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The Father of The Nation

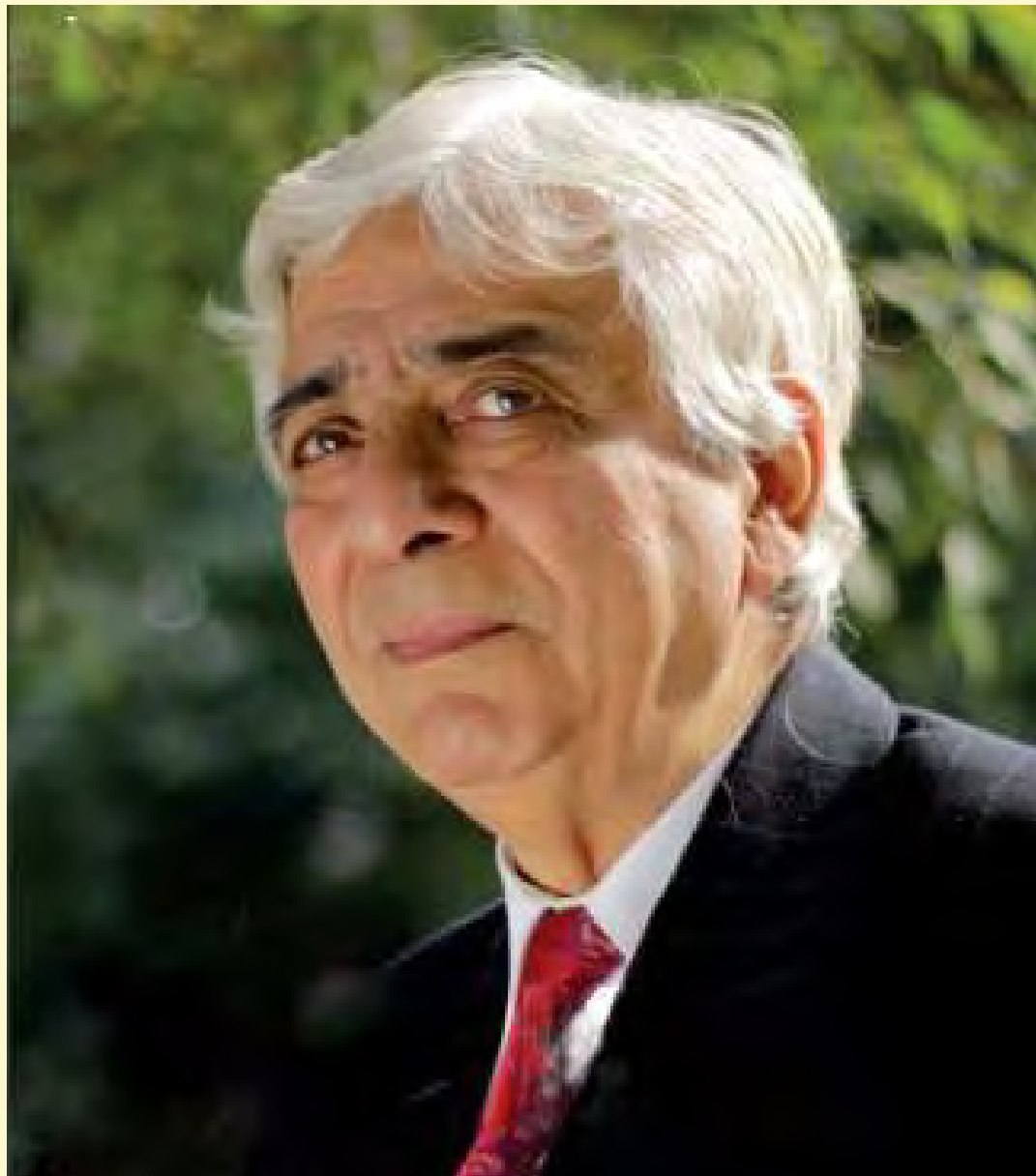
The Architect of India's Green Revolution!

Shradhanjali

Shradhanjali

Shri Maharaj Krishen Kaw

Ex-President of AIKS



10-Nov-1941 to 28-Oct-2019

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THIS MONTH'S COVER

**Tribute to
Gandhi and Shastri**

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The Holocaust Replay

7th October, 2023 has etched itself as yet another black day in the world history of barbarism caused by human intolerance of peace. The brazen demonstration of uncivilized and inhuman behaviour unleashed by the Hamas terrorists on the innocent populace, most of whom were caught unawares in their cozy homes, thought to be places where one feels safe and protected, was unprecedented and akin to the infamous Holocaust. The victims were men, women, children and the aged. For the wrong reason, the barbarians were non-discriminate in executing their plans. More than a thousand people lost their lives. In just a few moments, a whole humanity was raised to ground. There were thousands of missiles fired on the residential places, supported by hundreds of armed motorcycled paratroopers who racked havoc on ground by slaughtering those running for life. They took hundreds of men, women and children hostage. There is news of many women and little girls among these having been gang-raped. Many children have been butchered to death in the most inhuman manner.

Whatever may be the retaliation by Israel, which has vowed to revenge this unprecedented attack on civil populace, there is no doubt that it has been a complete intelligence failure from the Israeli government about such a massive and planned attack by the invaders. Israel being a friendly nation of the West, expectedly, has received solidarity from the powerful countries that includes the US which sent the

aircraft carrier to help Israel in guarding from the seas.

This throws up many questions. Was it a result of a complacent government which undermined the covert capabilities of the terror group – Hamas? Why wasn't the border with Palestine in the Gaza Strip militarily sufficiently equipped that could have, to a large extent, lessened the effect of the attack? And, why was the world's topmost Intelligence Agency caught napping? The coming days will unravel the answers to these questions, but this catastrophe now confronts the rest of the world with many more difficult questions.

The magnitude of success of this massive invasion of terror on another country may embolden the terror organisations likes of which are sheltered and supported by countries like Pakistan. The scope of support from the likes of Hamas and ISIS to these terror organisations, that could include ammunition and expertise, next door to Bharat can be of serious nature. Like Israel, our fight with Islamic terrorism has been for centuries and there doesn't seem to be any likelihood of its waning too soon. The only solution might be in strengthening our intelligence network for it to be proactive and vigilant 24x7, strengthening our borders militarily and a firm committed central dispensation to deal with terrorism with heavy hand.

Food for thought!
Namaskar!

युक्तकामरु

From the *President's* Desk



POLITICAL WILL, DECISIVENESS AND COMMITMENT

Kashmiri Pandit's narrative which emerged after 90's has travelled through several phases. The 90's period was a time for unexpected shock and the community response to the unpleasant happening was rife with varying levels and degrees of political vocabulary to suit the times. Consequently, the exodus history weaves the tragedies with haunting incidents that engulfed KP community in 90's and later uninterrupted targeted killings which continue even till date.

Presently, Kashmiri Pandits pass through their own tragic chapter, with thousands displaced as violence continues to cast its shadows. No cause, no faith and no ideology can justify the cold-blooded murders that were carried out against the exiled KP community. As the community reflects at its past, present and future, resolving the ethnic crisis created by their forced exodus is crucial for the Valley of Kashmir. By addressing the crisis promptly and inclusively, India can prevent the situation arising out of their long absence from their natural habitats.

In the face of existing realities, internal challenges, and factors beyond the control played a significant part in shaping their worldview. Against this backdrop, the re-

surfacing of the minority non-Muslim killings at this critical juncture merits a close scrutiny. KP's have their well-known attributes of size and ethnic features. Any discussion, therefore, on them cannot but begin with preserving their core concerns amidst turbulent Kashmir. Over the time, a common thread of the beleaguered community has been to find ways to assert their rights and dignity. In particular, their attitude is guided by contesting the factors that characterise religious intolerance, bigotry and hatred, which is again in the spotlight for the revived targeted killings to kill their desire to return. It continues to wreak discord and finally to charged communal atmosphere with eventual possibility of pushing the place towards yet another wave of fundamentalism and religious extremism.

The sour past has created a contested present that many have not forgotten. But, for the exiled community the decision to continue to remain in a struggle mode is an active demonstration of its desire to remain connected with Kashmir. The lesson, thus, is to prioritise unity of effort and focus on what takes it to foster new ideas and innovative actions for strengthening the KP resolve and generation of new ideas to address the challenges which indeed are enormous.

The big challenge as such is justice for the beleaguered KP community which means to prioritise healing, righting the wrongs and strengthening the relationship between them and the state. Its primary goal is to restore peace through intentional action, acknowledging harm, accountability and prevention of future harm which does not mean that perpetrators are absolved with a pardon. It will give them the space required to minimise the psychological trauma and also impact the process of healing. In this way it will foster and increase the pace of rebuilding the broken fabric of the society.



- Puran Patwari



General Secretary's Column

The month of September-October have been crucial in terms of court hearings and court verdicts. Then there was Saraswat Brahmin Shakti Pradarshan at Jantar Mantar on 7th October and AIKS-JKVM-GKPD unity meet on 8th October in Shalimar Garden, Sahibabad UP.

Court decision on AIKS Trust Matter

Honourable Court has given a verdict which eventually holds the sanctity of the elections as per the standard procedures and norms followed by the venerable elders of the community so far. On 26th September the honourable Court has ordered (copy of the court order reproduced in following pages in this issue) that elections to be held under the supervision of the court appointed Observer. The Court has appointed Justice (Rtd) O.P Saini as the Court Commissioner to supervise the conduct of elections of AIKS Trust which had been under litigation for nearly two years. The Petitioners had gone to the court seeking legal sanctity/ acknowledgement of the elections held through virtual mode among members of a social media WhatsApp group. All this when the election process was underway for the AIKS TRUST and voting just a few days away in April 2022 where all protocols had been followed as laid down in the constitution of the Trust Deed, like intimation letters to voters about date and venue and also Governing Council meeting to be held simultaneously. This (litigation) was as much part of the efforts to bring a stay on the whole process as to seek legal sanctity to the 'elections held through virtual mode'

throwing norms to wind. Among many others, AIKS Trust Chairman and AIKS President were also served the notices through the court who were forced to appear as defendants in the court. The plea 'for legal acknowledgment' of the Petitioners, however, was rejected by the court on its very first hearing. The stand of the defendants—AIKS and AIKS Trust was elections be allowed as per the set norms and standard procedure. Honourable Court eventually has also agreed to their contention and appointed a Court Commissioner as Observer, to be paid fee by both the parties. The Honourable Court has directed elections to be completed within three months, after issuance of the order on September 26th 2023.

AIKS at Shakti Pradarshan by Saraswat Brahmins

Saraswat Kashmiri Pandits Vikas Parishad (SKPVP) in association with Adarsh Brahmin Foundation; Saraswat Council League Foundation; Vishwa Saraswath Federation held a SHAKTI PRADARSHAN (Show of Strength) on 7th October 2023 at iconic protest site of Jantar Mantar in New Delhi. While AIKS led by its President Dr Ramesh Raina and Vice President Dr Manorama Bakshi were part of the rally, it's another dynamic Vice President Pt Jitender Kaw was on the fore front of SKPVP as its advisor bringing on board many stake holders in the campaign to bring all Brahmins on one platform and stand in solidarity with Kashmiri Pandits and their cause. The rally had an impressive attendance from the community members and support

from organizations and leaders across board. Other notable KPs associated with the organization are Pt Ajay Koul, Pt Amit Bhat, Ms Monika Pandita, Col Ashok Kini, Pt Sampat Saraswat and Pt Ashutosh Upadhya.

AIKS-JKVM-GKPD

Hold Fourth Round of Meet:

After holding first round at J N Kaul Memorial Hall in Pamposh Enclave Delhi, second at Kashmiri Bhawan Noida, third at Gurgaon, fourth was held in Shalimar Garden, Sahibabad UP on 8th October at Tulllamulla Temple complex. The AIKS was represented by its Vice President Dr Manorama Bakshi. Dilip Mattoo, President JKVM attended the meet and GKPD was represented by one of its members in Delhi. Koshur Samut of Shalimar

Garden was in full attendance at the meeting and a whole lot of deliberations took place at the meeting regarding community issues.

The series of meetings aimed at forging a consensus on non- controversial issues on which there are no differences between various community organizations, are held in view of fast pacing developments taking place with respect to impending SC verdict on Article 370, nomination of seats for 'KP migrant community' in state legislative body and some other major announcements regarding elections in UT of J&K. Apart from top leaders of these three major organizations, some eminent community personalities also participated in the deliberations, which makes it a wholesome exercise.

Congratulations – Aditya Raj Kaul

(Source: Rising Kashmir Network)

New Delhi, Sept 16: Union Law Minister Arjun Meghwal on Friday awarded the first – Jethmalani Award for Journalism in Service of Humanity to journalist Aditya Raj Kaul at a ceremony in New Delhi to mark the centenary of renowned legal eagle and former Law Minister of India Ram Jethmalani. Aditya received a Gold Medal and a Cash Award of 14 lakhs (\$17000). Chief Justice of India Justice DY Chandrachud was the Chief Guest on the occasion. Rajya Sabha Members Mahesh Jethmalani and Kartikeya Sharma also presided over the event along with former Chief Justice Dipak Misra and eminent legal voice Fali S. Nariman, S. Gurumurthy. Aditya Raj Kaul is a journalist covering conflict, national security and foreign affairs since 15 years. He is presently Executive Editor, National Security and Strategic Affairs with TV9 Network in the founding team of India's first news OTT News9Plus.



Aditya has worked in several Indian media organisations including The Times of India, Times Now, CNN-News18, Republic TV and BTVi. In last more than a decade he has reported from almost 20 countries including Iraq, Israel, Palestine, South Korea, Australia, Jordan and China. Aditya also reported for the Canadian Broadcasting Corporation (CBC) during the COVID19 Pandemic. “I am honoured to receive the award for my work on human rights, justice and counter-terrorism. When I started my career over 15 years ago, I had no awards on my mind. Today however is a surreal feeling,” Aditya said.

PRESS RELEASE

New Delhi
15 September'2023

“Save Sharda Committee calls on Dr. Karan Singh to invite him on 'Sharda Divas Celebrations” at LoC Teetwal.

Save Sharda Committee Kashmir Regd. called on Dr. Karan Singh, former Sadr-e-Riyasat and MP Rajya Sabha at his Chankyapuri residence 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 last living legend of Maharaja monarchy of princely state of Jammu & Kashmir.

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

The Committee also apprised him of condition of temples particularly in the valley and requested him to write to PM for reopening of Sharda Peeth pilgrimage. Dr Karan Singh was pessimistic on renovation of Martand Temple as it was under ASI, but favoured a small group of 4-5 pilgrims to start cross LoC religious & heritage tourism.

On this occasion, Ravinder Pandita, Head / Founder of Sharda committee presented pious soil and shila of Sarvagnya Sharda Peeth POK got through civil society members of PoK to him. 92-year-old Dr Karan Singh was Sadr-e-Riyasat of J&K from 17 Nov 1952 to 30 March 1965 and later Governor of the state in 1965. He is the son of former Maharaja Hari Singh who acceded to India after partition. Dr. Karan Singh lauded the efforts of Civil society initiative taken by Save Sharda Committee.

RAVINDER PANDITA

HEAD / FOUNDER, SAVE SHARDA COMMITTEE KASHMIR REGD., TEL :
9811143024



A TRIBUTE TO A PRODIGY MAHARAJ KRISHEN KAW!

- Uma Kant Kachru

On 28th October, 2019, when the clock halted for the pacing prodigy – Late Shri Maharaj Krishen Kaw, not many realised what a colossal loss it was for the Kashmiri Pandit Community.

Late Shri M K Kaw was a child prodigy who set his first step into history when he was just 10 to qualify as a matriculate, 16 to get his Masters, embarked on the bureaucratic career as an IAS at 23 and scaled heights in administration, scholarship and service to humanity. That is a short but meteoric story of Maharaj Krishen Kaw who bade good bye four years ago, on this day, to his mortal garb and merged with the Supreme Consciousness.

In the bureaucratic circles, he has been hailed, perhaps, the last of the pedigree that has almost vanished from the elite bureaucracy, yet his human face was full of humility, compassion and care. He was an upright officer who left his mark in every position he held in his long administrative service in both, state and central administrations. His humane persona made him a man of common people for whom he had a very special place in his heart. Perhaps the greatest contribution by anyone to the beleaguered Kashmiri Pandit community post-displacement was from Kaw Sahab when he perpetually facilitated career paths for its youth by reserving seats in every stream of professional colleges across the country as Secretary, HRD Ministry.

Post his service career, he dedicated his life to social service in which he very successfully spearheaded the operations of All India Kashmiri Samaj (AIKS) as its President in the most trying times of the KP community. It was he who filed the Criminal Writ Petition (CWP) case in the Supreme Court of India in 2006 which became a landmark for the KPs as the Court asked the Govt. of India to file the Action Taken Report (ATR) in response to the writ petition. This resulted in the then Prime Minister announcing the “PM Package” for the relief and rehabilitation of the displaced Kashmiri Pandits and this was submitted by the Govt. of India in the Court as the ATR. The community continues to benefit from this package as our girls and boys are engaged in the form of Govt. employment in the UT of Jammu and Kashmir. Mr Kaw discharged his duties with professional zest and fervour. He was also the President of Kashmir Education, Culture and Science Society (KECSS), New Delhi.

It is unfortunate that the community youth, which largely benefitted from migrant quotas in the professional institutions across the country facilitated by Late Shri M K Kaw, have forgotten the huge contribution he has made in shaping their careers. He remains an unsung hero of the community. All India Kashmiri Samaj (AIKS) pays tributes to its ex-President, late Shri M K Kaw on his 4th Anniversary and prays for his eternal peace! Namah Shivai!





- Alka Lahori



Agony and Ecstasy of Losing Footwear (From NAAD Archives)

I could hardly conceal my mirth; not that I was amused, yet could not help laughing, and laugh I did, loudly and boisterously. In the meantime, I thought it worthwhile to share the 'breaking news' with my mother who has been lamenting the loss of many social phenomena as a result of 'migration'.

