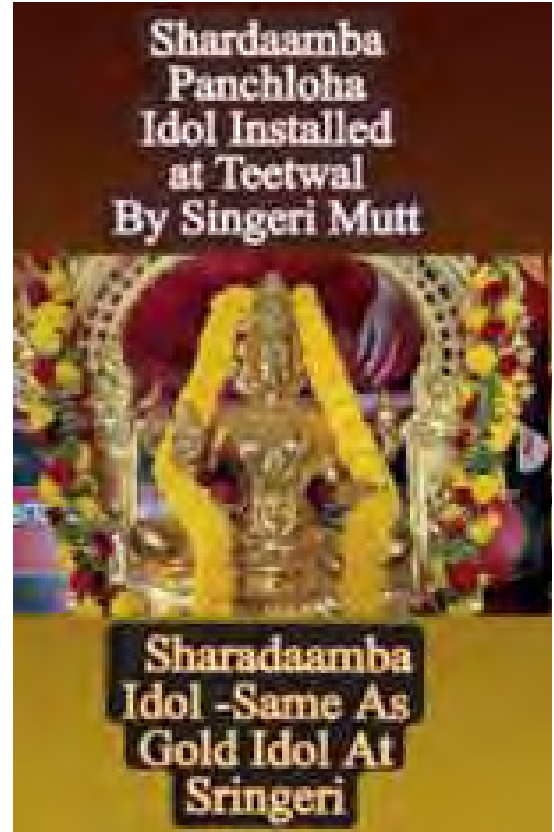
Mahatyaam Navamyaam Sadaa Saama-
Ruupaam

Bhaje Shaaradaambaam-Ajasram Mad-
Ambaam (In Roman)

Meaning: (Salutations Who rides on; a Deer (Kuranga), a Horse (Turanga), on the king of Animals (Lion) (Mrigendra), King of Birds (Eagle) (Khagendra), Who rides on

a Swan (Marala), an Intoxicated Elephant (Madaiva), Bull (Mahoksha), Manifests in Nine Great Forms, but (essentially) She is always Tranquil (Sada Samorupam) I worship Mother Sharadaambam, Who is my Eternal Mother.

Now count Her Vahanas as enumerated by Adi Shankaracharya: **Deer, Horse, Lion, Eagle, Swan, Elephant and Bull.** Then Adi Shankaracharya adds: "Manifest in Nine Great Forms". That is why her Day is celebrated during two Navratar's. Is She Sarasawti or her form? Answer is NO, Her Vahan is Swan only. The Sandalwood idol was surreptitiously taken away and put in a separate Temple at Sringeri. In 1948 then Pontiff of The main reason is that then pontiff rebelled and since it was fresh in minds of worshippers, he and his successors created this story. The idol is there even today, but 1400 years on Sandalwood cannot be discounted. Sringeri Mutt got a Gold idol of Shardaamba in sitting position made. This Golden idol of Saradaamba is now presiding



deity of Sringeri Mutt created around 1333 AD. She is the spouse of Chandramouleswara (Shiva). Goddess S'arada is not. Though reasons are given as cover up that Sandalwood idol was damaged by Muslim invasion. No way. Khilji Army never invaded Tunga Bhadra or Sringeri. Next sitting position is benevolent than standing position.

Interestingly again Adi Shankaracharya's Sharada Bhujanga mentions the location and her worship.

कटाक्षे दयार्द्रां करे ज्ञानमुद्रां
कलाभिर्विनिद्रां कलापैः सुभद्राम् ।
पुरस्तीं विनिद्रां पुरस्तुभद्रां
भजे शारदाम्भजसं मदम्बाम् ।।

Kattaaksse Daya-aardraam Kare Jnyaana - Mudraam

*Kalaabhir-Vinidraam Kalaapaih Subhadraam
Pura-Striim Vinidraam Puras-Tungga-Bhadraam
Bhaje Shaaradaa-aammbaam-Ajasram Mad-Ambaam*

Meaning : Whose Glance is moist with Compassion, and Whose Hand shows the Gyana Mudra (Gesture of Knowledge), Who is (ever) Wakeful by Her Arts (which She

shows), and Who looks (ever) Auspicious by Her Ornaments (which She is adorned with), Who is the ever Awake Mother Goddess of the Town (of Sringeri), the Blessed Town (by the bank of) river Tunga which is ever Auspicious (by Her presence),: I worship Mother Sharada, Who is my Eternal Mother,

(Here पुरस्तुभद्रां Blessed (Tunga- Bhadra) has been replaced by River Tunga Only. Reason is that they claim that Sringeri on the Banks of Tunga River is where all it took place. Guile repeated.

A myth has been created in Kasmira, that a **Chandana(Sandalwood) S'arada Idol** existed at the S'arada Kasmira shrine. That it was taken away by Adi Shankaracharya to his mutt(?). In South India people are angry at this assertion, as it was installed at the confluence of Tunga Bhadra by Adi Shankaracharya on a Sri Chakra, called Goddess Saradaamba and it was in 1333 AD a rebellious disciple, took away the Sandalwood idol and place it separately at his created mutt Sringeri.

RUDRA ABHISHEK

On the auspicious occasion of Shrawan Maas, a grand Rudra Abhishek was organised by Ykunt Mandli Ashram at Hari Parbhat (Aravali Hills), Anangpur, Faridabad on 27th August 2023.

Hundreds of Shiv Bhakts performed the Abhishek to Five faced Shiv Linga. Many devotees from KP Baradari (Delhi, NCR) joined the Abhishek.

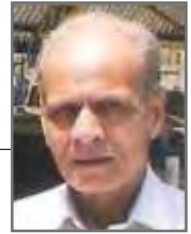
Recitation of Shiv Stotam, Bhajans and chants by Sh. M.K Talashi created a divine atmosphere at Hari Parbhat Temple.

YMA Sevak
Jai Kishan





- H L Kak



HISTORY OF GUJJAR COMMUNITY OF KASHMIR - A NOMADIC TRIBE

Didda, the Queen-Regent of Lohara (Lohren in Parmotsa or Poonch district) became the Queen Monarch when her husband died and she took over control of the kingdom in her hands. Thus Queen Didda assumed the rule over both kingdoms of Lohara and Kashmir. The Kashmirian Damaras and warlords hatched conspiracies against her. The intrepid Queen assembled a strong force of Lohara highlanders and led an expedition to Kashmir.

In a sense, Pir Panjal is the westward extension of the Shivalik Hills. Here, on and around these mountains of the Pir Panjal, many historic events of Kashmir history took place. It was almost a fortified place, a citadel where fleeing kings and princes, rebels and insurgents sought refuge. Here was the kingdom of Queen Didda and her faithful Gujjar warriors who were both a support and a threat to the king.

After quelling insurgency, she returned to Lohara but left back many of her commanders in the Tangmarg-Gulmarg sector to keep a watch on the movement of Kashmir warlords. These Lohara commanders occupied lands and raised their jagirs. After their conversion to Islam about three centuries later the proselytized Lohara commanders came to be known as 'Highlanders' with their settlements around Tangmarg – Afarwat region of Kashmir. They are non-Kashmiri speaking community. They are called Gujjars in local parlance.



During the days of British rule, a British military officer who had settled down in Tangmarg area, married a girl from the progeny of one of the ex-Lohara commanders. It may be recalled that the towering Kashmiri leader Sheikh Mohammad Abdullah, who was earlier the Prime Minister and later the Chief Minister of J&K, was married to one Akbar Jahan whose father was British while her mother hailed from Gujjar community of the state.

In his speech on the occasion of Gujjar Desh Charitable Trust (GDCT) inauguration by Sonia Gandhi, former J & K Chief Minister, Farooq Abdullah identified himself with the community. Former Chief Minister Omar Abdullah also repeated the same sentiment in his speech by saying that Gujjar blood ran in his veins. His sister is also married to Sachin Pilot, son of a prominent Hindu Gujjar leader from Rajasthan late Rajesh Pilot.

VAKH Gav PAAN Parznaawun

Lall Dedi Chhai Foll'uwun Gyan Yoog'uitch Teh
A's'undis Prath Vakhas Manz Chhu kotaah Shreh 1

Lall Ded Svayam Mai Hi Nihit Hai,
Hai Prafulit Aur Sphutut Bhi,
Gyan Ganga Mai Samaahit
Yoga Shikha Jaisi Prajvalit
Inke Har Kisi VAAKH Mai
Garbhit Hai
Amrit Kaa Sneh



- Jaya Sibu

Yitchhi Lalli Maaji Manz Neraan Gyaanuk Pravaah
Sanghaati Manz Chhu Khaswun T'u Waswun PrathShah 2

Gyan Pravah Hai OM Kaa Chandra Bindu
Hai Vaakh kaa Atma - Sindu
Shvaas Kaa Hii Hota Hai Sanghatthan
Jeevan Dhaaraa Kaa Hai Abhinandan
Jise Arohan Bhi Kahte Hai
Wahi Avarohan Bhi Hai

Shaivi Wanaan Yim Chhi P'aizi Sheyitrih Tvath
Abhyaas Karaan Nethh Vaakhan Hu'nz Smurath 3

Shaiv Sidhaant Kaa Hai Aadhar
In 36 -ChhatisTattvoo ko
Sattva Roop Mei Jaannaa
Abhyaasi Karte Nit Niyamit
Roop se Isi Kaa Avaloikan
Wahi Smriti hai Yog Tapasyaa Kii

