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AIKS Executive Committee Meet - October 29, 2023



J&K LG at KECSS - Shikara Function

AIKS Executive Committee Meet

Held on October 29, 2023



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THIS MONTH'S COVER
Pictures of AIKS Meet
and
J&K LG at KECSS

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The Post-Cry of 7th October

Last over a month, since the most horrendous attack by Hamas on the innocent people of Israel, the after effects are on expected lines. Israel started its retaliation in right earnest. It attacked Hamas centers in Gaza and ravaged through its stronghold. As it happens, such war like situations result in collateral damage, usually the innocent, unarmed and helpless civilians who may have nothing to do with what happened on October 7. As expected, the whole world rose to cry foul on Israel. The UN, Muslim World and Indians with leftist and appeasement ideology all started crying foul about the attacks by Israel on Gaza.

We in India are conversant with this attitude and majority of the Indians were not surprised on these crocodile tears shed by the apologists. While humanity across the globe is not happy with the repercussions of these attacks when it involves innocent civilians, one wonders why one section of the people can be brazenly polarized in their outburst. Why, for instance, was the UN silent on October 7 and lost no time in condemning Israeli attack on Hamas the very next day? Were the people on October 7th massacre, kidnap, rape lesser humans which included children and infants? Indian apologists have been so brazen as not to speak a word about the Hamas attack of October 7, but lost no time in raising human rights issues on Israel's counter attack in Gaza. There cannot be a bigger hypocrisy than this. We understand the cry from the Muslim world, but does rationale have no place in one's judgment when it comes to people of one's own religion? Are human rights violations polarized towards only one section of the people? These are the questions and conflicts that nag the balanced thinking human beings across the world.

We have been listening to a lot of interviews that the Indian media does on daily basis with a

cross section of people from Israel. Notably, a sizable number of them have been Muslims living in Israel. Their views about this whole tragic incident have, equivocally, been laying blame on Hamas which was clandestine in its attack which amounted to waging war on the neighbouring country. While the world knows that Hamas is a terrorist organisation, yet it has been ruling in the Gaza strip and hence its attack is akin to waging war. How, then, would the appeasers wish to see Israel in its response to a terrorist attack of such huge measure? Ask them the question and they will hijack the discussion since there are no convincing arguments from them to support their objection to Israel's attack on Hamas.

While the rationale grope for answers, reflecting back on some of the incidents back home gives a pattern matching the current issue at hand. In 1990, there was a huge exodus out of Kashmir of a whole race because they were threatened by the Islamist radicles. Some were killed, raped and tortured and inhumanly murdered to create a fear psychosis that left them with no choice but to flee. Not even a single pseudo-secular spoke a word, as if nothing had happened. But they were up in arms when stone pelters were attacked by the Indian security forces. They cannot forget the post Godhra communal riots and will keep taking that up at every stage but will never speak about the reason behind these riots that burnt alive more than 50 people in a railway coach. This throws up a very important question. Why this selective uproar? And, worse, it has a common global pattern! What is most appalling is that a neutral body like the United Nations has also succumbed to this pattern. Is this the way we will lead the humanity to peace and prosperity? Food for Thought!

Namaskar!

युक्तकामत *Namaskar*



A COMMUNITY IN A FLUX

Threat perception and injustice are at the root of KP's being in flux and with the spurt in targeted killings of non-Muslim Hindus in Kashmir, it has increased manifold. It has become a major area of concern for them. Being an abject minority, they are aware of their weaknesses and do not see themselves as an entity capable of independent decision-making. Government and other decision making bodies are aware of this weakness of theirs.

Against this background, it will be understood why lately majoritarianism in Kashmir has started impacting the nature of state and citizenship in a very strong way. It comes as an opposite of secularism. It has enabled the rise of religious fundamentalism to defend the majoritarianism in order to allow it grow in strength with every frivolous accusation of atrocities particularly directed against the Kashmir's majority. Religion has served as a far stronger mobilization tool in the long run rather than any other factor like ethnicity, language or race. Religion has deeply rooted itself in the psyche of people and religious institutions in order to become a powerful influence in politics. It is constructed cleverly to weaponise religion and give it a

pivotal position. The deep impact of its political influence is gradually becoming the hallmark of Kashmir's identity. This has steadily eroded KP's confidence.

Under the circumstances KP community is not expected to remain mute and tongue tied. It must stand up to defend its rights and remain proactive. Even though the religious crusaders often are seen legitimising the violence against non-Muslim minorities under one pretext or the other in order to protect their ideological beliefs, minority protection and preservation from the aggressive communal elements, therefore, is the biggest challenge of the time. The KP's have to showcase their struggle to the world as the pivot of a minority rights campaign to contest the majority politics. KP's have a number of considerations in mind. The first is to contest the religion as the strong basis for a post ninety new Kashmir identity to prevent the marginalisation and total exclusion of Kashmiri Pandits from the mainstream political life of the place. The marginality of KP's, though, is perceptible, and attempt to edge them out completely from the socio-psychological memory of the place is even a greater challenge. The greater purpose behind the functional continuity of KP struggle is to retain its factorial importance in the socio-cultural construct of Kashmir and its society.

To address the exclusion from electoral framework is another significant area of concern and mobilising favourable opinion for the KP's playing a role in the electoral politics assumes significance. Characterised by their neglect and injustice has only helped majoritarian sway over electoral influence which has become a decisive factor in electoral politics of Kashmir.

To sum up, the electoral make up is giving an advantage to the majority but is reflective of disempowering the minorities like Kashmiri Pandits.



- Puran Patwari



General Secretary's Column

On 29th October 2023, AIKS held its Executive Committee meeting which saw executive body members and member affiliates descending on Delhi at YMCA's Meeting Hall. The meeting which was held as per the agenda was chaired by its President Dr Ramesh Raina and conducted by General Secretary Shri Puran Patwari and attended by a large number of AIKS Executive Committee members from various parts of India. **The Executive Committee also approved the following new life members and patrons of AIKS:**

PATRON MEMBERS: Sh. Tej Krishan Magazine of Chandigarh

LIFE MEMBERS: Sh. Chaman Lal Pandita of Gurugram and Sh. Ravi Kumar of Bahadurgarh Executive Committee also approved the following as new affiliates of AIKS. affiliates: **a.** Kashmiri Welfare Association Karnal and **b.** Kashmiri Hindu Sabha Telangana.

President Dr Ramesh Raina also made the following nominations:

1. **Sh. Ashok Wattal, VP AIKS--**Convener for AIKS Connect programme with other likeminded KP Organizations especially the Youth. He will be assisted by Sh. Sunil Kaul of Kolkota and can nominate other members to this committee as per his choice.
2. **Sh. Ramesh Razdan of Vaishali--** Convener of the committee responsible for negotiations with Kashur Samchar with respect to Shakti Nagar Project. Sh. Razdan can nominate other members to this committee as per his choice. AIKS office will provide all the required logistic support and provide all documents.
3. **Sh. Gautam Kaul of Karnal--** Convener of the Committee for raising funds for AIKS. Sh. Kaul can nominate other members to this committee as per his choice.

AIKS Executive Committee Meeting

- Report by Puran Patwari

AIKS held its Executive Committee meeting on 29th October 2023 at YMCA, Delhi. The meeting chaired by President Dr Ramesh Raina and conducted by General Secretary Shri Puran Patwari was attended by a large number of AIKS Executive Committee members and special invitees from various parts of India--S/Shri Sunil Kaul VP from Kolkota, A.K Wattal, VP from Ambala, Ravi Bhat, Sh. Sunil Kaul and Sh. Anil Kaul from Bahadurgarh, Dr. Gautam Kaul from Karnal, Sh. Uma Kant Kachroo from Faridabad, Ms. Nancy Ganjoo and Sh. A. K. Ganjoo from

Chandigarh, Sh. Ramesh Razdan & Sh. P. N. Dhar from Vaishali, Sh. Subodh Muku & Dr. I. K. Kilam from Faridabad, Sh. Rattan Kaul from Delhi, Sh. Ashish Ganjoo, Ms. Subita Raina and Sh. Vinod Raina from Panchkulla also attended the meeting as a special invitee.

The meeting began with a two-minute silence in memory of those security and police personnel and hapless community members who attained martyrdom in as a result of terror acts in Kashmir. The untimely demise of Sh. Rajender Magazine, V.P, KSS Faridabad was also condoled.

In his inaugural address Dr. Romesh Raina began by thanking the members of the Executive Committee for their participation in the meeting and mainly focused on the flagship programmes like Affiliate Connect and referred to the success of **AIKS Chandigarh Conclave** which turned into a North India connect, and **Ambala Declaration**, calling for Legitimate Minority status for Kashmiri Pandits in the valley, **Kolkatta Conclave** which attracted delegates in big numbers from the adjoining area of East India. He also briefed the members about the recent visit of AIKS team to **Jammu, Baroda, Karnal, and Hyderabad** and expressed pleasure in informing that both Kashmiri Welfare Association Karnal and Kashmiri Hindu Sabha Telangana have been added into the fold of larger AIKS family as its new Affiliate.

Dr. Raina mentioned about digitization of AIKS in the form of AIKS Kath-Baath platform which constitutes part of our ambitious Affiliate Connect programme. He also informed that AIKS had filed an Intervention Application in the SC as part of caveat filed by a group of lawyers in the Writ Petition filed in 2019 after the abrogation of Article 370 and 35A by Parliament on August 5, 2019.

Dr. Ramesh Raina reiterated his commitment to the Affiliate and community outreach programme in order to understand the view point of various category of community members before finalizing the broader achievable agenda.

Dr. Romesh Raina gave a brief report on AIKS Trust Court Case and informed that 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. Concluding, Dr. Ramesh Raina informed the audiences that he was very keen to organize a Kashmir Connect programme was in touch with the LG's office in Srinagar.

While presenting the General Secretary's report, Sh. Puran Patwari gave a brief report of AIKS activities covering all the important activities of AIKS from 29th May 2022 till date. The efforts put in for making this 12-page document was applauded by all the members present.

Those who spoke included Sh. Sunil Kaul

of Kolkota who applauded the working of AIKS team led by Dr. Raina and his Affiliate Connect Programme. He also underlined the need for the amicable resolution of AIKS Trust Court Case. Sh. Ramesh Razdan of Vashali called for the formation of a fund raising committee for AIKS and youth involvement. Dr. Gautam Kaul of Karnal thanked AIKS for making Karnal unit as its affiliate and underlined the need for fund generation for AIKS.

Sh. Subodh Muku spoke about the political activities happening in Kashmir and its fast changing demographic character.

Sh. A. K. Wattal applauded the Affiliate Connect programme of present AIKS team and welcomed Karnal and Telangana as new affiliates of AIKS. He impressed upon forging a unity among major organizations.

Naad Editor-in-Chief Sh. Umakant Kachru urged members to broaden its subscription and readership base of the community mouthpiece NAAD and also explore ways for finding advertisements support and quality write-ups to make it a self-sustaining entity.

Sh. Rattan Kaul applauded the leadership qualities of Dr. Ramesh Raina said he and his team has the potential to take AIKS to the highest level of glory as apex Body of all KP Organizations. He also urged for seeking a lasting resolution of long pending issue of Shaki Nagar Project. Presenting a vote of thanks, Dr. I. K. Kilam thanked the team led by Dr. Raina for their great contribution in community service through AIKS, sharing his personal experiences with Dr Ramesh Raina as an ace professional (doctor), excellent orator, selfless leader and above all a kind human being. Dr. Kilam said that AIKS was in right hands and would flourish further under his able stewardship. He thanked all the participants and the speakers and wished AIKS all the best for all the times to come.

The minutes of the previous Executive Committee Meeting of AIKS held on 28th May 2022 were read, discussed and unanimously approved. The audited Balance Sheet and Accounts statement for the financial year 2022-2023 and unaudited financial statement up to September 2023 were also approved.



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AGM CIRCULAR

Ref : 1005/AGM(3)/ 2023/AIKS/2021-24

Dated : 7th November 2023

To,

>All Affiliate units of AIKS/Patron and Life Members

>Special Invitees

The Annual General Body Meeting (AGM) of AIKS will be held as per the below mentioned schedule:

DAY, DATE & TIME: SUNDAY, 17TH DECEMBER 2023 FROM 2.00 P.M TO 5.00 P.M

VENUE : CONFERENCE ROOM, GROUND FLOOR YMCA TOURIST HOSTEL JAI SINGH ROAD, NEW DELHI – 110 001 (ENTRY GATE NUMBER 1)

AGENDA:

1. Two minutes silence to be observed in remembrance of departed souls.
2. Welcome address and the opening remark by President Dr. Ramesh Raina.
3. Approval of the minutes of the previous AGM held on 10th December 2022.
4. Presentation of General Secretary's report by Sh. Puran Patwari.
5. Approval of audited Balance Sheet for the year 2022-23 and presentation of Un- audited accounts for the year 2023-24.
6. Approval of appointment of Auditors Ms. Perminder Kaur & Associates for FY 2022-23 and 2023-24.
7. Approval of membership of new Life members and new patrons of AIKS.
8. Approval of Kashmiri Welfare Association Karnal and Kashmiri Hindu Sabha Telangana as new affiliates of AIKS.
9. Update on AIKS Trust Court Case.
10. Update on Civil Writ Petition, Other Writ Petition (OWP) filed by AIKS.
11. Update on Shakti Nagar Project.
12. Discussion on future programs of AIKS and follow up in the wake of changing scenario in Kashmir.
13. Any other item with the permission of the Chair.
14. Expression of gratitude by Dr. Manorama Bakhshi.

You are requested to attend the AGM on the above mentioned date/venue and time. Please confirm your participation. Affiliate organizations are requested to nominate members from their units for attending the meeting and intimate us about their participation in advance. The activity report of the affiliate units and other suggestions should also be sent in advance.

Looking forward to your participation.

With best wishes and warm regards,

(Puran Patwari)
General Secretary

AIKS affiliated Units at:

Inland : Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgaon, Gwalior, Hyderabad, Indirapuram, Indore, Jabalpur, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Moradabad, Nagpur, Noida, Panchkula, Pune, Ranchi, Sahibabad, Shimla, Srinagar, Udaipur, Varanasi, Karnal, Tilangana.

Overseas : U.K. & U.S.A



- Dr. Ramesh Raina



KARGIL VERDICT



The just concluded local Ladakh Autonomous Hill Development Council-Kargil Chapter (LADHC-K) elections have once again placed the reorganisation of J&K state (abrogation of Articles- 370 and 35-A) and division into two UTs (wherein Ladakh was carved out as a UT) at the centre of Kashmir politics. The fact is evident from the outright victory of pre-poll alliance partners of National Conference and Congress, both members of I.N.D.I.A bandwagon, winning 12 and 10 seats respectively while rejecting BJP leaving it only with 2 seats. The Autonomous Hill Councils in both Kargil and Ladakh divisions are key to local governance and development. Like Ladakh, Kargil Council too has 30 seats but elections take place only for 26

seats with the remaining four nominated seats reserved to give representation to women and minority communities with full voting rights. A Chief Executive Councillor (CEC) leads the Council with an Executive Committee of five members. With the voter turnout of 77.61 percent out of 95388 eligible voters, its significance lies in the fact that it has been the major electoral activity following abrogation of article 370 on 5th August, 2019. The outcome, though, not surprising and on expected lines: the palpable anger triggered by the J&K re-organisation of the State by reducing it to two UTs found the expression and rejection of BJP's development agenda was more pronounced. The National Conference reaction was communicated by

its VP Omar Abdullah in a tweet--' It is time to cease hiding behind the Raj Bhawan and unelected representatives and, instead, acknowledge the people's rightful desire for a democratically elected government in Jammu and Kashmir. Democracy demands the voices of the people be heard and respected', Congress attributed the victory to its leader Rahul Gandhi's visit to Kargil on August 24, his first to the Ladakh UT since August 2019, and his subsequent meeting with the locals, his party workers and supporters. NC's agenda was clear from the very beginning--make common cause of Kashmir with Kargil as co-religionist identity; Congress as usual had secularism plank as its selling point.