First the news part; In his latest Kaw-Kaw for NAAD, Kaw Sahab has brought alive the agony of losing a pair of shoes, a premium brand and a gift from his daughter at that, at a social gathering near his residence. Talking about the brand—nothing Hush-Hush about these Puppies, they bark err brag loudly about their premium market status and style, albeit at a cost. Anyway, I too am the proud owner of the brand's one pair sandals and, much like the Onida TV jingle, always guard them against my envious neighbours. My precious possession too has something to do with my daughter; No, not a gift from her, they were bought at her instance and insistence.

A self-proclaimed style expert, my daughter one day gave me a dressing down for my 'penny wise pound foolish' spending behaviour. Her mantra sounded – 'you just need to "invest" in three style accessories to

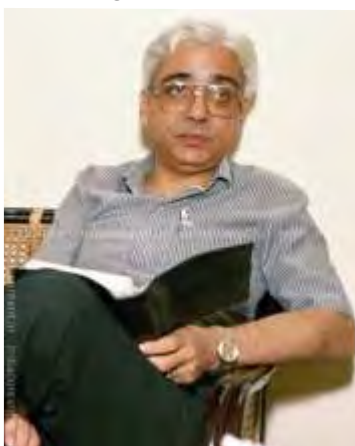
make a statement about you – a branded foot ware, a swanky hand bag and an international brand wrist watch'. My effort to bring economic sense between investment and splurging to my rescue, was met with a terse reply laced with sarcasm – 'You will never understand, returns on investments are not always measured in terms of tangible material rewards, you can reap them in abstract form like enhanced social standing'. The magic

mantra I follow like an amulet, Hush Puppies fitted the bill for the first one, I have been feverishly following the sale season for hand bags, I have shown my weariness about the third item on the list.

My mother is often at loss for answers while trying to figure out why certain social behaviours have died a natural death and gone extinct with the 'migration', 'the phenomenon of shoes, slippers, and khassus

doing a vanishing act during social dos like weddings would add a sense of thrill to the festivity', she says while bemoaning the loss of phenomenon. She is ill at ease with the argument offered as explanation – increased economic status of the community.

True, the behaviour had nothing to do with the low economic/ financial status of the slipper lifter/ picker or the stealer. Often people



from well to do families indulged in the art of stealing sundry slippers or ubiquitous Khassus (brass tea cups) with the smoothness (sleight of hand) of a habitual thief, like the one we had in our village.... nay town who had business interests strewn across the valley. The missing Khassus would resurface in the market, albeit with a face lift, a name scribbled on the rim to throw dust into the eyes. The mystery would never have unravelled itself, had the disgruntled domestic help not let the cat out by revealing that the family had 'invested' in a name scribbling machine and the job was done clandestinely during the night.

About the agony and ecstasy associated with the fear of losing shoes and slippers, I want to recount the experiences of two persons known to me. First one was a distant relative, a frequent visitor to my grandfather for seeking legal help. There was a sort of dichotomy in his personality – a deeply spiritual person but always placed under suspension by the government; an avowed vegetarian who wore only canvas shoes, was dark complexioned but contrasted it with white chalk polished 'fleet'. One day his in-laws thought enough was enough and decided to take him to a nearby Muslim mendicant, the one who had created a rage about his accurate predictions, for seeking divine help. Once inside the holy seer's modest hutment, the person lost all focus, instead was perplexed by the people trooping in and out of the room and became apprehensive about the safety of his shoes. Reading his mind, the seer beckoned to one of his aides and giving description of the footwear instructed him to keep them at a safe place. "My footwear helped me find a God in Man" he would say.

Second was my grand uncle, my mother's maternal uncle, to be precise. A man of practical wisdom, he had a scholastic bent of mind and a voracious reader of daily newspapers, religious periodicals like Kalyan and Bhavan's Journal, which my grandfather received regularly but had never time to read. He had clean habits and possessed a great penchant for story-telling and quoting from the holy scriptures. I personally feel that I have benefitted a lot from association with him in childhood and imbibed this art of narration.

However, it was his obsession with cleanliness which bordered on Compulsive Obsessive Disorder (COD), that would make him edgy more often than not. He had this peculiar habit or disorder of dusting even the cleaner surfaces for his seat, and keep his 'immaculately polished shoes' at a closer distance within his sight to deter people from stepping over them and spoiling them. Umpteen times he would express a sense of nagging fear overpowering him once asked to accompany a Bharat as the head of the community, till the panacea came from one of his well-wisher friends – "Pair of shoes neatly placed at a corner is a tempting invitation for steal; instead carelessly throw one foot in one direction and other in another one, and you will never lose slippers.... and peace of mind" was his parting shot.

(Author's note--*Agony and Ecstasy of Losing Footwear* was written as a mirthful riposte to Kaw Sahab's article in his regular column **Kaw-Kaw** in NAAD where he had written about the 'ordeal' he had to go through after losing a pair of brand new Hush Puppies shoes at a community social event. As master craftsman of the art of narration, diction and word power, Kaw Sahab (Late Shri MK Kaw) possessed a unique knack of turning ordinary happenings/ incidents into interesting anecdotes. Much like Khushwant Singh, the doyen of Indian journalism, Kaw Sahab too had no hesitation in sharing a laugh with his readers at the expense of his own follies--silly slip-ups and gaffes. Great men think alike. October 28 is Kaw Sahab's Nirvaan Diwas and November 11 is his birth anniversary; what better way of paying tributes to the Great Soul than remembering all his contributions towards community welfare

1. As Secretary Education, GOI institutionalizing the education reservation policy for 'Kashmiri migrants'
2. As AIKS President, filing the Civil Writ Petition (CWP) in Supreme Court of India, and helping restore the pride and prestige of community as *prima dona* among all Indian communities. (Naman to the great soul.)

Court Order on AIKS Trust

GAURAV RAO
Additional District Judge-03
New Delhi District,
Patna House Courts,
New Delhi

CS No. 136/22

Ashok Kaul and ors Vs. AIKS Trust and ors

26.09.2023

Present: Ld. Counsel Sh. Apoorv P. Tripathi and Ms. Anjali Kaushik for the plaintiff.

Ld. Counsel Sh. Dinesh Kumar for defendant no. 1, 2 and 9.

Defendant no. 3, 10, 11, 13 have already been proceeded exparte vide last orders.

None for remaining defendants.

One application moved by the plaintiff under Order 11 Rule 14 CPC is pending on record. No reply has been filed till date. Nonetheless Ld. Counsel for the plaintiff states that in case the elections are held in accordance with the Trust Deed dated 26.02.1993 he would be withdrawing the said application. Ld. Counsel appearing for defendant no. 1, 2 and 9 has no objection if the elections are held.


On considering the entire record and on suggestions of Ld. Counsels for the parties, **Sh. O.P. Saini, Ld. Additional District & Sessions Judge (Retd.) Mobile No. 9717196857** is appointed as the Court Observer to conduct/hold/monitor the elections in terms of the Trust Deed dated 26.02.1993. To cut short the controversy it is made clear that all the founder members as per Trust deed shall have the right to participate in the elections and as far as life members are concerned, their participation in the election shall be subject to the satisfaction of the Ld. Court Observer qua their eligibility strictly in terms of Clause 6 (ii). The life members shall furnish proof of payment of



fee of Rs. 20,000/- and also details of the two members who sponsored them. The elections are to be concluded within 3 months from today as far as possible. The exercise of ascertaining the eligibility of life members to be concluded within 2 months from today. The concerned parties are directed to provide all necessary assistance to I.d. Court Observer as well as are impressed upon to provide a conducive atmosphere so that free & fair elections can be heard and the controversy between the parties can be sorted out once for all. The remuneration of I.d. Court Observer shall be borne by plaintiff and defendant no. 1, 2 and 9 which is fixed at Rs. 2 lacs, out of which Rs. 1 lac shall be paid within 15 days from today i.e. Rs. 50,000/- each.

Relist the matter now on 02.02.2024. At request, copy of order be given dasti to the parties.




(Gaurav Rao)
Additional District Judge-03
Patiala House Courts, New Delhi
26.09.2023
अतिरिक्त जिला न्यायाधीश-03
ADJ-03/PHC/NDD/New Delhi



- Rajeshwar Dhar



Bharat Leads the Indelible Resonant Action Oriented G-20

‘ONE EARTH, ONE FAMILY, ONE FUTURE’

We can Say, it has been G-20 of Momentous Leadership, with Realpolitik and without being Apocryphal!

G-20, Group of Twenty Powerful Nations and Bharat as Emphatic President in 2023 has Set New Benchmarks for Other Nations to Emulate. In a Remarkable Display of Global Diplomacy and Leadership G-20 concluded in New Delhi that brought together World Leaders to address Pressing Global Challenges, was Resounding Success under Leadership of Indian Prime Minister Hon'ble Shri Narendra Damodhardas Modi. (In fact, it is G-21 now as African Union {Group of ~55 Nations} as new member Joined, already invited for the Summit, all Credit to Bharat's Leadership to make it Possible to Empower Global South in G-20).

At the outset, there have been Two Watershed Declarations at G-20 New Delhi Summit as given hereunder:

The Launch of Trans-Continental Ship-to-Rail Indo-Middle-East-Europe-Economic Corridor-IMEC, An Initiative by Bharat, USA, UAE, Saudi Arabia, France, Germany, Italy, EU and Connecting Americas is the boldest Geo-Economic Initiative, the world has seen since Belt and Road-BRI Initiative in 2015 of China. The Game Changer brings together highly Capable Partner Countries to Pool Resources and Remake Supply Chain, Production Networks and Zones of Influence to enable Globalization Less China-Centric.





This corridor is expected to reduce the Time and Cost of Transporting Indian Goods to Europe by 40 per cent and 30 per cent, respectively and vice versa by enhancing Logistical Efficiencies, Lower Business Costs, Economic Unity, Job Creation, Greenhouse Gas Emissions Reduction, Fostering Transformative Integration across Asia, Europe and Middle East. This Extensive Network Integrates a Railway Corridor, Hydrogen Pipeline and High-Density Optical Fiber Cables.

The Global Bio-Fuel Alliance - GBA, An Initiative by India, intends to expedite the Global Uptake of Bio-Fuels through Facilitating on Voluntary Basis Technology Advancements, Intensifying Utilization of Sustainable Bio-Fuels, Shaping Robust Standard Setting and Certification through the Participation of a Wide Spectrum of Stakeholders, alike, Organization of the Petroleum Exporting Countries (OPEC). The Alliance will also act as a Central Repository of Knowledge and an Expert Hub. GBA aims to serve as a Catalytic Platform, Fostering Global Collaboration for the Advancement and Widespread Adoption of Bio-Fuels through Strong Collaboration between Producers, Consumers and Interested Countries.

Genesis G-20

G-20, has been latest and among Successful Post-World War II initiatives. Besides, now 19 + EU+AU Permanent Members, this time

Guest invitee included countries Spain, Singapore, Netherlands, Oman, Egypt, Nigeria, Mauritius, Bangladesh & UAE. International Organizations Members include UN, WHO, WB, IMF, UNCTAD, WTO, ILO, FSB, FATF, BIS, UNCTAD, DAC, NEPAD, APEC, OECD and ASEAN. These organizations provide Expert Support and Advice in Various Reports and Position Papers relating to the Agenda Items and are invited to participate in the Leader's Forum and G-20 Working Group Meetings.

G-20's Importance can be gauged from the fact that together the Nations of the G-20 composes of World's largest economies which account for around 85% of Global Gross World Product (GWP), nearly 75% of Global Exports (International Trade), about 66% percent of the World's population and 60% of World Land Area. Representatives at the Leader's Summits include Summits of the Leaders of Member Countries, the European Union, now, African Union and Meetings of Head of Countries, Finance Ministers meetings, Ministerial-Level Meetings, Central Bank Governors of Member Countries, Unions & Organizations.

Mode of Operation

Function G-20 Presidency Steers Agenda for One Year and then hosts the Summit. G-20 has Two Parallel Tracks and Engagement Groups,

1. The Finance Track is wherein Finance



Picture Speaks about Bharats Leadership

Ministers and Central Bank Governors lead the Track, whereupon, India was Led by Finance Minister Smt Nirmala Sitharaman. The working groups under the Finance Track included Framework Working Group, International Financial Architecture Working Group, Infrastructure Working Group, Sustainable Finance Working Group, Global Partnership for Financial Inclusion, Joint Finance and Health Task Force, International taxation issues, Financial Sector issues.

2. The Sherpa Track in wherein Sherpa/s lead the Track (Sherpa means Civil Servant or Diplomat Person as emissary of the Leader who does preparatory work for the Summit), whereupon, India was Led by Former CEO of NITI Aayog Sh Amitabh Kant. The working groups under Sherpa Track included Agriculture Working Group, Anti-corruption Working Group, Culture Working Group, Development Working Group, Digital Economy Working Group, Disaster Risk Reduction Working Group, Education Working Group, Employment Working Group, Energy Transitions Working Group, Environment and Climate Sustainability Working Group, Health Working Group, Tourism Working Group, Trade and Investment Working Group.

In addition, there are Engagement

Groups who bring together Parliamentarians, Civil Societies, Researchers, Think Tanks, Women, Youth, Businesses and Labour Group Representatives. The Engagement Groups included Business-20, Civil-20, Labour-20, Parliament-20, Science-20, Startup-20, Think-20, Urban-20, Women-20, Youth-20 and last year introduced Audit SAI-20.

Within the Tracks there are thematically oriented Working Groups of Representatives of Relevant Ministries of Member Countries, Invited / Guest Countries and Various International Organizations. These Groups meet regularly throughout the term of each Presidency. Likewise, the Sherpas oversee Negotiations over the course of The Year discussing Agenda items and Coordinating Substantive Work for the G-20 Summit.



Reception under Konark's 'Wheel of Life'

G-20 Achievements and Joint Declaration

The G-20 Group of Countries on 9th Sept 23 adopted the New Delhi Leaders Declaration where Consensus was achieved on All Issues and The Joint Communiqué, issued which included Areas of Strong, Sustainable, Balanced and Inclusive Growth, Accelerating Progress of Sustainable Development Goals, Reforms of Multilateral Development Institutions, Reinvigorating Multilateralism, Life Movement, Food and Security were agreed by all Member Countries.

Under Finance Track, Endeavour for Commitment to Multilateralism and for International Cooperation by MDBS, CAFs, MLCs, FSB, GDPIR-OFA, WB, IMF and SDGs.

Plans to strengthen the Multilateral Development Banks (MDBs) to address Shared Challenges including an agreement for the need for Better, Bigger and more Effective MDBs and work towards boosting World Banks Financing Capabilities, Endorsement for Roadmap for the Implementation of recommendations of an independent panel on Capital Adequacy Framework (CAF) for MDBs for Sustainable Development Goals (SDGs), Endeavour to Support Countries, especially those from the Global South, to be an Integral part of the Decision Making Process,

Consensus on Debt Resolution for Nations Under Common Framework and Outside Common Framework and Continual Recommendations, thereof, IMF, World Bank and G-20 Presidency to Enhance the Conversation among Stakeholders to address Current Shortcomings for Debt Restructuring Process, Debt Vulnerability Framework Finalized and further to be Finalized for Restructuring the Debts of Low Income and Middle-Income Nations, To Mobilize Resources, Financing Sustainable, Resilient and Inclusive Cities of Tomorrow, to promote Effective and Efficient use of Financial Resource to Support Urban Development for Socially Inclusive, Environmentally Responsive and Economically Sustainable, Implement the Global Tax Reforms on Digital

Economy Taxation and Global Minimum Corporate Tax Rate, including the delivery of a Text of a Multilateral Convention (MLC) for Globally Fair, Sustainable and Modern Tax System.

Crypto Currency Reporting Framework

Swift Implementation of a Crypto-Asset Reporting Framework (CARF), the Building Blocks for a Globally Coordinated and Comprehensive Policy and Regulatory framework for Crypto Assets and to support the IMF and Financial Stability Board (FSB) to set up regulatory framework for Global Crypto Assets.

Digital Public Infrastructure

Through Bharat Stack of Successful (Jan Dhan-Aadhar-Mob), was able to develop all Three foundation DPIs, The Digital Identity, The Real-Time fast payment and the Platform to safely share Personal Data without compromising privacy, Build Framework for Systems of Digital Public Infrastructure (DPI), Voluntary and Suggested Framework for the Development, Deployment and Governance of DPI, as well as Bharats Plan of the One Future Alliance (OFA) to Build and Maintain a Global Digital Public Infrastructure Repository (GDPIR) - A Virtual Repository of DPI, to Build Capacity and provide Technical Assistance to Low, Middle Income Countries.

Under Sherpa Track

Food Security, Net Zero Emissions, AI -Tech and Cyber Security, SCM, World Equitable Order, Counter Terrorism, Bio Fuels and Supply Chain Corridors

On Food Security

Consensus for common ground for the Three F's – Food, Fuel and Fertilizers are issues of special concern. Appreciation for efforts UN-Brokered Istanbul Agreements with Russian Federation for Promoting Russian and Ukraine Food Products and Fertilizers to the World Markets.

On Green Climate Development

Countries came together to focus on Green Development Pact which has Doubling

Provision of Adapting Finance for Universal Energy by 2025 and Focus on Net Zero Global Greenhouse Gas Emissions by 2047 besides Limiting Global Temp Rise to 1.5%. Focus on Life (Life Style for Environment) Consciousness.

Trade and Investments

Support Non-Discriminatory, Fair, Open, Inclusive, Equitable, Sustainable and Transparent Multilateral Trading System(MTS) through WTO to ensure a level-playing field and fair competition by discouraging protectionism and Market Distorting Practices. Recognized Pvt Sector role of MSMEs & Start-ups as a crucial driving growth while addressing to skill gaps and ensuring decent work culture, along with, Social Protection policies.