Prath Kan'h Tvath Chhu Amretuk Sheetal Naad
S'airi Samaapt Gatchhan pat'u bhautik Samvaad 4

Prati Tattva Hai Ek Naad _ -
Amrit Tattva Kaa
Shaiv Pratibignyaa Janney Sey
Samaapt Hote Hai
Sabhi Neeras Samvaad

Deh Chhu Nu Gaalun Smruni Hund Vaakh Chhu Pholraawun
Parz'unaawun ,Atma Deevas Manz Prakram Chhu Sanzraawun 5

Ek Prakriya---
Dekh Kar Bhi Deh Kii Glaani Nahi,
Atma Tattva Smrin karke
Vaakh Ko Abhipsit Karo
Atma Dev Ko Hii Naman Karo
Wahi Hai Shiv Tattva
Usi Kaa Shabda --Chintan Hai
Lalleshvari Kay VAAKH



- Shailaja Wanchoo



A CRY FROM THE HEART

CHILD SLAVERY IN THE INDIAN-SUBCONTINENT



The children work in cramped positions for long periods in poorly-ventilated sheds filled with wool fluff and dust particles. Contact with the fluff causes respiratory problems and skin ailments such as scabies. They develop swelling of lower limbs, pain in the joints, and spinal deformities from crouching as they work on looms. Poor lighting conditions weaken their eyesight. Contact with chemical dyes and the use of sharp knives injure their hands. Many of the children are severely ill by the time they become adults. They are young carpet weavers of Uttar Pradesh, in India, residing in

loom-houses owned by rich contractors. The working conditions are slowly killing them.

Ten-year-old Kalu is a malnourished child who was rescued along with seventeen other bonded children. They were found in the Allahabad district of Uttar Pradesh by the Bonded Liberation Front. The released children ranged in age from eight to fourteen. Kalu's dulled mental condition reflected the effects of oppressive working conditions. He, like the other carpet weavers, worked for some twenty hours every day, beginning at 3 a.m. In addition to weaving, he had been forced to work in his masters' fields and in and around

their homes. He had been beaten with sticks and iron rods. He had not been allowed to see his parents. Most of the children could not say how long they had been held captive, but some said they had been working for years.

Forced or bonded child labor is considered to be the most exploitative and egregious form of servitude. Historically, it has been known as child slavery. There are millions of children whose labor is can be considered forced, not only because they are too young to work, but also because they are actively coerced into working. These include child bonded laborers – children whose labor is pledged by parents as payment or collateral on a debt – as well as children who are kidnapped or lured away in various ways from their families and imprisoned in sweatshops or brothels.

Millions of children around the world work in various domestic services – given or sold at a very early age to families other than their own. The use of children as domestic servants is widespread and occurs in many countries in Asia, as well as in Latin America, Africa, and the Middle East. Although, no reliable global or national figures exist on the number of children engaged in forced domestic employment, the figure is in the tens of millions worldwide, and is on the increase. It is generally assumed that forced and bonded child labor is most widespread in Asia, particularly in the Indian sub – continent, but that is because most reports are from that region.

The South Asian Coalition on Child Servitude estimates that there are approximately ten million child laborers in “chronic bondage” in India alone. While reliable statistics on forced and bonded child labor are lacking, the International Labor Organization (ILO) estimates that the number of enslaved children is increasing in some sectors and industries despite national and international laws prohibiting the practice.

Forced child labor is found primarily in informal, unregulated or illegal sectors of the economy. It is most common among the economically vulnerable and least-educated

members of society such as minority ethnic or religious groups or the lowest classes or castes. Children are especially vulnerable to exploitation because their lack of maturity makes them easy to deceive and ensures that they have little, if any, knowledge of their rights. As the London-based human rights organization Anti-Slavery International (ASI) states:

It is an axiom that the weakest and most marginalized groups of people are the most vulnerable to exploitation. Within the context of slavery, indigenous peoples along with women and children are amongst the groups most affected.

The report goes on to say that forced child laborers work in conditions “that have no resemblance to a free employment relationship.” They receive little or no pay and have no control over their daily lives. They are forced to work beyond their physical capacity and under conditions that seriously threaten their health, safety and development. Their most basic rights, such as freedom of movement and expression, are suppressed. They are subject to physical and verbal abuse. Even in cases where they are not physically confined to their workplace, their situation may be so emotionally traumatizing and isolated that, once drawn into forced labor, they are unable to conceive of a way to escape. There are no specific international standards on forced child labor. However, there are International Labor Organization (ILO) and United Nations standards on minimum age for employment, forced labor, the economic exploitation of children, and slavery-like practices. Forced labor is defined by ILO Convention 29 on Forced or Compulsory Labor as “all work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily.” Convention 29 calls upon ratifying states to “suppress the use of forced or compulsory labor in all its forms.”

The United Nations 1956 Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions

and Practices Similar to Slavery defines slavery to include: debt bondage, serfdom and any practice whereby a person under 18 years of age is delivered by his parent/guardian, whether for reward or not, with a view to the exploitation of the young person or his labor.

In 1994, the United States imported \$156 million of hand-made carpets from India. It imported \$48 million worth of hand-made carpets from Pakistan and \$5 million worth of hand-made carpets from Nepal in the same year. Statistics show that the U.S. is one of the largest buyers of goods produced by children in this Third World country. It's ironic that one of the major advocates of children's rights is enjoying luxuries that are a product of child slavery.

Perhaps in no other industry is the problem more evident than in carpet weaving. Children ranging in age from five to fifteen are forced to work under conditions of debt bondage in the carpet industries of India, Pakistan, and Nepal. In April 1994, the South Asian Coalition on Child Servitude (SACCS) estimated that there is a total of one million children in servitude engaged in the carpet industry in the Indian Subcontinent – 500,000 in Pakistan, 300,000 in India and 200,000 in Nepal. There is evidence, however, which is discussed here later, that there has been a significant reduction in the number of children in the industry in Nepal since early 1994. The Indian carpet industry is widely dispersed over a large geographical area. The public scrutiny that the industry has received in recent years has caused it increasingly to scatter the loom sheds to more rural locations. Small production units typically employing less than ten people make up an estimated 95 percent of Uttar Pradesh's production. These small units are exempt from labor laws applying to registered factories in the formal sector.

Bonded children in the carpet industry are often recruited from the neighboring states of Bihar and Madhya Pradesh by both agents and organized gangs. Their parents, low-caste, poor peasants or landless laborers, are given a cash advance ranging from 1400 to

6,300 rupees (approximately \$20 to \$90). This practice is generally institutionalized in cases where children are procured by recruiters. Those children whose parents take advances are required to continue working for the same employer until the advance has been repaid. The amount of time it takes to repay the loan can extend up to five or six years.

In some cases, employers take advantage of the poverty of the family and often large loans to parents against their children's future labor, knowing that the parents will never be able to repay the debt. There are also reports of children being abducted by strangers who lure them away with promises of movies, candy, or other sundries and sell them to loom-holders. Sometimes attempts by parents to take back their children are blocked by force.

The worst conditions occur in production units that rely on migrant child laborers who have been recruited or lured from their villages. SACCS estimates that over seventy percent of the children working in the carpet industry are migrant children from neighboring states, the majority of whom receive no wages. The majority of migrant child carpet weavers are not given an opportunity to visit their homes for long periods of time after they begin working in the carpet industry. One report states that "It is not uncommon for these children to leave their villages never to be heard from again."

Once the children arrive at the loom shed, any advance paid to their parents is deducted from the children's already low wages. The children are penalized for mistakes they make with pay deductions. The cost of meals, usually inadequate and of poor quality, is deducted from their pay. Some children are paid only in food, including young children who are deemed apprentices for a period that can last from one to five years, during which they receive no wages.

Bonded carpet children are often kept under close watch and not allowed to go outside or talk to people in the streets. They work up to twenty hours per day, seven days a week, and often sleep, eat and work in the same small, damp rooms. They are often locked in at

night. When there is a rush order, the workers may be required to work without sleep. Those who try to escape are often beaten, deprived of food or tortured. Cases have been documented where children trying to escape were hanged or shot to death, chained to looms, or branded with irons. One former bonded carpet worker stated in an interview that his master had thrown acid into his eyes when he wept out of homesickness. Girl carpet workers are sexually abused.

In Pakistan, bondage begins at home when the head of a weaver household accepts advances from a thekadar (contractor). The middleman controls the looms, provides material, and transports finished carpets to export centers. Payment is made to the family weavers according to the quantity and quality of work produced, but the families rarely receive enough income to cover payments on the initial loans. Contractors arbitrarily make deductions from the promised payment amounts for failure to meet production deadlines.

Pressure exerted by contractors to meet quotas and deadlines induces weaver families to put their children to work. Families become increasingly dependent on the loans advanced by the contractor, resulting in an inescapable cycle of debts which keeps the children in slavery for many years.

Pressure exerted by contractors to meet quotas and deadlines induces weaver families to put their children to work. Families become increasingly dependent on the loans advanced by the contractor, resulting in an inescapable cycle of debts which keeps the children in slavery for many. The families are not allowed to abandon their work until their debt is deemed repaid.

Often the parents who set up looms at home do not themselves get involved in carpet weaving. Requiring their children to work at home looms may enable unemployed fathers to stop looking for work. Children generally do not attend school and are rarely allowed to play during the day. Most do not receive any pay directly but instead only get small sums for pocket money from their parents.