Consequently, the vote is seen as an emphatic rejection of division of J&K, therefore against BJP. It is significant to recall the reaction of Kargil to abrogation of Article-370 expressed in no uncertain terms its anger and frustration with the new reality of the situation. Despite carrying out some development projects in the area, such as expansion of the road network and setting up of some new educational institutions and reservation in lower-rung jobs for locals there

seems to be a tide of resentment against the BJP. Though Ladakh was quick to welcome the decision, as a matter of fact rewarded BJP by electing its candidate Jamyang Tsering Namgyal as MP in 2019 Parliamentary elections. Ever since Ladakh has embraced the development agenda of the Centre with open arms ANALYSING THE POLL OUTCOME an insight into the population profile of Kargil is significant for making any assessment of the politics at play there. Muslims constitute about 88 percent out of which 90 percent belong to Shia sect and rest to Suni sect of Islam, 12 percent belong to Buddhist faith though there are negligible number of Hindus and Sikhs too. Politics in Kargil is deeply entrenched in local religious agenda influenced by Iranian revolution of

1979. This is because Iran post- Khomeini has been claiming itself as the global leader of Shia Islam. In order to put in place significant social and political changes at the micro level two powerful religious factions-Islamia School (ISK) and Imam Khomeini Memorial Trust (IMKMT) have sustained their overwhelming influence and clout over the society through politics in playing out the local democracy. This is illustrated by the role taken by them as an interest group in the context of electoral politics and local administration. Noteworthy to know is that ISK is a pro-National Conference which apart from teaching usual academic curricula imparts religious education also and is seen as a slightly secular

organisation. IMKMT borne out of a split in ISK is pro-congress which runs a school by the name Muthhari School which along with regular teaching imparts religious knowledge and ideology to the future generations. It has selectively appropriated Khomeini's revolutionary ideologies to instigate social change and shape local politics and religious practice in Kargil. Both these organisations had rejected separation from Kashmir and

partition of the State which has been simmering all these years. . Both the political parties NC and Congress willy nilly catered to the local politics driven by the two politico-religious organisations. The sentiment was summed up in this regard by Haji Abdul Qayoom an Important leader "how will an officer feel if he is reduced to a peon." At the heart of it lies a great dislike for BJP. In the context of elections, non-Valley regions rarely figured in electoral arithmetic of the State. Driven now by a sense of victory, Kargil is infusing new vigour and new enthusiasm in the local politics. While concluding, in the light of the electoral results, BJP needs to revisit its policies especially in the light of impending State and Parliamentary elections.

A Message from Ladakh

Why Kargil voted against the separation from Kashmir in local council polls?

- Peerzada Aashiq

(Courtesy The Hindu dated 18-10-2023)

The topography of Ladakh is as complex as Mars. Equally complex and baffling is the region's politics. Which is layered in multiple religious, cultural and linguistic identities comprising Buddhist-majority Leh and the Muslim-majority Kargil districts. The recent elections to one of the twin hill councils of Leh and Kargil, the Ladakh Autonomous Hill Development Council-Kargil (LAHDC-K), only brought to the fore a political barcode that needs closer scrutiny for clarity.

It's important to understand the scale and demography of Ladakh before we try to decipher the politics of this cold mountain region, which was part of the Kashmir division of Jammu and Kashmir till 2019. In size, Ladakh is around 40 times the size of Delhi, which is 1,483 square kilometres, against Ladakh's area of 59,000 Sq km. The population of Ladakh is 2.74 lakh (2011 census), which is far less than the population of Delhi's south tehsil, where 27.3 lakh people live. Distances between villages in Ladakh could easily vary from 20 km to 80 km.

During the recent elections, the LAHDC-K saw 77.61% out of 74,026 voters elect a new hill council, in the first such election since 2019. The Kashmir-based political party, the National Conference (NC), won the majority of 12 seats, the Congress 10, the Bharatiya Janata Party two and Independents two in the 26-member hill council. The size of voters might be small but it sent out a big message. There is both a sense of hurt and a constant unease in Kargil about Ladakh becoming a UT and its centuries-old relationship being severed from Kashmir.

For several voters in Kargil's Drass, one of the coldest regions in the world where temperatures dip to around minus 40 degrees Celsius in winters, Kashmir remains their first love. In the past when the treacherous route to Drass from Srinagar could cost travellers their lives due to snowfall and slipping roads, most schools there were run by teachers from Kashmir. Marriages between locals of Drass and Kashmir are still common. The influence of Kashmir in Drass is visible in the architecture of their homes, which have typical Kashmir corrugated tin-style sloped roofing and wooden windows. In Kargil's Mushkoh Valley, Shina-speaking people have more in common with Kashmir's Gurez valley than any other part of the region. Shina is an Indo-Aryan language popular in Pakistan-occupied Gilgit Baltistan.

In Kargil, the politics is not determined by the political parties but two religious seminaries, the Imam Khomeini Memorial Trust (IKMT) and the Islamia School Kargil (ISK). The IKMT, which emerged in the late 1980s, is a direct fallout of the Iranian revolution of 1979 led by Iranian Shia leader Ruhollah Khomeini. However, the IKMT, which traditionally supported the Congress, was propped up in an attempt to split the ISK, which had supported the National Conference since the 1950s. Both these seminaries oppose partition of J&K into two UTs, especially the separation of Kargil from Kashmir.

In fact, voters of Kargil cast the ballot against the separation with Kashmir. It has remained a common refrain among voters as well as local leaders. Haji Abdul Qayoon, an old leader of the National Conference from Drass, sums up the 2019 move of the Centre as an event, "where words fail to express the pain it caused". "How will an officer feel if he is reduced to a peon?" he said, when asked about 2019.

For the National Conference, the elections were fought mainly on the issue of Kargil's identity and affiliation with Kashmir. The Congress managed to keep the politics, based on secular credentials, alive. For the BJP, which took rare development initiatives in the past four years, the voter base could not expand because of strong identity politics.



- Rajeshwar Dhar



ISRAEL AND PALESTINE

The Land of Lost Promises of Star, Cross and Crescent

Israel, The Only Jewish Nation in the World which did not exist in this Millennium till 1948. Being The Land of Promise for World 's Largest Religions Christians and Muslims with Precursor of Jews, land of many Traditions and Cultures, these Sentimental Religious and Cultural Attachments won't, probably, allow Boiled Cauldron of this Part of Western Asia to settle soon.

Numerous Peace but Elusive Negotiations have taken place over the Decades. The United States and other Countries have played a key

role in attempting to Broker Peace, but many obstacles Remain, including the Issue of Israeli and Palestine Settlements in the West Bank, The Status of Gaza, The Status of Jerusalem and the ultimate fate of Palestinian Refugees.

Some Insights

King David, according to Hebrew Bible, was among earlier (First) King of United Kingdom of Israel, Ruled Israel region CA 1000 BCE, made Jerusalem Israel's Political and Religious Centre and later annexed the Coastal Regions with Isreal. Today Tower of King David exists





in Jerusalem. The First Holy Temple, The King Solomon, Son of David and Second King of Jerusalem, during the First Temple Period (1200-586 BCE), Built the First Temple in Ca 931 BCE, at the Spot where God Created Adam. The Temple was destroyed in 586 BCE by Nebuchadnezzar, the King of Babylon, when he conquered Jerusalem. After Death of King Solomon, the Israel was divided into Two Kingdoms, Kingdom of Israel in North and Kingdom of Judah in South,

The Second Holy Temple, Persian King Cyrus the Great invited the Jews of Babylon to return to Judah to rebuild The Second Temple. Construction of the Second Temple was completed in 516 BCE, during the reign of Darius the Great, 70 years after the destruction of the First Temple, The Temple Mount, is the Holiest Site in Judaism, as it is where past Jewish Temples stood. As First and Second Temples were built here, according to Jewish Tradition, Scripture and Orthodox Jewish Tradition maintains, it is here that the Third and Final Temple will be built when the Messiah comes. The Temple Mount is the place Jews turn towards during Prayers. Jewish attitudes towards entering the site also vary. Due to its Extreme Sanctity, many Jews will not walk on the Mount itself, to avoid unintentionally entering the area where the Holy of Holies Stood, since, according to

Rabbinical Law, there are aspects of the Divine Presence at the Site. Ca 722 BCE Assyrians invaded, Destroyed and Conquered the Northern Kingdom of Israel and Ca 586 BCE Babylonians Conquered Kingdom of Judah and destroyed First Temple which was replaced by Second Temple in Ca 516 BCE under Darius the Great of Achaemenid Empire when many Exiled Jews returned to Jerusalem. For the Next Several Centuries, The Land of Israel and Judah was Conquered and Ruled by Various invaders which included Persians, Greeks, Romans, Arabs, Fatimids, Seljuk Turks, Crusaders, Egyptians, Mamlukes and Isalmists.

Abrahamic Religions

The Abrahamic Religions is a Group of Religions revolving around the Worship of the God of Abraham and are usually of faith of Judaism, Christianity and Islam. The Figure 'Abrahamic' plays an important Role in the Tradition, Culture and Religions of Jews, Christians and Muslims where upon they look in their Sacred Texts to find the history of Abraham and how it has been interpreted there through the ages. Abraham, a Hebrew Patriarch, is extensively mentioned in the Religious Scriptures of the Hebrew, Christian Bibles and the Quran. For Jews, the central text is the Hebrew Bible consisting of the Torah (the first five books or Pentateuch), the Prophets (Nevi'im) and the Writings (Ketuvim). Abraham's story unfolds in Genesis, the First Book of the Torah. Abraham is referred to, over and over, again throughout the Hebrew Bible as well as in Post-Biblical Rabbinical Materials interpreting the Biblical Narrative (Midrash).

For Christians, The Hebrew Bible is the Old Testament, the precursor of the New Testament that narrates the Birth, Ministry, Death and Resurrection of Jesus Christ as well as the Life and Preaching of the earliest followers of Jesus. For Christian understandings of Abraham, the Letters of St Paul are of particular importance. For Muslims, the figure of Abraham (Ibrahim) is

in their Holy Book, the Qur'an, as well as in the Hadith, the Body of Writings which Transmit the Sayings and Actions of the Prophet Muhammad.

Jewish tradition claims that the Twelve Tribes of Israel are descended from Abraham through his Son Isaac born to Sarah through promise in Genesis and Grandson Jacob, whose sons formed the Nation of the Israelites in Canaan. Christians affirm the Ancestral origin of the Jews in Abraham. Christianity also claims that Jesus was descended from Abraham. Islamic tradition claims that twelve Arab tribes known as the Ishmaelites are descended from Abraham through his son Ishmael through Hagar in the Arabian Peninsula.

Jewish tradition also equates the Descendants of Ishmael, Ishmaelites with Arabs, while the descendants of Isaac by Jacob, who was also later known as Israel, are the Israelites. The Baha-i-faith states in its scripture that followers of Baha'u'llah are descended from Abraham through his wife Keturah's sons. Scholars of Islam state that the phrase "Abrahamic religion" means that all these Religions come from One Spiritual Source. Also, The Modern Term comes from the plural form of a Quranic Reference to "Din'Ibrahim", 'Religion of Ibrahim', Arabic form of Abraham's name. God's promise at Genesis, regarding Abraham's heirs became Paradigmatic for Jews, who speak of him as "Our Father Abraham" (Avraham Avinu). With the emergence of Christianity, Paul the Apostle, in Romans, referred to Jesus as "Father of All" those who have Faith, circumcised or uncircumcised. Islam likewise conceived itself as the Religion of Abraham. Thus, all the major Abrahamic religions claim a direct lineage to Abraham.

Some Insights

State of Israel, Hebrew Medinat Yisra'el or Arabic Isra'el is the Country in The Middle East located at the Eastern End of Mediterranean Sea. In Greco-Egyptian Texts Israel was understood to mean, 'A Man Seeing God', from 'ys'(man)r'h (to see) 'el



(God). Also Abraham's Grandson Jacob was renamed Israel by Hebrew God as in the Bible, Palestine, The Holy Land, Canaan, the area between The Jordan River and The Mediterranean Sea in which most of Biblical Narrative is located, a place of Pilgrimage for Judaism, Christianity and Islam. This has been Unstable Puppet kingdom of Judaea, or What we now call Palestine and Israel. The Word derives name from Philistia, name given by Greek Writers to the land of Philistine (Palestine) who in 12th Century BCE occupied small pocket of Southern Coast between Present Tel Aviv-Yafo and Gaza,

Jerusalem, is an Ancient City in Western Asia and Central Israel, on a Plateau in the Judaeans' Mountains between the Mediterranean and the Dead Sea. It is one of the oldest cities in the world, and is considered Holy to the three major Abrahamic Religions—Judaism, Christianity and Islam. Temple Mount of Judaism, Church of Holy Sepulchre (Jesus Resurrection) and Al-Aqsa Muslim Congressional Mosque are here. Both Israelis and Palestinians claim Jerusalem as their Capital, Israel maintains its Primary Governmental Institutions there and the State

of Palestine ultimately foresees it as its Seat of Power. Neither claim, however, is widely recognized internationally with present Pop about ~1 mn and area 125 sq kms, Bethlehem, is the Smallest City 10 kms from Jerusalem where Lord Jesus was Born and Nazareth, is the Northern Place in Israel where Jesus spent his childhood. The Church of the Annunciation sometimes also referred to as the Basilica of the Annunciation, is a Catholic Church in Nazareth, It is one of Two Claimants to the site of the Annunciation – in which Angel Gabriel appeared to the Virgin Mary and announced that she would give birth to Jesus – the other being the Greek Orthodox Church of the Annunciation, Pop of about ~30000 and area of 10.6 sq kms,

Church of Holy Sepulchre, also Called Church of the Resurrection, is Church of Christian Quarter in Old City of Jerusalem, Considered as Holiest Important Pilgrimage for Christians since 4th Century. It has Sites of Rotunda and Basilicas where Jesus was Crucified, Buried and Finally Rose from the Dead as Messiah and remains Christians Holy site, even, after Islamic Rulers, The Al-Aqsa Mosque also known as the Qibli Mosque is the main Congregational Mosque or Prayer Hall

Mosque compound in the Old City of Jerusalem. Muslims consider the Mosque as Islam's third Holiest Place after Mecca and Medina. The Mosque is located on the Southern Part of the Temple Mount or Haram-al-Sharif, an enclosure expanded by King Herod the Great beginning in 20 BCE during his reconstruction of the Second Jewish Temple. At the present site of the Mosque, The Royal Stoa Basilica was running the southern wall of the enclosure which was destroyed along with the Temple during the Siege of Jerusalem by the Romans in 70 CE. Founder of the Syria-based Umayyad Caliphates during 630-695 CE have built this Mosque here with Dome of Rock, Dome of Rock, Unique monument of Islamic Culture in almost all respects of Work of Art, Culture and Piety, is Central to Al-Aqsa Mosque. The Interior of the dome is lavishly decorated with Mosaic, Faience and Marble, much of which was added several centuries after its completion and has Qur'anic Inscriptions. With passage of time, after See-Saw battles of Conquerors of Jews, Christians and Muslims, Mosque has taken the Present Shape where 4 Lacs Muslims can Pray at One Time Simultaneously.

Kashyap Kashmir Saba, Gurugram Bhumi Puja **at Plot No RB-01, Sec-23-23A, Palam Vihar, Gurugram - 122017.**

Bhumi Puja of Kashmiri Temple and Heritage Centre was solemnised on 22nd October, 2023 amidst Vedic Hymns, Hawan and Kashmiri Vidi Puja, when excavation for Under Ground storey had started on 19th October, 2023. The Puja organised by KKS Executive Body started at 11 AM amidst Kashmiri Bakery and Tea. After the Puran Ahuti, Prasadam was served with Tahar and Kashmiri Delicacy Dishes.

The Bhumi Puja was attended by KKS Life Members and other Kashmiri Biradari with Zeal and Enthusiasm.