AI, Technology Transfer and Cyber Security

On AI, the leaders agreed to equitably share its benefits, mitigate risks and work together to promote International Cooperation and have further discussions on International Governance for AI for achieving Sustainable Development Goals, AI to support solutions in the digital economy and Pro-Innovation Regulatory approach that maximizes the benefits and takes into account the risks.

World Supply Chain

Recognize the need and action for a diversified, sustainable and responsible Supply-Chain for energy transition including for critical minerals. Cessation of military destruction or other attacks on relevant infrastructure in the context of emphasizing the importance of sustaining food and energy security, use of diplomacy, dialogue and endeavour to address the adverse impact of the war on the Global Economy and Constructive Initiatives.

Equitable and Just World Order

Consensus on Russia-Ukraine leading to consequences for the Global Economy. Hence, all states to act in a manner consistent with the Purposes and Principles of the UN Charter in its entirety so that States to refrain from the use of Force or threat of Nuclear

Power to seek Territorial Acquisition against the Territorial integrity and Sovereignty or Political Independence of any Nation which is inadmissible.

CounterTerrorism & National Security Threats

To address the issues of countering Terrorism and Money Laundering and condemned terrorism in all its forms and manifestations and recognize that it constitutes one of the more serious threats to International Peace and Security.

G20 New Delhi, A Historical Breakthrough

G-20 New Delhi was historical and path-breaking declaration with 100% consensus on all Developmental and Geo-Eco-Political Issues. With 112 Outcomes and Presidency Documents, Bharat has Tripled the Substantive Work from previous Presidencies. The Rich Democratic Ideals and Cultural Elements in Bharat resonated life into the Presidency with 220 meetings in 60 Cities in every State and UT of Bharat and with Over 100,000 Delegates and Participants in these meetings truly represented Bharat's Presidency as Diversity.

Working & Engagement Groups had watershed moments as Civil 20 count reached record 4,500,000 for mobilizing engagements worldwide and Bharat Youth 20 (As Jan-Bhagedari Approach) contributed with over 1,250,000 delegates for around 2,000 sessions adding vibrancy to Bharat's Presidency. In Bharat, more than 130,000 students got engaged in vocational activities like Quizzing and over 500 Lakshmi Artisans showcased their skills and artistry of around 2,000 unique works.

Bharat convened the G-20 Leaders Summit in Sept 9-10, 2023 as 43 Heads of Delegations - the largest ever in the G-20 participated, in the New Delhi Summit and as a Nation committed to Democracy and Multilateralism, Bharat's Presidency has been Significant Milestone as it sought to find Practical Global Solutions for the Benefit of All Nations and Embodied the idea of 'Vasudhaiva Kutumbakam'. G-20 New Delhi Summit, has been Successful to Strike the Gavel with A Convergent Consensus Joint

Declaration of G-20 Meet for Overcoming Various Priorities and Challenges, for Chief Good of Member Nations & Whole World, no less, for Warring Nations.

Bharat G-20 and Beyond

Bharat G-20 Boost for Art, Culture, Tradition and thereof, Adventure Tourism G-20 in India is expected to push the Tourism Sector to the 1.5-2 Crores Inbound Tourists by 2024, contributing more than \$30 billion (2.5 Lac Crores) in Earnings, keeping Vision to Create Over 10 Crores of (Direct + Indirect) Jobs in the Tourism Sector and generate Revenue of \$56 billion (4.75 Lac Crores) Foreign Exchange-FE, by 2030 - Adventure Travel ensures upto 90% of the Money (FE) remains in Bharat, thus Strengthening Countries Economic Status.

Atithi Devo Apart from the Hospitality, Customized Menus and Special Attention Paid to their every needs, Heads of State and Leaders along with their Spouses,



Spouses amidst Bharat's Art and Culture

Representing their Countries at the G-20 Summit were also given a Special Hamper (Rosewood Delight Treasure Chest – Sandook) by GOI. The Hamper Consisted of Handicrafts and Products Reflecting India's Rich Sustainable, Organic and Environmental Friendly Tradition and Depth of Craftsmanship as Following, Red Gold Saffron from Kashmir; The Kashmiri Pashmina Shawl with Enchanting Stories Woven into its Fabric; Pekoe Darjeeling and Nilgiri Champagne of Teas; Organic Araku Coffee from Araku Valley of Andhra Pradesh; Mangrove Honey from Sundarbans, Bay of Bengal; Zighrana Ittar, A masterpiece of Fragrance from Kannauj, UP; Khadi Scarf and Commemorative Stamp Box of Bharat G-20 Presidency and Bharat Amrit Mahotsav.

Spouses were given Kashmiri Changthangi Goat Wool Pashminah Stole in

Papier Machie Box, Assam Silk Stole In Kadam Wood Box, Kanjivaram Silk Stole of Kancipuram In Kadam Wood Jali Box, Banarasi Silk Stole In Kadam Wood Box and Ikkat Stole of Odisha In Teak Wood Box. Also, Spouses of various World Leaders were treated to Special Delicacies Outside Pragati Mandapam, even, Curated Street Food and taken to National Gallery of Modern Art where they got Enchanted and Enamored by Bharats Ancient Heritage, Paintings, Art, Culture, Murals, Coins, Ancient Monument Paintings, Epics and Sacred Scripts, Brahmi Script, Sanskrit Panani Grammar Ashtadhyayi et al.

(The Author is Business Service Consultant and Contributes to Sustainably for Geo-Economics.

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Press Release

Indo-European Kashmir Foundation & Hindu Council UK **14 September – Kashmiri Hindus Balidan Diwas**

14 September is observed as the Kashmiri Pandits'/ Kashmiri Hindus' Martyrs Day / Balidaan Diwas across the globe by Kashmiri Pandits/ Kashmiri Hindus since 1990. Indo-European Kashmir Forum and Hindu Council UK pay homage to all those brave men, women, children and the Indian Security Forces today, on 14 September, who laid down their lives to protect us and their country.

Many prominent Kashmiri Pandits/ Hindus were targeted by terrorists and killed, the holy war did not spare even the children. The massacres such as Wandhama, Nadimarg, Chattsinhpora and Sangrampora took place in 1990s and in 2000. Over 12000 Kashmiri Pandits / Hindus lost their lives just because they upheld the values of democracy. The targeted killings still continue, only yesterday, on Wednesday 13 September, three Commanding Officers, Colonel Manpreet Singh, Major Ashish Dhonak and Deputy Superintendent of Police Himanyum Muzami Bhat were Martyred in the gunfight with terrorists in a counter militancy operation in Kokorenag outside Srinagar the capital city of Jammu and Kashmir. We express our deepest condolences to the families and friends of these brave officers and our thoughts and prayers are with them. We salute and honour all those who sacrificed their lives for their country for the past thirty-three years. Jai Bharat, Jai Hind.

IEKF/HCUK



THE SHIFT IN BJP'S KASHMIR APPROACH

Mirwaiz Umar Farooq's release signals the ceding of space for separatist voices STATE OF PLAY

(This article is reproduced from The Hindu dated 6th October 2023)

After over four years of house detention, Mirwaiz Umar Farooq was released on September 22. The 50-year-old was allowed to deliver sermons at the historic Jamia Masjid in the volatile Nowhatta region in capital Srinagar. His release marks the first move by the Central government and the Jammu and Kashmir Lieutenant Governor since August 5, 2019 to concede space to separatist politics in Kashmir. Prior to that, separatist leaders called the shots in Kashmir through their agitational politics, much to the chagrin of New Delhi.

Currently the chief cleric of the Kashmir valley, the Mirwaiz joined separatist politics at the age of 17, soon after his father Maulana Muhammad Farooq was assassinated by gunmen in 1990. More than 130 years old, the position of the Mirwaiz is rooted in distinct indigenous culture and has to do with preaching Islamic tenets with a thrust on accommodation and moderation while practicing the faith.

However, the Mirwaiz clan saw itself go up against the Hindu Dogra monarchy from Jammu in the 1930s and participated in an agitation to seek equal rights and fought for an end to the persecution of Muslims of Jammu and Kashmir. Eventually, the clan got drawn into identity-based politics. To date, it remains the hallmark of the Mirwaiz clan's policy.

In fact, sidelining the Mirwaiz from political space since 2019 was part of the Bharatiya Janata Party (BJP)-led Centre's larger policy to deny room to separatism in Kashmir. The Central government, in the J&K run-up to the division of Jammu and Kashmir into two Union Territories and ending its special constitutional status in 2019, completely dislodged separatist politics from the political landscape. Top separatist leaders and their second-rung leadership were arrested in different cases. The crackdown extended to influential Islamic religious scholars too. It was followed by a vigorous exercise to sow the seeds for a new crop of leadership.

New Ways

However, the Mirwaiz's release reflects a change in the BJP's approach to Kashmir. It is hard to put a finger on the right reason for his release – whether under external pressure or due to internal demands. However, in a first, senior BJP leader and Waqf Board chairperson Darakhshan Andrabi, who posted her picture with the Mirwaiz from a meeting held last year, took credit for the release. Earlier, Ms. Andrabi conspicuously visited the house of Jamiat Ahle-Hadith preacher, Mushtaq Veeri and made a phone call to Islamic preacher Moulana Abdul Rashid Dawoodi after they were released.

from jail. Both preachers were booked under the Public Safety Act (PSA) last year for “instigating youth in Kashmir”. On the contrary, Ms. Andrabi said, “These religious scholars were very precious for the society”.

The BJP leader's acknowledgement of these religious scholars is a departure from the past when they were projected as the party's bête noire in Kashmir. It bears some resemblance to the approach adopted by the BJP-led National Democratic Alliance (NDA) in 2000. In the autumn of 1999, the entire Hurriyat leadership was arrested as the Lok Sabha polls were marred by boycott calls issued by the separatists. At 32.3%, Jammu and Kashmir recorded the lowest-ever participation in six Lok Sabha seats that year, with the Srinagar seat registering a mere 11.93% polling, to the embarrassment of New Delhi. In spite of the Kargil war in 1999, the NDA took bold steps to engage with the Hurriyat leadership in 2000. It culminated in direct talks between former Deputy Prime

Minister L.K. Advani and Hurriyat leaders in January of 2004.

The Mirwaiz's first-ever sermon in September this year saw a stark resemblance to the stand made by the Hurriyat before Mr. Advani in 2004, where the separatist amalgam advocated that "guns should be replaced by political talks". In the latest statement, the Mirwaiz picked up threads from that stand and elaborated on the Hurriyat position to push for efforts to seek a resolution to the Kashmir issue "through an alternative to violent means, which is dialogue and reconciliation". He, in fact, sought a fresh prism to look at the Hurriyat from being so-called separatists or peace disrupters to “realist resolution seekers”. As Kashmir remains in a political flux, the picture will get clearer in the coming months as to whether the BJP has decided to see a lasting peace through the institution of dialogue or not.

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Calendar of Month

Navratra Arambh (Augdoh)

October 15, 2023

Kumar Shashti

October 20, 2023

Durga Ashtami (Shukla Paksha)

October 22, 2023

Maha Navami

October 23, 2023

Ekadashi (Shukla Paksha)

October 25, 2023

Poornima

October 28, 2023

Sankat Nivaran Chaturthi

November 01, 2023

Ashtami (Krishna Paksha)

November 05, 2023

Ekadashi (Krishna Paksha)

November 09, 2023

Deepawali

November 12, 2023

Amavasya

November 13, 2023

Note

Panchak starts on October 23, 2023 ends on October 28, 2023

Ashwin (Shukla Paksha) from October 15, 2023 to October 28, 2023

Kartik (Krishna Paksha) from October 29, 2023 to November 13 2023



- Dr. Virender Rawal



THE REAL STORY OF RAMESH MARHATHA

Ramesh Marhatha leaves his village Uttrasu and settles down in Srinagar and starts searching for a job for his livelihood. After lot of struggle he gets a job in Soura Medical Institute Srinagar. But destiny and his passion of propagating his magical voice had stored something different for him.

After a number of unsuccessful attempts, he somehow manages to find an opening as a casual radio announcer in Radio Kashmir in 1985. He decides to work with perseverance in the hope that one day he might get regularized and thus manage his life.

He stays in a hired room at Sonawar, not much far from the Radio Kashmir where he works to earn his living. The room where he stays is on the first floor of the building and belongs to a local Muslim gentleman good and sympathetic to him. Days and months passes. He would daily walk down to his office. One day he meets Nana a local taxi driver who was also staying near his rented room at Sonwar. Both of them would invariably go to Sonwar together.

It was early 1989. Ramesh and some more of his colleagues notice that the local Muslims, who usually called themselves lucky guys if they found casual employment in Radio Kashmir, had begun to decline the offer. No Muslim was prepared to be recruited in Radio Kashmir. To him, it was somewhat surprising.

On 26th of September 1990, Ramesh returns from work to his room and goes to the kitchen to prepare a food for him. It was 7.40



PM and the time for the news from Radio Kashmir. He switches on his transistor and sits down to hear the news. Suddenly, he hears a loud sound of footsteps coming up the stairs. A large group of men wearing masks over their faces and Kalashnikovs in their hands barges into his room. He is taken aback and starts trembling at the sight. The masked men brandishing guns and pistols and numbering anything between 30 and 40 begins hurling endless abuses on him without giving any reason for doing so. Ramesh's heart sinks as he finds death hovering over his

head. One among the terrorist group begins questioning him about his profession and the reason for his staying back in the valley. He replies that he had a family to support and was only a casual radio announcer, and he had no scope of earning a livelihood in an unknown place like Jammu.

As the interrogation proceeds, one from among the group numbering anything between 30 and 40, armed and masked men asks Ramesh to come out of the house with them. At this moment suddenly the owner of the house appears in the room. He realises that the terrorists want Ramesh to come down. He picks up courage and tells the terrorist that they could ask Ramesh any question here in the room and there should be no need of taking him out. While this argument was going on, Ramesh found that one of the masked men with greenish eyes was none other than Nana, the taxi driver who had befriended him. However, Ramesh gives no indication that he had recognized Nana as that would have cost him his life in no time.

Then, the terrorists blindfolds and handcuffs Ramesh. He is dragged down the stairs like a corpse. They kick and heckle him as they drag him to the other side of the road. They bang his head against an electric pole which sends a shock down his spine. He gets unnerved and resigns to his fate.

Blindfolded and handcuffed Ramesh is dragged through some lanes and then dumped in a vehicle and brought to some destination. After alighting from the vehicle he is taken through a passage he thought was something like a slippery tunnel. As he is dragged on, he receives many baton strokes from terrorists as if he was not a human being. Once inside a house, his blindfold is removed and hands untied. Now begins the dreadful night-long interrogation and torture of Ramesh. He is made to sit in a chair. One after the other group enters the room, subjects Ramesh to questioning, often repeating the same questions again and again. In between questioning, the terrorists rub burning cigarette bits against his body and he cries in pain and agony. Each group adheres to the same pattern

of questioning, hurling abuses and rubbing burning cigarettes against his body.

At about midnight a group of terrorists enters the room. It is led by a lady whom they address as Asiya Ji. The torture method which this group uses is to place a hot rod on his feet. The pain is unbearable and he loses energy even to cry. The leader of this terrorist group introduces himself as Azam Inqilab. Till then he had not heard the name of either Asiya or Azam Inqilab. Ramesh vividly recollects that only a few of the group of 30 or 40 spoke chaste Urdu which made him think they were Pakistanis while the rest of them were Kashmiris. Those who spoke only Urdu spoke it with Punjabi accent. They beat, thrash and kicked him as hard as they could and then told him to lie down. Now the group engaged itself in plans for killing him. One suggestion was to cut him into pieces under sawmill while the second proposal was to gun him down on the roadside near a drain. The plans of killing Ramesh is discussed in his presence and within his hearing. He is already half dead with pain, agony and torture, and they were planning how to deprive him of the remnant of life left with him.

As the discussion among the terrorists about how to put an end to Ramesh was going on, the sound of azaan – the call for the Morning Prayer – comes to his ears. He imagines it could be about 4 AM the usual time for the morning azaan. While listening to the call for prayer, Ramesh realizes it was the same voice he used to hear every dawn around the same time when he was in his room. It came from a loudspeaker fitted to a three-storey house.

Dawn was nearing. The terrorists collect some gunny bags and rope lengths. They again blindfold Ramesh. After about thirty minutes of walk, the terrorists push him on a vehicle and moves away to execute him. After reaching some unknown destination, the car stops and Ramesh is pulled out of the vehicle and pushed towards something like a nullah. Ramesh knew that he would be killed in a couple of minutes and thus begs for life saying he had done nothing to punish him with death. In this disorderly situation, Ramesh's handcuff becomes loose and he removes the blindfold

from his eyes. As he opens his eyes he catches the sight of some light atop the Shankaracharya temple on the somber and serene hillock. As he looks around, he finds about 15 terrorists surrounding him and some more sitting in a Contessa car parked at a little distance. All terrorists had aimed their guns at Ramesh. The dance of death began.

A young boy with a gun stood behind Ramesh. He fires four shots at him. Three of the four shots hit him in the right hip and abdomen area. With bullets embedded in his body, Ramesh in desperation takes to his heels and runs away in a zigzag manner while the terrorists continue showering bullets on him. Fortunately, none of those bullets hits him; Ramesh runs towards a nearby army camp about 200 meters away and asks the guard on the gate to let him in to save his life. The guard suspecting that Ramesh was a terrorist aims his gun at him and asks him for hands up. The wounded Ramesh has no strength to lift his hands and falls down on the earth. The guard drags him inside the gate. When Ramesh speaks to the teashop owner close to the gate of the camp, the vendor comes to know that he was a Hindu who had been kidnapped by the terrorists and wanted a safe place. The guard immediately informs his superiors and instantly there was movement in the camp because the news had been flashed across last night that a Hindu radio announcer had been kidnapped in Sonawar area by the militants.