In Nepal, the number of children engaged

in the carpet industry appears to have declined since 1994. Before the decline, child workers, mainly migrants from the countryside, constituted from one-third to one-half of the labor force in carpet factories. According to several sources, as many as 150,000 carpet workers were children, 10,000 to 27,000 of whom were in debt bondage as a result of loans taken by their parents from labor contractors or landlords. Labor contractors have been known to lure or kidnap children, often pocketing the children's income on the pretext of remitting it to the parents.

By the end of 1994, negative publicity in Europe concerning the use of child labor and a resulting drop in Nepalese exports prompted the Nepalese Government and carpet manufacturers to try to eliminate child labor in carpet factories. As a result, the use of child labor in the carpet industry has dropped to five-ten percent of the total carpet labor force. The Government of Nepal is working with the carpet industry and NGOs to

establish a certification for carpets made without child labor, and Government inspectors have increased their monitoring of child labor in carpet factories.

The United Nations Convention on the Rights of the Child states that children must be protected from all forms of economic exploitation. This includes performing any work "that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development." The Convention also calls for the prevention of the use of children in illicit production and trafficking of drugs, protection against all forms of sexual exploitation, and prevention against traffic of children for any purpose.



- Tej N Dhar



ORPHANED BOOKS

When I found the expression “orphaned books” in one of the novels of Githa Hariharan, I told my friend that she is a wordsmith of high calibre who coins attractive phrases. He sounded somewhat cold and said that he found it difficult to imagine that books could become orphans. I tried to convince him that it is possible if one remembers that people collect books, love them like their children, spend time with them, especially when their children leave them to make their own worlds. When such people die, their children become orphans and their books too. It is true the books do not cry like the humans, but they look sadly around for the hands that fondled them with care and love.

I remembered a recent experience and decided to share that with my friend so that he would understand how books get orphaned and what fate they meet when the person who takes care of them leaves for his heavenly abode. When I reached the place of a close relative whose father had passed away after a brief illness, I found that he was totally distraught. He had come from abroad and had very little time to clean up the huge place that his father had been living in for decades. His landlord had already told him about the date by which he had to give back to him a clean, empty house.

I found the house full of antique furniture, sofas of different kinds, dainty chairs and tables, and an impressive collection of small and big artistic pieces which had adorned the huge showcases of the

deceased. People who came to condole with my relative admired everything his father had collected, but not many cared to look at the collection of books that lay close to his bed in the master bedroom of the house, in neat shelves, by the side of his beautifully carved table lamp. While everybody else was busy looking at the impressive paintings and pieces of glassware, crystals, and several other things, that he had collected during his long career as an artist, I looked at his books and could not help envisioning him reading by the glow of his lamp during his solitary moments.

Since the son had to leave shortly, he called all the friends and admirers of his father to take whatever they wished from everything that he had left behind, from his personal wardrobe to the rich collection of art objects and furniture. When they finished taking whatever they liked, heavy items of furniture, that many found difficult to fit into their small flats, and the pile of books was still there. I had a close look at the books and was fascinated by what I found. There were books on homeopathy written by the grandfather of the deceased, books on cookery written by his mother, and huge and heavy books on the history of art, music, dancing, and sports.

When I asked one of the persons who was present on the scene why hardly anybody showed interest in the books, he smiled and said people had no time to read books, especially the ones bound in old and heavy covers. As if to impress me, he said that these days, people read books in the digital mode, on

their phones and tablets, when travelling or sitting in the comfort of their well-decked homes. I felt like telling him how great writers like the distinguished American novelist John Updike had written in *The New York Times* that books provided pleasures of their own, both as adornments and objects of sensual pleasure and how without them “we might melt into the airways and be just another set of blips.” But before I could do that, he had left to clutch at a small glass whale.

Within days the stuff in the house disappeared, but the books stayed on, as if in solidarity with the departed soul. Since nobody showed interest in them, I picked a couple of them to take with me. The rest I found valuable for people interested in the fine arts. My relative told me that he approached the officials of some university in the city for keeping them but got no response from them. He thought of many other alternatives, but

nothing seemed to work. Some said that they could take books of only one kind and had no room for any other kind. I felt like calling somebody from the market of used books but did not know how to contact them.

Three days before my relative had to leave, everything in the house had been cleaned up, but the pile of books remained, a mute witness to their being unwanted. Since something had to be done to remove them from the place, we sought help from everyone known to us. They provided a range of alternatives, but none of them worked. For taking them to places where they could possibly be useful, we had to visit their websites, fill huge sheets of paper, and wait for responses, and that could take weeks. Mercifully, one person agreed to take them to the library of a club of which the deceased had been a member for decades.

The orphans finally found a home!

PNBMT TO APPROACH POLITICAL LEADERSHIP FOR PASSAGE OF BILL

Prem Nath Bhat Memorial Trust organized an intellectual meet on 9th July at Kashmiri Pandit Sabha, Amphalla, Jammu. This meet was held to chalk out a strategy for the passage of the Shrines and Temples Bill. Community thinkers and intellectuals assembled on the request of PNBMT to discuss the present status of Shrines and Temples Bill and to accelerate the momentum for its enactment in assembly and steps to be taken till assembly in J&K is restored.



The meeting was presided by Justice (Retd.) B. L. Bhat and those who spoke on the occasion included Sh. Vijay Bakaya, Sh. Kuldeep Khuda, Dr. Agnishekhar, Sh. K.K. Khosa, Sh. Ajay Bharti, Sh. B. L. Bhat, Sh. Moti Lal Malla, Prof. B.L Zutshi, Sh. Satish Kissu, Sh. B.L. Saraf, Sh. T.K. Ganjoo, Sh. R.K Ganjoo, Sh. M.K. Bangroo and Prof. Sadhu.

The prominent who were present on the occasion were Sh. H.L. Bhat, Sh. Kashmiri Lal, Sh. C.P Koul, Sh. Kanwar Bhat, Sh. M.K. Raina, Sh. Raj Nath Bhat, Sh. Shadi Lal Koul, Sh. Ashok Kangan. The suggestions given by revered members were discussed in detail and a common understanding was arrived by one and all. The event was concluded by Sh. Chaman Lal Pandita, Chairman, PNBMT with a vote of thanks.



- Sharika Muthu



KASHMIRI

Language of lively wit and earthy humour

(The article was published in Greater Kashmir on 8 September 2020.

The author requested NAAD to publish it for wider reach)

The author emphasises the need to keep alive our mother-tongue, the essence of Kashmiriyat

At the outset, I would like to thank the readers of *Greater Kashmir* for their heartwarming response to my last article (my first in this newspaper) which was based on my childhood memories of Kashmir. Some of you prompted me to share some more memories, and so I began rummaging through my mind to fetch out some worthwhile tidbits. In doing so I realised that a very pleasurable element (albeit a very subtle one) during my annual visits to Kashmir was listening to talk in our mother tongue, Kashmiri.

Believe me, it is a real challenge to keep one's mother tongue alive when one is outside one's native environs. Growing up in Delhi from the age of four, I have mostly heard a mishmash of Hindi, English and Panjabi. Of course, my parents always conversed in Kashmiri (and still do), but as our (my brother's and mine) tongues were already used to Hindustani, that language became our convenient lingua franca. Today, most of my professional interactions are in English and my personal conversations are in Hindustani. Moreover, we (that is, the residents of Delhi-NCR) are constantly bombarded with TV news programmes in English or Hindi. So it becomes difficult, if not impossible, to find a 'context' to talk in one's mother tongue.

كشمیر
کاشمیری
کاشمیری

To return to my memories of Kashmir, I remember how I would stop and listen in childish fascination when I used to hear the local residents talking in Kashmiri. These could be our neighbourhood 'kaandur' or 'daandur' or the fruit-seller on the street, or even the 'shikarawalas' and 'tangawalahs' we came in contact with. While Kashmiri spoken by polished intellectuals is the smooth, refined version of the language, the one spoken by the working classes carries the local accent and singsong intonation that is equally attractive. I vividly remember how, once when we were walking leisurely in Srinagar, we came across a

couple of urchins quarrelling loudly at a street-corner. Facing each other squarely, looking like little adults in their small 'pherans', they were hurling the choicest epithets at each other (which of course I did not understand then). But in their childish voices, even the heated exchange sounded sweetly innocent.

If I had grown up in Kashmir, I might have taken my mother tongue for granted, but when one's exposure to the language is limited, one thirsts for it all the more. At this point, I recall a beautiful television serial 'Gul Gulshan Gulfaam' (telecast on DD National in the 1990s), every episode of which was watched by me and my family with the utmost pleasure. Though its linguistic medium was not Kashmiri, the characters were; and that was enough to reconnect us to our roots. The bilingual (Urdu and Kashmiri) title song, written by eminent poet Farooq Nazki and set to music by noted Kashmiri composer Krishan Langoo, was a picture of beauty in poetry:

Dalchyan malryan seemaab deeshith,
aafaaab washlaan washlaan draav;

Aalav vanhaaryan hund boozyith, shokhu
te bulbul vanvaan draava.

(Seeing the sparkling silver on the waters of the Dal lake, the Sun came out blushing; hearing the calls of the 'mayna' the parrot and the cuckoo came out singing.)

And this brings me to DD Kashir. My family and I watch it as often as we can, since it is the sole Kashmiri language television channel that we receive. One programme we particularly relished was 'Kathan Chhu Maanay' (anchored by Zareef Ahmad Zareef, in his characteristic engaging style). Not only did I learn much about Kashmir and Kashmiriyat, I added many words to my (passive) vocabulary. Another TV programme that was watched by my entire family was 'Kus Banyi Koshur Karodpati'. Informative and entertaining at the same time, it became yet another opportunity to enhance my knowledge of Kashmiri language and traditions.