- Ravi Munshi



TURMOIL JUST IN TRUDEAU'S CANADA

On Monday, earlier this week, Canadian Prime Minister Justin Trudeau surprised the world by making public the killing of a Sikh terrorist, Hardeep Singh Nijjar, in Surry, BC, while linking the crime to the agents of the Indian state. In his statement of allegations, he failed to provide even the basic elements of a credible evidence of India's complicity in the heinous crime. The best Mr. Trudeau could do was to claim the so-called "credible evidence," of Indian government's connivance in the death of a Canadian citizen. His allegation was more geared towards showing intolerance against the killing of a Canadian citizen by a foreign power on

Canadian soil, but what he left out was far more telling than the allegation itself.

For example, publicly charging India on September 18, 2023, he surreptitiously neglected to inform that the case of Mr. Nijjar's killing was more than a three-month-old incident. He ignored, even as a passing remark to make mention of Mr. Nijjar's not-so-flattering background. Among other things, Mr. Nijjar was a prominent activist in the radical terrorist group, Khalistan Tiger Force, a banned organization in India that has been calling for the establishment of Khalistan, an independent state, seceded from the present day Punjab in India.



In real Democracies, ideological differences, freedom to express those differences, and peaceful protests are common and are also commonly expected. India has witnessed its fair share of protests and home-grown separatist movements. India has weathered all such disturbances without any incidents of target killing of peaceful dissidents. Student protest at JNU - calling for the destruction of India, the Farmer's agitation, and the Shaheen Bagh sit-in, are a few examples that come to mind. So, it would be preposterous for anyone to conclude, at least without any credible evidence, that India would engage in extra-judicial killing of a dissident, let alone on foreign soil.

It would be unfathomable that Mr. Trudeau wasn't aware of the true nature of the Khalistan movement and its perpetrators including Mr. Nijjar, who was one of its prominent proponents. Mr. Nijjar, as we now know, was suspected by the Indian government, of having engaged in a plethora of criminal activities in India. Simply because he was a wanted man, that does not establish him to be a target of assassination by the Indian state.

In crime-ridden towns and cities everywhere, there appears to be a propensity among the local gangsters to engage in violent gang-wars to assert supremacy over other competing criminal enterprises. Murmurs have been heard that Mr. Nijjar, as president of the Guru Nanak Gurudwara, may have been engaged in redirecting the donations given to the Gurudwara, to fund insurrection and other illegal activities in India. Even though his killing is tragic, could a gang style encounter be a plausible explanation why Mr. Nijjar was gunned down?

That line of thinking is supported by another recent incident where another Khalistani terrorist, Sukhdool Singh, was recently killed, possibly because of rivalry among local gangs. Will the killing of another Khalistani terrorist vindicate India's position as being unfairly accused, or will Mr. Trudeau have the temerity to once again falsely and prematurely accuse India of an ongoing campaign to eliminate Canadian citizens on

Canadian soil?

It is generally believed that in a violent crime, unless lead gets developed within the first three days, the likelihood of solving the crime diminishes exponentially. In the case of Mr. Nijjar's killing, almost three months have passed since the crime occurred. Still, the Royal Canadian Mounted Police is apparently not any closer to identifying the perpetrators now, than they were in the early stages of their investigation. The longer the investigation stretches, the more difficult it would be to find the real culprits.

Mr. Nijjar, the victim of the assassins' bullet(s) was a 45-year old plumber who, despite a 'Red Corner Notice' issued against him, was granted Canadian citizenship in 2007. He was a person of considerable interest to the Indian government - as a suspect who engaged in terrorist activities and as an accessory to fomenting unrest in the state of Punjab against India by aiding, abetting, and providing financial support to the fringe elements in India, with the sole purpose of resurrecting the separatist movement demanding Khalistan. At the time of his death, Mr. Nijjar was believed to have been planning to conduct a referendum within the Sikh diaspora, on the creation of Khalistan. It was being sponsored, in part by the "Sikhs for Justice," yet another fringe secessionist group based in the US. To its chagrin, "Sikhs for Justice" represents only an insignificant fraction of the overall Sikh population living in the US and Canada.

In politics, failure to deliver on the promises made often leads to the loss of the constituent support. Ask the Congress party. It is becoming increasingly clear that Justin Trudeau may have unwisely overplayed his hand. If it weren't for the misinformation and misdirection he might have received, he would have known that the fringe elements whose unwitting spokesperson he has become, are only an insignificant minority among the 770,000 strong Sikh community that calls Canada their homeland. In making India central to Nijjar's killing, Mr. Trudeau has succeeded in appeasing the terror outfits

like "Sikhs for Justice," and the "Sikh Tiger Force," but as its downside, he has now alienated the rest of the peace-loving Indian community living in Canada. Calling India, in essence a rogue state, isn't going to be palatable to most of the Canadian residents of Indian origin.

Those, familiar with politics and the policy of appeasement that has been the mainstay of the Congress party and of the regional parties in local politics in India, would understand the political compulsions of the Trudeau administration for its unprecedented allegation. The Congress party and other regional parties routinely find it expeditious to single out the minorities which are also a significant vote bank, to help them win elections and, as a reward, accede even to the most outrageous of their demands. Likewise, Mr. Trudeau has deliberately allowed the spark of the Khalistan movement to take an ominous form right under his watch. If left unchecked, it could turn into a wildfire that will have all the elements of annihilating his own political future at the altar of the terrorist organizations who are helping him stay in power. In that, Justin is also looking more like Kevin (McCarthy) of the US Congress, who, because of an untenable pact to become the leader of the House, has surrendered the nation's agenda to a rogue incendiary group of lawmakers, to satiate his greed to remain elected as the Speaker of the House.

"Five Eyes," is an alliance of the five nations comprising of the US, UK, Canada, Australia, and New Zealand, designed to cooperate in sharing the intelligence signals. If any credible piece of evidence existed which could implicate India, then it is reasonable to assume that it would have been shared with other members of the alliance; even their assistance in the investigation might have been sought. If the charges were proven to be true, then there would have been a discernable backlash against India. Instead,



a deafening silence from the partners of the alliance portends the absence of any evidence that could put India at the center of the scandal.

During this period of intense diplomatic activity, had there been a smoking gun, then it would be nearly impossible for a US President to accept Mr. Modi's invitation to grace India's Republic Day celebrations with his presence, next year - an indirect rebuke to the Canadian charge. To the requests by the Opposition in the Canadian parliament to share the claimed "credible evidence" with them, Mr. Trudeau has avoided to oblige.

Conjectures were first being peddled as "credible evidence." Since a vehement denial by the Modi administration, "credible evidence" has now been downgraded to "credible allegations." Seeking India's cooperation in apprehending the culprits after first accusing it of a central role in the killing, is like shooting first and then asking, where's the target?

Rather than standing firm against the secessionist movement that finds Canada a safe harbor under his administration, Mr. Trudeau has chosen to ignore the basic tenets of good governance. In returning favors to those fringe elements that have supported him in maintaining majority in the parliament, Mr. Trudeau may have exposed himself as an unprincipled politician.

Lending support, overt or covert, through appeasement of a certain supportive vote bank for a short-term advantage, while, at the same

time, turning a blind eye to the vote-bank's questionable ideals, motives, and activities, such as separatist movements to undermine the integrity of a nation, is a recipe for political self-destruction. In the end, if his serious accusations are found to be false and motivated by his self-preservation interests, then the day isn't far when a no-confidence motion against his administration could facilitate his departure from the premiership.

As an unintended consequence of pointing a finger at India, Mr. Trudeau has done India an incredible favor. From here on, the Khalistan movement and its proponents - primarily found in the US, Canada, UK, and Australia - and the serious concerns surrounding their activities which, in the past, merely lingered on as bilateral disagreements, particularly with Canada, can now assume a renewed, and more potent look. Out in the open for the world to see and question those that fail to act decisively against such insurgent

groups operating on their soil and threatening to undermine the integrity of other nations, it could and should serve as an inspirational road map for all peace-loving nations to learn from. Otherwise, we would be living with a twisted set of values in which, for example, it would be perfectly acceptable for an insurgent group in India to organize a call for the secession of, say, the province of British Columbia from Canada.

Euphoria has taken over many Indians who, in expressing love for their country, have rushed to compare the capabilities of the 'R&AW' to those of the Israeli Mossad. India may already have far more capabilities than to simply eliminate a target anywhere, if necessary, and at a time of its choosing. Any official acknowledgement of that capability only serves to defeat India's tall claim as a model state whose conduct in the international arena relies on diplomacy.

Let the sleeping dogs lie.

MYEIN VYATHA KATHA

Akh koor vucchem shakkl trath
Temis vucchith gav mey phrath

-Sagar Kaul

Ba gos temis nish karne kenh dilitch kath
Mulkas natchnovnus ta dopnam cha kutha chukh kameen kath

Tratth hish chhaye javeyni
Dil ma futrav, ma kar ye nadeyni

Me nish val ba haavei kya chhu pyar
Pat lagyi pataa kya chhu asaan yaar

Gayi thoda sharmand ta vuthronum myon osh
Magar mey kya as khabar ye kari khanderich kath pyath gosh

Dopnam ba chhas badh khandeyni koor
Agar myen mushtand meylis lagyi pata
Gund jamaat yee ghar hyath chhure bandook ta loor

Me dop yemis hayi chhu bad gund mole
Agar temis lagyi pata su bajavyi yetyi dhole

Me dop panas sithhi ye ha chha badh gund koor
Hyo charya yet bani na kath keh chaa vuch vyen byakh koor





- K N Pandita



THE RESURGENCE OF JIHAD IN KASHMIR

THREADBARE ANALYSIS

Traditional infiltration routes through the Line of Control (LoC) have shifted, with some suggesting the use of alternative routes through the Nepal and Bangladesh borders. This presents a new challenge for security forces in preventing militant infiltration across the LoC. The traditional routes have been plugged resulting in a sharp decline in infiltration attempts. However, the vulnerable crossing points like Krishna Ghati in the Poonch sector or Machail in the Tangdar sector remain vulnerable. It is along these two or three points that sneaking infiltrators have been liquidated and a large cache of arms has fallen in the hands of Indian security forces and J&K Police. Among the seized arms and ammunition, many items categorized as the most sophisticated

weapons left behind by the fleeing Americans in Afghanistan, have been recovered from the possession of infiltrators shot dead at the border or fleeing back in desperation.

After the departure of the Americans, a huge arsenal of sophisticated weaponry fell into the hands of the Taliban; part of it was siphoned off by the Taliban to prospective buyers from Pakistan. Included among them were the jihadists of JeM, the foremost Pakistani terrorist organization that had established close contacts with the Taliban when the US and NATO forces were fighting them in Afghanistan. According to knowledgeable sources, Masud Azhar, the designated terrorist leader is reported to be sheltered by the Taliban of Afghanistan. It is through this channel that these sophisticated

weapons were used by the infiltrating terrorists and finally have been seized from them by the Indian forces.

Contrary to official claims, infiltration has not come down only the tactics of the militants have changed. For more than a year, the ISI has changed the tactics of militancy in Kashmir valley for definite reasons. Two reasons have been premised. Firstly, after more than three decades of militancy, ISI



is now confident that militant cadres of locals, meaning Kashmiri Muslims, have come up to their expectations in terms of training and commitment. The idea of jihad against the infidel (*kafir*) as a religious duty has taken root in the mindset of Kashmiri Muslim youth. The proof is that now not the children of the poor but of the upper middle class and even those from the creamy layers are willingly offering themselves for recruitment as a jihadist. The father of Zakir (a captured militant) is a retired engineer from government service. His eldest son is a doctor and his daughter is a professor at the government degree college. Zakir had got an engineering seat in Chandigarh. But he had not completed even one year of engineering when he gave up his studies and joined the ranks of *Hizbul Mujahidin*. It is a top-class family, fairly rich, educated and well-connected. Yet neither their parents nor relatives dissuaded young Zakir from leaving studies halfway and joining militancy. They lionised him for his dedication to the cause of Islam.

The mindset has become so hard that knowing he will meet his end at the hands of the security forces one day, Zakir has taken the risk of his life on the premise that he is supposed to complete the Islamic mission of spreading the message of Allah coming down through the instrumentality of the Prophet.

Secondly, the ISI has suffered huge losses in terms of trained manpower for Kashmir jihad. It was because of the operation 'All Out'. One of the important reasons for the depleting number of field commanders, generally from Pakistan or POJK, is that Indian security forces are using highly sophisticated monitoring devices, mostly acquired from Israel, which are highly effective in intercepting the messages exchanged by the militants with their handlers in different parts of Pakistan. Because they chatted in either Urdu or Punjabi, both languages were easy for the Indian security forces to decode. The ISI has lately changed its tactics and while the local militants are well informed of local topography and have over ground as well as underground network, they speak to one another only in Kashmiri.

Because the messages exchanged are highly sensitive, Indian security forces have hesitation in asking the Kashmiri police for translating these messages into Hindi or Urdu. Local Muslims are not prepared to assist the security forces because of the fear that their identity getting disclosed and they could become sitting ducks for the bullets of the militants. Security forces are discouraged from recruiting the Kashmiri Pandits for this purpose as well because of the lack of trust in them and the hateful apathy that the authorities harbour against them. This is one of the reasons why apprehending the militants before they execute an attack or commit a murder has become difficult. Thus the militants are making full use of smart information technology. Since they operate in small groups, therefore, they suffer minimal loss of manpower in comparison to the security personnel. Recent clashes in Poonch provide a glaring example.

It has to be admitted that almost all people in the valley are the silent cells or over-ground contacts of the militants. The fear of the gun has not gone down rather it has resurfaced. Anti-India rhetoric has become a common practice in mosques in almost all major towns in North as well as South Kashmir. The maulavis (Muslim preachers) imported from UP, Bihar, MP and other places in the country are receiving salaries from the state exchequer but there is no control over what they preach and whom they preach. There is no accountability. It has been found that they exert a profound influence on the youth because they are gifted with delivering anti-India propaganda lucidly. Kashmiri over-ground moles are spread out throughout the entire country, particularly in New Delhi, Mumbai and Bengaluru.

There is no need for any inhabitant of the valley to go to a Pakistani seminary (*madrasah*) to receive indoctrination because the religious institutions apart, every home is an institution where the kids are imparted the Islamic teachings that are highly controversial and misleading according to many religious authorities of Islam. The

Crown Prince Salman of Saudi Arabia has rejected tradition (*hadith*) as controversial owing to the lack of acceptable authentication but quotes from *hadith* adorn not only the doors of mosques but even street light poles as well. In every Kashmiri Muslim household, the members of the family rise from bed and go to bed after listening to the vicious anti-India propaganda released from the Pakistani electronic media. There is no control of the government to deny the dissemination of this vicious propaganda. The Kashmiri youth are now convinced beyond an iota of doubt that he or she has to play a role to prove the Quranic statement that Islam is God's choicest religion and it must prevail over all other religions. Opposing the government for everything and anything is the desk rule principle of the Puritans (*al momentum*) because in Kashmir, it is not an Islamic government but that of the infidels (*kafirs*) dispensing justice.

Several factors, such as the use of smart technology, operations in small groups, and the reinvigoration of sleeper cells and over-ground workers, have boosted the resurgence of militancy in Kashmir. Official circles find pride in asserting that there is peace in Kashmir. Tactical withdrawal of fighting forces is part of the game they play. The ground situation in Kashmir is not of silence but of simmering lava. Silence is generally the precursor of an impending storm. The local political leadership is fuelling the flames of hatred, discord and separation in sugar-coated terminology. Even the best of the laws passed by the Indian parliament, the laws welcomed by the vast numbers of the Muslim population in the rest of the country, are unacceptable to the Kashmiri Muslims. To them nothing but the streams of milk and honey flow in Pakistan because that country is made and created through divine dispensation.