The army authorities react immediately and bring an ambulance and Ramesh is admitted in the Badami Bagh cantonment hospital. The army doctors operate on him. Three days later he regains his consciousness. The surgeons tell him that the bullets were removed after 18 hours of surgery. The message flashes across that the kidnapped person had miraculously escaped death and was being treated in the hospital for the gunshots. The day Ramesh regains consciousness, the then Governor Girish Chander Saxena accompanied by the Director-General of Police visits Ramesh in the hospital, consoles him and praises him for his bravery and fortitude in going through such a deadly

ordeal in captivity. The DGP asks him if he could bring to his mind the locality where he had been kept as a captive for the night. Ramesh had no clue but tells the DGP that the sound of the azaan he had heard at 4 AM while in captivity of the terrorists was precisely the same which came out from a loudspeaker fitted atop the three-storey house of the locality in Sonawar where he lived. A few days later the DGP visits Ramesh again and tells him that his guess was correct and the police had swooped on the hideout of the terrorists in the same locality wherefrom a large cache of arms and ammunition was recovered.

In the meanwhile, a terrorist organization calls Hizbul Mujahideen issues a press statement in local newspapers that Ramesh had attacked the jihadis of their group and hence an attack on him was conducted. This was an example of the disinformation campaign of the militants with a twofold purpose. One was to shift the onus of attack on him and the second was to strike fear among the Hindus in the valley to take note of HM watching their movements and activities. The question put to Ramesh by the terrorist, viz “Why did you stay back in the valley while others (Hindus) left”, is a clear proof of the fact that ethnic cleansing of the valley was a definite agenda of the jihadi terrorists in Kashmir way back in the early 1990s.

Ramesh Marhatta was given a cash reward for his bravery and his services were regularized in the AIR. He was posted to Kathua.

The courage and bravery shown by Ramesh Marhatta is praiseworthy and the good luck he had to escape the bullets of the terrorist. This real story reveals how brutal and savage the terrorist was to the hapless Kashmiri Hindus, hundreds of whom were gunned down in homes, on streets, in offices or workplaces, in buses and odd places. This is the pattern of genocide that was unleashed against the small religious minority in 1990. Ramesh Marhatta, like all of us, laments those thirty-two years from the date of the event, as no inquiry commission, no investigation and no FIR about these crimes have been ordered.



- Brigadier Rattan Kaul



Goddess S'arada(Sharada) of Kasmira

Adi Shankaracharya Connect **Part IV**

*(Part I, II Generally covered Ancient Shrine of S'arada and Goddess S'arada.
In Part III covered Mahatmaya's, Monument in Neelam Valley and Religious
Philosophy of S'arada-Saraswati-Sharadaamba)*

My Mind-set and Challenges

In expressions, in this part, my mind-set is covered by this specific comment by a keen reader: 'History and Facts are not there for like or dislike. They are there for you to learn. And if it infuses curiosity, even better, because you are likely to raise doubts on imaginary accounts in the name of scriptures. Facts are not there to erase. They are our sacred possessions'. How true. To me, the greatest and the most silent feature of what made me to embark on the mission, know the Truth of Goddess S'arada of Kasmira, is my sincere effort to point out what the people are missing without making them feel that they are yet not ready to face and accept truth and facts. Absence of it, in minds, is responsible for creation of, facts, feats and events, which are in conflict with your Ethos, Values, Culture and Heritage.

To my happiness the awareness in South India has increased about the truth of Goddess S'arada of Kasmira and about Adi Shankaracharya connection to Kasmira, if any. They are also clear about the Goddess Sharadaamba, worshipped in parts of South India. In this Part, I will dwell upon S'arada(Kasmira) as Kul Devi, Conflicting Loos, legends and so called redacted Mahatmaya's of S'arada.

Here, frequently new assertions are being belted out about Goddess S'arada of Kasmira, who is primarily worshipped as Goddess of Knowledge. But who cares or dares, we are least bothered about our own religious philosophy, held as a sacred possession for centuries, is being changed to whims and fantasy to catch eye and attention.

Is S'arada of Kasmira

Kul Devi of Samast (Entire) Kasmira?

This is the new religious philosophy flung at Aryan Saraswat Brahmins of Kasmira. Many asked me, as to how a Battle-Hardened-Soldier in me, has now delved into religious icons and is it so. When I accepted a challenging phase; a Teenager Gorkha Army Officer, I carried a bag full of ethos, values and culture of my place of Birth – Kasmira (Kashmir), which included a day of winter month, Gortrai.

In September 1976, I got a chance to get glimpse, from a mountain top, of Monument in ruins Neelam Valley (POK), Sharada Temple and later saw it again from air. This monument just remained in memory including that my Maternal Great Grandfather on pilgrimage to this monument drowned in Krsna (Neelam) River.

1976-79 I was posted in North Kashmir, across Shamsabhari Range. The area is cut off during Nov- May and we were on tinned

rations, 10-20 feet of snow and sub-zero temperatures. Dec - Jan-Feb, mostly restricted to shelters. Even Gujars abandon their Gujar Kothas and move to warmer areas.

Claim S'arada of Kasmira as Kul Devi of Entire Kasmira

Over a decade back, I read an article by a scholar. On Gurutritiya (February) a convocation used to be held here to award degrees to students. Even today, area residents live harsh life, live in basements, 10-15 feet of snow with sub-zero temperatures and survive on rations stocked in autumn months. Possibly the Scholar wanted to get appreciation of his words of wisdom, from brothers in arms - Scholars.

It spurred me to know about Goddess S'arada of Kasmira, for S'arada/ Saraswati were my Vidya-dehenam (Givers of Knowledge). There was no end; it led me to Trinty, Scriptures, Historical facts. I found, with each Century the Canvas of S'arada/ Saraswati got widened to pass on fiction, created Scriptures and Saints/ Philosophers etc.

Their role as **Vidya-dehenam** twisted, S'arada was transited in forms of other Goddesses and suddenly, I found myself battling for my S'arada (Saraswati). Add to this; S'arada's new created form as Sharadaamba at Teetwal, being Kul Devi of Samast Kasmira, blessing whole India; for Sharadaamba Panchloha idol at Sringeri Branch Temple at Teetwal is facing South.

Ridiculous! How can any Mutt or person take away my Kul (Clan) Devi (Goddess) and declare their creation as sole Kul Devi of Kasmira. Haven't these people heard the cry of Raghnya, Chakreshwari, Shailputri, Beda Devi, Bhadrakali etc from the four corners of Kasmira. Self-anointed Margdarshaks, manage to mould mindsets, should have voiced their concern. Till now none so far. Lotus Eaters?

Possibly, ignorant, we need to know what Kul Devi connotes in Bharatvarasha and Kasmira. **Read on.**

Is S'arada Goddess of Kasmira (aka

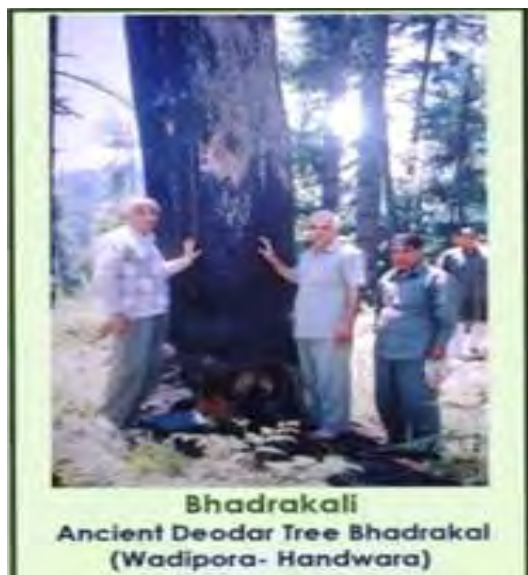
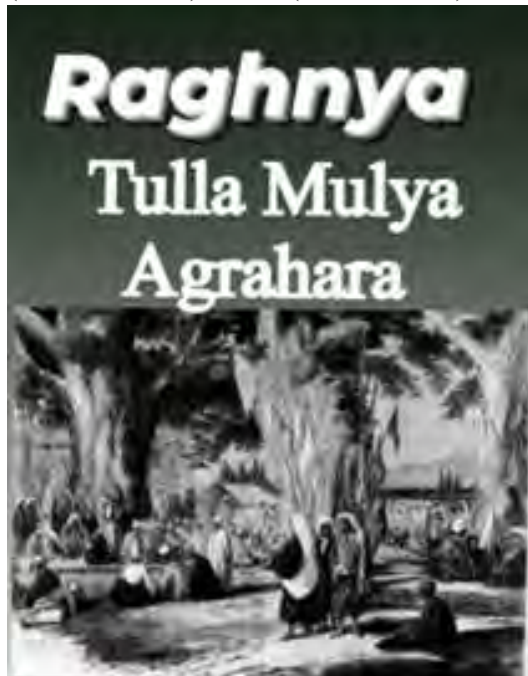
Sharadaamba) Kul Devi of Samast Kasmira? NO WAY. We have many indigenous ancient Kul Devi's. Let me explain how Gram/ Kul Devi's emerged and when!!! I am not touching the famous Kashmiri Ghardevta, who is exclusively propitiated from centuries, possibly mentioned in Nilamata.

The **Kul Devi/ Devta's** (Clan Deity) owe their origin to Gram Devi/ Gram Devta (village deity). Gram Devi is primarily of a village but in many cases was propitiated, commonly in a cluster of nearby villages. The idea as village protector, Gram Devi/ Devta, worshipped from ancient times were stone Monoliths, Rocks, Trees, Natural Springs.

Earliest known Gram Devis in form; terracotta figurines, dates to 4th, 3rd and 2nd millenniums BC (Mehargarh, Harappa), including a woman with a plant emerging from her womb (Fertility). In Kasmira they were regarded as protectors of inhabitants of the village from epidemics and disasters. Their Boon from bhumi (Land) was common even in Kasmira. They are typically female, mostly located at the village (Gram) Boundary, but over centuries, due to expansion of village, are now inside Grams (Villages). They possess both benevolent and malevolent features, In olden days they used to be quoted by name for blessings or even a curse.

On the other hand **Kuladevata (Clan Deity)** is an ancestral tutelary deity in Kasmira, on a region/ clan basis; generally represented by a male or a female. Kula Devta/ Devi is presiding deity of one's Clan (kula), Gotra, Family and children to save from misfortune. The rituals done at a Kuldeva/ Kuldevi temple benefits all those genetically connected with the one performing the ritual. Though it is distinct from an ishta-devata/ devi (personal tutelary) and a Gram Devata (village deities). In Kasmira, Kul Devi is mostly considered as Isht Devi. Most of Kuldevis are not supposed to be accompanied by a male consort, however, in Kasmira some Kul Devis are accompanied by Bhairavas.

In earlier times, such Kul Devta/ Devis were depicted as Springs, Tree, Rocks and Flags, as in the case of Raghnya (Spring – Flags), Bhadrakali (Tree and Shila). Each of them are indigenous to Kasmira and have an origin story of some kind, unconnected with any Scripture or Purana or Mahatmayas. Most of these have been later created versions as in Kasmira their evolution was as Shruti (Word of mouth), Smriti (Remembered).



Raghnya was Gram Devi of Brahamins of Tulla Mulya Agrahara and as its powers showed in the form of curse resulting in death of King Jayapira (8th Century), its Bhakti spread not only around the area but at various places. Chakreshwari Rock came into prominence when Pravarsena II etched a Sri Chakra on the Rock filled with gems. Till then it was a nondescript sacred rock. With Pravarpura established, it became Gram Devi of Pravarpura. It then transited to Kul Devi status. Girinagri (Srinagari) (Puranadishtan) had a separate Gram Devi.



In later centuries, to offer them greater influence and legitimacy, they were mostly affiliated with Parvati and Laxmi, the two spouses of Trinty and to attract more popularity. The example of Sarthal Devi (Actually Chakreshwari, our Kul Devi) is Gram Devi and Kul Devi of Sarthal and Kishtwar.



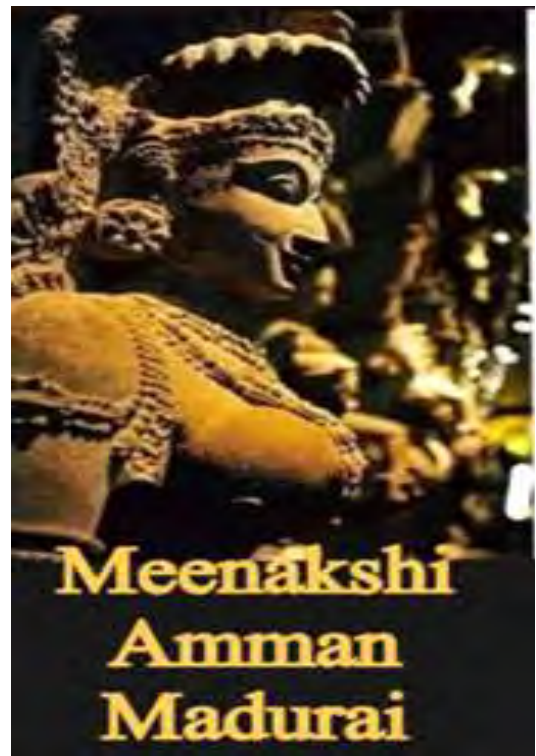
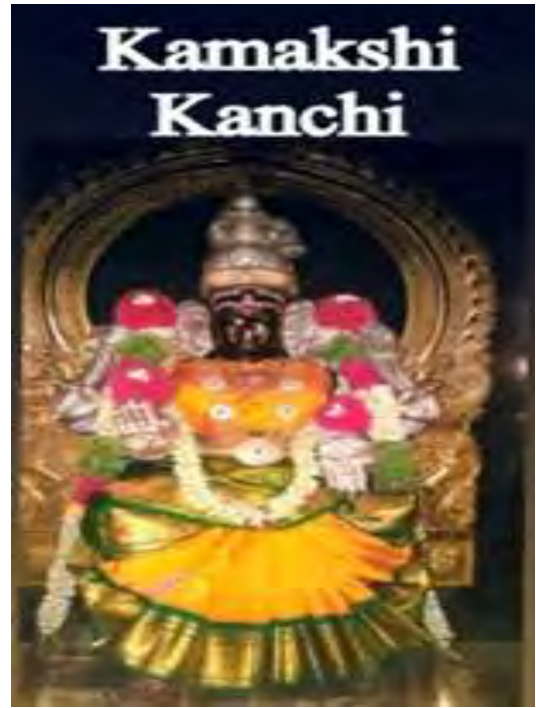
Khanaboran
in Kashmiri Khan means a pass and Baran means a gate. Main Gate to Sacred Sonder-I-Naar



Sarthal Devi - (Chakreswari) - Sarthal-Kishtiwar

No way, till date, has she been apportioned as any Trinity spouse. I am afraid none of our own Kul Devis are imported, their vandanas etc are recent creations and stories post First Millenium AD. It is common now to find male in forms of Vishnu and Shiva, female as forms of Lakshmi and Parvati. But none for Saraswati/ S'arada, for they were giver of knowledge, while other two were bestowed with powers of boon of multi facets. In South India Meenakshi, Kamakshi, Padmavati were evolved as Gram Devi's.

As their benevolence spread, they were accepted by others as Kul Devi. None of them are Kul Devi's of Tamil Nadu or Andhra or Karnataka. Sharadaamba is considered just Kul Devi by the followers of Adi Shankaracharya. They are not creation of Veda's or Puranas but as a result of certain boon, factual legends including



Kings. It is in later centuries ambitious Purohits tagged them to Trinty Spouses.
(....contd.)



-KOA



Who Would Have Thought!!!

The KOA volunteer team performs LIVE at the grand finale of the World Cultural Festival at the National Mall, Washington D.C., representing Kashmir and showcasing a glimpse of our cultural heritage.



Over 20,000 artists from 180 countries performed over the 3-day event in front of thousands of spectators including world leaders, artists and dignitaries, with over 1.5 billion people watching the live event in their homes across the world!!

Weeks of unfathomable planning, followed by fast-paced execution and practice to be able to be selected to perform. Kudos to the **vision and planning of Archana Kokroo with the Art of Living organizers**, and the execution coordinated by numerous volunteers across KOA zones.



Thank you, **Sidhi and Arushi**, for the dedicated dance practice bringing everyone up to the beats at a short notice, plus the impeccable planning to make it easy on the entire team! Special shout out to the **star execution team and local hosting support by Meenakshi Kak, Vimarsh Raina, Sujata Ambardar, Swapna Raina, and many many more!!**



Contribution of Ladies of the Muthi Camp!

We wish to thank and acknowledge that the Tarangs that most of us wore were made by **ladies of Muthi Camp** last year. KOA did a project last year with them - To make KOA Camp Souvenir in 2022. So their contribution in this event is also appreciated and acknowledged.





JAMMU KASHMIR VICHAR MANCH

33A, Pocket C, SFS Flats Mayur Vihar Phase 3, New Delhi-96

Email:- jkvicharmanch2016@gmail.com

July 15, 2023

BALIDAN DIWAS, 2023

“#EXODUS TILL WHEN?”

Remembering KP Martyrs

Press Release - Balidan Diwas on 14.09.2023 at BK Ganjoo Memorial Park, Kali Bari Marg, BSNL Colony near Gole Dhakhana.

Organisers: Jammu Kashmir Vichar Manch, All India Kashmiri Samaj and Global Kashmiri Pandit Diaspora.

Dear Sir,

Jammu Kashmir Vichar Manch has been conducting various programmes throughout the year. One such flag ship programme is “**Balidan Diwas**”, a tribute by the community in exile to the Martyrs who laid down their lives to preserve the sovereignty of the nation.

The programme was started with Vandhe Matram recital by all attendees at the venue.

Sh. Ajay Pandita Ji moderated the event and made the welcome address also.

President Jammu Kashmir Vichar Manch in his welcome address paid tributes to The Martyrs of the community, the Jammu Kashmir Police force, The CRPF, The BSF and the armed forces guarding the nation. Speaking on the occasion he demanded the active participation of the community members in the decision making on Kashmir issues.