Speaking of Indian regional languages, while most of them are based on Sanskrit, Urdu is almost entirely based on Persian. However, Kashmiri is a unique combination of Sanskrit

and Persian. On the one hand, it contains words such as 'khir' (Sanskrit root 'ksheer' or milk), 'chhalun' (Sanskrit root 'prachhalan' or 'to wash'), 'kruhun' (Sanskrit root 'krushna' or dark), davun (Sanskrit root 'dhava' or 'to run'); on the other hand there are plenty of words such as 'koh' (Persian for mountain) or 'khor' (Persian 'khur' or foot). These are just a few examples; of course there are plenty of other words -- padaash, tashaddud, tasroof, etc.

The charm of the Kashmiri language is mainly in its spoken form. A conversation between two old-timers is a delightful experience, peppered with pithy sayings and vivid expressions such as 'thadyan guryan khasyith' (arrogance of the high and mighty), 'bonyi muhul taarun' (so difficult as to be almost impossible), and 'hoonyis aesas manz zang' (being under extreme stress). Not being a Kashmiri-speaking person, however, does not deprive me of the enjoyment of listening to the spoken language (as I understand most of it). I remember once, when I was a child, my grandmother describing a rather skinny young man in the words: "Hai, kaav niyas toontyi kyath!" On learning the meaning of the expression from my mother, my brother and I collapsed with laughter as we pictured the poor emaciated fellow being carried away in a crow's beak. Such are the pleasures of colloquial Kashmiri!

While it is desirable (and even necessary these days) to speak good English, one's mother tongue cannot be neglected for that reason. More than anything else, it is a common language that ensures connectedness among a group of people. Ethnically Kashmiris are among the smaller groups in the world. Therefore it is imperative that the language be kept alive in its purest form, at least through the oral medium, so that the great culture behind the language may be preserved. A rich, warm and picturesque language such as Kashmiri must be passed on to future generations with its colours bright and its flag flying high.

(The author is a free-lance writer, editor and translator based in Delhi-NCR. She can be reached at sharickahmuthu@gmail.com)

SHRI AMARNATH VAISHNAVI 98TH BIRTH ANNIVERSARY CELEBRATION

PRESS RELEASE AUG 24, 2023

A Galaxy of personalities gathered under one roof to celebrate the 98th birth anniversary of Shri Amarnath Vaishnavi, which falls on the 24th of August every year. Pandit Vaishnavi, who worked tirelessly for the welfare of the masses in J & K and Laddakh for almost seven decades right since 1945, was remembered by all.

The event was organized by Amarnath Vaishnavi Foundation and presided over by the honourable Mayor of Jammu Mr. Rajinder Sharma. Mr. Bharat Singh Manhas (JKAS), Secretary of the Cultural Academy of J&K was the guest of honour.

On this occasion, Amarnath Vaishnavi Foundation, awards scholarships every year to support the education of children primarily from the displaced Kashmiri Pandit community living in Jagti and other areas surrounding Jammu. This year sixteen students bagged the scholarship which pays for the school fee of each child for a minimum period of one year.

This year's main attraction was the release of the "Amarnath Vaishnavi Memorial song" sung in the mellifluous voice of the renowned singer Mr. Suresh Chauhan, supported by young singers Shriya Gurtoo, Simran Gurtoo, Vishwas Pandita, and Gandharv Kalloo. Its music was composed by the legendary music composer Sh. Kuldeep Saproo. Sh. Mohan Krishen Koul, a renowned Sanskrit and Hindi scholar and poet composed the beautiful lyric and Mr. J K Koul Bezaan enacted the role of Pt. Vaishnavi.

Mr. Balkrishan Sanyasi, a renowned poet and author, spoke about the biography of Pandit Amarnath Vaishnavi, "The Chronicles of Kashmir," which has been authored by him. The book brings to light the historical facts from the life of Pandit Amarnath Vaishnavi. It sheds light on the social and political events in Kashmir that shaped the destiny of the valley. The book is a great source of reference for researchers.

The event also marked the launch of the first "Amaranth Vaishnavi Memorial Lecture." A paper was presented by Dr. Beena Budki, a renowned scholar, author, and President's awardee on the topic, "The relevance of culture in society, with special reference to Kashmiri culture."

Mr. Motilal Malla was awarded the Lifetime Achievement Award for social service. Others who received the awards for their contribution in various fields are Mr. Mohan Krishen Koul, Mr. Kuldeep Saproo, Mr. Sudesh Chauhan, Mr. J K Koul Bezaan, Mr. Sanjay Raina, Ms. Shriya Gurtoo, Ms. Simran Gurtoo, Master Gandharv Kalloo, Master Vishwas Pandita and Mr. Rohit Bhat.

The organizations that supported the event are Manav Films, Roots in Fateh Kadal (RIFK), Nobel Group, Himalayan Heritage Foundation, The Right News (TRN), and The Writing Experts. A month-long interview series initiated by TRN on its Facebook and YouTube handles, to celebrate the birth anniversary of the legend, is a treasure trove of information shared by various personalities, about the life of Pandit Amarnath Vaishnavi.

Others who attended the function were M/s Ashok Kumar Braroo, Ashok Kangan, Hiralal Bhat, Bhupinder Singh Raina, Opinder Ambardar Shibani Khaibri, Mrs Santosh Shah Nadan and several other people of high stature. The event was anchored by Ms. Bindiya Raina Tickoo and managed by RIFK, an event management company.



SAVE SHARDA COMMITTEE

New Delhi
19 August'2023

Save Sharda Committee calls on Defence Minister, Shri Rajnath Singh to brief him about 'Sharda Divas Celebrations' at LoC Teetwal.

Save Sharda Committee Kashmir Regd. called on Sh. Rajnath Singh Minister of Defence in New Delhi and briefed him about the recent Sharda Puja & other developments at LoC Teetwal Kashmir. The delegation was led by Ravinder Pandita, Head of the committee, who presented a Sharda Shawl and portrait of Sharda Peeth POK to the Hon'ble minister.

The Committee invited Raj Nath Singh for upcoming Sharda Celebrations to be held on 23 Sept at Sharda Temple, LOC Teetwal.

The Committee requested the minister for installing a Full body scanner at Sadhna Pass, facilitate ease of travel of commuters from Kupwara to Teetwal, setting up of a vegetarian eatery at Teetwal, Tourist bus from Srinagar to Teetwal, besides various schemes of army and public. Sh. Raj Nath Singh lauded the efforts of Civil society initiative taken by Save Sharda Committee.

Ravinder Pandita

Head / Founder

Save Sharda Committee Kashmir Regd.

Tel: 9811143024





- Mahesh Kaul

13th July, 1931

- A Black Day in the History of Jammu and Kashmir

The communal riots that engulfed Srinagar (Kashmir) on July 13, 1931 were not spontaneous but the culmination of the prolonged intrigues by the British to violate the Treaty of Amritsar, which they had signed with Maharaja Gulab Singh in 1846, the founder of the political and geographical entity called the State of Jammu and Kashmir. However, their aim was to control the Northern Frontiers of India to keep an eye on the Russian advances and ethnic tribes that inhabited these regions. They also understood the importance of the Jammu and Kashmir in terms of guarding their rule in India.

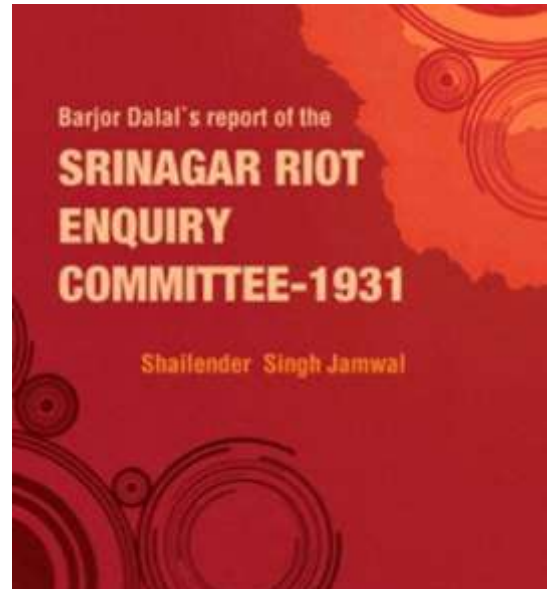
They were also aware of the fact that Himalayas defined the civilisational and cultural moorings of the Indian Nation and the State of Jammu and Kashmir, which holds the key to the Sanskritisation of India. They wanted the control over the Himalayas not to serve them but to subvert the authority of the ruler of the State as the seeds of the Anglo-Muslim alliance were already sown to implement the policy of divide and rule. This unfortunately was made operative on ground in 1931 in Kashmir.

Shailender Singh Jamwal's compilation of the 'Barjor Dalal' report of the Srinagar Riot Enquiry Committee-1931 with the writer's prologue and epilogue is a welcome publication. The reason being that when ruling elite of the State is challenging, the accession of the State with the Indian nation, without understanding the Constitutional reality that it was the British India which was the part of the partition plan and not the princely states.