Kashmir Muslim leadership of all hues has come out against the concept of a uniform civil code. They label it as anti-*sharia*, and hence, reprehensible. In other words, they want only *sharia* law to prevail for the

Muslim community. Now assuming that the Muslims of the valley would be comfortable with the *sharia* law, they should stop depositing their money in the banks that are run by non-Muslim staff and governing bodies. They should stop accepting interest on their deposits whether from a nationalised or private bank. They should stop doing business with non-Muslims particularly the *kafirs*. They should not send their boys and girls to Hindu professional institutions. Properties like land, shops, houses, orchards etc. which they have purchased from Hindus or Sikhs on throw-away prices are *haram* (impure) and should be returned forthwith. Mosques raised on lands encroached from temples and Hindu shrines should be declared *haram* and bulldozed under *sharia* law. In short, the Islamic theologians (*faqih*) and traditionalists (*muhaddison*) of Kashmir should sit down and, while denouncing UCC, they should also draw a list of does and don'ts under the *sharia* law and promulgate the *fatwa* immediately. And lastly, it is no surprise that the Kashmir jihadists have, of late, made common cause with the narcotics and drug peddlers. Pakistani drones (lent by Turkey) are heavily engaged in dropping narcotics, ammunition, arms, literature and Indian currency notes at pre-determined destinations along the LoC and the IB and conduits receive information digitally to collect these for distribution among the jihadists in Kashmir. Many droppings have been seized and many drones have been destroyed but the practice is at its peak.

This is the ground situation in Kashmir. The valley leadership has, like the early years of insurgency, made a dent into the Indian media. They receive wide coverage of their anti-national utterances couched in a dubious language which suits the sold-out media. The NDA government has chosen the tactics of pouring mountains of money in Kashmir in the hope that development of mega proportions will convert the people to rationality. It is going against the stark lessons of history. India mind is trishunka --- neither on the earth nor on sky but just suspended in-between.



- Ashok Razdan



MOVIE KANTARA AND KASHMIRI PANDITS

Last year I watched Kannada movie “Kantara”. The central theme of this movie revolves around an ordinary villager in Karnataka who indulges in all kinds of anti-social activities including drinking on roads, killing and eating wild animals and yet at the end he gets possessed by "Varhara", Avatar of Lord Vishnu, and the highest spiritual experience as per local traditions. After watching this movie so many questions came to mind. Is the culture shown in the movie Kantara a tribal culture or part of mainstream Hinduism? How does Kashmiri Pandit culture relate to the culture shown in the movie? Is "Varhara" shown in the movie a real entity? After all we too have beings like Ghar devta, Yaksha and many other unseen deities who are part of our Kashmiri culture. Humans can listen in the range 20Hz to 20KHz frequency. We can see in the wavelengths of 380 to 700 nanometers. Humans have access to only a slice of creation, so we should not rule out anything.

It is said that Lord Buddha once told his five hundred monks to go in deep forest to meditate. These five hundred monks in the deep forest could not meditate because they felt that there are some unseen beings who are disrupting them by creating fearful sights and sounds. They rushed back to Lord Buddha for help. Buddha taught them “Metta meditation”.

After learning Metta meditation they went back to the same forest and never to felt



A STILL FROM THE MOVIE "KANTARA"

disrupted again by the “unseen” beings. Buddha called these unseen beings forest devas. Metta meditation is about creating vibes of kindness within and in the surroundings.

From 1990 onwards many Kashmiri Pandits, particularly among young generations passed through identity crisis

culturally because they came in an ecosystem where vegetarianism was a way of life at homes in general and in temples in particular. In Kashmir most of Kashmiri Pandits would regularly indulge in eating meat, fish and even provide it as an offering to Ghar devta, Yaksha. On the eve of Shivratri most of the families would prepare all types of meat preparations and offer it to the deity. We used to offer meat at the Sharika temple in Srinagar and there were many small and big temples all over Kashmir where meat will be offered to the deities.

Our cultural nature being meat centered created shock waves among non-Kashmiri Hindu when we started living among them. We Kashmiri Pandits discovered that many Hindus in India never eat meat, some will eat meat outside homes only and some may even cook meat at their homes but none would offer to the deity. On one hand we claimed to be Brahmins but on the other hand we will be eating animal meat and fish as a regular food. There are some explanations for our non Brahminic nature of food. One explanation was Kashmir being very cold place, it was important to eat animal flesh to keep oneself warm but why should we offer it to the deities. It does not add up. There were other interesting myths like Kashmiri Pandits have either Jewish or Greek origins. This myth was created by Britishers, thankfully this myth has been broken once for all by a genome studies on Kashmiris (published in Plos One (2016)) by J M Downie et al. They found that there is no signature of Jewish/Greek admixture in Kashmiri population.

So the question is what is the source of Kashmiri Pandit culture? Is it Vedic or non-Vedic? Why is Ashtami culture sacred only in Kashmir? We have unique culture of offering “houn maet” to dogs and at the same time our elders will not allow dogs inside home. Why do we have culture of red vermillion teeka on our forehead? Why don't we eat vegetables like beans, mushrooms, turnips, carrots, tomatoes etc. during our fast on sacred days? We also don't eat garlic and onions during fast but this tradition is found in all sections of

Hinduism. Let us try to understand our present by exploring our past. Idea is to explore the source of our rituals, festivals.

Vedic and non-Vedic culture of Kashmir

Ancient Kashmiris were most probably following Vedic culture because homa or Hawan is important part of our culture and also important part of Vedic traditions. There are six schools of Vedic philosophy and death is the starting point of discussion in all Vedic schools of philosophy. These schools of thought are Nyaya, Vaisheshika, Sankhya, Yoga, Vedanta and Minimasa. Kashmiri Pandit's (KPs) Puja Padati involves lot of rituals and these rituals are based on Grhyasutra (Laugakshi Muni) which has roots in Minimasa school of



philosophy based on Sutra of saint Jaimini. These sutras contain twelve chapters with the description of rituals and sacrifices. Jaimini stated that Vedas are only deity for him. He said, "Athota Dharma Jijnasa" which means desire to know Dharma consists of performance of rituals and sacrifices as prescribed in Vedas.

Niti Karma like Sandhya, Naimittika, karmas on proper occasions are part of religious duties of KPs. As per protocol on every day the first thing to do after getting up in the morning we have to pray to Guru and Ishtdevta or Ishtadevi. After washing feet chant Ganga Mantra, wash sacred thread, chant Gayatri mantra. Do Achamana, Pranayam, pray to Varuna and Surya devta. Offer water to deities by keeping sacred thread on left side, offer water to Rishis by keeping sacred thread around neck and offer water to Devtas by keeping thread on the right side. And finally pray for the peace and satisfaction of whole animate and inanimate creation from straw of grass to Lord Brahma. Sandhya is another important part of our religious culture. Our elders used to perform Sandhya at the transition times from the day to the night and from the night to the day. It is also to be performed at forenoon and afternoon. Sandhya begins with Namaskar to Gayatri, Savitri and Saraswati, Pranayama, Achamana, Upasthana (chanting of Vedic mantras), tarpana, nyas (touching various parts of body while chanting mantra) and dhyana. In the Hindu culture tilak is to be applied at Ajna Chakra a place between eyebrows. Shaivites have to apply three horizontal lines of sandalwood, Vaishnavites have to apply three vertical lines of sandalwood and Shakti/tantra followers have to apply red vermilion or red kumkum teeka. So we belong to Shakti/tantra group so for teeka is considered. Our elders used to keep tuft which has Vedic origins. The tuft is kept at point on the backside of the head opposite to the Ajna Chakra. It is believed that at the time of the death soul can exit the body through any of the nine gates. For a yogi this exit gate is at the point of the tuft. In hot climate places tuft was kept on entire brain area to save it from heat

strokes. This culture is still prevalent in the south India.

Vedas are foundational scripture of Hinduism. The ancient sages have expressed their intuitive spiritual experience in Upanishads. Religion is practical aspect of philosophy and philosophy is practical aspect of religion. Mythology explains the philosophy of deities. Puranas in Hinduism are part of mythology. Swami Sivananda says, "You study geography through maps. There is no real country on the map but it helps you to know a great deal about country. Same is the case of myths. You can grasp the subtle philosophical truths through myths" There are four vedas and each veda has four parts. Mantra or hymns, Brahmanas or explanation of mantras or rituals, Aranyakas which give philosophical interpretations of rituals, and Upanishads which describe philosophy of Jiva and Ishwara.

Agamas are not sourced in Vedas, developed independently but they are not in conflict but are in harmony. Agamas include Mantra, Yantra and Tantra. The Vaishnava Agamas or Pancharata Agamas glorify Lord Vishnu, Shiva Agamas glorify Shiva and also has a school of Philosophy called as Shiva Sidhanta. The Sakta Agamas glorify divine Mother. In Shiva Agamas there are 28 Agamas, Kamika being most important. These twenty-eight Agamas are the basis of Kashmir Shivaism also known as Pratyabijne system. There are seventy-seven agamas in Sakta traditions. These seventy-seven agamas are usually in the form of dialogues between Lord Shiva and Devi Parvati. These agamas also describe several occult practices. Shakti the creative power of Lord Shiva and Shaktism is the supplement to Shivaism.

Coming back to rituals as mentioned in Vedas, KPs offer barely, rice, sesame seeds, ghee, milk, curd to fire ceremony Homa which has its roots in Vedic rituals. We also offer milk, kheer to Ragnya Mata and Roth is offered to Ganesha and Lakshmi Mata. Ragnya Mata is satvik manifestation of Mother Shayma Mata. Agni devta is presiding deity of all Hindus from Vedic

times. We use Kangris (fire pot) and offer sesame or mustard seeds or Kanthegun to keep off evil spirits during ceremonies. KPs culture also includes panch Mahayajnas which are (1) Brahma Yajna (sacrifice to sages), (2) Dev Yajnas, (3) Pitri Yajnas, (4) Bhuta Yajna and (5) Manushya Yajna. In Brahma Yajna, one has to study ancient scriptures and share it with all, that will be service to the sages. In Dev Yajna, Homa is conducted and offerings are made to Devas. In Pitri Yajna offering of water, til etc is made to ancestors. In Bhuta Yajna food is distributed to cows, dogs, all type of animals and birds. In Manushya Yajna, food, clothes, medicine, money is offered to needy. A person who dies is called Preta in our

scriptures. Gifts offered to Brahmins at proper times on proper dates is important part of our culture. Sharad and tarpana for our ancestors is integral part of our culture. After death, the departed souls take one year of progression from detachment from physical world to astral state as stated in Garuda Purana, KPs follow the culture of supporting the departed soul with performing rituals for one year. We also offer oblations of water, tarpana, argha to departed soul every moon day. Pitripaksh a dark fortnight is dedicated to ancestors in the month of Ashvini. Any offerings in this period reaches to all ancestors whether they are directly or indirectly related even though they may not have any children but they also receive these benefits.

RAJINDER MAGAZINE

A SELFLESS SHARIKA SEWAK



SH. R.K. Magazine
Vice President, KSS

It would not be an understatement that with the unfortunate passing away of Shri Rajinder Magazine on 27th October, 2023, Kashmiri Sewak Samaj (KSS), Faridabad has been bereft of one of its foremost and the oldest Sewaks of Maa Sharika. Post the unfortunate exile from the homeland, Kashmir, Shri Magazine made Faridabad as his home. Soon, he became an important part of the movement spearheaded by Late Papaji by becoming its frontline volunteer, helping in actualising the dream of Sharika Bhawan and Hari Parbat. Besides this, Magazine Sahab was an important core member of the team of Papaji that shaped KSS into a tall community organisation of the country. His persona was filled with humility, selfless service and compassion which made him one of the most trusted and popular sewaks at KSS. In his long tenure in service of Maa Sharika at Sharika Bhawan, Magazine Sahab handled many important responsibilities and executed them

silently with perfection and dedication. In the position of Vice-President, he was active in Sharika Bhawan affairs till just three days before his unfortunate passing away. Such was his dedication.

All India Kashmiri Samaj (AIKS) pays tributes to this selfless Sewak and pray to Lord Shiva to bestow Moksha to his Aatma and give strength to the bereaved family to bear this irreparable loss.

NAMAH SHIVAI!



- Chander M Bhat



THE SPLENDOR THAT IS AMARNATH



Almost every part of India is known for many a sacred shrine, but the *Amarnath* Cave embossed in the snowy valley of Kashmir reveals the unique sight of natural Ice *Lingam* of Lord Siva perched on a glacial gorge which waxes and wanes with the movements of the moon. According to a common belief, it reaches the maximum height on *Purnima* in the month of *Shravan* (July-August), when Siva is supposed to have divulged to *Parvati* the secret of salvation. On this day thousands of pilgrims negotiating the most difficult ridges arrive at the holy cave for *Dharshan* of the Lord. The pilgrimage of thousands of devotees to the far way cave of *Amarnath*, nestled in a glacial gorge of the western Himalayas, through some of the most charming scenery in the world, is fascinating in the extreme. One is stuck with wonder at the

quiet and ordinary way in which a canvas town springs up with incredible rapidity of colours and of all shapes and sizes and broad streets running through the middle, and all vanishing as quickly at the break of dawn when the whole army of pilgrimages set out on the march again. The glow of countless cooking fires, the ashen smeared *Sadhus* under the canopy of discussing or meditating before the *Dhunis*, the *Sannyasins* of all orders in various garbs, the men and women with children, from all parts and their devout faces, the torches shimmering at nightfall, the blowing of conch-shells and horns, the singing of hymns and prayers in chorus...all these are most impressive, and convey an idea of mastering passion of the race for religion.

Amarnath literally means the Immortal Lord. Lord Siva stands for Deathlessness.

He confers this boon on his devotees. Deathlessness is not trying to preserve the physical sheath forever but in growing so fearless as to look at death in its face! The truth of this will be evident to one who undertakes a pilgrimage to Amarnath...the hallowed pilgrimage center of Kashmir.

The Present Kashmir valley was, according to the chronicler *Kalhana* a lake called *Satisar* that the sage Kashyapa converted into a beautiful valley. Kashmir as the name *Satisar* indicates is believed to be the body of *Parvati*. The whole valley is studded with holy places associated with Siva and *Parvati*. It is the cradle of many philosophical systems such as the *Trika-Saivism* and the *Pratyabhijna* School. Even *Pancharatra* school, is supposed to have its origin here. Pippalada rescension of *Atharva Veda* is also known as Kashmirian rescension as the only manuscript available was found here. This was again the center of Sun Worship. Here was the famous *Sardapitha* which now lies in Pakistan occupied Kashmir. The great *Sankaracharya*, according to his biographers, came here and ascended, *Sarvajnapith*, the throne of omniscience after having been acknowledged the philosopher by the great scholars belonging to various schools here. Even today here is an ancient hill with a Siva temple on the top named, *Sankaracharya*. Kashmir is full of history, legend, philosophy and religion apart from being described as a paradise on earth, the truth of which has to be experienced to be believed.

In olden days the route was via Rawalpindi (Pakistan) but now a direct train is there connecting rest of India to Jammu, the winter capital of the State. The best part of journey is between *Guru Purnima* and *Shravan Purnima*. The Government of Jammu and Kashmir makes all arrangements for the comfort of the pilgrims for undertaking the ritualistic journey for visiting the shrine on *Shravan Purnima*. But the highly unpredictable weather of the mountains should be more obliging before *Guru Purnima* as rains would not start. There

is a bus service from Jammu to Pahalgam (7,500 ft.). Pahalgam "the valley of shepherds" is surrounded by snowy mountains in the lap of dancing streams and deep forests. At Pahalgam the pilgrims arrange for coolies or ponies to carry gear of food and clothes etc. Everybody remains busy making arrangements for the pilgrimage. The golden glow of the sun falls on the turbulent river at Pahalgam.

The journey from Pahalgam commences towards the first halting station Chandanwari (8,500 ft.) is ten miles away. Chandanwari is famous for its snow bridge. Chandanwari literally means 'Orchard of Sandalwood'...the abode, of sweet fragrance. By fragrance we mean sound and light, which imparts attainment of self-realization. With the bright sunlight reflected in silvery snow-clad peaks above, and gurgling river meandering through the valley below, the pilgrim already is in a different, world. The trekking undoubtedly is slow by not boring as the scenery alongside is most picturesque.