President AIKS Dr. Romesh Raina remembered the people who laid down their lives for the nation. He expressed the need for demanding the minority status to the KP community. He raised various other issues concerning the community and expressed the need for the unity within the community.

Sh. Kashi Akhoon ji, GKPD stressed the need to follow the ideals for which our Martyrs laid down their lives.

Sh. Rajinder Premi Ji recited soulful poems of Sh. Shad Sahib. Remembering the sacrifice of Martyrs he urged the community to remember the cause for which they laid down their lives.

Sh. Ashutosh Taploo Ji also paid rich tributes to Martyrs and urged to community to stay united.

Musical Tributes were given by the community youngsters. A small emotional and soulful skit was also played by the youngsters on the occasion, which charged the whole atmosphere at the venue with the emotions.

Youngsters also paid tribute to the Martyrs and related the stories of their martyrdom. This filled the whole atmosphere with emotions.

The programme culminated with the Sammohik floral Shradhajali by the community to the Martyrs and candle lit. In end all the attendees recited the national song.

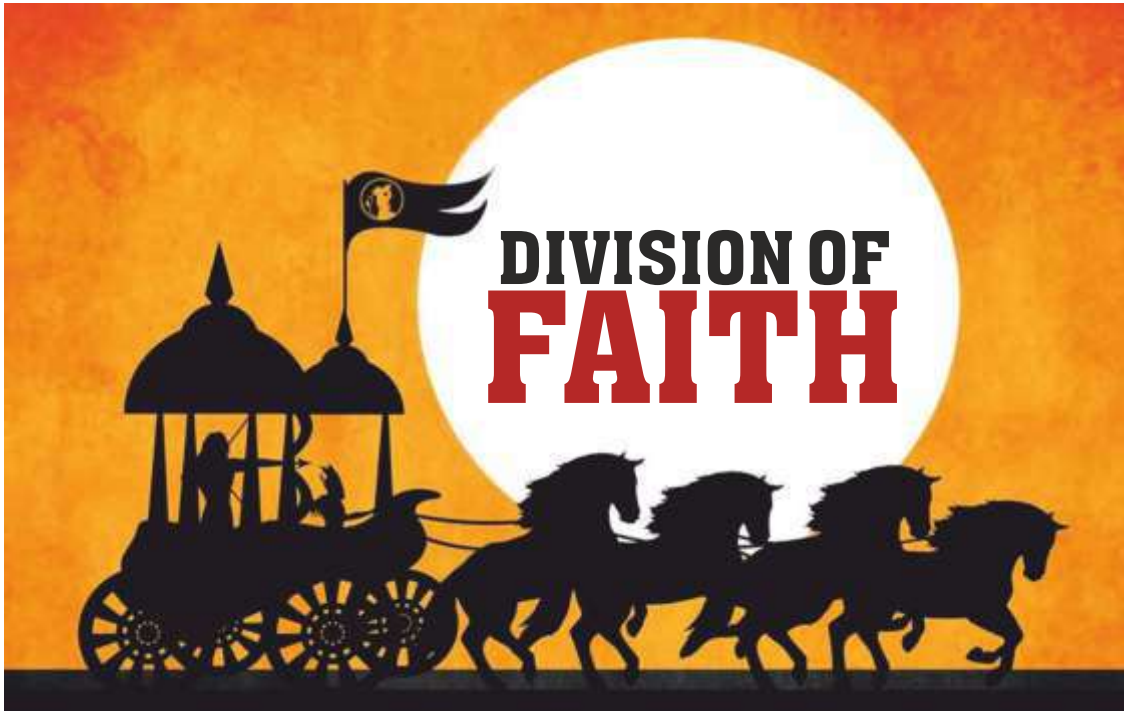
While presenting the vote of thanks Sh. Kuldeep Pandit Ji expressed gratitude to the community for coming together to pay floral tributes to the Martyrs.

Thanks and regards
Satish Bhat, General Secretary





- C.I. Kaloo



In the Holy Bhagwat Gita, it's revealed in the 4th Adhyay (Shloka-39) that a person faithful to a worship gradually becomes elevated to the stage of knowledge and attains the highest perfectional stage of peace and prosperity. In the 16th Adhyay, it is concluded that one who does not follow the principles laid down in the scriptures is called an "asura" (demon); and one who follows the scriptural injunctions faithfully is called a "deva" (demigod). Now, if one with faith follows some rules which are not mentioned in the scriptural injunctions-what is his position? In this context, Arjuna enquired from the Lord as is narrated in Adhyay 17th, Shloka I (17:1) BG.

"ye sastra-vidhim utsritya-yajante

sraddhayanvitah tesam nistha tu ka krsna-sattvam aho rajas tamah"

Means: Arjuna said, "Those who set aside the scriptural rules, but who perform sacrifices with devotion-what is their status, O Krishna? Are they of sattavic, rajasic or tamasic nature?"

It may be stated here that the scriptures are the repository of the man's highest experience and soul wisdom, and as such, are priceless aid to all spiritual aspirants, who have the options of three patterns of worship as per the canon of the Holy Gita.

A devotee, though, having faith and deep respect of the scriptures, yet may not always understand them or be able to study them carefully. Even great scholars sometimes disagree on the meaning and interpretation of

various sacred texts. Many persons, ignorant of scriptural injunctions, prohibitions and rituals; nevertheless, possess great faith or devotion (shraddha)-the natural inclination of the heart towards righteousness and thus, lead deeply religious lives. In the last two “shlokas” of the Adhyay 16th, the lord told Arjuna, “To take the scriptures as your guide in determining what should be done and what should be avoided? With intuitive understanding of the injunctions declared in holy writ be pleased to perform thy duties here.” Thus, the lord advised Arjuna to take scriptures as his guide and to act accordingly. The devotee questions whether this applies to all the edicts, including many ceremonial rites (yajnas), for the attainment of phenomenal experiences. Arjuna, representing the highly advanced yogi who has attained many wondrous states of inner perception, thus seeks further process of enlightenment concerning spiritual experiences, through various patterns of worship with sattavic, rajasic and tamasic inherence of attraction.

Arjuna wanted to acquaint fully with the grace of the Lord about all manner of phenomena and the holy rites to attain them, as chronicled in the “shastras”. He questioned the value of these and enquired whether the prescribed ceremonial rituals and their results are necessary part of one's spiritual endeavours? Is one considered tamasic, rajasic or sattavic if he chooses to bypass the formal observance of rituals that offer phenomenal realizations, and out of devotion (shraddha) performs instead only those spiritual actions and methods, that take the consciousness directly to God? It may be classified here that a disciple's query and Lord's (Guru) reply are with a basic view to the concept of “Shraddha”, faith and Divine devotion. “Shraddha” is the natural inclination within every being that is attracted to its source-spirit.

This inherence of attraction as will be

seen in the succeeding shlokas is dull and inert in the Tamasic individual, active but with self-interest in the Rajasic person; and fully expressive as devotion and faith in the Sattavic person (persevering yogi). He, who has deep feeling and “Shraddha” is consistent in the highest form of spiritual endeavour because he is motivated by an intense spiritual longing that has its basis in the conviction of faith. Explaining further and to remove any doubt in the mind of his disciple, the Lord said, in Adhyay 17th, Shloka-2 (17:2) BG.

“tri vidha bhavati sraddha-dehinam sa svabhava-ja sattviki rajasi caiva-tamasi cetitam srnu”

Means: The Lord said, “According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds-in goodness; in passion or in Ignorance – Now hear about this.”

The Lord explains that those who knew the rules and regulations of the scriptures but give up to follow these rules are governed by the words of material nature. According to their previous activities in the mode of goodness, passion or ignorance, they acquire a nature which is of a specific quality. The association of the living entity is in contact with material nature, he acquires different types of mentality according to his association with the material modes. But this nature can be changed if one associate with a bona fide spiritual master and abides by his rules and the scriptures.

Concluding, it may be stated that gradually one can change his position from ignorance to goodness or from passion to goodness. A blind faith in a mode of nature cannot help a person become elevated to the perfection stage. One must consider things carefully, with intelligence, in the association of a bonafide spiritual master who can change an aspirant's position to a higher mode of nature.

Arjuna wanted to acquaint fully with the grace of the Lord about all manner of phenomena and the holy rites to attain them, as chronicled in the “shastras”.



- Karthikeyan Chidambaram



Kashmiri Hindus Fussy? Or Rather Forgiving, Forgetting and Naïve!

Though rare but I have heard outside and even in the media, accusations that the exiled generation of Kashmiri Pandits/Kashmiri Hindus are “fussy” to resettle back, until it is explained to them that Kashmiri Hindus can't be open sitting ducks for crime/ murder by terrorists. I rather find that whenever India Pakistan cricket match excitement is in vogue or there is discussion around Sufism or Urdu poetry, the Kashmiri Hindus for the time being forget if not forgive and rather naïvely, the memories of not just 700 years but also memories of the 1950s, 1960s and 1980s when they faced various kinds of discrimination by the pro-Pakistani elements, in spite of accusations “privileged” as claimed against them. (There is a precedent that even Hindus/ Sikhs/ Muslims forgot partition riots. And thus there is reconciliation and appreciation of Islamization obediently though it takes the form of music, culture, "SHARED HISTORY", Bollywood, Urdu-Punjabi etc.) In fact, the final blow of exodus in 1990 after targeted killings of Hindus is also something I find Kashmiri Hindus temporarily forgetting in the quagmire of current events, which the (social) media seems to be highlighting though it is not even remotely connected to any effective “work” towards any cause towards Hindus, but rather idle talk and repetitive, copied personalized comments against present and earlier era politicians. The difference between the

ignorant and informed is blurred in the media not just in books. The generation of Kashmiri Hindus that have no memories of 1990, 1990s or earlier time scale are not even there in all this and so absorbed in their own lives may be because they are building the ground under their feet. To sum up this post. A young 12-year-old girl was giving a speech poetically, emotionally somewhere in Hindi, a couple of years ago. “O Kashmiri Pandits you should have at least resisted stronger”! The girl said a couple of things, so emotively for a 12-year-old with concern about the events of the past. But Kashmiri Hindus know how difficult things actually were during the V P Singh tenure.

All I can say is that if the victimized generation downgrades its own suffering for the sake of forgiving and forgetting, with no clear signs of regaining the losses, then there is no purpose left to what can be called a sense of belonging.





- A K Ogra



BEGUM SAMRU

*(In the wake of communal clashes in Nuh and Badshahpur in Gurgaon, sharing a revised feature that I wrote a few years ago on a **Kashmiri Dancing Girl who became a Ruler & Owned Badshahpur/Jharsa Villages in Gurgaon** - where high rise apartments have come up.)*

How many know that Sardhana Tehsil in Meerut and two villages in Gurgaon -Jharsa and Badshahpur – (where Medanta Hospital and other high end apartments stand today) - were gifted by the then emperor of Delhi Shah Alam to a dancing girl from Kashmir, Zebu Nisan Farzana. This was in recognition of Farzana's services of crushing a rebellion against Shah Alam in 1787.



A 200 Year old Memorial in Gurugram dedicated to the Begum Samru



Zebu Nisan Farzana Begum Samru

Today, Begum Samru's Mahal at Badshahpur has been encroached upon to house an illegal colony. The Mahal was built by Prithvi Raj Chauhan's brother and Begum Samru lived there later. Begum Samru was a nautch (dancing) girl in the 18th century who eventually became the ruler of Sardhana, a small princely state near Meerut.

Background

During the mid-18th century, the central authority of the Mughal Empire bore pale resemblance to its earlier power and might. After Nadir Shah's invasion of India in 1739, the Mughal Empire started crumbling with rulers of smaller principalities asserting their independence. By the end of the 18th century, it was said about the Mughal ruler Shah Alam II that his writ ran only up to the Delhi suburb of Palam. He barely had 5,000 troops. With no strong central power, all were scrambling for a piece of the pie.

This was also the heyday for European mercenaries, trained in European technology and organization who offered their services to the highest bidder. Walter Reinhardt Sombre was one such mercenary who came to India in 1750 as part of the French army. He had a very swarthy complexion and most of his European Comrades had used the sobriquet of "Le Sombre". Walter Reinhardt owed allegiance only to those who paid him at the moment. He served under Lord Dupleix, but he left them for a corps of Swiss mercenaries

in the employ of the East India Company. However, he seems to have done a great deal of wandering one way and another. Ultimately he went over to Mir Qasim, the Nawab of Bengal. With the help of Walter Reinhardt Sombre, Mir Qasim, chafing under British dominance, reoccupied Patna, after carrying out the massacre of about 150 Englishmen. Now called the Butcher of Patna, Reinhardt fled British retribution to Oudh.

According to some historians, it was sometime in 1765, at the age of 45, Sombre dropped into Khanum Bai's kotha at G B Road, Old Delhi - for an evening of entertainment and met the charming 15-year-old Kashmiri dancer Farzana, who he soon moved to his zenana. Many Europeans maintained large harems. Farzana became Sombre's companion and comrade in arms. (According to some historians it was her mother and not Farzana who was the dancing girl. Similarly, it is not clear whether she actually married Sombre. But that they were of Kashmiri descent and lived in the Kotha is not in doubt.)

In the next three years of living in Delhi,



Church in sardhana (Meerut) built by Begum Samru in memory of the so called husband/companion Walter Reinhardt Samru!

Sombre and Farzana entrenched themselves in the Mughal court. No wonder they were rewarded with the rich Jagir of Sardhana Tehsil near Meerut. However, Walter Reinhardt Sombre did not live long to enjoy his good fortune, and died in 1778. As per the norm, his son Zafaryab Khan from his first marriage should have inherited the Jagir. But Farzana who was now known Begum Samru (from Sombre) was not about to give up her powers without a fight: she managed to get her troops to support her, and used her influence with Najaf Khan to get Sardhana secured for her.

She converted to Christianity and took the name of Joanna Nobilis Samru but she remained popular as Begum Samru in the region. So the Begum began her career as the supreme commander of about 4,000 troops with about a 100-odd Europeans, and held court in Sardhana. She would lead her troops into battle, and won many. She came to the help of hapless Shah Alam's many a time and rescued him. One instance was in 1783, when Baghel Singh occupied Delhi, and camped

with 30,000 Sikh soldiers in the area which was thus named Tis Hazari. A petrified Shah Alam asked the Begum to negotiate. She managed to get rid of them for the right to build eight gurdwaras in Delhi and a percentage of the octroi for that year.

Shah Alam admired her military acumen and he started calling her his "beloved daughter" and gave her the title Zeb-un-nisa (ornament among women). In memory of Walter Reinhardt Sambru, she had built an Italian-style basilica in Sardhan- based on St Peter's in Rome. The architect of the church was Antonio Reghellini. It was completed in 1820. She sent a request to the Pope to send a Bishop. In a letter dated 21/1/1834, she wrote to him: "I am proud to say, it (the church) is acknowledged to be the finest, without exception, in India." Farzana was known by the name Begum Samru after she is reported to have secretly married a German-Austrian mercenary, Walter Reinhardt Sombre, who would readily lend his services to any ruler willing to pay him loads of money and territory.

AIKS Congratulates **HEERAL SADHU** on winning the Bronze Medal at Asian Games - 2023!

Heeral Sadhu is a Kashmiri Pandit girl who won the bronze medal in Team Event of 3000 meter Speed Skating Race at the Asian Games 2023 and brought laurels to the country and the Kashmiri Pandit Community!

AIKS joins the nation in Congratulating Heeral for her win and wishes her all the best in her future career!



Gratitude to all the Teachers

In Murran's humble village school, where dreams took their flight,
Teachers ignited knowledge with a guiding light,
With gratitude, I recall those early days,
For they paved the path in countless ways.
In Pulwama's college, the journey progressed,
Intermediate level, where we were truly blessed,
Teachers who shaped minds with wisdom and care,
Their dedication and passion, beyond compare.
Anar Singh College, where I continued to learn,
Their guidance and support, a constant concern,
Gratitude for lessons, both big and small,
They've left an indelible mark on us all.
At Kashmir University, the pinnacle of the climb,
Professors, mentors, who invested their time,
In nurturing intellect, fostering dreams,
I owe them a debt beyond what it seems.
On this Teachers' Day, my heart overflows,
With gratitude for the knowledge they chose,
To impart and nurture, to help us grow,
From village school to university's glow.
To the teachers of Murran, Pulwama, and more,
Whose wisdom and guidance I deeply adore,
I offer my thanks, my heart's sincere sway,
Happy Teachers' Day, I'm grateful every day.



- Sanjay Pandita



HAUNTING LIGHTS

In Kashmir's once serene and tranquil vale,
Where saffron fields once bloomed, a haunting tale.

Of Kashmiri Pandits forced from their homes,
Innocence lost, their sorrow silently roams.

From the land they cherished, they were torn,
In the night, their dreams forever worn.

Exodus, a bitter word that scars the soul,
As they left their homeland, their stories untold.

In the midst of snow-capped peaks so high,
Where prayers once echoed to the sky.

The exodus of Kashmiri Pandits, a painful strife,
Leaving behind their past, their way of life.

With tearful eyes, they turned away,
From the place where their ancestors lay.

Their culture, their heritage, now a distant dream,
In a land unknown, a silent scream.

The homes they left, the memories they hold,
In their hearts, a story that's often untold.

The exodus of Kashmiri Pandits, a painful part,
A wound that still lingers, in each Kashmiri heart.

But amidst the darkness, they still stand strong,
Preserving their culture, where they belong.

In hope, they seek a brighter day,
When they can return to Kashmir, come what may.

The exodus of Kashmiri Pandits, a heart-wrenching plight,
In the pages of history, it shines a haunting light.

May peace and justice one day find their way,
To heal the wounds of those who had to stray.