Moreover, the sovereignty lied with the ruler and not the subjects. This publication will add to the already available archival material on the State and its evolution as a political entity. The Srinagar riot of July 13, 1931 was the desired outcome of the intrigues in which the British indulged from 1847 but Maharaj Gulab Singh was the astute statesman to swim over the unwanted tides. Even his successor, Maharaja Ranbir Singh managed to act as the statesman to outwit the British ploys to give them any foothold in the State to control its political set up. But Britishers were keeping a keen eye on the affairs of the State and during Maharaja Pratap Singh's reign, they managed to subvert the political and administrative authority of the Maharaja.

By the time, Maharaj Hari Singh, the progressive ruler of the State ascended the throne on September 23, 1925, after the demise of his uncle, Maharaja Pratap Singh- the unwanted developments had reached the critical mass.

British exploited the fact that the State had a Hindu Maharaja ruling the Muslims. It was a God sent opportunity for them to divert the attention from the effects of the economic turmoil in the rest of India due to the economic depression in Europe as Indian economy was linked to it. They raised the



bogey that the economic empowerment of the Muslims was blocked by the Hindu Maharaja to keep them in perpetual slavery.

The report examines the eye witness accounts and different shades of opinion to analyse as to what went wrong that changed the social and political dynamics of the State forever. Maharaja had been astute enough to promulgate the hereditary State subject definition. This legal enactment was introduced to checkmate the intrusion of the Britishers to interfere in the State and restricting their entry. The former Maharaja was also well aware of their mischief to subvert the political stability of the State as it was during his time in 1924 that Silk factory workers in Srinagar raised the banner of revolt.

Maharaja Hari Singh was not the favourite of the British rulers as he was well aware of the deployments' world over. He had made his mind clear about his intentions about the role the princely states should play to uphold the Indian nation. This did not go down well with imperialist British.

The report extensively discusses that how British instigated the Muslim populace of Punjab and therefore, All India Kashmir Muslim Conference came into existence in 1928. Its members had nothing to do with Kashmir but the element of Pan-Islamism was instigated. Though the Conference started pleading the case for the Muslim education in the State but "its real object was to secure for the Muslims of British India, especially of the Punjab, the right to be appointed in the State services so long, at least as the Muslims of the State remained unqualified." Both the provinces of the State were kept under boil by the British. In Jammu, Youngmen's Muslim Association was set up, it acted on the lines of Muslim Reading Room party of Fateh Kadal, Srinagar. The brain behind the disruptive activities of these formations was Wakefield, the officer of the political department of the Government of British India.

The visit of the Muslim Association to Kashmir and interaction with the Reading Room Party was made to infuse a sense of coherence to instigate bigger trouble for the Maharaja in 1931. The trial of Abdul Qadir, a non-state subject cook of the British officer and his seditious speech that set the communal frenzy in motion in Srinagar has been clearly discussed in the book. One thing that makes this publication important is that it exposes the denial of communal ruling elite regarding the atrocities on minorities of Kashmir that grabbed the power in 1947 by making the Maharaja abdicate the State under pressure from V P Menon under the advice of Sardar Vallabhai Patel.

The communal riots have been well documented in this report and help to see the present State of political turmoil in perspective. Shailender Singh Jamwal has aptly summed up the state of Hindu minorities in Jammu and Kashmir on July 13, 1931 who observe this day as the black day. He writes, "The people of Kashmir and their political organisations barring Kashmiri Pandits observe this day as martyr's Day because Dogra troops resorted to firing in Kashmir in which ten people lost their lives. While many in Jammu, including Kashmiri Pandits observe this day as a Black Day as their business establishments in Kashmir were plundered by the members of the majority community; moreover, their dignity, honour and lives were endangered. Since then, both the major communities of the State have been living a poles apart. This event has divided the people of the State on religious, regional and ideological basis and does not allow them to sink their differences." The report in the form of a book, i.e. 'Barjor Dalal's report of the Srinagar Riot Enquiry Committee-1931' is a must read for the scholars and the policymakers, so that it is made possible that the problems of the people of the State are redressed keeping in view the long-term benefits of the Indian Nation and its territorial integrity.

Publisher M/S Saksham Books International, Jammu has done a good job in presenting the material in readable form. Quality is good but a few printing errors need to be rectified in the next edition that have crept in.

(Writer writes on geo political issues, Northern Frontier, Strategic Affairs, cultural, historical, heritage and tourism related issues with special emphasis on Jammu and Kashmir and territorial integrity of the Indian nation. He is pursuing PhD from SHTM (School for Hospitality and Tourism Management), Faculty of Business Studies, University of Jammu, Jammu)



- Surinder Koul



GANDHI PEACE PRIZE CONTROVERSY

Why was the Congress party disturbed by the Gandhi Peace Award conferred on Gita Press, Gorakhpur on the 125th birth anniversary of Mahatma Gandhi by the NDA-run central government? On 18th June 2023, the jury headed by the Prime Minister, under auspices of the Union Ministry of Culture awarded the Gandhi Peace Prize 2021 of one crore cash, a citation, a plaque and a handloom item to Gita Press, Gorakhpur in recognition of its outstanding contribution towards Indian society. Its silent work in bringing social, economic and

political transformation through non-violent and other methodologies of Gandhian method in the last century was commendable. The Gita Press managing body appreciated the decision of the Union Government in honouring the institution but declined to accept the cash amount of the reward. The Gita Press publications have never accepted any advertisement either from government departments or from multi-national companies or business houses to make extra bucks. It did not commercialise its publication like other publishing houses of print or electronic media

in India. Its books, journals, and magazines had a wider readership within the country and abroad, but the publication did not crave advertisement from any agency. This is one of the virtues of Gita Press Gorakhpur, the World's largest publisher of Hindu religious scriptures and periodicals at an affordable price. This had been itself a tremendous selfless service rendered by Gita Press to the Indian society.

Surrendering the cash portion of Rs one crore affixed with the Gandhi Peace Prize shows, how the cultural values of TYAG, renunciation are adhered to by the Gita Press, Gorakhpur. This quality is hallmark of Indian cultural heritage.

Jairam Ramesh, M.P, congress party general secretary for Communication, and former Union Cabinet Minister criticized the decision and called it a travesty and categorized it as like awarding Savarkar and Godse. In support of his contention on honouring Gita Press, Gorakhpur, Jairam Ramesh quoted Akshaya Mukul's book, "Gita Press And The Making of Hindu India" in which he unearthed the stormy relationship between Hanuman Poddar had with Mahatma Gandhi and the running battles it carried with him on his political, religious and social agenda.

Manoj Jha, M.P Rajya Saba, RJD had an objection in awarding the Gandhi Peace Award to Gita Press on the ground that by associating the Gandhi Peace Award with the Gita Press, the award gets devalued. Sanjay Jha's take was that the fundamental anomaly was the Gandhian worldview of peace and the Gita Press objectives had nothing in common. Sanjay Jha, RJD M.P Rajya Saba totally overlooked the main objective of the Gita Press was to publish spiritual, moral and character-building literature based on the holistic material of Indian religious scripture for Indian masses. Goyandka, a Marwari businessman the founder of the press had earnest desire to bring out error free, uncorrupted verses of the Bhagavad Gita and established a small press in 1923 to publish the Gita with a price of one rupee.

Should the stormy relationship between Gita Press and Mahatma Gandhi be the basic criteria for not bestowing the honour of the Gandhi Peace Award to the Gita Press? The stormy relationship between the two must have been on contemporary political or socio-religious issues because it was that period when the country was struggling for political independence. Divergent political, social and religious issues were surfacing and had caused stray incidents of tension within the society. Gita Press's purpose was to educate Hindus about Sanatan Dharm and to bring up unity in the caste and community-divided Hindu society. Mahatma Gandhi had a contrarian view on many issues that were unacceptable to Gita Press helmsman Hanuman Prasad Poddar. If the relationship between Gandhi and Gita Press had been that stormy as per the quote of Jairam Ramesh based on Ashaya Mukul's book, Gandhi's article would not have been published in the monthly issue of Kalyan magazine which was started in 1926. Hanuman Prasad Poddar was himself a revolutionary person who exposed Gandhi for his political inconsistency between his political writing and his practical connotation. The difference between Hanuman Prasad Poddar, the then editor of the Gita Press with Mahatma Gandhi on contemporary political matters should not cast its shadow over the fabulous works of the Gita Press Gorakhpur. On the contrary, Mahatma Gandhi in good faith suggested the editor of the Gita Press, Gorakhpur not to accept any advertisement for their periodical journals and books. Mahatma Gandhi even went to this extent to propose to the editor, that no review of any book should be published in the magazines issued by the Gita Press. And the Gita Press Gorakhpur seemed to have followed these pieces of guidelines tooth and nail for the last century. That was indicative enough that the relationship between Mahatma Gandhi was not stormy but of mutual respect and consideration.

The ground given by Jairam Ramesh for not awarding Gita Press with the Gandhi Peace Prize is more based on his prejudice. It

was some kind of bias that Jairam Ramesh inhibited as Congress leader and party spokesman. According to G.N.Azad, Jairam Ramesh was not cadre cadre-based congressman. He landed at the party like a flying saucer from the back door so he was more a sycophant with less ideological understanding. By raising distasteful objections he had tried to brush himself with more secular credentials to seek more acceptance with Muslim allied parties and groups as per the Congress leadership.