Early the next morning the caravan again proceeds further towards a straight two mile climb towards Pisutop (12,200 ft.). From Pisutop one has to cover seven miles to reach Seshnag (13,148 ft.) next halting station. Seshnag Lake is an emerald lake surrounded by mountains from all its sides. The true nature which indicates life and which revolves on two wheels '*Shivas*' and '*Prashivas*', emanates eternal peace which is symbolized with a stream whose origin is a big lake having fresh and beautiful waters of *Ananda*. This is supreme factor in attaining the true nature. Ascent is stiff and steep, climbs are difficult to negotiate. The path is clear but at some places the glaciers become slippery. It is here where a stick carried by a pilgrims become useful and in some cases saves one's life. Before entering the small pilgrim camp one gets the enchanting sight of blue still waters of Sheshnag Lake. One has to walk a mile to take a refreshing bath. The lake is very deep and is fed by the melting snow of the glaciers above and water is bluish green below. It is believed that some one has seen *Adishesha*...the many hooded serpent streaking through these waters. Whatever may

be the explanation, it is true that one experiences an invisible presence of some super power near the lake. The mountains are fully covered with snow and its peaks resemble the seven heads of the mythical snake. The quiet place looks so thickly populated, then, that everybody, despite intense cold, appears in high spirits, probable feeling proximity to the divine. The roaring sound of gushing streams, the gigantic snow clad mountains, the moonlight beaming through foggy enclosure, the neighing horses and the dim tent-tops all around presents an indelible impression. One feels nearer to God and in such a blissful environment.

From Sheshnag one reaches Panchtarni, the valley cross crossed by five rivulets. Five senses that work on the behest of mind is the confluence stretched and symbolized with Panchtarni. Mind is the whole object which if controlled beats one to eternal peace. Five rivers meet in this beautiful valley surrounded by five mountains, which resemble the same mythical guard of Lord Siva... five headed serpent.

The journey is most difficult as one has to climb to a height of 14,500 ft. and then to descend. The highest point is *Mahagunas*, which means the great serpent. There is no vegetation at this height and one begins to feel lack of oxygen. It is said that the fragrance of the herbs in *Mahagunas* is so alluring that the pilgrims are warned not to have any rest at this place and *Ponywallas* are very careful not to allow their horses to graze here which otherwise, is fatal for these animals. The four miles' descent from *Mahagunas* to Panchtarni is slippery especially after a rain, which is a common occurrence. The night is spent in great expectation of reaching the cave in the morning. The journey starts early in the morning. When one controls his senses, mind and heating, he obtains light that is only possible when he travels different terrains, gorgy and steeply places enroute Amarnath. On reaching the *Bhairav Bal* one gets full glimpse of Siva Lingam.

Again a steep ascent to Sant Singh Top (13,500 ft.) and a slippery descent until one reaches the low-lying glaciers over which are

seen the pilgrims walking in a row. At last one reaches the *Amar Ganga* where one takes his bath in ice cold water and climbs up the steep to the cave. This bath and steep climb are final tests of devotion.

The holy cave is approximately 50 feet long, 25 feet wide and 15 feet high. When one reaches the cave, he becomes over struck at the sight of Ice *Lingam* completely filling the right corner of the cave, the top of the *Lingam* touches the root of the cave. The base of the cave is also covered with ice, like a carpet. Here Siva is worshipped by nature in the purest way. The cave is the nature's temple and is undefiled, by human touch. Siva is snow-white and pure. *Lingam* is formed by drops of water falling from the top of the cave and two other small ice *Lingam* are also formed, believed to be the symbols of Goddess *Parvati* and Lord *Ganesa*. On early morning a white pair of doves (believed to be Siva and *Parvati*) appear at the cave corner. Austerity and strenuous mountain climbing with all its attendant risks are soon forgotten and one gets a sense of grand fulfillment here.

After having *darshan* one climbs down with a heavy heart casting "a longing lingering look behind" and slowly starts returning. The river *Amar Ganga* flows with a gentle murmur Siva, Siva and the tall peaks echoed it, to be heard by the Heavens. Himalayas around Kashmir have their special grandeur. Even a loud shout is sufficient to dislodge a huge boulder or rock precariously hanging on the tip of the mountain and bring it hurtling down leveling everything, pilgrims and all. Rarefied atmosphere again burns the exposed skin of the face with its ultra violet radiation. At every step death stares in the face! But who cares?

One can return through the same route or by a different route, which takes a short time but is very risky.

Despite innumerable difficulties and hindrances, the pilgrimage to Amarnath provides not only adventure and spiritual solace, but also an ineffable experience that abides with one for ever.

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- Brigadier Rattan Kaul



Goddess S'arada(Sharada) of Kasmira

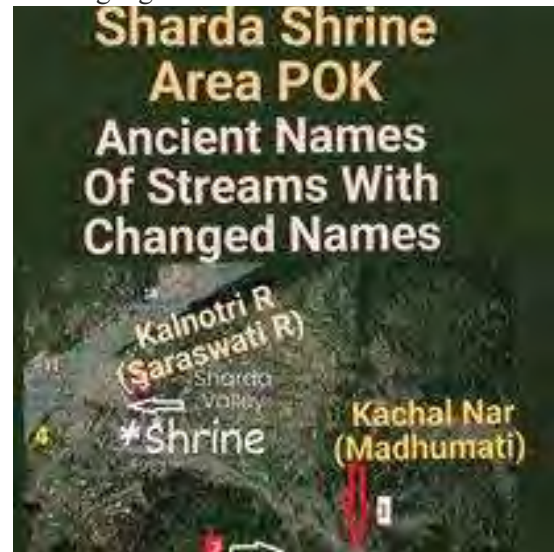
Adi Shankaracharya Connect **Part IV**

*(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)*

Legends and Mahatmaya's on Sharada

Baffled by plethora of so-called legends and claimed scriptures on Goddess Sharada or S'arada Kasmira, I thought to educate myself what do these convey, of course differently. I am surprised as to what, which is apparently evident, the Purohiths of area around Gushi, Tikkr have produced. All of them are Neelam Valley centric. Of course they conveniently and carefully avoid naming Kishanganga River as this name is not found in any of our Scriptures. It is evident landmarks as mentioned in Nilamata have been used but with a different purpose. Unfortunately ancient S'arada temples have just basked in the fame of their importance and none of the Purohiths of these places tried to create a Mahatmaya of the place. Instead legends, one just two centuries old are making rounds. The oldest and original S'arada Shrine gets mentioned in Jonaraja's Rajatarangini in additional verses found a century back and that Zaina-ul-Abdin visited the Shrine at Kaloosa (On the Banks of Madhumati) and local Purohiths made him sleep in open for dreams of Goddess visiting him in his dreams. It was a guile and nothing happened and he returned, angry at the guile of the Purohiths. It seems that from this period the Shrine lost much of its fame. There are three landmarks

which have been mentioned in respect of Kasmira valley with reference to place, which can be identified around Bandipura. One is Madhumati River, mentioned in Nilamata as well as Kalhan, Another one is confluence of Madhumati with Vitasta near Wular Lake (Mahapadamsar) and confluence of Vitasta with Krsna river at Domel. Both are considered sacred spots in Nilamata. Krsna is current Neelam River in Neelam Valley (POK) but not mentioned anywhere in Nilamata till it reaches Kasmira territory that is at Domel. Kishanganga is alien to ancient name of the



river as it was named in 1850's. Surprisingly none of the created Mahatmaya's gives name of Kishanganga. Instead fanciful name has been given as Maha Sindu (Sindu /Indus which hundreds of mile away from the Neelam Valley. Suddenly Madhumati has been airlifted to Neelam Valley to name Kachal Nar as Mahumati.

None of these cared to give exact places and the location has been conveniently kept vague. I don't blame the author or creator group, for none of them were clear to the location they were talking about. The mool (root) inputs for them came from Nilamata Puran and List of Kashmiri Gotra's.

In many **Muni Shandliya** is common, to lead the legends. Who is Shandliya? **Shandilya (Śaṇḍilya)** was the Rishi and was the progenitor of the Śaṇḍilya gotra. He is termed son of differently. Son of Devala, nephew of Surya the grandson of Kashyapa; grandson of a rishi and the son of the sage Asita; son of the sage Vasistha. Coir Maker Matanga's son Shandliya, who was of a very dark complexion. Few other versions are strangely associated with Shiva, Ravana, Parvati, Rama and Hunuman. Connection with Shakti Peetha's of Sati and finally local versions created mostly by Gushi Purohit's.

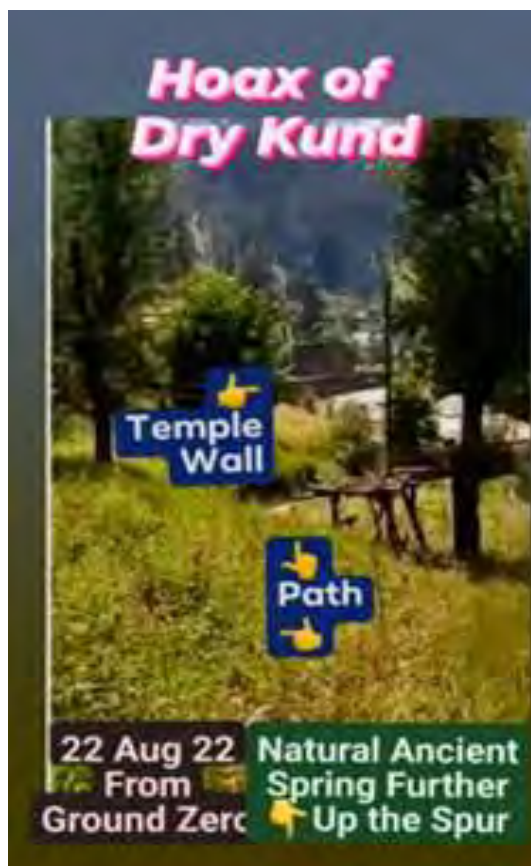
First expose to Shiva-Parvati-Rama-Ravana legend. In brief Shiva and Parvati decided to construct a house in Lanka. Ravana sough and got house after Shiva left, who gave him Shivling with warning not to put it on ground. Put on ground Shivling disappears. Ravana turns to Durga for help. **She (Parvati) tells Ram to, "take her to Utterkhand".** Where is Utterkhand? This is the first indication that the writers wanted to go beyond Kasmira, in the direction of Utter (North) Khand (Land), no wonder it lands beyond Kasmira boundary. Finally Parvati (Durga?) turns into water carried by Hanuman in a Kamandal to be dropped at her choice place. Route: Handawara (ancient Hantwara), Gushi, Drop falls at - Masabhavan spring, TIKR (Devibal) spring. **Parvati rests here so an existing temple has been turned into that of goddess Sarada, along with Srichakra.** In whole of

Kasmira there is only one Sri Chakra at Chakreshwari. All others are created on papers and non existent.

Journey of Hanuman continues to Hayhom, Tehjan (an old settlement which has been changed into Sanskritised name Tejavana, banks of Madhumati (Kachal Nar) on a hillock, Parvati ends journey, Kamandal placed on ground **(Location kept secret)** *The place, where Hanuman kept the Kamandal is the Sanctum Sanctorium of S'arada shrine.* Surprisingly Madhumati River is in Bandipora inside the Kasmira Kingdom; here a stream with local name Kachal Nar (Mountain Stream) is nearly one Kilometre east of the so called Monument.

The so called Kund in the centre of the Monument was reportedly covered by a measuring 6 by 7 feet, with a thickness of about half a foot. The level of the Sanctum Santorum is over five feet from the base of the Monument, which is all of stones. How could a Kund exist through the rocks? Apparent that slab was kept to cover the theory so that slab could be venerated.





There is another spring which lies about seven hundred yards uphill much away on the side and away from the walls. It is now claimed that water from the uphill spring flows into in to so called Kund. Yet another red herring is that Masabhavan spring water reported to reach centre of the monument to appear as Kund. What a fantasy that the water crosses the mighty Pir Panchal through rugged terrain and reaches the monument. The creators of this story, not conversant with the basics of the water flow, forget that Masabhavan in Kupwara is at a relatively lower height than the Monument in Neelam Valley.

Shāndilya Connection

There are few more legends connected with Shandilya *Rishi*. **Shāndilya performed tapasya (or strict meditation with austerities) at the base of the mountain Harmukh performed a grand Yajna, in the**

Sharda area (**Location Secret**) a beautiful woman appeared, introduced herself as a Brahmini wished for food. Shandilya rules forbade giving her the food before completion of *Yajna*. She gets angry and turns into *Neela* (or *blue*) form of Saraswati goddess transformed into a different. Later turns into graceful form of Saraswati, instructs Shandilya ashram at the base of the hill near the Madhumati river where She took her abode there at *Sharada Peeth* and blessed Shandilya. Most of these legends are Saraswati oriented. **Rishi Agastya was childless**, suggested to wife pouring water over Shivling.. A Coirmaker, **Matanga**, overheard conversation. went home and asked his wife to try this 'formula'. Soon both gave birth to sons. **Matanga's son Shandliya** was dark complexion.

Shandliya began visiting Rishi Agastya frequently asks for 'Guru Shabad'. Told only after Yagneopavit and only Brahmins can undergo Yagneopavit ceremony. Agastya suggested, “go to S'arada who lived in Utterakhand then your Yagneopavit ceremony is possible”. Shandliya wandered found from people goddess lived in Kashmir. Takes two years to reach this region. He followed the track taken by Hanuman in carrying goddess Parvati, took bath at Tehjan spring. dark complexion gone. Shandliya feels that Tehjan not the place of goddess S'arada. Finally reaches near the Sarada spring (**Where?**). Shandliya rests here. Goddess Sarada comes to him in a dream, confirms authenticity of her abode. Goddess S'arada, the incarnation of Parvati agreed to. Yagneopavit performed, Shandliya received 'Guru Shabad' from Agastya.

Legend claims “on the soil of Kashmir that caste system was delegitimised by none other than the presiding goddess S'arada. Caste system remained extremely weak here. Devtas, had lost contact with goddess Parvati, when she escaped from Lanka. It was Shandliya, who led them to S'arada.

Legend of Amrit, Sati Limb

Once Samundar Mathan (cleaning of ocean) was undertaken in the process, Amrit fell into

the hands dyats and not devtas. Goddess adopted 'Mohini Roop' and agreed to distribute Amrit. As expected dyats fell out. In the process the goddess left along with Amrit to S'arada Goddess Mohini poured it over a place, now known as S'arada spring. Expecting Dyats would come and desecrate it. **Goddess put a shila (Slab) over it to prevent desecration.**

Another account holds that during a fight between good and evil, the Goddess Sharada saved a mythical container of knowledge and hid it in a hole in the ground. She then transformed into a structure to protect this container. This structure is now Sharada Monument.



Local legends

First: There were two sisters, Sharada and Narada, who ruled the world. The two mountain peaks overlooking Neelam the valley, Shardi. **Second:** A giant who loved a princess, who desired a palace, and so he began work. At the time of morning azan, the roof remained incomplete, and for that reason, Sharada Peeth today remains without a roof.

There are many more and it is futile to repeat them for all of them land up in places not mentioned. Reader left guessing. One thing is peculiar that almost all of these have a focal point Gushi and Purohits from the Belt.

The biggest role to create fictional and suitable accounts have all emanated from the Purohit class around Gushi, Tikker. **Oral**



traditions conveyed by Sansar Chand Raina of Gushi and Nand Lal Pujari to his descendants. Pt. Shambo Nath Thusu of Lidderwan gives a different version of the legend, which explains the origin of Sarada spring. Pandit Ganmalo of Seer Jagir (Nandkishwar) pujari at S'arada, appointed by Dharmarth Trust. He often talked about the origins of S'arada *tirtha* to his nephews Satlal and Niranjana Nath and to Nandlal Pujari of Goeteng. Satlal was pujari at S'arada in 1947. I assure readers that all these accounts were created just two centuries back when Chaks of Trehgam were in control of Drava country parts and helped Gushi Brahmins to create a Sarada Monument

(The above are specific and not included in my Book GODDESS S'ARADA OF KASHMIRA (KASHMIR) - ADI SHANKARACHARYA - BUDDHISM AND SHARADA CIVILISATION CONNECT-FACTS AND MYTHS)) Book is available on Line in India and Abroad. For Book With Authors personalised handwritten message email to kaul_rattan@hotmail.com)- Brigadier Rattan Kaul



- A K Ogra



HOW JEANS CONQUERED THE WORLD

It's difficult to find a garment as widely embraced, worn and loved the world over as jeans. Not only do youngsters wear them, but so do presidents, doctors, academicians, supermodels, farmers, workers, housewives and even unemployed people. And ask any one of them why they wear jeans, you are likely to get a range of answers. For some, they are comfortable, durable and easy - for others they are sexy and cool. Jeans mean different things to different people. This explains their broad appeal. Noted anthropologist Danny Miller, who has studied the phenomenon of wearing jeans writes that

out of every 100 people who walk by, he counted that "almost half the population wore jeans on a given day. Jeans are everywhere, he says. "The reason for their success has as much to do with their cultural meaning as their physical construction."