- Vitasta Gurtoo



- Prof. Upendra Kaul



Is fatty liver essentially a **HEART DISEASE?**

It licks the liver but bites the heart



Liver is a very important body organ that is responsible for a variety of critical functions that help and support metabolism, immunity, digestion, detoxification, production of proteins including clotting factors and vitamin storage besides excretion of bilirubin, cholesterol, hormones and drugs. It is the body's largest solid organ weighing around 1.5 Kgs in an adult. Fatty liver is a common condition. Alcohol consumption is a well-known cause of fatty liver in persons who consume regular alcoholic beverages. The breakdown of alcohol occurs in liver cells and its degradation products are damaging and injure them by way of replacement with fats and also inflammatory cells. As this injury becomes repetitive it can advance into alcoholic hepatitis and finally cirrhosis of liver.

Non-alcoholic Fatty Liver Disease (nafld):

Healthy liver should contain no or very little fat. If it is more than 5%, it is considered high and constitutes what is known as NAFLD. It

is a very common condition seen worldwide. According to a large meta-analysis from India reported in 2022 by Shalimar and others, it was present in 38.6% of the adult and 35.6% of children's population.

Stages of NAFLD and Diagnosis:

1. Stage 1 – simple fatty liver or steatosis.
2. Stage 2 – Non-alcoholic steatohepatitis (NASH).
3. Stage 3 – Fibrosis.
4. Stage 4 – Cirrhosis.

An abdominal ultrasound is the most easily available diagnostic test and NAFLD is often diagnosed incidentally. CT scan or MRI scans have no additional ability in diagnosis and cannot differentiate NASH from NAFLD. Liver elastography or Fibro Scan is a type of liver elastography which measures liver stiffness/ hardness of the fatty liver. Liver biopsy is the gold standard test to diagnose NASH. NAFLD with its advanced stages are the most frequent indication needing liver transplantation.

NAFLD and Cardiovascular Disease:

It is becoming increasingly known that there is a very common linkage of fatty liver disease with cardio-vascular diseases. A part of it is that there is a frequent association of obesity, high blood pressure, diabetes, high lipid levels and obstructive sleep apnoea. Detailed analysis has also shown an independent relationship. NASH has a 6 times higher risk for angina, heart attacks and related events as compared to liver cell failure. It is therefore suggested by several experts to rename NAFLD as metabolically associated fatty liver disease (MAFLD). This is especially true if BMI is $> 23\text{kg/m}^2$ along type 2 diabetes mellitus or association with at least 2 components of metabolic disorders. Overweight and high lipid levels / high BP. It is clear that NAFLD and cardiovascular diseases share several common risk factors; obesity, dyslipidaemia, physical inactivity. Insulin resistance is common in both NAFLD with endothelial dysfunction and atherosclerotic CV disease. Although patients with NAFLD are usually overweight but it has been seen CV disease is frequently seen even in individuals with lean NAFLD (which can constitute up to 10-20% individuals).

NAFLD and Heart Failure (HF):

This association has recently been observed and reported from USA. The association is independent of above-mentioned heart disease like angina and heart attacks. Heart failure has a high mortality and only 30 to 40 % patients survive beyond 5 years. The kind of heart failure which is seen is most often associated with preserved left ventricular ejection fraction (HFPEF). Its recognition is easy if blood biomarker like nt pro BNP is measured in those patients who complain of getting out of breath. Unlike in the past, we have drugs to treat this entity with gratifying results.

Nafld Patients Need Cardiac Evaluation:

It is thus imperative that NAFLD even earlier stages need to be taken seriously. All of them need to have a complete physical examination consisting of calculation of BMI, BP measurement routine blood biochemistry

including HSCRP and simple investigations like ECG, Echo and an exercise stress test. An early diagnosis leads to early management so as to prevent a catastrophic complication like a heart attack, a stroke or sudden death.

Management of

NAFLD with or Without CV Disease:

Life style modification leading to weight loss, calorie reduction, exercise and healthy food intake is the most cost-effective and efficacious method. Use of mono-unsaturated fatty acids with rich sources like olive, peanut and canola oils. A loss of 5% and more of weight starts reducing the fat content of fatty liver, the histological changes start regressing by 7-9% loss and fibrotic changes start reversing by more than 10% weight loss. Besides treating the accompaniments like diabetes, high BP, high cholesterol, there are some drugs which are recommended by the NAFLD guidelines. These are Vitamin E in confirmed cases of NASH (without diabetes and cirrhosis) and pioglitazone (in biopsy confirmed cases of NASH). Both these agents have their problems like haemorrhagic strokes and increased prostate cancer with innocuous looking Vitamin E and thus should be taken under medical supervision only. Pioglitazone can be associated with weight gain, osteoporosis, heart failure and bladder cancer and should be used with caution only in selected cases. The 2 group of drugs which seem to be very promising are GLP1 analogues like liraglutide or semaglutide and SGLT2 inhibitors like dapagliflozin and empagliflozin. The clinical trials with these agents for the indication of NASH are in progress. These agents are however available in our country and could be used as off label indications on physicians' discretion as a compassionate measure. Healthy life style modifications with diet, exercise and losing weight by around 10% is the most trusted way to make liver and its linkage with heart healthier.

(Prof Upendra Kaul, Chairman Cardiology and Dean Academics and Research Batra Hospital and Medical Research Center, is Founder Director Gauri Kaul.)

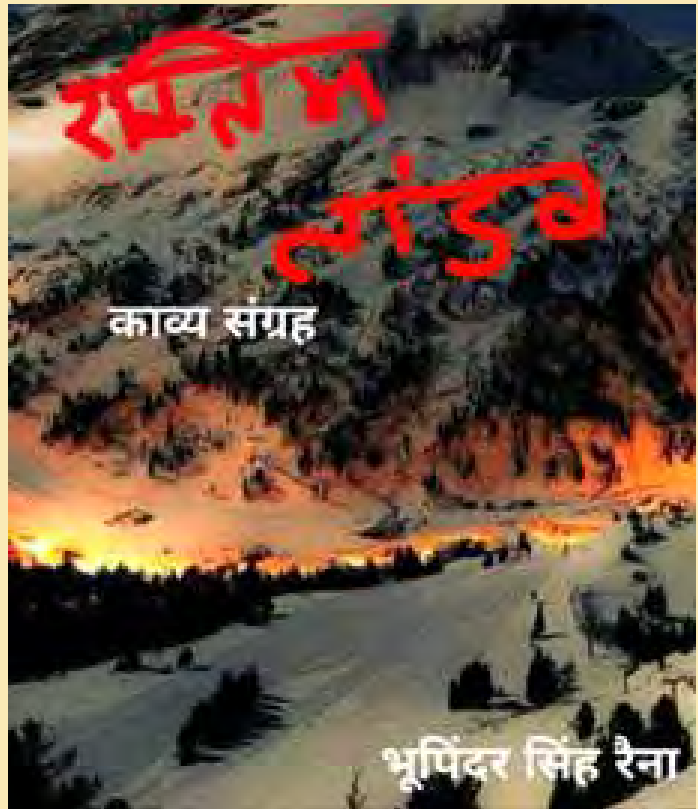


-Dr. Shibben Krishen Raina

RAKHTIM TANDAV

by Bhupendra Singh Raina

The brutalities of terrorism in Kashmir have inflicted immense pain and anguish in the Kashmiri psyche. Over the past three decades, successful attempts have been made to portray the heart-wrenching pain and suffering caused by the terrorist atrocities and the resulting displacement of Kashmiri Pandits/Hindus through various collections of poems, stories, and novels. Notable among the exiled but resilient writers from Kashmir are Shashi Shekhar Toshkhani, Mohan Nirash, Chandrakanta, Kshama Kaul, Ratan Lal Shant, Agnishekhar, Maharajkrishan Santoshi, Pyare Hataash, Maharaj Krishen Shah, Autar Krishna Razdan, Brajnath 'Betab', Maharaj Shah, Ashok Handoo, and others. In this series, a new name recently emerged, that of renowned Kashmiri poet Shri Bhupendra Singh Raina. His poetry collection "Raktim Tandav" is a heart-touching compilation that depicts the pain of the displacement of Kashmiri Pandits so immaculately.



Broadly speaking, the 'Displacement Literature' of Kashmir is a direct confrontation of the uncompromising, cruel, and non-nationalistic forces with the nationalist forces. It forced the innocent minority community to yield before the barbaric majority, resulting in the massive exodus of the "Pandit community" from the Kashmir Valley. For the past three decades, Pandits have been struggling to preserve their dignity and honor. The tale of the exodus of Kashmiri Pandits in 1990 is a narrative of human suffering, agony, and the violation of human-rights. Today, this tragedy, with all its lamentations and contradictions, has become a subject of concern and challenge for every thinker, intellectual, and advocate for the welfare of these people.

As already said, the pain inflicted on the Kashmiri psyche by the scourge of terrorism has given birth to heart-wrenching emotions and their narratives, which have been successfully expressed in literature over the past two to three decades, and continues to be portrayed even now. Reading such works not only provide insights into the emotions and craftsmanship of the authors of these painful writings but also provide a valuable treasure for Indian/Hindi literature alongside Kashmiri literature.

Bhupendra Singh Raina Ji has written extensively in Punjabi. He is a renowned author in

Punjabi literature. He has published seven novels, two plays, and a collection of poetry in Punjabi. In his Hindi work "Raktim Tandav," (Bloody Dance) the first part of the book consists of approximately forty poems primarily focused on the tragic displacement of Pandits from Kashmir and the second part includes more than twenty poems, incorporating the poet's intense emotions. As mentioned, the literature related to the plight of Pandits, whether in Kashmiri, English, or Hindi, is primarily composed by Kashmiri Pandit writers who were exiled from Kashmir. On the other hand, "Raktim Tandav," written by Mr. Bhupendra Singh Raina, a Sikh writer from Baramulla, Kashmir, is a poetry collection that highlights how people of almost all communities/religions in Kashmir have been affected by jihad/terrorism. Whether they are Pandits/Hindus, Sikhs, or followers of any other sect.

The initial lines of "Raktim Tandav" are highly intense and carry a profound message. They symbolically indicate the poet's purpose:

***"I am striving to distribute
The agony of my homeland,
Of my society,
Of that bloodshed that went in vain
In the alleys, in the ruins."***

Most of Bhupendra Singh Ji's poems vividly express his restlessness and anger. They beautifully portray his extraordinary sensibility to understand and witness the painful situations related to his community's displacement. His tender heart gets agitated by the tragedy of "Kashmiriyat" through the menace of jihad. He says:

***"Where the seeds of 'Kashmiriyat' were sown,
Now thorny bushes have grown,
Neighbors are no longer neighbors,
Friends are no longer friends,
No one possesses a compassionate character." (Swarg)***

The day of January 19, 1990, will be written in black letters in the present history of Kashmiri Pandits. It was the day when the Pakistani-backed jihadists mercilessly expelled the offspring (Kashmiri Pandits) of the Kashyap land from their own soil, forcing this peace-loving community to suffer misery at every turn. Bhupendra Singh Ji vividly describes this scene with a heart full of emotions:

***"That dark night, the black night,
When voices echoed from the mosques,
Pandits, leave this land or convert to Islam,
Leave your women behind and become slaves,
This land is ours, we have to purify it
From the unbelievers who don't believe in Allah." (Nishkasan Ki Chetavani)***

The anguish of displacement has deeply affected the poet's mind and intellect. This pain has permeated every fiber of his being, from the blissful memories of home and family to the fire of terrorism. All the cruel situations, from the description of terrorist atrocities to the agony of separation from his home and family, emerge vividly in every line of the poet's verse. The poet's depiction of the conditions generated by terrorist extremism and the resulting devastation in society deeply wounds his mind:

***It was very difficult to abandon the home,
Tying the footsteps to the courtyard of ancestors,
Every wall of the house was crying,***

*Windows were shedding tears,
The soul was becoming helpless. (Jehad)*

The diversity of emotions can be seen in abundance in Bhupendra Ji's poems. While some express helplessness, others exhibit enthusiasm. Some reflect despair, while others show anger. Some contain cries, while others are silent melodies. The collection of poems skillfully and accurately captures and combines every emotion that emerges from the poet's heartstrings. By calling the exodus of Kashmiri Pandits the loss of trust and hope, the poet cries out:

*This exodus was
The exodus of hope and trust,
This exodus was the exodus of Kashmiriyat,
Exodus of:
Centuries of cultivated relationships,
Culture, history,
Embedded in every vein,
The civilization of Vitasta,
Sermons on Nunda Rishi,
Celebration of Baba Rishi,
This exodus was
The exodus of Laleshwari's songs,
Centuries of Sufi music that resided in our soul, (Palayan)*

The use of a simple and profound style is the distinct characteristic of Bhupendra Ji's poems. They not only captivate the reader but also compel him to ponder deeply:

*Every time the ruler
Brings a new storm,
Every time there is an insult
To the lineage of sage Kashyapa,
While changing religions,
The majority has become the minority,
The golden story's moments
Have been lost in remnants. (Ganapatiyar)*

In his collection of poems "Raktim Tandav," Bhupendra Singh Ji has compiled poems that directly emanate from his mind and expose the harsh reality he has experienced. He holds the chaotic situations and the tragedy responsible for religious fanaticism and the failure of the system. Yet, amidst all this disorder and distress, the poet does not lose courage. His mind shines with rays of hope, which is the beauty of this poetry collection. He says:

*Forests, mountains, rivers, streams,
And all the soil of Kashmir
Bear witness to the grasp of Hindu power,
Bhadra Kali, Ksheer Bhavani, Mattan,
And the Shiva cave of Amarnath,
Are direct evidence of the devotion of the Pandits.
Who can break these roots of the Pandits?
Who can alter their steps back home? (Itihaas ke Panne)*

Almost every poem in Bhupendra Singh Ji's "Raktim Tandav" is unique and leaves an immense impact on the reader's heart. I extend my heartfelt congratulations and best wishes to Bhupendra Ji.



- Dr. Chaman Lal Raina



ABOUT SAPTA SHATI

(Author: Facets of Shri Chandi Nava Durga, published by Sharada Publishing House Delhi.
Foreword by Professor Nathan Katz.

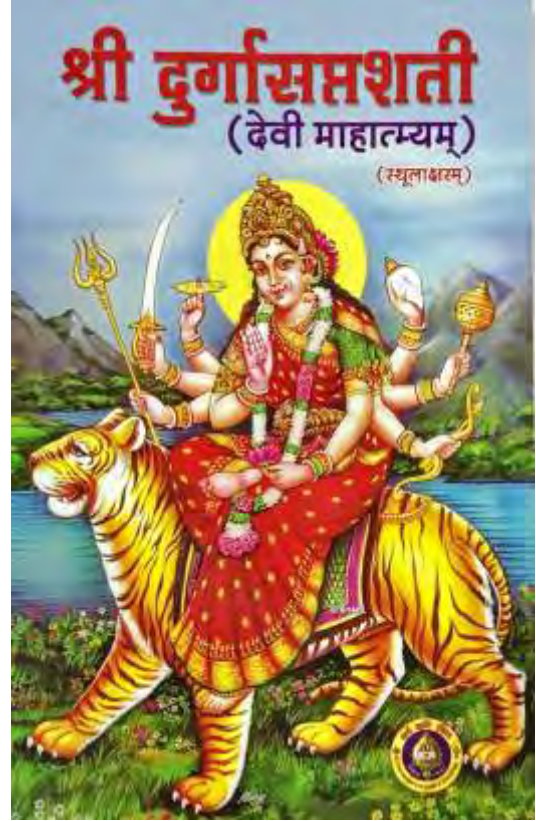
The Prologue:

Two important texts of the Sanatana Dharma, which fall under the sacred literature are the Bhagawadgita and the Durga Sapta Shati, which are composed in seven hundred Shlokas. Sapta is the Sanskrit word for seven and Shati means hundred. Thus, Saptashati is the sacred text revealed in the 700 Shlokas.

5x10x14, are the factors of the number 700.

- ❖ 1 is एकत्व Ekattva – the integrated whole
- ❖ 5 is पंच तत्त्व – Five cosmic categories - prithivi/earth, jalam/water, Agni/fire, Vayu/air and Akasha ether/space
- ❖ 10 is दशदिशा – Ten Directions, viz. Purva/east. Pashchim/west, Uttara/ north, Dakshina /south. Agneya/South east, Nairritya /south west, Vayavya/North west, Ishan/North East, Urdhva/the Upper regions and Adhah/the lower regions.
- ❖ 14 is चतुर्दश भुवनानी– fourteen realms, also representing the 14 Maheshwara Sutras

When we study the Sapta Shati text from the universal point of view, we see that the two characters--Raja Suratha, and Samadhi Vaishya are two human beings, with all the essentials of the human characteristics as seen in the Sankhya philosophy. It covers the Pancha or five Gyana-- Indriyas and Panch Karma Indriyas, along with all the Malas/Doshas, imperfections like ego and attachment associated with Kaama/over-



desire, Krodha/anger, Lobha/greed, Moha/delusion, Mada/inflamed with passion, as bearing the two different tendencies of Bhoga and Yoga. The nature plays its part and the Sankalpa and vikalpas make the things possible to reach the highest, with determination and Divine grace.



How it works?

These two main characters of the Durga Sapta Shati, could not bear the humiliation caused to them by their own men, and by their enemies—say the hostile forces. Both of them left their homes being depressed and oppressed. As the higher destiny would have it, for them, both of them, though unknown to each other reached in a jungle—where an Ashrama—a hermitage of the Rishi Medha was situated. It was dictated by the divine providence that both of them, though coming from different quarters reached in the Ashram of the Medha Rishi, who taught them the psycho-analysis of being attached to the body-consciousness. He initiated them into the Navakshari Mantra of Shri Chandi. The Mantra is the quintessence of the Shakti tradition of the Puranas. This Navakshari Mantra also known as the Navarna Mantra is highly occult, and only the initiated one need to practice it. This initiation opened their Chitta/चित्ति or mind, and got immersed into the chit/चिति—the higher consciousness. All this is known as the Chaitanyam, or Atman, according to the Shiva Sutras of the Trika philosophy.