The excellent work of publishing volumes of Bhagavad Gita, Ramayan, Mahabharat and other Hindu scriptures including the magazine Kalyan were in circulation within India and abroad at minimum price. It is said that Gita Press Gorakhpur has published more than forty million books in fourteen languages and out of that sixteen million are only Bhagavad Gita. Besides, the Gita Press Gorakhpur publications of Vedas, Purans, Upanishads, Shiv Puran, religious stories, works of great spiritual saints and Hanuman Chalisa at minimal prices to enable the majority of people to possess them. These are highly sanctified books like the Quran and the Bible. In the small town of Gorakhpur, Uttar Pradesh, the institution has generated employment for more than four hundred employable local people. All these years the archives of Gita Press have maintained about 3500 manuscripts of religious scriptures for reference purposes and research. The pocket-sized books published by Gita Press like Hanuman Chalisa, Shiva Chalisa and hymns are handi at a low price which even ordinary labourers can afford. Really, Gita Press is the cultural powerhouse that made Hinduism a relatable and affordable portal for every Indian.

It cannot be denied that the Gita Press, Gorakhpur had not manoeuvred for peace in the Indian society or at various social layers of the country to bring up the spirit of cohesiveness. The message of morals, and ethics. Spiritual and divine love lore inspired by the sacred religious scriptures was carried

forward in simple words for the awareness of the masses. The Gita Press did not advocate violence or any hate against any class of people. On the contrary, the Gita Press tried to bring caste-infested Hindus into a single fold on the basis of religious and cultural sinews. In all Gita Press publications, there was no place for any type of discord or disharmony preached. By educating and highlighting love and brotherhood among the sects, groups and castes, Gita Press has certainly played a positive role in Indian society. Sanjay Jha's argument against Gita Press's peace work was his political imperative, therefore he needs to refresh himself on its subtle and gradual spread of awareness.

In the wake of a critical statement on honouring Gita Press with the Gandhi Peace Award made by Jairam Ramesh; Acharya Promode, party colleague of Jairam Ramesh described him as a pawn playing in the hands of the BJP to destroy the grand old party. Yogi Adityanath, CM, U.P. mentioned Jairam Ramesh as a Hindu by chance. Ravi Shankar Prasad, BJP leader and former Union Minister and an advocate by profession condemned Congress objection and said the party has people with Maoist mind set. Aloke Kumar working President of Vishva Hindu Parishad said, what a cheap statement. It is sad that Congress has not yet freed itself from the colonial mind set.

It is claimed that Jairam Ramesh is a Buddhist Hindu. But as a secularist, his religion should not be the reason to belittle Gita Press service by equating the institution with those revolutionaries whom Congress had condemned. It is a strange sarcasm that the Congress party had been averse to the Hindu name and its religious assertion and acts. The Congress party had a sizeable percentage of Hindus in the party cadres and held important Ministerial berths and constitutional posts in the central governments were mute on Hindu matters little sense of pride in their cultural heritage. That was the brand of secularism practised in Congress-ruled states after independence.



Why is Leadership Important in Business Administration? - II

Business Leadership Qualities

While we touched on valued leadership qualities and how those qualities transcend any scenario, four of the most important business leadership qualities include:

1. Leading by example. – One of the best ways to inspire people is to practice what you preach. If you expect 110% from others, but then go home early, you might hurt morale. People want accountability from their leaders.
2. Strong Communication Skills – As noted before, both written and verbal

communication skills can be an essential part of leadership. Cognitive empathy, being able to put yourself in another person's shoes, can be particularly important for becoming an effective communicator, and making a connection with those who you're leading.

3. Emotional Intelligence – In his famous best-selling book, *Emotional Intelligence*, psychologist Daniel Goleman makes a compelling argument that good leaders are high in a trait he's called “emotional intelligence.” That



includes self-awareness, empathy, motivation, social skills, and self-regulation abilities.

4. Vision – Leaders need the ability to see “the big picture.” Doing that can require developing a large collection of both hard and soft skills. That might include the ability to see changing market trends, as well as spot openings in the market for new types of products.

But that's just the beginning. You also need traits like teamwork, problem solving, motivational skills, analytical skills, conflict resolution, and others. Even learning to listen to feedback more effectively can make you a better leader and help you determine the style of business leadership you most want to convey later in your career.

Styles of Leadership in Business Administration

There are many types of leadership in business, and it's often important to choose one of those styles on a case-by-case basis. For example, if you wanted to foster an environment that allowed for creative and unique solutions, a bureaucratic leadership style would be counterproductive.

Four of the most common styles include:

1. Democratic leaders take informal polling to help inform their decision making, but are ultimately the ones to make a final, decisive call. Sometimes your employees know more about their job than anyone else, and democratic leaders can more easily take advantage of that wisdom. This method of leadership can improve engagement, but may slow down decision making.
2. Autocratic leadership involves making decisions without consulting others, leaving it up to you, the expert. This can be great for quick decision making, and useful for excluding non-qualified parties from weighing-in. It can also make people feel excluded from important decisions, and you may risk losing the insight of crowdsourcing.
3. Servant leadership is essentially the opposite of an authoritarian, top-down

leadership structure. The servant leader aims to serve the needs of their team, and create a satisfactory employment environment for everyone. This model can have difficulty when you need to make unpopular choices, and can be slower in solving problems than autocratic leadership, but there are also scientifically recognized connections between employee happiness and productivity.

4. Bureaucratic leadership is basically about establishing rules and procedures for everyone to follow, which leaves no room for guesswork when it comes to expectations. This kind of leadership isn't ideal for innovative or creative problem solving processes, but great for routine-oriented jobs.

Picking between different styles of leadership can involve weighing your own strengths and weaknesses, as well. For example, servant leadership might require more persuasiveness than autocratic leadership. Learning to navigate the dozens of different styles of leadership and find one that works best for you is something that can require both education and experience to perfect.

In my own experience of working with more than 1000+ entrepreneurs not only in India but in Middle East, North America and in few African Regions spanning for almost 30 years of my professional business consulting career, I have seen 80% of these business owners are not trained leaders but they carry a certain degree of risk taking capability to drive their businesses but not really growing at the desired pace. The reason is that they do not have all qualities of a true leader.

I always say that if business owners leading small and medium businesses start realising the need for adopting effective leadership skills and start learning leadership styles suiting their eco-system, they are bound to grow their businesses exponentially. Learning is the key here...

(Concluded)

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

WE WILL RISE AGAIN

In the depths of failure's somber night,
Where hopes and dreams seem far from sight.

There blooms a spark, a resilient flame,
A testament to the human spirit's name.

When paths are marred by missteps, unkind,
And shadows linger in the recesses of the mind.

In these moments, hear the heart's soft plea,
To rise again, to be who we're meant to be.

Like a phoenix from ashes, we shall soar,
Through failures faced, we learn to explore.

For in each setback, a seed of wisdom lies,
To lift us higher, toward sun lit skies.

The past may haunt with echoes of despair,
But in resilience's arms, we'll find repair.

With shattered dreams, we'll build a new,
Our spirits forged our vision true.

Each stumble, every fall, a stepping stone,
To elevate us to heights yet unknown.

With every sunrise, a chance to redefine,
The strength within, our true design.

So embrace the scars, for they're a part of you,
A testament to what you've journeyed through.

In the face of darkness, let your spirit gleam,
For it's in rising from failure, we truly redeem.

With positivity's light, we'll paint the skies,
As we rebuild dreams that once met demise.

Failure's but a chapter in life's grand scheme,
With newfound strength, we'll rise, and dare to dream.



- Vitasta Gurtoo

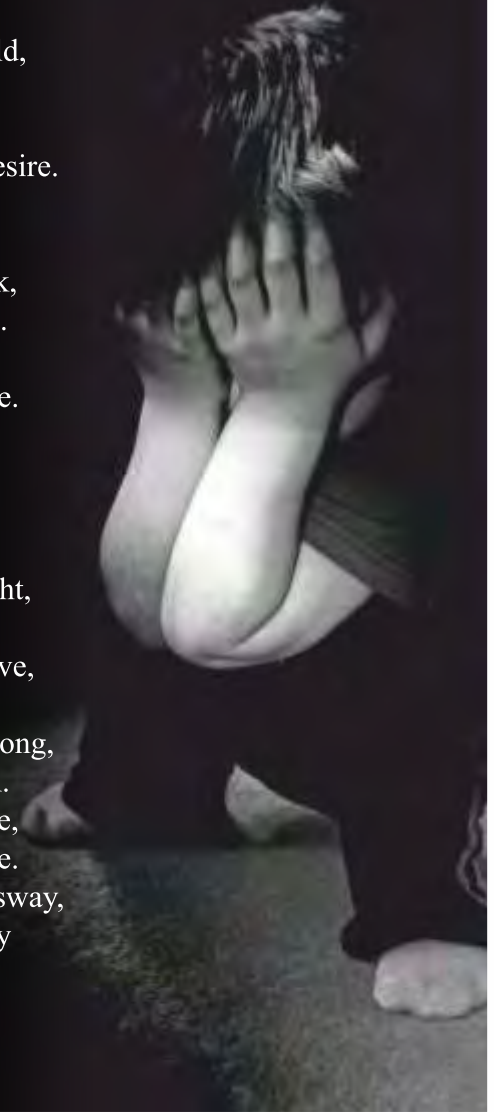


TRAGIC COLLISION

In the realm where twilight's whispers abound,
A tragic tale unfolded, sorrows unbound.
A collision of steel, a dance of demise,
Claiming six lives, veiling hope with their demise.
What were their thoughts in that fateful hour,
When life's tapestry unravelled, fate's cruel power?
Did dreams cascade like rivers, with fervour and delight,
Or wilted hopes beseech the fading light?
Perchance a dreamer's soul, with visions yet untold,
Yearned to ascend lofty peaks, ambitions bold.
A parent's heart, ablaze with love's sweet fire,
Kindling the flames of joy, a family's cherished desire.
A poet's voice, silenced, its verses left unsung,
A dancer's grace extinguished, steps left undone.
And amidst the wreckage, a lover's heart did break,
Their whispers lost in sorrow, a bond now opaque.
Oh, the fragility of life, a transient masquerade,
That bids us seize each breath, for it may soon fade.
In a blink, destiny shifts, shadows intervene,
Leaving us grappling with what might have been.
Thus, let this tragedy be a poignant decree,
To treasure moments dear, with utmost esprit.
For futures envisioned, dreams poised to take flight,
Can slip through our grasp in the depths of night.
Embrace your dear ones as the sun takes its reprieve,
In their warmth find solace, in their love believe.
For life's flame flickers swiftly, casting shadows long,
Yet in love's embrace, we find strength to carry on.
And so, we honour the fallen, their spirits ever free,
By embracing life's tapestry with unwavering glee.
For amidst loss, resilience blooms with steadfast sway,
Their memory guides us, urging us to seize the day