When a Nevada tailor called Jacob Davis was asked to make a pair of sturdy trousers for a local woodcutter, he struck upon the idea of reinforcing them with rivets. They proved extremely durable and were soon in high demand. Davis realised the potential of his product but couldn't afford to patent it. He wrote to his fabric supplier, the San Francisco



merchant, Levi Strauss, for help. The rest, as they say, is history. The patent was granted to Levi Strauss on 20 May 1873 – exactly 150 years ago. That marked the birth of mass-produced denim. Soon, denim became a ubiquitous fashion fix all over America and Europe. Today, it might seem odd to outlaw a pigment, but that's what European monarchs did in a strangely zealous campaign against indigo. To many Europeans, using the dye seemed unpleasant. The fermenting process yielded a putrid stench not unlike that of a decaying body.

Plus, indigo represented a threat to European textile merchants who had heavily invested in woad, a homegrown source of blue dye. Weavers were told it would damage their cloth. Governments got the message. Germany banned “the devil's dye” for more than 100 years, beginning in 1577, while England banned it from 1581 to 1660. In France in 1598, King Henry IV favored woad producers by banning the import of indigo, and in 1609 decreed that anyone using the dye would be executed. Still, the dye's resistance to running and fading couldn't be denied, and by the 18th century it was all the rage in Europe. Prior to the 1930s, denim jeans were almost exclusively limited to people who needed hardy pants to do their jobs (miners, farmers, ranchers, etc.) Not only were they more durable, but each pair of jeans began to tell the story of the worker and his work.

In 1939 however, visionary John Ford directed a critically acclaimed STAGE COACH. The film was a smashing success and made the relatively unknown John Wayne a star. Wayne wore Levi's jeans and his outfit would typify a generation's image of the cowboy. Elvis Presley's musical film JAILHOUSE ROCK (1957) saw the King in all denim as a prison inmate with a golden voice. His hip-yrating antics were a national sensation, and every teen in the country wanted the same jeans. When they did start to be worn as casual wear, it was a startling symbol of rebellion - the spirit captured by Marlon Brando in his 1953 film THE WILD ONE. As one film critic wrote: “Hollywood costume

designers put all the bad boys in denim.” The initial explosion of denim into the world of casual wear had more to do with what jeans had come to symbolize, of their legs and hips. During the 1960s jeans had also spread to the American middle class. Protesting college students began wearing them as a token of solidarity with the working class - those most affected by racial discrimination and the war draft.

In the spring of 1965, demonstrators in Alabama, took to the streets in a series of marches to demand voting rights. It took Martin Luther King's march on Washington to make jeans popular. It was here that civil rights activists were photographed with denim to dramatize how little had been accomplished since Reconstruction. The blue jeans fabric conquered both pop culture and fortified the civil rights movement. For much of the black community, the activists' symbolism was obvious. Separate then; separate now. It was soon co-opted by the mainstream. Hippies too took to denim to reflect their dissatisfaction with the materialistic world that is devoid of spirituality.

But jeans weren't only a symbol of democratisation, they put different classes on a level playing field. They were affordable and hard-wearing, looked well-worn as well as new, and didn't have to be washed often or ironed at all. Today, jeans have become this neutral foundational garment. If you want to show you are relaxed, if you want to be relaxed, you wear jeans. India too has a history of using clothing to convey political meaning and even as a strategy to incite change. For example, in 1903, the wealthiest man in India at the time, the Nizam of Hyderabad, chose to wear a simple western suit to the 1903 Delhi Durbar, a ceremony marking the coronation of the British monarch. In so doing, he instigated the displeasure of a British colonial administration who liked to see their native rulers dressed as spectacles of South Asian finery.

Later, Gandhi Ji wore a dhoti to have tea

at Buckingham Palace in 1931. The dhoti, made out of hand-spun cotton, was part of the larger Khadi movement to protest the import of cheaper-than-local machine-made British products that led to the decline of the Indian textile industry.

In India, the clamour for jeans received a huge boost when irresistible bad boy film star Amitabh Bachchan (Jai) and Dhamendra (Veeru) sported jeans in the 1975 mega-blockbuster, SHOLAY. The Sippys didn't want their cast to be clichés, writes Anupama Chopra in the book SHOLAY, REMAKING OF A CLASSIC. And so, atypical of its time, Ramesh Sippy dressed his heroes in denims, western cowboy style. Around the same time, actresses Parveen Babi and Zeenat Aman flagged the fabric as fashionable for women. Thus, the popularity of Bollywood films thrust denim into the limelight.

Initially, Indians turned to tailors to stitch their jeans. However, India's economic liberalization initiated in 1991 made foreign brands easy to buy. Ripped jeans came soon after with the increased exposure to international trends. It is fair to say that initially jeans in India were associated with the West, modernity and youth culture. That is to an extent still true. Indian girls and women are often shamed for attracting attention by wearing foreign attire in a country with a deeply patriarchal and misogynist culture. However, that hasn't stopped the growing popularity of jeans among our youngsters including girls.

Lately, jeans have acquired the added association with protest and dissent. Curiously, jeans have continued to make

waves in the 21st century. In the run-up to the 2006 presidential elections in Belarus, activists marched to protest what they characterized as a sham vote in support of an autocratic government. After police seized the opposition's flags at a pre-election rally, one protester tied a denim shirt to a stick, creating a makeshift flag and giving rise to the movement's eventual name: the "Jeans Revolution." Internationally known designer Giorgio Armani best describes the power of jeans: "Jeans represent democracy in fashion." Few weeks ago, Israeli Prime Minister Benjamin Netanyahu unwittingly turned himself into an object of ridicule for claiming that among the various freedoms denied to Iranians was the right to wear jeans. In no time at all, social media immediately buzzed into life to prove Netanyahu wrong – at least with regard to jeans-wearing. Setting aside all the claims and counterclaims that might be made (and have been made) between Israel and Iran, what is striking about this example is that jeans-wearing should have been invoked as an indicator of a free citizenry in the first place.

It is this association that jeans have acquired over the last 150 years, that Catherine McKinley reflects in her book INDIGO: IN SEARCH OF COLOR THAT SEDUCED THE WORLD and beautifully sums up the power of denim, "No color has been prized so highly for so long."

Today, we can safely proclaim that fashion fades but denims are eternal

Ashok Ogra works for reputed Apeejay Education, New Delhi. Previously, he worked in Discovery Channel as Vice President (South Asia)



Dear Puran ji and my dear Editor Umakant ji,

This issue is one of the best issues of NAAD, I have glanced through. The Tribute to M K Kaw Sahib by the Editor is worth reading and remembering the great work done by Kaw Sahib for the community. Having known him at close quarters, I was very much touched by it.

I suggest to both of you, since we are having 3rd MKK Memorial Lecture on 28th October 23, it would be better if AIKS could keep above 70 to 100 hard copy for distribution to the participants on that day.

Just a suggestion by the way.

Prof BB Dhar

Shradhanjali to Shri Ashok Koul – Founder ICKF

Today the Kashmiri Hindu community in Canada rues on the loss of its worthy leader, Dr. Ashok Koul! Ashokji left for his heavenly abode in his home in Ottawa leaving behind a legacy which will remain unmatched till eternity. A brilliant engineer turned entrepreneur, like a true Rainawarian, was the tallest Kashmiri Pandit leader in North America who in true sense gave his “tann” “mann” and “dhann” for the community!

“It’s a lot easier to live in the wind of victory once you see the fruit, but there’s something about remembering just how low you were before the wind blew.” He along with Dr. Vijay Sazawal formed the Indo Canadian Kashmir Forum (ICKF), immediately after the genocide and forcible exodus of his Kashmiri Pandit community from our birthplace Kashmir, to tell and re-tell our story to a deaf and dumb civilized world. He represented us at national and international levels and championed the cause till date that we are seeing the light at the end of the dark tunnel that we will return back to our lost homes.



ICKF has been actively involved in raising the Hindu genocide issue in Canada which bore its fruits in terms of public & official acknowledgement of genocide and forced exodus of Hindus from Kashmir by sitting Canadian Law makers and Jewish Society.

A true Karm yogi who followed Sanatan Dharma for he was a well learned scholar on “Kashmir Shaivism” and “Advaita Vedanta”. Ashok ji’s contribution to the cause and welfare of the Kashmiri community is distinctly vast and unparalleled. He was always there for any event whether social, political or cultural and he would just drive all the way from Ottawa to Toronto at a short notice.

A great and selfless leader, much taller in stature than many who preceded him. I don’t find anyone who could succeed him in his zeal, spirit, dedication and sense of sacrifice. Remembering fondly this great son of Maej Kashir and Mother India as I have lost an elder brother, a mentor and a guide.

ICKF team pays rich tributes to Ashok ji as he meets his creator in Vishnudham and prays that his noble soul attains Moksha and may Mahadev give strength to his loved ones to bear this irreparable loss. Om Namah Shivay!!

Vidya Bhushan Savarkar Dhar – Director ICKF



- Rajinder Premi



Letter to Shri Gangadhar Bhat "Dehati"

A surprise call from Shri Kuldeep Kumar Bhat S/O late Shri Gangadhar Bhat "Dehati" came saying that Late Shri Premi (my illustrious father) had written a letter to his late father Dehati ji) in 1960, in Urdu. He shared the English translation of that letter with me, which I am reproducing here. – Rajinder Premi.

*A Delightful Meet with Dehati:
After a Period of Sixteen Years:
Sarwanand Koul 'premi':*

8th APRIL, 1960

(Letter translated from Urdu to English)

Approximately, it is the talk of sixteen years back, when I availed an opportunity to visit Mitrigam, the aboriginal village of Ghulam Ahmed Mehjoor and was fortunate enough to have met that legendary poet. While returning back, I was privileged to stay for the first time in village Murran for a night with Dehati Ji in his abode. I met Dehati for the first time in person and also seized an opportunity to hear his views intimately. During those days, Dehati was working as a teacher in Government High School, Pulwama and was imparting knowledge to the little kids. After that, there were several occasions, when I had personal interactions with Dehati. We were bestowed with many more such sweet and delightful moments when we were exchanging our views, trying to understand and recognising our perceptions with one another.

Today, after a long time gap of sixteen years, I found myself in the same village and in the same house, where our first meeting and interaction with Dehati had taken place. In this time gap of sixteen years, the world has witnessed the transformation so spectacularly



Gangadhar Bhat 'Dehati'

without our comprehensions. Times have changed, the geographical boundaries have changed, then there was the rule of autocracy, now the flag of the people's rule is flying high, then it was the Government High School, Pulwama and now, the school has been rechristened as Mehjoor Memorial High School, Pulwama, immortalising the name of

the reputed and legendary poet Mehjoor. Then the author was far away from the school of literature but now, he has stepped into this creative and innovative field. Really, the times have changed the direction because in those earlier days, Dehati had not entered into the matrimonial era but now, he is the father of a son, who is studying in seventh class. In nut shell, during these past sixteen years, then and now, there is a difference of sky and earth. Today, while staying in his house, I was watching Dehati and listening to him so closely.

On the same day, a monthly poetic congregation was to be organised in the panchayat park of Pulwama under the banner and auspices of Literary Publicity Forum. Qaiser Qalandhar from Radio Kashmir, Srinagar, was also in attendance in that literary meet. During the informal talks, Dehati told us that when he was going to attend a programme at Radio Kashmir for the first time, then he was stopped by many at the entrance of the station. Also many interrupted him by telling, who are you and for what work, you have ventured here because he was not conversant with the attributes of such literary meetings. Anyhow, when he had freed himself after the broadcast of his programme, he told some friend that he had been relegated to oblivion and forgotten by his own friends and associates. Qaisar Sahib, who was sitting on a chair nearby and was listening to that conversation, immediately retorted by saying, 'no, no, Dehati Ji, atleast, I have not forgotten you. I was the person, who had remembered and invited you to the station'. I was obviously wonder struck by those words, why such words poured out from the mouth of Dehati that his own friends and associates had deserted and forgotten him. Why that happened? Radio Kashmir was established and commissioned eleven/twelve years back and that was the legendary and great poet of the Kashmir valley, who was allowed to live in solitary confinement for all those twelve years, when dozens of such literary prigrammes were organised by the station. Now, for the first time, Dehati was invited to attend such a programme and for his

isolation for such a long period, he might have lost all his connections and relations with the radio station. Obviously, that was feeling not less than a bruised sentiment.

The complete name of Dehati is Gangadhar Bhat and his aboriginal village is Murran. That is a pretty enough village, which is approximately two and a half miles away from the Pulwama town and while travelling to Mitrigam, the village is located on the left side of the main road. Dehati is an epitome of an artist of high stature, he is the companion of late Prem Nath 'Pardesi', former Secretary, moving spirit and life and soul of the 'Progressive Writers League', a legendary author of long and short stories, the first, who unraveled the despicable and abhorrent pictures of our society, first short story writer, who authored stories as 'Gumand', 'Badmassh', 'Andhere Mein' and many more. He was also engaged in the writings of humour and satire, which also speaks about his literary acumen. He was passionate enough about Hindu Muslim harmony and unity as is reflected in his story by the caption of 'Hum Ek Hain'. Dehati was associated with the weekly 'Desh' and with the official journal of 'Dehati Duniya' of the rural departments of the state and once again, he is working as a teacher of high caliber in Government High School, Pulwama.

He is a noble soul of high degree, he will always reach with purity, heartiness and affection, an apostle of simplicity and an angel of humanity, who is always indulging himself in reading and writing. He has written in heaps but always prefers to remains in solitary corners. I am also really ecstatic that Dehati has also embarked and made a niche in the Kashmiri poetry.

Today, after sixteen years' gap, I have certainly made a representation to Dehati that he must now come out from the shell of oblivion, must stand on the literary ground and, at least, make his guidance available to others. Yes, it is true that due to pecuniary constraints, he is weak and helpless but he is healthy, robust and youthful if we talk about his human values and literary pursuits.



- Sanjay Pandita



MAKHAN LAL SARAF

The Maestro of Kashmiri Theatre

In the heart of Srinagar, amidst the vibrant cultural hub of Chinkral Mohalla, a legend was born. Makhan Lal Saraf, a name that resonates with the very essence of Kashmiri theatre, emerged from these lively surroundings. His journey from these bustling streets to the grand stage is a testament to his dedication, talent, and transformative impact on the world of theatre.

Saraf's theatrical voyage commenced under the tutelage of esteemed mentors, R K Braroo and Padam Kishore Ji. The foundations of his illustrious career were laid during these formative years, instilling in him the artistry and discipline that would define his craft. After completing his matriculation, destiny smiled upon him when he secured a job at Amar Singh College Srinagar in 1956.

Makhan Lal Saraf was not content with merely treading the well-worn path of traditional theatre. He aspired to create something extraordinary, something that would leave an indelible mark on the annals of Kashmiri theatre history. And so, he founded Rangmanch, Kashmir Theatre, and Bhoorang. His journey began in 1956 with Pushkar Bhan's play "Grand Rehearsal," a bold step into the world of theatre that would change the landscape of Kashmiri drama forever.

Saraf's versatility as an artist knew no bounds. He seamlessly transitioned from stage to screen, captivating audiences with



his performances in Kashmiri films such as "Maanziraat," "Mehjoor," and "Motherhood." His foray into television, particularly in a TV serial by the renowned Shyam Benegal, drew the attention of directors across the industry. But Saraf was not just an actor; he was a writer, a director, and a visionary.

His theatrical productions, including "Dr. Faustus," "Kuss Log Davuss," and "Taqdeer Saaz," were groundbreaking in their approach.