Since, the humiliation is even suffered by the Devatas, and they seek Divine intervention, hence the concept of the Avatara—Divine descent, through the appearance of the Divine being, known as Shri Durga – Goddess as Mother or Shri Mata, Jagat Janani. The Rakshasas are defeating the Devatas. They suffer humiliation. They adore the Divine.

Mother, which manifests as the cosmic – effulgence. The truth about the 'Divine Manifestation' is revealed by the Rishi Medha to twaspirants – a Samadhi trader – a business man always absorbed in money making and another a Suratha king, always in the exploits of extending his boundaries of kingdom, through battles and wars.

The Rishi is the Mantra Drisht, according to the Vedas. Medha Rishi explains to these two disheartened persons the cause of mental agony and suffering with respect to the human destiny. He gives the example of birds as well, saying that the birds have been shown to be deluded with attachment. He tells them about the emergence of Maha Maya.

The Sapta Shati says: Madhu and Kaitabha was killed by Vishnu, through His

Yoga Maya, also known as the Maha Medha Maha Smriti. That Shakti is adored as Maha Kali. This war was fought purely, to save the life of Brahma. This is the first Adhyaya of the Sapta Shati. In the second, third and fourth Adhyas, the Rishi explains:

"The war was fought on the land, up in the skies, by Rakshasa taking the form of buffalo – Mahishasura." Hence, this text is sacred in principle, Yogic in essence, as all the tejas of all the Devatas get assimilated in one singular Shakti, adored as Shri Durga. The Sapta Shati believes in unity, and unified strength to fight with the anti-Divine forces. It speaks of various aeons, about creation, sustenance and dissolution, in the cyclic order. It also speaks about the 'Night', known as Ratri Suktam, and the Devi Suktam, by Vak- Ambrini, the woman seer of the highest order.

Devi Suktam speaks of consciousness, memory, sleep hunger, thirst, genus, compassion, motherhood, intellect, reflection, energy, modesty, peace, devotion, luster, prosperity, sustenance, emotions, satisfaction,

delusion, mind, body and soul. This is the incarnation of Shri Maha Lakshmi. In the third episode the Devi incarnates Herself as Maha Saraswati, and kills Dhumra Lochana, Chanda, Munda, Rakta Beej, Shumbha Nishumbha. In Her Siddha Lakshmi incarnation, She is the very existence of the Shri Yantra.

The discussion or deliberations are about the "Savarni- Manvantara: period of time. It speaks about the human body, feeling Divinity in all the human body, with respect to Kavacham. Certainly, this text confirms the birth of Lord Krishna, and the Devi born from the wedlock of Yashoda and Nanda the chieftain cowherd, replaced for Krishna, in the Mahabharata period. Nand Grihe Jataa Yashodha Garbha Sambhavah stands testimony to the fact that the Vaishnavi Shakti is inherent in the Devatas. The Sapta Shati is concluded by the Trayi Rahasyas-- Pradhanik, Vaikritik and Murti Rahasyam, followed by Kshama Yachana.

KASHIR SABHA, AMBALA, CELEBRATES JANAMASHTAMI

Janamashtami festival was celebrated by Kashir Sabha Ambala on 6th September 2023, commencing the programme at 05.00 P.M. The venue for the celebration was Kashmir Bhavan, Sarsehri Ambala Cantt; which is a cultural nerve centre, for the KP's living in the twin cities of Ambala City and Ambala Cantt. On this occasion, a Bhajan Sandhya was organised by the lady members. Pt. Ganesh Ji performed the puja and distributed Prasad among all the participants. The programme culminated with Aarti at about 08.00 P.M.

- Rajinder Kaw

General Secretary, Kashir Sabha Ambala





- H L Kak



ROZA BAL SHRINE

Roza Bal



<https://en.wikipedia.org/wiki/File:Rozabal.JPG>

This place is also called the Roza bal, or Rauza bol, which means “tomb of the prophet.” This is the burial place of Yuz Asaph (or Asaf), in the center of Srinagar's old part of town. The name Yuz Asaph is said to relate to Jesus. Some people believe it is the grave of Jesus and others think it is all based on faulty premises, meaning it is merely a rumor or urban legend. However, there is a complete line of logic behind this, so I will only give you the evidence and what people say and you can decide for yourself. That way, if you are ever in Srinagar, you can have some understanding of the significance of this place and check it out yourself. To visit this grave of Jesus, you will find it in Anzimar next to a

small Muslim cemetery in the Khanjar (Khanyar) quarter of Srinagar's old town. You find Rauza bal Khanyar down a narrow alley in an old, wooden mausoleum. The grave itself is inside the building. The sign in front says that it is the tomb of Ziarati Hazrati Youza Asouph and Syed Nasir-u-Din. Thus, this is a grave of two people, with Nasir-u-Din being a Muslim saint. Some say that Youza Asouph (or Yuz Asaph) means the gatherer, which could be in relation to the idea that Jesus was a gatherer of the lost tribes of Israel, some of whom were known to have come to Kashmir. Others say the name means the leader of the healed, since Jesus was a healer. While still others say the name Youza Asouph means Joseph's son. You

enter the rectangular building through a small doorway on the side of the structure. This leads into a small hall that allows you to look through a few windows at the small central room inside with the sarcophagus. If the inner doorway is unlocked, you can go in for a closer view. On your way in you will see an inscription on a board that explains that YuzAsaph (or Asaf) came to Kashmir many centuries ago and dedicated himself to the search for truth. The single inner chamber has a cheap looking, raised wooden frame in the shape of a sarcophagus for two graves, each covered with heavy, embroidered cloth. The first and smaller grave is for an Islamic saint Syed Nasir-ud-Din, buried here in 1451, a descendent of Imam Moosa Ali Raza, said to be a great devotee of Jesus. The larger grave behind it is for Yuz Asaph. A document signed by five Muslim judges (Muftis) of that time certifies that the tomb contains the remains of the prophet Yuz Asaph. Near this along the side of the inner chamber is a stone with the imprint of two feet showing what seem to be nail wounds (a round wound on the left foot and an arc-shaped wound on the right foot), the scars Jesus would have suffered from his crucifixion. Some people feel this is the sign for the identity of who is buried here. It is the custom for pilgrims to place candles around the gravestones, and when years of wax was removed by Professor Hassnain, not only did he discover the footprints, but he also found a cross and rosary. As typical with Muslim mausoleums, these graves are replicas and the actual graves are in a crypt under the floor in the basement. However, some also say that due to age, the ground gave way years ago and the original grave simply sank into the ground, with the present sarcophagus built over it. A look into the real burial chamber is provided by a small opening. But that window is now covered by a cloth to block the view. The grave which contains the remains of Yuz Asaph also points east to west, according to Jewish tradition. Suzanne Olsson, while appearing in the video "Jesus in India" by Paul David (2008), mentions that in her research she was told by local authorities that below the main

floor, the real graves do not contain any bodies. But behind the wall was a ledge where the body of Yuz Asaph was actually placed, and then the ledge was sealed. That is the actual grave behind the false wall. She at one time had the permission to take DNA samples from the body through a small opening in that wall. This way she could verify the age and possible identity of the person buried there. But Islamic militancy arose before she could accomplish that and kept her from doing it. Thus, possible verification of this may now never be possible. However, when talking with the local Muslims who live nearby, they will tell you adamantly that it is not the grave of Jesus, but is the tomb of a Muslim prophet, Youza. If you ask too much, or insist on an alternative view, they will tell you that you are committing an offense to Islam and the Koran. Nonetheless, the tomb is built in an east-west direction, the same as the Jewish tradition, in line as a follower of Moses, and is not in the direction facing Mecca. But this is inconsequential to the locals. Therefore, without background information, you would never know the significance of this place. The locals will also tell you that the grave is that of a messenger of God who liked the Muslim people and settled there. They admit that the grave is ancient, but they forget that the person buried there arrived hundreds of years before Islam was ever an established religion. But they do not think it was Jesus. So even among the local people different versions of the story about the grave circulate. Also, some Muslims feel that in the end, after the crucifixion, Jesus was lifted up to heaven because if he had actually died on the cross, it would be a sign that he had failed in his mission. Also, when Jesus came to Kashmir he came with a group of followers which included his mother, Mary, who must have been over 70 years old, and was no doubt weakened by the journey. Seventy kilometers east of Taxila, and 170 kilometers west of Srinagar on the border of Kashmir, is a small town called Mari, or Murree in English, near Rawalpindi. In that town is a very old grave called Mai Mari da Asthan, meaning "the

final resting place of Mother Mary.” This is a tomb in Jewish style, aligned on the east-west line, while the Muslim tombs are always aligned on the north-south axis. Here is where she must have died before Jesus reached Kashmir, which was considered paradise, or heaven on earth. Even to this day this grave is maintained by Muslims as the resting place of Jesus' mother because he (Isa) is considered one of the main prophets of Islam. However, the British knocked down the original shrine to Mother Mary to build a fort at that place because of the view over the surrounding area, and because they did not believe in Mary being buried there. Out of respect, the local people gathered the rocks of the grave and put them back near the original site. So, it is not in the same place as where the body was located. Also near the villages of Naugam and Nilmag, about 40 kilometers south of Srinagar is a large plain called the Yuz Marg, the meadow of Jesus. It is said that from Murree, Jesus proceeded to Srinagar entering Kashmir from the pass now called Yuz Marg, and he rested at Aish Muqam, about 50 miles south of Srinagar, where a sanctuary was erected containing the horns of 'God's ram' and a walking stick that is considered Moses' stick, later used by Jesus. It is also here that some of the tribes of Israel are supposed to have settled after 722 BCE to live as shepherds, which is still a major occupation in the area today. More evidence of Jesus in Kashmir is found in an inscription that was carved on the sides of the steps at the threshold on the Throne of Solomon in Srinagar. Behind the Boulevard near Dal Lake is Shankaracharya Hill which rises 1100 feet above the city. At the summit is a Hindu temple for Shiva, but an earlier temple was built here around 200 BCE by Ashoka's son. One temple that had been built was by King Lalitaditya in the 6th century CE known as Gopadri. The road at the base of the hill where the State Government officials are located is still known as Gupkar road in connection with that temple. This is the oldest known site in Srinagar, believed to date back to 2500 BCE when the original sandstone structure had

been built by King Sandiman. It is also said that the philosopher Shankaracharya visited Kashmir many centuries ago and had stayed on the hilltop to meditate. The top of the hill also provides a great view over the lake. But due to security reasons cameras are not allowed through the final checkpoint when going to the hilltop Shiva temple. The temple as we find it today is built on a high octagonal plinth, reached by a flight of 270 steps, the side walls of which used to have inscriptions on them. The main interior shrine is a small circular room with a lingam about three feet tall. A new ceiling has inscriptions in Persian which connects its origin to the reign of Shah Jahan.

The Hemis Monastery in Ladakh, near Leh, is another place that I have been fortunate enough to visit. They have a big festival every year with masked dancers, and people from all over attend. It was here that one of the books that stirred great interest in the idea of Jesus going to India was discovered.

In the end, even after visiting the Roza Bal, what you think of it or believe about it all depends on your research, what books you read, or who you talk to about it. The conclusion is yours, but if you do look into it, at least you have taken the privilege to ask and to investigate the issue rather than remain in the confines of some dogmatic dictates hammered into you by others. In the end, truth prevails, but sometimes it may take some time for the truth to become clear.

Roza Bal Shrine

The Roza Bal or Rouza Bal or Rozabal is a shrine located in the Khanyar quarter in Downtown area of Srinagar in Kashmir, India. The word roza means tomb, the word bal mean place. Locals believe a sage is buried here, Yuzasaf or Yuz Asaf, alongside another Muslim holy man, Mir Sayyid Naseeruddin. The shrine was relatively unknown until the founder of the Ahmadiyya movement, Mirza Ghulam Ahmad, claimed in 1899 that it is actually the tomb of Jesus. This view is maintained by Ahmadis today, though it is rejected by the local Sunni caretakers of the shrine, one of whom said the theory that Jesus is buried anywhere on the face of the earth is blasphemous to Islam.



How Entrepreneurship is different from **BUSINESS**

Businessmen run their business for the primary purpose of making profits. Entrepreneurs intend to make profits but with a purpose of making a difference. They want to change the world by addressing a problem. They are passionate about providing unique solutions for problems in the community. Business and entrepreneurship are two terms that are often used interchangeably, but they actually have different meanings.

Business refers to an organization or a company that engages in the production or sale of goods or services in exchange for money. A business can be a small sole proprietorship or a large multinational corporation, and it can operate in any industry or sector.

Entrepreneurship, on the other hand, refers to the process of starting, organizing, and managing a new business venture in order

to create or add value. An entrepreneur is someone who identifies a problem or opportunity in the market and takes the initiative to develop a solution or innovation to address it. Entrepreneurs are often seen as risk-takers, as they are willing to invest time, money, and resources into a new venture in the hope of generating a profit.

In essence, while business refers to the overall concept of commercial activity, entrepreneurship is a subset of business that focuses on the creation and development of new business ventures. A successful entrepreneur may eventually grow their start-up into a larger business, but not all businesses start as entrepreneurial ventures. Business and entrepreneurship are closely related concepts, but they have some key differences:



1. **Definition:** A business is an organization or entity that produces goods or provides services in exchange for money. An entrepreneur is a person who starts and operates a business, taking on financial risk in the hope of making a profit.
2. **Role:** A business can be started and run by one or more entrepreneurs. An entrepreneur is typically the person who initiates the business and takes on the responsibility of managing and growing it.
3. **Risk:** While businesses and entrepreneurs both take on financial risk, the degree of risk can be different. An established business may have less risk than a startup, which has a higher risk of failure.
4. **Innovation:** Entrepreneurship often involves innovation and the creation of something new or different. A business may be innovative, but it can also be focused on maintaining existing operations and improving efficiency.
5. **Scale:** A business can be of any size, from a small sole proprietorship to a large multinational corporation. Entrepreneurship can involve starting a small business, but it can also involve creating a new product or service that has the potential for significant growth.

To explain this concept further, following is the explicit explanation of the both terms.

Entrepreneurship involves the creation of one's own enterprise, while management involves helping guide an already-established business. Understanding the



differences between these two practices can help you decide which to pursue in your career.

Business is an organization or entity that produces goods or provides services in exchange for money. An entrepreneur is a person who starts and operates a business, taking on financial risk in the hope of making a profit. In summary, entrepreneurship is the act of creating and managing a new venture, while a business is an organization that produces goods or services for profit. An entrepreneur may start and run a business, but a business can also be owned and managed by someone who is not an entrepreneur.

Let's understand by an example: **Mohan** goes to the food market and buys some watermelon for Rs.50/Kg and sells them at price higher than cost price and earns some profit. There are other people who also sell watermelon in that area and Mohan is one of them. Mohan's neighbour **Sohan** observes that people like to eat watermelon a lot but avoid eating because it contains seeds in it and it is difficult to eat it smoothly. Now Sohan tries some method to remove seeds from watermelon and finally found a method that removes around 95% seeds from the watermelon. Sohan also buys watermelon at same price and sells those watermelons after removing seeds from it and package them in various sizes. He sets a selling price of watermelons more than Mohan because of value and differentiation he has created and by solving problem of consumer as they find it easy to eat watermelon. With the availability of such a value adding fruit, consumers start buying from Sohan at the price he has decided to sell them.

In short span of time, Sohan becomes the only seller in that area who sells seedless watermelon against everyone who sells raw watermelons with seeds. In this process sales of Sohan increases very rapid and he earns a good amount of profit.

Conclusion: Mohan is a businessman who runs his business competing with other sellers and Sohan is an entrepreneur who runs his business on innovative idea and scales high.



The 7 Generations

What do we know about them?

A Human + AI attempt to understand the characteristic behaviours of the 7 generations and how their experiences shaped their values.

We are living in extraordinary times. The AI revolution has swept us with its undeniable power and limitless possibilities. It's one of those once-in-a-lifetime events that shape generations. For most, it has ignited hope and excitement for the future. For some, it has brought an unsettling feeling for the future of humanity. Whatever it might evolve into, one thing is sure- it will change how we live and work. In the words of James Clear – Environment is the invisible hand that shapes human behavior.

Like the current AI revolution, many events have shaped how we think, act and live. Understanding the history of how groups of people sharing the same demographics evolved in response to such events and experiences gives us great insights into the future of humanity. This article is a compilation of knowledge by me which will explain the seven generations and how their experiences shaped them- from the patriotic **Greatest Generation** to the futuristic **Generation Alpha**.

What are the 7 generations? In this article, I am going to explain the 7 generations based on their birth years and how their attitudes and beliefs were shaped by their times and experiences. We define the 7 generations as follows:

1. Greatest Generation: Born 1901-1924
2. Silent Generation: Born 1925-1945

3. Baby Boomers: Born 1946-1964
4. Generation X: Born 1965-1980
5. Millennials: Born 1981-1996
6. Generation Z: Born 1997-2012
7. Generation Alpha: Born 2013-2025

Before we discuss each in detail, it's important to note that these are generalizations, and not all members of each generation would exhibit these characteristics.

1. Greatest Generation (Born 1901-1924) : The following core values shaped their characteristic behaviour:

- **A belief in the Country's Dream:** Despite facing significant challenges and hardships, many members of the Greatest Generation believed in the promise of the Country's Dream and worked hard to achieve it.
- **A sense of community and responsibility:** This generation lived through World War II, and many of its members served in the military or supported the war effort in other ways. As a result, they often had a strong sense of community and responsibility to their country.
- **Respect for authority:** This generation grew up when respect for authority was highly valued. Many of the Greatest Generation members carried this value throughout their lives.

(to be contd....)