- Sanjay Pandita





PM Wants Rehabilitation of Kashmiri Pandits in the Valley

On the eve of Independence Day, Lt. Governor Jammu & Kashmir Manoj Sinha said that Prime Minister Narinder Modi wants rehabilitation of migrant Kashmiri Pandits in the valley and expressed it as the government's responsibility. He told this in an interview with NDTV. He further said that a process for rehabilitating migrant Kashmiri Pandits was on and would shortly be known.

He added, "As far as migrant employees are concerned, all the posts have been filled. By next year, almost all the houses for the employees will be handed over."

Date for Registration Extended of Bonafede migrants

J&K government has extended the validity of Government Order No 52-JK(DMRRR) of 2020 dated May 16, 2020, extended vide Government Order No 44-JK(DMRRR) of 2021 dated June 22, 2021, and Government Order No 30-JK(DMRRR) of 2022 dated June 10, 2022, providing for the registration of bonafide migrants or Displaced Persons (DPs) for issuance of Domicile certificate for one year, i.e., till May 15, 2024. The order is issued by the J&K Department of Disaster Management, Relief, Rehabilitation and Reconstruction (DMRRR).

Under the order issued, the Relief & Rehabilitation Commissioner (Migrant), Jammu and Kashmir, is the competent authority for registration of Displaced Persons (DPs) besides Kashmiri migrants for issuance of domicile certificates.

Pt. Prem Nath Shastri Remembered on 1st September

On 1st September 2023, the 24th death anniversary of Pt. Prem Nath Shastri was observed in Mattan, Kashmir. Remembering

him, glowing tributes were paid to him at the function. The event was held by Pt. Prem Nath Shastri Sanskrit Shodh Sanastha.

On the occasion, Maha Yagya was performed at Martand, Kashmir. The speakers at the function remembered Shastri Ji and highlighted his contribution to the Kashmir Pandit Community and Sanatana Dharma.

Ancient Navdal Shrine Yatra held in Tral Kashmir

The devotees drawn from different parts of Jammu and Kashmir assembled in Tral in the Central Kashmir district of Pulwama to participate in the Pooja-Archana at the Shrine. Before the prayers, devotees took a holy dip in the spring. Navdal is among the ancient Hindu shrines of Valley, and it is linked to the holy Amarnath yatra from the Puranic period. In the olden days, yatri visiting holy Amarnath cave would visit this shrine after performing the Amarnath yatra for a ceremony. This tradition could not continue due to turmoil in the Valley.

President Tirath Raj Trust Mattan, Ashok Sidha accompanied by many local Hindus, attended the event and welcomed the pilgrims and the district administration.

All Shrines and Temples Development Committee Tral, Awantipora, organised the yatra. In a statement, the committee expressed concern over the encroachment made at Shrine by some anti-social elements. It lamented before the District administration, who assured that the entire land belonging to the shrine will be restored soon. The Committee further demanded that the ancient Navdal shrine, an ancient Hindu shrine, be restored to its pristine glory as its history dates back to the Vedic and Puranic periods.

*Courtesy: News Agencies
Editing: Vijay Kashkari*

INSPIRE (Innovation in Science Pursuit for Inspired Research)

Innovation in Science Pursuit for Inspired Research (INSPIRE)" is an innovative programme sponsored and managed by the Department of Science & Technology to attract talent to science. The objective is to create a critical human resource pool to strengthen the science and technology system and expand the R&D base of the country. It is to cover the entire meritorious youth interested in studying science right from school to college and university level and choose scientific research as a career. It enables human capacity-building activities, including scholarships and fellowships and research exposure training of human resources.

The 'Innovation in Science Pursuit for Inspired Research (INSPIRE)' scheme aims to communicate the excitement of pursuing science to the youth. INSPIRE attracts and nurtures bright young students to study basic and natural sciences at the college and university levels and pursue research careers in basic and applied science, including engineering, medicine, agriculture and veterinary sciences. The same is done through the following components:

Inspire Internship

It aims to provide exposure to the top 1% of students at the Class X Board level by organizing Science Camps during summer or winter. These provide an opportunity to interact with Science icons from India and abroad, including Nobel Laureates, to experience the joys of scientific pursuit. These science camps nourish students' curiosity in science,

help them think out of the box and attract students at an early age of 16-17 years to choose science subjects for further studies.

Inspire Faculty Fellowship

The component provides opportunities to 100 persons every year with PhD qualifications in the age group of 27-32 years for five years to conduct research in basic and applied science areas, including engineering, medicine, agriculture and veterinary sciences, to establish themselves as independent researchers. It grants an attractive fellowship for five years.

Scholarship for Higher Education (SHE)

The component of INSPIRE aims to encourage meritorious students to study basic and natural sciences at the undergraduate level through attractive scholarship and mentorship opportunities. SHE offers 12,000 scholarships every year to deserving students in the age group 17-22 years.

INSPIRE Scheme Implementation:

Implementing the INSPIRE Scheme is a fully automated process through the INSPIRE Web portal. The link for INSPIRE Web-portal is: <https://www.online-inspire.gov.in>

Applications under the above INSPIRE components are entertained only against specific call announcements in online mode. Advertisements under an INSPIRE component cover eligibility criteria, how to apply, documents required along with the application, instructions for filling out an online application, etc. On the INSPIRE Web portal, component-wise detailed information has been made available, including Guidelines, Formats and Frequently Asked Questions (FAQs).

Research Exposure Training

Programme for Students of NE J&K and Ladakh:

To promote research culture among students pursuing post-graduation courses in various science and technology streams in the North-Eastern States and UTs of Jammu and Kashmir and Ladakh, a unique Initiative under the "Innovation in Science Pursuit for Inspired Research (INSPIRE)" scheme of the Department of Science and Technology (DST) has been taken. It is the need of the hour to interact with these young minds at the Master's level and imbibe the culture of research in them to pursue a career in scientific research and development. The initiative was launched in the year 2022.

"Research Exposure cum Training Programme for Students from North-Eastern States and UTs of Jammu and Kashmir and Ladakh" focuses on providing training to the talented youth from the states of Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Tripura (North-Eastern States), UT's of Jammu and Kashmir and Ladakh for pursuing research career in frontier areas of Science Technology and Innovation.

This new and unique initiative is being implemented on a pilot scale in the first phase. Details of the programme are available on INSPIRE Web-portal, including Guidelines and format for submission of project proposals, etc. (<https://www.online-inspire.gov.in>).

Inspire Scholarship Tentative Dates 20

- ❖ Online Inspire scholarship application release date September 2023
- ❖ Last date to apply for Inspire fellowship 2023 November 2023
- ❖ Inspire scholarship result release date December 2023
- ❖ Inspire scholarship Cutoff date December 2023

The Department of Science and Technology has discontinued the Kishore Vaigyanik Protsahan Yojana (KVPY) program by the Government of India. The Innovation in Science Pursuit for Inspired Research (INSPIRE) fellowship program includes the fellowship.

Blended Learning in India

Blended learning is the educational practice of combining digital learning tools with traditional classroom face-to-face teaching. In blended learning, the student and the teacher should be materially located in the same space. In simple words, Blended learning is a combination of offline and online Education. The most common definition for blended learning comes from the International Association for K-12 Online Learning or iNACOL. It defines blended learning as "any instructional approach that combines face-to-face classroom methods with computer-mediated activities." In other words, blended learning is when you use both traditional and digital approaches to learning.

Blended learning combines traditional learning and interactive materials, making learning fun. Another benefit of blended learning is that learners get a personal experience because they learn at home until they understand the topic. By using quizzes and tests online, instructors can see who is struggling and who is performing well. They can focus on learners' needs, strengths, and weaknesses in class. The time in class is utilized, can foster a collaborative environment, and opens the door for greater participation. Blended learning increases engagement using visuals like infographics, pictures, videos, tables, graphs, and more. It makes it easier to focus, absorb, and internalize the information to learn easily. It makes it

much easier for teachers to assess how well a learner is doing. By utilizing small tests and quizzes, trainers can assess if one learner is behind the rest of the group, and the teacher can take action to prevent them from slipping too far behind. Teachers can reach learners privately and give suggestions on how to improve. It is much easier for teachers to assess how well a learner is doing. By utilizing small tests and quizzes, trainers can assess if one learner is behind the rest of the group, and the teacher can take action to prevent them from slipping too far behind. Teachers can reach learners privately and give suggestions on how to improve. It gives learners access to learning content anytime, anywhere. Learners can access content on their own digital devices via interactive teaching tools. They can complete assignments, interact with teachers and receive helpful feedback all from the comfort of their own homes. Digital teaching tools give teachers greater insight into how their learners are doing. They offer real-time tracking options to see whether students engage with the content and keep on track with learning goals.