These plays showcased his willingness to experiment, his dedication to the craft, and his ability to push the boundaries of traditional theatre. Saraf also graced the stage in lead roles in plays like "Hero Machama," "Mango," "Aknandun," "Ba Chuss Tchoor," and "Aaraam Haraam Hai."

Makhan Lal Saraf was not just an actor; he was an experience. His entry onto the stage was nothing short of grandeur. His attire, his extraordinary voice, and his commanding presence combined to create an aura that could stir the deepest emotions within the audience. His stage movements were nothing short of revolutionary, providing special effects that were unprecedented in an era when technology was still in its infancy. He was a pioneer, a prototype of a thespian, who pushed the boundaries of what was possible on stage. Saraf belonged to the second generation of theatre artists in Kashmir, carrying forward the legacy of the first-generation performers. His natural talent as an unpretentious actor shone through in productions like "Prem Nath Versus Prem Nath." He remained loyal to his mentors while simultaneously pioneering new techniques in acting and stage design. His contributions to the world of theatre were nothing short of monumental.

Saraf's creativity knew no bounds. He was not only a master of the stage but also a prolific writer. He authored two notable books, "From Actor to Artist" in English and "Drama Movement in Kashmir" in Kashmiri. These literary works served as a reservoir of knowledge for aspiring artists and researchers, shedding light on the intricacies of theatre and drama in the region.

Saraf's impact on the world of theatre extended far beyond the stage. He inspired countless young artists to follow in his footsteps, igniting a passion for theatre in the hearts of many. Directors, actors, and writers, both within and outside Kashmir, looked up to

him as an institution of acting and a serious actor capable of excelling in any role, from comedy to complex characters.

Colleagues and contemporaries universally described Makhan Lal Saraf as a humble and generous actor. He mentored and nurtured talent, sharing his knowledge and experiences freely. His contributions to theatre and culture in Kashmir were immense, and his influence on the performing arts remains unmatched. Makhan Lal Saraf's influence extended far beyond the borders of Kashmir. He was not just a regional luminary but a national treasure. His exceptional talents and contributions to the world of theatre earned him recognition on a

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broader stage. He performed in cities like Trivandrum, Bangalore, Madras, Calcutta, Lucknow, and Chandigarh, leaving audiences in awe with his operatic form of plays directed by the renowned Pran Kishore Ji. His impact reached administrative levels as well, as he served as a member of the Sab Committee on Drama and Dance in the Academy of Art, Culture, and Languages. Saraf's involvement in shaping cultural policies and promoting the performing arts highlighted his commitment to nurturing the artistic soul of the region.

Makhan Lal Saraf's talent and dedication did not go unnoticed. He was showered with awards and recognition throughout his career. These included Production Awards, a medal for Acting by the J&K Government, and an impressive tally of 12 Best Acting Awards by J&K Academy and various cultural societies. "Natya Saman" from Allahabad Natya Sangh, Sadiq Memorial Society Award, and a Lifetime Achievement Award by the Jhelum Art Society Srinagar were just a few of the many honors he received.

Saraf's trophy cabinet overflowed with awards, a testament to his unparalleled contributions. He received a Life Time

Achievement Award by Theatre and Film Producer's Cooperative Srinagar in 2012 and a Life Time Contribution to Radio Drama Award by Radio Kashmir, Srinagar in 2013. Academy of Art, Cultural, and Languages in Jammu honored him with the Best Director Award in 2012, further solidifying his status as a maestro in the world of theatre.

Notable figures in the world of theatre, like Ashok Jail Khani and Suraj Raina, found inspiration in Makhan Lal Saraf. They fondly recalled their early encounters with him and the profound influence he had on their theatrical journeys. Saraf's willingness to share his knowledge and provide opportunities to emerging talents speaks volumes about his commitment to nurturing the next generation of artists. Makhan Lal Saraf's influence extended even within his family. His nephew, Suraj Raina, shared a unique bond with him and spoke of the valuable lessons he learned under Saraf's guidance. The special relationship between uncle and nephew led to artistic collaborations and shared experiences that enriched their understanding of aesthetics in theatre.

Saraf's commitment to addressing social issues through theatre was not limited to the stage. He ventured into street theatre, crafting powerful performances that challenged societal norms and sensitized audiences to pressing social problems. His ability to create impactful street theatre, often improvised and unscripted, demonstrated his deep understanding of the medium's potential for social change.

Suraj Raina aptly compared Makhan Lal Saraf to Raj Kapoor, the "Show Man of Bollywood," emphasizing that Saraf's impact on Jammu and Kashmir's art and culture was on a par with Kapoor's influence on Indian cinema. Saraf's contributions to theatre, television, radio, film, and literature made him a living legend, not only in the region but

across the entire nation. While Makhan Lal Saraf is celebrated primarily for his contributions to theatre, he was also a writer and poet in his youth. His multifaceted talents and his ability to reinvent himself over the years showcase the true essence of a Renaissance man. His relentless pursuit of creativity and excellence has left an indelible mark on the cultural tapestry of Kashmir and beyond.

We celebrate the life and achievements of Makhan Lal Saraf, we are reminded of the enduring legacy of a man who dedicated his life to the arts. His impact on theatre, literature, and culture is immeasurable, and his influence continues to resonate with artists and

Suraj Raina aptly compared Makhan Lal Saraf to Raj Kapoor, the "Show Man of Bollywood," emphasizing that Saraf's impact on Jammu and Kashmir's art and culture was on a par with Kapoor's influence on Indian cinema.

enthusiasts alike. Makhan Lal Saraf, the "Show Man of J&K," will forever remain a source of inspiration and admiration for generations to come. As we reflect on the life and legacy of Makhan Lal Saraf, we see a man who was not only an actor but a true maestro of the stage. His dedication, innovation, and unwavering commitment to the arts have left an indelible mark on Kashmiri theatre. May his legacy continue to inspire generations of artists, and may

his contributions to the world of theatre be celebrated for years to come. Makhan Lal Saraf, the living legend of Kashmiri theatre, will forever remain a guiding light for thespians and an icon of artistic excellence.

In conclusion, Makhan Lal Saraf's life and career were nothing short of extraordinary. His journey from a young boy in Srinagar to a national icon of the theatre world is a testament to his talent, dedication, and pioneering spirit. His legacy lives on in the hearts of those he inspired, the stories he told, and the countless lives he touched through his art. Makhan Lal Saraf will forever be remembered as a true maestro of the stage and a cultural icon of Kashmir.

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- Ram Krishen Pandita



MY MOTHER – MY SAVIOUR

Our family lived in this house at village Khayar, Tehsil Pahalgam, Anantnag till 8th April 1990 despite all the hostilities faced by our community at various other places. Terrorism had already reached our door steps but leaving the generations old property, a newly constructed house and other assets including the livestock seemed very difficult. On this evening, minutes after the local mosque speaker announced IFTIYAR, five armed militants were dropped by a Fiat car some 100 metres away from our house. Sensing some trouble, I rushed in and bolted the main door and tried to hide myself. I went upstairs to the second floor and hid myself (behind a large steel trunk box of 5 feet by 8 feet by 6 feet) in a small space created by the gable roof. This large trunk box was used to store surplus beddings (quilts, mattresses etc.) to accommodate for bedding arrangements for gatherings and functions in our village. These guys took some time to break open the main door, which gave me ample time to hide comfortably without being noticed by anyone.

I could hear a commotion going on between my mother KAMLA WATI and three of them, going up and down all three floors of the house. My mother was holding their leader (carrying Kalashnikov AK-47) by collar of his Pheran and begging for leaving her son untouched while the furious militant was

dragging her along up and down the stairs. He suddenly stopped near this trunk box, opened its lid and poked inside the quilts and mattresses with the barrel of the gun. Opening the lid of trunk box backwards helped me to close his vision of a glimpse of me behind the box in the gable roof space. For a short while my heart missed a beat and I thought it was OVER. My mother kept on pleading and begging on one hand and screaming for help on other hand. Her alertness and divine motherhood showed results when she screamed through a window “FAZI HAWAL CHUI” several times. FAZI was an old lady living in neighbourhood and everyone around including the armed militants presumed that I have ran away through the rear door.

After making several failed attempts to trace me and after firing several rounds of bullets in one of the rooms, these militants left our house towards the main village. On their way back they threatened another KP Bushan Lal but spared his life. Many of the family members (my brothers, Bhabi and daughters) had already shifted to Jammu. This news spread like wild fire and even measures to evacuate the family was difficult. It was only through courage of a cousin of mine, who could arrange a taxi from Pahalgam (30 kms away) during the next night and transported four of us to Jammu. All we could bring some documents and few clothes in a brief case.



Kamla Wati – my Mother

Cosmic Mystery

In the cosmic ballet of existence, we ponder a grand question:
From one source, why diverse forms, thoughts, our minds do beckon?
This conundrum has mystified philosophers, thinkers of all age,
A deep exploration of existence, upon its poetic stage.



- Dr. K K Moza

Beneath our varied faces and our thoughts so intricate,
A common thread within our cells, DNA's design innate.
Yet within this shared blueprint, a tapestry unfurls,
What fuels this diversity in the mosaic of our world?

Physics speaks, the cosmic language, with insights so profound,
When objects hum in harmony, in resonance, they're bound.
Why, then, with shared origins, don't we harmonize our song?
Transcending conflicts, miseries that have plagued us for so long.

Could conflict, perhaps, be vital for our species' evolution?
A crucible where growth occurs, a catalyst's resolution.
These questions pondered deeply, in our personal lives they stay,
In the grand symphony of existence, they lead the way.

As we tread the labyrinthine paths, we wonder and we yearn,
Who orchestrates our thoughts and deeds? What lessons do we learn?
A hidden conductor, cosmic ballet's unseen hand,
Or mere actors, autonomous, in life's vast, purposeless land?

Such contemplations delve into our very essence's core,
If products of one common source, paradoxes we explore.
Can we reconcile the concept of a benevolent, knowing guide,
With suffering and conflict's undeniable presence worldwide?



In search of answers, we explore the human realm profound,
Where spirituality, philosophy, and science do resound.
Each brings its unique perspective, paints a complex, varied view,
On the enigma of existence, on the questions old and new.

Spirituality whispers of a guiding, higher force,
That each intricate journey, trials and joys, stay on course.
In suffering and conflict, a hidden purpose may reside,
Leading us toward awareness, enlightenment, as our guide.

Philosophy, in contrast, ponders free will's domain,
Are we autonomous beings or fate's preordained?
Conflict and suffering become a dance, complex and wide,
Between individual choices and the universe's tide.

Science unveils the cosmos, its matter and its might,
The interconnected dance of particles in the night.
While it may not offer answers to purpose's grand quest,
It reminds us we're part of this cosmic web, at best.

The answer to existence's riddle may forever stay,
A tantalizing mystery, inspiring us each day.
The act of questioning, exploring, seeking, we're defined,
Humanity's quest for knowledge, a journey intertwined.

In this grand symphony, if a conductor's hand does play,
It fosters improvisation, individual displays.
Conflict transformed to harmonies, growth, and understanding's grace,
And if we are pawns, we're self-aware, seeking truth's embrace.

So, as we find our place in this intricate cosmic art,
Let's embrace the questions that dwell within each heart.
Revel in diversity of thought and conflict's honest face,
For from these, we compose symphonies of love and grace.

Whether from one source or a cosmic twist of fate,
Our journey is remarkable, discovery's elate.
Dancing to existence's rhythm, with curiosity to fuel,
We seek truths in this grand journey, ever steadfast and cool.





- Upender Ambardar

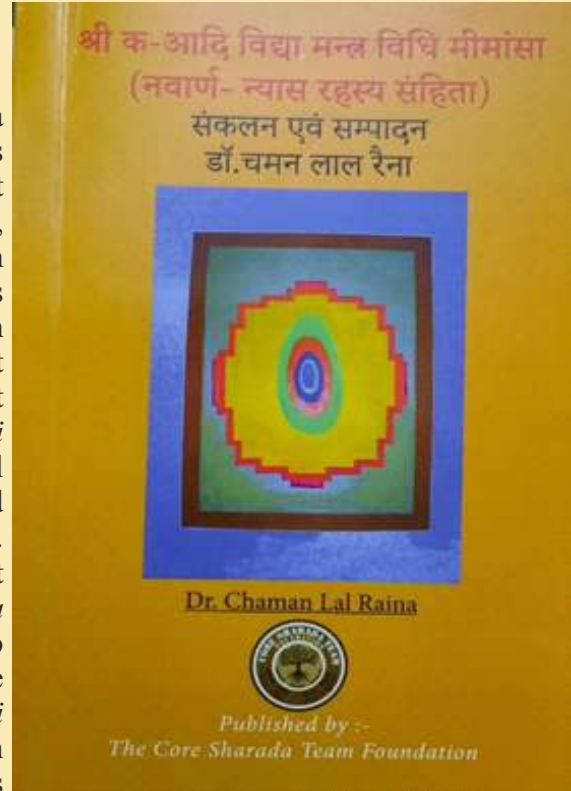
SHRI KADI VIDHYA MANTRA VIDHI MIMANSA

by Dr. Chaman Lal Raina

The book titled Shri Kadi Vidhya Mantra Vidhi Mimasa (Navarun Nyas Rahasyam Samhita), having Sanskrit text with Hindi elucidation is compiled, annotated, and translated by Dr. Chaman Lal Raina and runs into 108 pages. It has been published by the core Sharda Team foundation in the year 2022 and is priced at Rs 100. The book spreads over into different chapters ranging from the glory of *Shri Chakra*, the secrets of *Sapt Matrika*, floral adoration, *Yamal Tantra Bhoot Shudhi* and *Nyasa* to *Namawali Nav Durga* veneration. The said book is a retelling of an ancient spiritual practice of Kashmir- *Kadi Vidhya* which has now almost gone into obliviousness due to the onslaught of the tumultuous times. Resultantly, the *Kadi Vidhya* mode of devotion has gotten restricted to a handful of households

wherein it has been preserved solely in oral tradition. The main credit for this goes to the brother duo of Shri Lassa Dutt and Shri Hara Dutt of Zaindar Mohalla, Srinagar, Kashmir. They inherited it in the family lineage and preserved it as a part of their clan pooja tradition. They also imparted it to their spiritually elevated sister Yogini Padmavati of Karfalli Mohalla, Srinagar, Kashmir who was married to spiritually rich Pt. Rajanak Rajkoot Raina. The *Kadi Vidhya* was passed on to the family descendant of Shri Rajanka Niranjan Nath Raina. His son, Dr. Chaman Lal Raina, the author of the present book who acquired it as part of his lineage practice, has now given it a book's shape after a gap of about 250 years. The Rajanak family basically owe their origin to Inderkoot, Sumbal area of Bandipora district, Kashmir. Yogini Padmavati was the first and perhaps the only one to have been graced by the celestial darshan of *Shri Nandkishwar Bhairav Maharaj* of Sumbal. She later got blessed to become the recipient of *Nandkishwar Dhyaan Mantra* along with its associated Gayatri and three *kootas* of *Adi koot*, *Madhya koot* and *Shakti koot*. (*Koot* means a codified mantra). Dr. Chaman Lal Raina

The book under review is centered around the *Kadi Vidhya*, which is also known by the alternative names of *Panchdashika* and *Panchdasha*. It starts with the letter K and has





Dr. Chaman Lal Raina

fifteen syllables in it and is an ancient esoteric pooja practice which had its sway in Kashmir in earlier times. Its origin is attributed to Lord Shiva, in His aspect of *Dakshanamurti*. It is a mantra recital in which the great Goddess *Lalita Tripurasundari* is invoked for the attainment of self-realization and bliss. She primarily is regarded as the Goddess of the mystic Yoga practices, which are connected with the *Shri Chakra* or *Maha Yantra*. In popular usage, it is known as *Shrividhya*. The scriptures perceive the *Panchdashika* to exist in the spiritual frame of the human body itself. The mystical energy chakras are said to run along the entirety of the spine right from the

base to the head crown of the body. The *Shrividhya* mantra is recognized as being a configuration of *Kadi*, *Hadi* and *Sadi* esoteric devotional practices. The *Shri Chakra* is a symbolic representation of the cosmic union of Lord Shiva and of His Shakti. It also denotes the *Maha Yantra*, which is regarded as being indispensable in the Tantric mode of worship. This Yantra inscribed with specific mantras represents the divine Mother who is the sole cause of creation, sustenance, and the ultimate dissolution of the universe.