Dr. Karan Singh for Renovation of Martand Temple

Dr. Karan Singh was in favour of renovating Martand Temple, which is under the Archeology Survey of India (ASI). It is as per the statement of Save Sharda Committee. The committee called on Dr Karan Singh last month at his Chankyapuri residence in New Delhi and briefed him about the recent Sharda Puja and other developments at LoC Teetwal Kashmir. The head of the committee Ravinder Pandita presented a Sharda Shawl and portrait of Sharda Peeth to him.

The committee also apprised him of condition of temples, particularly in the valley and requested him to write to PM for reopening of Sharda Peeth pilgrimage. Dr. Karan Singh lauded the efforts of the civil society initiative taken by the Save Sharda Committee.

Kashmiri Pandits Observe Balidan Diwas on 14 September

Balidan Divas on 14th September is observed to pay homage to martyrs, who lost their lives in 1989, when Pakistan-backed terrorists started killing prominent Kashmiri Hindus (Kashmiri Pandits) in Kashmir Valley. On the day in 1989, the tallest leader of the Kashmiri Pandit community Pandit Tika Lal Taploo was cremated and was gunned down by terrorists in Kashmir on 13th September 1989.

The day was observed throughout at various places in India and abroad. At Pune, the speakers appealed to the PM to meet the Geo-political aspirations of the community. At Pune the day was highlighted as "A Revival Day" by the community.

Jammu Kashmir Vichar Manch observed Balidan Diwas at B K Ganju Park, near Gol Dakhana, Kali Bari Marg, New Delhi. The park has been dedicated by Telecom Department on 18th Jan 2004 as a

memorial in honour of Sh. B K Ganju a telecom employee who got martyred in Kashmir on 18th March 1990. Leading personalities who joined the occasion for paying tributes included Yogi Adityanath, Sh. Mahendra Nath Pandey MoS HRD, Sh. Manoj Sinha MoS Telecom, Smt. Meenakshi Lekhi MP etc.

In Jalandhar KPs living in the city paid homage to martyrs, who lost their lives in 1989. The programme was carried out by Jalandhar Harmukh Kashmiri Samiti.

Balidan Diwas' observed in Kashmir to pay homage to Kashmiri pandits Kashmiri Pandits along with BJP leaders in Kashmir observed 'Balidan Divas' on Monday as a tribute to the Kashmiri Pandits who were killed during the terrorist attack. The day was observed for the first time in the last 30 years.

Kashmiri Pandits along with BJP leaders in Kashmir observed 'Balidan Divas' on Monday as a tribute to the Kashmiri Pandits who were killed during the terrorist attack. The day was observed for the first time in the last 30 years. September 14 is the death anniversary of the first Kashmiri Pandit Tika Lal Taploo who was killed by terrorists on September 13 night at his residence at Habba Kadal in Srinagar. For the last 30 years, this day has been remembered by all Kashmiri Pandits across the globe as Balidan Divas for paying tribute to all those martyrs killed by the militants in Kashmir valley since terrorism began in 1989.

In Chandigarh, the event was organized by Kashmiri Shayak Sabha Chandigarh at sector-24 in Kashmir Bhawan.

Floral tributes were paid to 'Shaheed' Tika Lal Taploo and hundreds of Kashmiri Pandits who were killed by the terrorists in Kashmir during the ongoing militancy.

In Jammu, the day was observed by PK, ASKPC and KPC. PK released an open letter to the PM of India demanding recognition of the Hindu genocide. PNBMT Announces Amateur Journalist Awards for 2023.

Prem Nath Bhat Memorial Trust (PNBMT) has announced The Amateur Journalist Awards for Year 2023.

The awards were announced in a meeting of the Selection Committee of the Trust held in Jammu under the chairmanship of Prof. P N Trisal the distinguished linguist and literature. The meeting among others was attended by Trust Chairman C L Pandita, along with well-known scholar Dr. R.L. Shant and Avtar Krishen. Besides Kashmiri Lal, Trustee, President P K, Virender Raina, Shadi Lal Rias, Sundri Lal Koul and Adarsh Ajit were also present.

The jury selected two amateur journalists for this year's award after recognizing their exceptional contributions to the field of journalism.

- Vijay Kashkari

7th days Bhagwat Katha concluded

With the blessings of Divine Mata Girja, the Management of "Shiv Shakti Temple, Roopnagar enclave, Sector-1, Durganagar, Jammu (Sipiritual learning centre) hosted 10th Seven (7) days "Bhagwat Katha Sammelan" by NARIAN PARIVAR within Mandir Parisar

from 2nd October, 2023 to 8th October, 2023. It was a colourful event participated by hundreds of devotees across Jammu & Delhi. The functions formally started on 2nd of October with Bhagwat Katha followed by Bhajan Kirtan by Adarni B L Bhat Sharnaghat Ji which continued for all 7 days to enlighten the participants. The audience felt thrilled & blessed with sermons of Sharnagat Ji with Krishan bhajans as mismarised the whole environment.

Such programmes under present displacement develop the body, mind, intellect further to understand dharma & realise "Self". The selfless services rendered by the Management attached to Shri Bushan La Bhat Sharnaghat are exemplary & warranted to enrich youth with proper sanaskars & our Matra Shakti with Grahast Dharma. The function concluded at 6 PM on 08.10. 2023 with Krishan Rass Leela. The participants were served with Prasaad (lunch) on the last day. The hectic Job undertaken by the Karikartas was praise worthy.

-Virender Kaw, President, Shiv Shakti Temple, Roopnagar, Jammu

Notice

Office of Returning Officer Kashmiri Sewak Samaj (Regd.), Faridabad

Date : 13 October, 2023

KSS Election of the Collegium Members & Governing Body for the period 2023-2026

The GB of KSS would like to Notify all the members of the Samaj that elections for the 23-26 term for Collegium Members and Governing Body of KSS is notified as below :

- Election to Collegium on 10th Dec 2023.
- Election to Governing Council / Body on 24th Dec 2023

Sincerely,



Samit Bhatt
Returning Officer
KSS Elections for 23-26 Term

Symbiosis

National Aptitude Test (SNAP) 2023

Symbiosis International (Deemed University) (SIU), established in 20,02 provides a diverse, inclusive, vibrant learning ecosystem which is multi-disciplinary and contemporary at its main campus nestled on the pristine hills at Lavale, Pune and other Off-Campus centres at Nashik, Bengaluru, NOIDA, Hyderabad and Nagpur. A candidate aspiring to join an MBA programme offered by any Institute of Symbiosis International (Deemed University) [SIU] has to appear for the common, mandatory Symbiosis National Aptitude (SNAP) Computer Based Test (CBT) which will be conducted at Test Centres. The candidate needs to:

- ❖ Register for the SNAP Test,
- ❖ Pay the registration fee for the SNAP Test,
- ❖ Register for their choice of programme (s) offered by various Institutes of SIU,
- ❖ Pay the registration fee separately for each programme.

If shortlisted for a programme applied to, the candidate would then need to participate in the further admission process (GE-PI) of that particular programme. The registration process (including the registration fee payment) for SNAP and Institutes is integrated. A candidate can complete the SNAP and programme registration and payment on the same portal (snaptest.org).

A candidate can appear for up to three tests for SNAP 2023. If a candidate appears for more than one test, the higher score will be considered for the final percentile calculation, and there will be no normalization. A rigorous process that has been statistically tested will be administered to ensure that unique types of questions are

framed under a specific topic across the question papers. The average spread will provide no unfair advantage to candidates who opt for any particular test / multiple tests. This will ensure the normalisation of the reach of questions across sections. Furthermore, the question papers will be normalised for the difficulty level across all three tests. No correspondence regarding this will be entertained.

Registration closes on

- ❖ November 23, 2023 (Thursday) Admit Card Live on (www.snaptest.org)
- ❖ December 04, 2023 (Monday) for SNAP Test 1
- ❖ December 09, 2023 (Saturday) for SNAP Test 02 and SNAP Test 03 SNAP Computer Base Test (CBT) 2023
- ❖ SNAP Test 1 - December 10, 2023 (Sunday)
- ❖ SNAP Test 2 - December 17, 2023 (Sunday)
- ❖ SNAP Test 3 - December 22, 2023 (Friday)

Announcement of Result

- ❖ January 10, 2024 (Wednesday)
All communications with candidates will be done through the official email address info@snaptest.org only.

SNAP Test 2023 score will be valid only for admission to select programmes of SIU for the academic year 2024-25. Admissions to the select programmes at SIU are strictly based on merit, assessment of individual performance in SNAP and other processes prescribed by the University.

SNAP 2023 results will be declared on January 10, 2024 (Wednesday), on snaptest.org and will be available till February 09, 2024 (Friday).

Programmes (and the Institute offering them) for which the SNAP Test is mandatory

Sr.	Name of the Institute	Programmes
1	Symbiosis Institute of Business Management (SIBM, Pune)	MBA (Innovation & Entrepreneurship) MBA
2	Symbiosis Institute of Computer Studies & Research (SICSR)	MBA (Information Technology) MBA (Digital Transformation)
3	Symbiosis Centre for Management & Human Resource Development (SCMHRD)	MBA MBA (Infrastructure Development & Management) MBA (Business Analytics)
4	Symbiosis Institute of International Business (SIIB)	MBA (International Business) MBA (Agri-Business) MBA (Energy & Environment) MBA (International Business) MBA (Agri-Business) MBA (Energy & Environment)
5	Symbiosis Institute of Digital & Telecom Management (SIDTM), formerly Symbiosis Institute of Telecom Management	MBA (Digital & Telecom Management)
6	Symbiosis Institute of Management Studies (SIMS)	MBA
7	Symbiosis Institute of Media & Communication, Pune (SIMC)	MBA (Communication Management)
8	Symbiosis Institute of Operations Management, Nashik (SIOM)	MBA (Operations Management) MBA (Agri Operations Management)
9	Symbiosis Centre for Information Technology (SCIT)	MBA (Information Technology Business Management) MBA (Data Science & Data Analytics)
10	Symbiosis Institute of Health Sciences (SIHS)	MBA (Hospital & Healthcare Management)
11	Symbiosis Institute of Business Management, Bengaluru (SIBM, Bengaluru)	MBA MBA (Business Analytics)
12	Symbiosis School of Banking & Finance (SSBF) formerly Symbiosis School of Banking Management	MBA (Banking & Finance)
13	Symbiosis Institute of Business Management, Hyderabad (SIBM, Hyderabad)	MBA
14	Symbiosis School of Sports Sciences (SSSS)	MBA (Sports Management)
15	Symbiosis Institute of Business Management, Nagpur (SIBM, Nagpur)	MBA MBA (Food & Agri-Business Management)
16	Symbiosis Institute of Business Management, NOIDA (SIBM, NOIDA)	MBA

SNAP Test 2023 will be conducted in 84 cities all over India. The University admits candidates under Supernumerary Quota, Kashmiri Migrants and Kashmiri Pandits/ Kashmiri Hindu Families (Non-Migrants) living in Kashmir valley. 02 (2) seats per programme are reserved for such candidates.

A candidate applying under the reserved category Kashmiri Migrants & Kashmiri Pandits / Kashmiri Hindu Families (Non-Migrants) living in Kashmiri Valley) must submit relevant documents issued by the competent authority. Any participation at any stage of the admission process by such a candidate is purely provisional and will always be subject to verification and authentication of such relevant documents.

CLAT 2024

The Common Law Admission Test (CLAT) is a national-level entrance exam for admissions to undergraduate (UG) and postgraduate (PG) law programs offered by 22 National Law Universities in India. After the second-generation reforms of Legal Education, the 1st National Law University, namely, the National Law School of India University, was established in Bangalore in 1987. It took over ten years for the second National Law University, i.e., NALSAR (National Academy of Legal Studies and Research) at Hyderabad, to come up in 1998. Then, different States established NLUs. NLUs are islands of excellence created under State Statutes with the Chief Justice of India or the Chief Justice of the respective High Court as Chancellor. (RMLNLU, Lucknow and Dr B.R. Ambedkar National Law University Rai, Haryana are exceptions where The Chief Minister and Governor are Chancellors, respectively).

NLUs were created on the pattern of IIMs and IITs. NLUs have changed the face of legal education in India. India is the only country in the world with Universities for legal discipline alone. Today, we have 23 NLUs, out of which 22 are admitting students through the Common Law Admission Test (CLAT) (National Law University, Delhi, having its separate test). From 1987 to 2007, there were only seven NLUs, each having difficulty. In 2006, a PIL was filed in the Supreme Court of

India by a parent for Common Test (CWP 68 of 2006 decided on Nov 23, 2007, Bhagat v. Union of India) for conducting a single test for admission to all the NLUs. In 2008, seven NLUs signed a MoU to hold CLAT in the presence of Secretary MHRD and UGC representative.

The first CLAT was conducted in 2008, which was MCQ-based and offline. It continued till 2014 as such without any significant glitches. In 2015, a revised MoU was signed to include seven other NLUs within the ambit of CLAT, and CLAT went online. In 2015, the seeds of the CLAT Consortium were sown, and participating NLUs deliberated to found a Consortium in the more considerable interest. In 2015, a PIL was filed by Shamnad Bashir (CWP 600 of 2015) in which it was emphasized that there should be a permanent secretariat with a permanent body to look into the CLAT.

2018, another CWP 551 of 2018 was filed by Disha Panchal v Union of India. In this case, the direction was issued to MHRD to look into the conduct of CLAT in a just and fair manner. On 17.10.2018, a permanent CLAT Secretariat was established in Bangalore. In 2018, the Consortium also decided to conduct the test offline again. Earlier, the University completed the test by rotation, and now it has been agreed that EC of Consortium will run it. The Consortium became the legal entity registered in Bangalore under the Karnataka Co-operative Society Act of 26-03-2019, in which 16 NLUs signed. It became the founding member of the Consortium. The remaining NLU's (except National Law University, Delhi) subsequently joined the Consortium. It has three permanent members, i.e., National Law School of India University (NLSIU), Bangalore, National Academy of Legal Studies and Research (NALSAR), Hyderabad, and National Law Institute (NLIU), Bhopal.

Every year, the General Council of the Consortium elects Presidents, Vice-President and Convener for conducting the CLAT. The Vice-Chancellor of NLSIU, Bangalore, is the Ex-officio Secretary of the Consortium. The main objective of the Consortium is not only to conduct admission test CLAT for graduate and postgraduate programmes of the participating Universities but also to promote quality legal

education in all the member institutions. CLAT is organised by the Consortium of National Law Universities, comprising representative universities. Several affiliate universities and organizations also use the CLAT exam for admissions and recruitment, respectively. All admissions to the 5-year integrated LL.B. and LL.M. programmes that commence in the Academic Year 2024-2025 shall be through the CLAT 2024. Participating Universities for CLAT 2024

- ✓ NLSIU Bengaluru
- ✓ NALSAR Hyderabad
- ✓ NLIU Bhopal
- ✓ WBNUJS Kolkata
- ✓ NLU Jodhpur
- ✓ HNLU Raipur
- ✓ GNLU Gandhinagar
- ✓ GNLU, Silvassa Campus Silvassa
- ✓ RMLNLU Lucknow
- ✓ RGNUL Punjab
- ✓ CNLU Patna
- ✓ NUALS Kochi
- ✓ NLUO Odisha
- ✓ NUSRL Ranchi
- ✓ NLUJA Assam
- ✓ DSNLU Visakhapatnam
- ✓ TNNLU Tiruchirappalli
- ✓ MNLU Mumbai
- ✓ MNLU Nagpur
- ✓ MNLU Aurangabad
- ✓ HPNLU Shimla
- ✓ DNLU Jabalpur
- ✓ DBRANLU Haryana
- ✓ NLUTAGARTALA

Last Date for receiving applications

- ✓ 3 November 2023

CLAT 2024 Exam Date

- ✓ 3 December 2023

Eligibility UG

There is no upper age limit for candidates appearing for the UG Programme through the CLAT 2024. Candidates in the general category must secure the following minimum percentage of marks in their qualifying examination (i.e., 10+2 or an equivalent examination). They must secure a minimum of Forty-five per cent (45%) marks or its equivalent grade.

Candidates who may be appearing for their

qualifying examination in March/ April 2024 are also eligible to appear for the CLAT 2024 examination. However, they shall be required to produce the documents of their passing the qualifying test at the time of admission, failing which they shall lose their right to be considered for admission. The UG-CLAT 2024 would evaluate candidates' comprehension, reasoning skills, and abilities. The UG-CLAT 2024 will be a 2-hour test with 120 multiple-choice questions, each with one mark. There shall be a negative marking of 0.25 marks for every wrong answer. These questions will be divided into the following five subjects: English Language, Current Affairs, including General Knowledge, Legal Reasoning, Logical Reasoning, Quantitative Techniques, Eligibility PG

An LL.B. Degree or an equivalent examination with a minimum of Fifty per cent (50%) marks or its equivalent grade in case of candidates in the General category. Candidates appearing for their qualifying examination in April/May 2024 can also apply. There is no upper age limit for appearing for the CLAT 2024. The PG-CLAT 2024 will feature an emphasis on the students' comprehension abilities. It shall be of 120 minutes in duration, with one section. The first section would include 120 objective-type questions carrying one mark each. There shall be a negative marking of 0.25 marks for every wrong answer. The paper will be based on the mandatory subjects of the undergraduate program and include Constitutional Law, Jurisprudence, Administrative Law, Law of Contract, Torts, Family Law, Criminal Law, Property Law, Company Law, Public International Law, Tax Law, Environmental Law, and Labour & Industrial Law.

The counselling will be held in January 2024. The exact commencement date of the Academic Year can be confirmed with the respective NLUs. The CLAT 2024 is for all admissions to the 5-year integrated LL.B. and LL.M. programmes at participating universities that commence in the Academic Year 2024-2025.

Feedback: vijaykashkari@gmail.com



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. Bunt 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.



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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

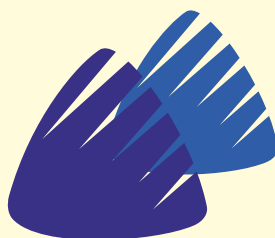
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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