The educationists feel that future Education will be hybrid. Hybrid learning is shaping the future of Education: It addresses the limitations of traditional classroom models while combining the benefits of online and offline learning.

The National Education Policy has given a rare glimpse into what can be achieved through the transformation of Education. The new NEP clearly states that it is time to take on an undoubtedly student-centric policy, or what can be safely put down as Education. The time has come to recognize that the student is the main stakeholder and that efforts must be taken to make the system respond to their

dreams and aspirations. In this line of

thinking, the new policy gives the acceptability of many learning modes, including that of face-to-face learning.

With the emergence of digital technologies and the emerging importance of technology for teaching learning at all levels, from school to higher Education, the NEP 2020 recommends using blended learning models. The NEP-2020 states that while promoting digital learning and Education, the importance of face-to-face in-person learning is fully recognized. Accordingly, different effective blended learning models will be identified for appropriate replication for different subjects.

The University Grants Commission (UGC) and the All India Council for Technical Education (AICTE) are continuously working towards bringing revolutionary changes in the higher education sphere and, collectively, believe that the rapidly changing global perspectives demand a radical change in our teaching pedagogy. UGC has recommended blended learning, under which up to 40 per cent of a course can be taught online and 60 per cent through traditional, offline methods at all higher educational institutions.

Under this program, Maratha Mandal Engineering College in Belgaum became the first AICTE-approved college to adopt Hybrid Learning. As UGC AICTE, a part of the digital transformation mission, 10,000 institutions throughout India have implemented the blended or hybrid learning model. The initiative has been launched by the All India Council of Technical Education (AICTE). Apex educational bodies in India NCERT & CBSE have announced their intentions of implementing a hybrid schooling system with blended learning.

The All-India Council for Technical

Education (AICTE) has initiated the process of transforming engineering institutions into hybrid learning centres. For this, the Council has collaborated with Tech Avante Garde (TAG), which will be instrumental in helping the technical institutions digitally transform and amplify their achievements.

References : UGC, AICTE, MOE, NEP 2020.

Karnataka Private Post Graduate Colleges' Association KMAT-2023

The MBA/MCA colleges in Bangalore and the rest of Karnataka with moderate fee structures will accept the KMAT 2023 score as admission criteria for All India Candidates and Karnataka Domicile candidates for admission to their flagship MBA/PGDM/MCA programmes in 2023.

Karnataka Management Aptitude Test (KMAT) 2023 will be conducted by KPPGCA (Karnataka Private Post Graduate Colleges Association) for admission to 189+ AICTE-approved/University affiliated Management Institutes in Bangalore and Karnataka. KMAT 2023 is an All-India exam held in more than ten cities in Bangalore, Karnataka and across the country.

KMAT 2023 Test will have a time duration of 2 hours. It will be a Home Based Online Remote Proctored Test. KPPGCA believes that a single testing session with the same difficulty level will provide a level playing field to all the test takers without any discrimination.

KMAT is the last common entrance

exam for MBA/PGDM Admissions 2023. KMAT 2023 Online Registration End Date

- ❖ 30th September 2023
KMAT 2023 Admit Card Release Date
- ❖ TBA
KMAT 2023 MOCK Test Date
- ❖ TBA
KMAT 2023 Test Date
- ❖ TBA

NEP 2020 Objectives to Enhance Vocational Education

The National Education Policy (NEP) 2020 is a transformative framework that aims to revamp the entire education system in India. One of the significant highlights of NEP 2020 is its emphasis on holistic and vocational Education.

The traditional education system in India has primarily focused on textbook knowledge while less on developing vocational knowledge and practical skills. NEP 2020 seeks to change this scenario by shifting the paradigm from a rote-based academic approach to a skill-based education system.

NEP 2020 aims to integrate vocational Education into mainstream Education as students can pursue vocational courses alongside regular academic ones. It also aims to combine theoretical knowledge with practical skills, making the students' job ready.

Credits: India Today Education Desk
Feedback: vijaykashkari@gmail.com



**"Sit idle no more.
Go get education."**

Savitribai Phule



AIKS
Matrimonial Service



Seeking a suitable alliance for my Son. DOB-17/09/1993, Height- 5.11 ft, Qualification- BE in Computer Science & MBA Finance (Mumbai University). Occupation: Sr. Manager in Kotak Mahindra Bank, Mumbai. Earlier he was working as Relationship Manager in HDFC Bank. Family Details - Father: Sh. Predemen K Tikoo, Rtd Dy-SP and Mother: Smt. Bunty Tikoo, House Wife. Valley Address: Village Bandipora, Kashmir. Present Address –Saraswati Vihar, Bohri, Jammu. Interested may contact at MB No- 9419240281, 9419272653.



Looking for a Suitable alliance for my daughter. DOB – 21/02/1996, Time & Place of Birth – 10.40 AM Jammu, Height – 5'4". Qualification – MBBS from Manipal College of Medical Science, Job Profile – Working as Medical Officer in one of the leading Hospital in Delhi. Valley Address – Rainawari, Srinagar, Kashmir. Present Address - Sector 7, Jasola Vihar, New Delhi. Manglik – No. Interested may Contact through - WhatsApp No – 9818879945 or Email ID - vakilrajinder@gmail.com .



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



Looking for a 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.



AIKS naad

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



Subscribe Naad Online!!
www.aiks.org

**Annual Subscription
Charges - Rs. 1200/-**

Advertisement Tariff

Back cover	-	Rs 20,000/-
Inside Cover (Front & back)	-	Rs. 10,000/-
Full Page Colour	-	Rs.8,000/-
Full Page (B/W)	-	Rs. 5000/-
Half Page (B/W)	-	Rs. 2500/-
Centre Spread (Colour)	-	Rs.12,000/-
Matrimonial	-	Rs. 400/- Per Insertion

Subscribe to Vaakh – Kashmiri Half Yearly

Vaakh is an informative and compact literary half yearly in Kashmiri (Devnagri Script), containing very interesting material - prose, poetry, short stories and essays, of deep interest to our community members. Please subscribe to it for reading pleasure.

Annual Subscription-Rs. 500/-

1. All Cheques/DDs favouring All India Kashmiri Samaj to be sent at H. No. 308 (LGF), Sector 35, Ashoka Enclave Part -III, Faridabad, Haryana - 121 003

2. Subscriptions can also be remitted directly online to the following

A/C Punjab National Bank : A/c No. 0151000100442202

A/c Name : All India Kashmiri Samaj IFSC Code : PUNB0015100 MICR Code : 110024094

Note : After making the payment through Internet the subscriber must send intimation to AIKS on Email-Id: hqaiks@gmail.com or Mob No. 8447677911 through WhatsApp/SMS/Sending snapshot of the payment receipt.

BECOME A PATRON
OF ALL INDIA KASHMIRI SAMAJ AND SUBSCRIBE TO NAAD MONTHLY JOURNAL

Application Form for Patron Member
All India Kashmiri Samaj (REGD.)

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

Application No. :

Date :

The President

All India Kashmir Samaj

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

Dear Sir,

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

My Particulars are as under :

Name (In full) :

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

Address :

.....

.....

..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

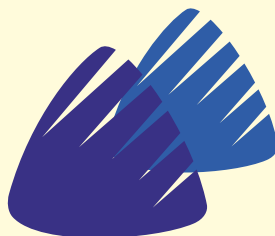
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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

Amount : **Date :**

AIKS Receipt No. :

✦ With best compliments from ✦



SUMO GROUP OF COMPANIES

SUMO INTERNATIONAL PVT. LTD.

425, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.

Tel.: 0091 22 28449341 / 42

Fax: 0091 22 28819841

E-mail: sumo@sumointl.com

Web: www.sumointl.com

SUMO HI-TECH MARKETING PVT. LTD.

422-424, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.

Tel.: 0091 22 42108888

Fax: 0091 22 42108899

E-mail: admin@sumohightech.com

Web: www.sumohitech.com

PCL-SUMO AIR TECHNOLOGY PVT. LTD.

425, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.

Tel.: 0091 22 32108578 / 32107242

Fax: 0091 22 28819841

E-mail: info@pclsumo.com

Web: www.pclsumo.com

Self Drilling Screws | Blind Rivets | Dry Wall Screws

HP[®]



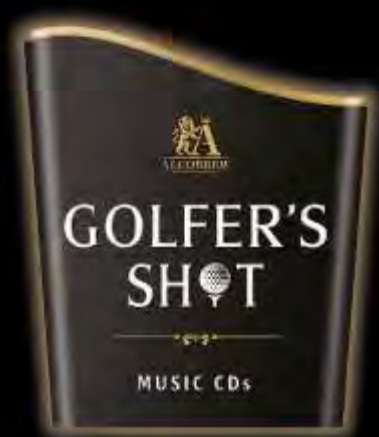
Landmark Crafts Pvt. Ltd.

E-mail : hpscrews@gmail.com

Web.: www.landmarkcrafts.in

Toll Free No. : 1800-891-7110

HP[®] is Registered Trademark of M/s Landmark Crafts Pvt. Ltd.



Taste the good life.

 /Golfer's Shot  /golfersshotofficial