The said book regards *Shri Vidhya* as a self-introspective, devotional cum spiritual approach, in which there is a conflux of Tantra, Yoga, Vedanta and mysticism related devotional practices. An aspirant or a disciple, if properly initiated by a Guru, can have the experience of oneness with the Supreme reality. The book also envisages that the *Kadi Vidhya* is one of the oldest metaphysical modes of worship of Kashmir and is Satvik in nature. Apart from Lord Shiva, the renowned sages - *Durvasa*, *Hayegreva* and *Agastya* are also regarded as prime promoters of *Kadi Vidhya* worship. Contrasting to it, *Lopemudra*, the spouse of the famous sage *Agastya* is said to be the originator of the *Hadi Vidhya*, which was also popular in Kashmir at one point in time. The *Hadi Vidhya* is said to be Rajasik, while as the *Sadi Vidhya* in contrast is Tamsik in nature. One more chapter of the book is titled as '*Nyasa*'. The tantric ritual of *Nyasa* involves the touching of different parts of the body to the accompaniment of chanting of specific mantras. Each *nayasa* has a distinct and appropriating mantra. This ritual facilitates the descent of a divine feeling associated with the envisaged deity during the touching of the specific body part. *Phagun Krishna paksha Ashtami*, popularly known as '*Hora Ashtami*' was a specific day when the disciples, selected after an arduous scrutiny were initiated into *Kadi Vidhya* by an accomplished Guru in the serenity and isolation of midnight. The initiation was done at the holiest of the holy *Chakrishwara* sanctum of Hari Parbat, Srinagar. Lastly, the cover page of the book depicting *Matrika* embodied in the Yantra has splendidly been designed by the writer Dr. Raina himself who is known for his spiritual cum religious paintings. It is pertinent to say that the reputed author is recognized for his intense religious and spiritual knowledge, especially the Shakti traditions and Indology and has authored more than three dozen highly acclaimed books. In conclusion, the book on *Kadi Vidhya* written by Dr. Chaman Lal Raina is bound to provide a valuable contribution in refreshing our connect with the spiritual practices for which Kashmir was highly known in the yester times.



- Hira Lal Raina



Encounter of Mystic Mysteries

Some six decades back I was chatting with my office colleague in Hotel Juniper in Srinagar, Lal Chowk. I asked him what was the reason of his absence from the office for the last few days. He had an intriguing smile but after my persistent enquiry he revealed to us a strange story about his body ache after he was beaten up terribly in his dream. He showed us the black spots of beating. To all of us it appeared a story beyond any facts but on top of it he was substantiating with all what he had undergone. In fact, he told us that a day or two back he had gone to Mortuary, Cremation Ground accompanying some people of his vicinity carrying a dead body for cremation to the Ground before the Sunset. The dead body was laid on the pyre and the darkness had started descending down making the surroundings dark. He thought to while away the time till the body would completely burn. So, he just had a walk around the Cremation ground. In the process he reached to a dead and dark end corner of the Ground. He was surprised to find a strange thing. Some mystic People sitting around a pile of burning heap of wood and the people eating the raw human flesh, having big chops of human parts of the body in their hands. He became scared and started running back, but he was caught by them and they started beating him. Somehow he was able to save himself with the help of a person wearing a turban and a tilak on his forehead, chudidhar trousers and a short coat, who rescued him from the clutches of those people. This person seemed to be a pious man with whom he did

not have any acquaintance, yet he appeared to be known to him. He accompanied him up to his home. On his way, he could hear the dogs bark. I insisted to him to reveal the identity of that man but he was not able to do it excepting telling me about his broad shape and size with some prominent contours of his body and how he was attired. I, with this general statement, could compare this person with a gentle and pious personality who happened to be a Head Draftsman in Srinagar Municipality. It may be mentioned here that this person, before parting from my friend from his home, had taken a promise from him not to reveal about what had happened in the Cremation Ground and his meeting with him to anyone including his relatives. The next day of this incident, while he was in deep sleep during night, he had a dream where he felt the action being repeated on him by those people who had mercilessly beaten him at the Cremation Ground. Howling of dogs too were heard by him. He was crying and his wife was scared as he showed her the burses on his body which, later, he showed to us too. It was a mystery for all of us. Once it so happened we all friends along with him were walking near Chhota Bazaar, I found the gentleman going on the other side of the road. I asked my friend, pointing towards this man, "Was he the man who rescued you?" He gave me an affirmative smile and this Mystery Climax ended. I had known this gentleman in the Srinagar Municipality when I was working there for a short period. I could see through him but reached to the conclusion that he might be a pious and God-fearing man with Godly wisdom.



My Favourite 15 Start-up Ideas for Social Entrepreneurship

If you're someone who wants to make a difference in your community and the world, you might just be the ideal social entrepreneur. Social entrepreneurs are business owners that develop a start-up with the goal to make a social or environmental impact. Whether it's building a tool or providing a service for existing charities — a social enterprise is a much-needed part of the modern Indian start-up ecosystem.

What is a social enterprise?

Social enterprises are start-ups or businesses that aim to make a positive change in the world. Social enterprises are for-profit organizations, but what sets them apart is how they choose to make those profits. Such organizations will have social objectives as their primary goal and use a commercial structure to operate the organization.

How does a social enterprise work?

In some instances, social enterprises may donate or reinvest some of their profits to implement this positive social change, or the very nature of their service or product may do so on its own. Social enterprises often aim to have a strong impact on society while simultaneously maximizing their profits and then using that to fund social programs.

Social Entrepreneurship Ideas

The social enterprise space is phenomenally diverse and presents a wide range of start-up ideas. If you're looking to help implement real change in the world and simultaneously start a successful business, then you'll definitely want to take a look at my most favourite social entrepreneurship ideas:

Crowdfunding Platform

Crowdfunding platforms are a useful tool for



entrepreneurs, charitable causes, and individuals to raise money and reach their financial goals. To create a successful crowdfunding platform that is able to compete with other trusted platforms, you'll need to create a unique idea or function that sets your platform apart. This could be a network of investors, advertisement opportunities, or specified crowdfunding topics such as real estate.

Food Waste Solution

With at least one-quarter of the food produced in the India especially in 5Star Hotels and Big Fat Events going to waste every year, food waste solutions are a booming part of the startup space in America but catching very fast in India these days.

Finding ways to recycle waste food and put it to good use is not just beneficial to those who may be struggling financially, it's also become a trendy way for higher-income consumers to prove their commitment to sustainability and reduce their own carbon footprint. The food waste solution market is not just consumer-focused, though, because these start-ups are simultaneously helping food producers to improve their profit margin. A knowledge of the FMCG space is certainly beneficial if you would like to venture into this industry.

Clean Energy

It's no secret that clean energy is growing in both popularity and necessity. A clean energy startup can be either a product or service that takes a green approach to produce energy such as electricity-generating bicycles or solar panning. Developing concepts and executing your business idea will require either knowledge of clean energy or the support of someone who has this knowledge.

Micro-lending Business

A micro-lending business loans small amounts of money to people who cannot qualify for loans through other institutions. Normally, this startup charges a fairly high interest rate to its customers to mitigate risk if

the borrower defaults on their loan. In underserved areas, microlending businesses can help provide communities with opportunities to introduce much-needed resources to their local communities.

Edtech Startup

With more schools adjusting to online teaching, an edtech startup could give students an easier route to education. Whether it is for K-12 education or college-level students, the time to develop technology to enhance online learning is now. Make this startup unique and socially responsible by doing your research on the problems schools face today with their eLearning software or equipment, and work to develop a product that is seamless with online teaching.

Special Needs Services

Providing services to special needs communities can be a great way to make the world a better place and give those living in difficult circumstances the help they need at the same time. Special needs can mean anything from the elderly to those living with physical, mental, or emotional disabilities.

The first step to founding a special needs service startup is identifying a problem that needs to be solved. Some recent special needs services start-ups that have hit the mark include Quikr, Sulekha, Ola, Yatra and POPxo to name a few.

Sustainable Materials

The demand for sustainable materials has increased dramatically in the last decade. Construction companies, product manufacturers, and consumers alike all want to know that the products they make and buy are not contributing to the decimation of resources anywhere in the world.

As a result, many new start-ups are taking on the challenge of providing sustainable building and production materials. Many sustainable material start-ups use big data and AI to create their offering and provide raw materials that reduce production costs and are less harmful to the environment.

(to be contd...)



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.

Continued from Previous Issue....

2. Silent Generation (Born 1925-1945)

Some of the characteristics that are often attributed to the Silent Generation include:

- ❖ **A desire for stability:** The silent generation experienced significant historical events, including World War II, the Korean War, the Indian Independence war and as a result, many members of this generation valued stability and security.
- ❖ **Respect for authority:** This generation also came of age when respect for authority was highly valued, and many members of the Silent Generation carried this value with them throughout their lives.
- ❖ **Loyalty to their employer:** The silent generation was known for being loyal to their employers and often worked for the same company for many years.

3. Baby Boomers (Born 1946-1964)

Some of the characteristics that are often attributed to the Baby Boomer generation include:

- ❖ **A desire for change and progress:** Baby Boomers were known for their willingness to bring about social change and progress. Many members of this generation were involved in the civil rights and feminist movements and were often at the forefront of efforts to promote social justice and equality.
- ❖ **A focus on personal fulfillment:** Baby Boomers were known for prioritizing personal fulfillment. This generation is often called the "me" generation, as they were considered more self-centered than previous generations.
- ❖ **Technological innovation:** Baby



Boomers were the first generation to grow up with widespread access to technology, and they have played a significant role in developing and adopting new technologies.

4. Generation X (Born 1965-1980)

Some of the characteristics that are often attributed to the Generation X include:

- ❖ **Independence:** Gen Xers were the first generation of the “latchkey kids” as more and more women entered the workforce, and more children were left to take care of themselves after school. This shaped them into more independent and self-sufficient than previous generations. They are known for their willingness to challenge authority and to think for themselves.
- ❖ **Technological savviness:** Gen Xers were the first generation to grow up with widespread access to personal computers and the internet. As a result, they are often seen as technologically savvy.
- ❖ **Work-life balance:** Gen Xers emphasize achieving a balance between their work and personal lives, and they are known for valuing their time outside of work.

5. Millennials (Born 1981-1996)

Some of the characteristics that are often attributed to millennials include the following:

1. **Entrepreneurial:** Many millennials came of age during the Great Recession of 2008-2009 and have faced a challenging job market. This has led many to look for alternative ways to make a living, such as starting their own businesses.
2. **Highly educated:** Many millennials are highly educated and have been exposed to a wide range of ideas and perspectives. This has led many to pursue careers and business opportunities aligned with their values and passions.
3. **Flexible:** Many millennials also value flexibility, they are not restricted to the traditional 9-5 workday, and they don't

want to be tied to a desk, so they explore opportunities to work independently, remotely, or as freelancers.

Some see millennials as the most narcissistic, others as the burnout generation, raised to be perfect and set up for failure. Others see them as the most diverse and socially conscious, changing the world for the better.

6. Generation Z (Born 1997-2012)

These are some of the characteristics of Gen Z:

- ❖ **Digital Natives:** Gen Zers are the first generation to have been born into widespread access to the internet and digital technology from a young age, and that's why they are called “digital natives.” Gen Z is also called “screenagers,” as they grew up with screens, smartphones, laptops, and tablets, and it's a big part of their lives.
- ❖ **Socially and politically aware:** Many Gen Zers are known for their concern about social and political issues and are often active in efforts to bring about positive change. They are more progressive and liberal than previous generations and tend to prioritize issues such as climate change, racial and gender equality, and LGBTQ rights.
- ❖ **Diverse:** Gen Z is the most ethnically and racially diverse generation in history, and it's been estimated that almost half of Gen Z identifies as non-white. This diversity reflects the demographic changes and increased acceptance and understanding of different cultures and backgrounds.

7. Generation Alpha (Born 2013-2025)

Some of the trends that are being observed among Gen Alpha include the following:

- ❖ **Digital Intuitiveness:** Gen Alpha is often considered to be even more digitally intuitive than previous generations like the Millennials and Gen Z. They have grown up in a world where technology is ubiquitous, and they have had access to a wide variety of digital devices, platforms, and services since they were born.

- ❖ **Humans + AI Collaboration:** Generation Alpha is expected to have a high level of familiarity and comfort with artificial intelligence (AI) because they have grown up in a world where AI is increasingly integrated into every aspect of life. As a result, they will collaborate with AI in a natural, seamless, and efficient way at home, at work, and for their everyday needs.
- ❖ **Diverse and individualistic:** Gen Alpha is expected to be an even more diverse generation than Gen Z, with a wide range of cultural and ethnic backgrounds represented. They are also considered highly individualistic as they prioritize self-expression, self-reliance, and personal fulfillment. They also tend to be more open-minded and less likely to

conform to traditional societal norms, which can be seen in how they approach education, career, and lifestyle choices.

Conclusion

As our global society changes over time, it's essential to recognize and appreciate the diversity of perspectives and experiences represented by different generations. It also gives great insights into how humanity has evolved through time. By acknowledging and respecting our differences, we can be more empathetic and create a society that benefits everyone. The future of humanity will be determined by how well we co-ideate, co-design, and co-create with each other and artificial intelligence. So let's make an effort to understand and appreciate each other, no matter what age we are!

Resources

1. James Clear, *Atomic Habits* (Publisher: Random House)
Co-illustrated by MidJourney
2. (midjourney.com)
- Time, People : THE YOUNGER GENERATION
3. (content.time.com)
- Leslie J. Nason, Baby Boomers, Grown Up, Storm Ivy-covered Walls
4. (Daily Press)
- Gen-X: The Birth of a Label
5. (sologenxwarriors.com)
- Understanding Generation Alpha
6. (mccrindle.com.au)

Lt Governor felicitates the recipients of Social Bravery Award

October 27, 2023 | BK News Service. Lieutenant Governor Shri Manoj Sinha today presented the Social Bravery Award to Dr .Beena Budki, Sh. Faisal Shah, Sh. Muheet Butt, Dr. Sarasvati and Sh. V. Shankar at Raj Bhawan. The Lt Governor congratulated the recipients of the award for their contribution in promoting the culture of Jammu Kashmir. Dr. Beena Budki, President Hindi Kashmiri Sangam



expressed gratitude to the Lt Governor for the support in the successful conduct of Yagnopaveet organised at Mata Kheer Bhawani Temple, Ganderbal from October 24 to 26, 2023 in which devotees of Kanchi Mutt from Tamil Nadu had also participated

KPs Celebrate Dussehra in Srinagar

Kashmiri Pandits, in large numbers, celebrated Dussehra in Srinagar. Locals of other faiths and migrants from other states joined KPs to celebrate the festival. The Ravan Dahan, with a display of firecrackers, was organised at Sher-i-Kashmir Stadium in Srinagar. "People from all walks of life participated in the event. The message was against the menace of drug addiction among youth," said Sanjay Tickoo, president of Kashmiri Pandit Sangharsh Samiti. "We are all celebrating together. More than Hindus, our Muslim brothers greeted us on the occasion," said another Pandit participant. "On all festivals like Ram Navami, Dusshera or Diwali, our Muslim brothers walk with us shoulder to shoulder," he said.

Officials from the administration were also present on the occasion. In another function held at Sher-e-Kashmir Ground, Church Lane Srinagar, KPs joined other Hindu community members. Advisor to Lt Governor R R Bhatnagar was the chief guest on the occasion. At Jammu, the displaced community of Kashmir were part of the Dussehra Celebration held at Parade Ground.



Effigy of demon King Ravana in flames during Dussehra celebrations at Parade Ground on Tuesday. -Excelsior/Rakesh

KPs for Promotion of Language & Literature

On October 8th and 9th, 2023, the Jammu & Kashmir Academy of Art, Culture, and Languages (JKAACL) held a seminar to discuss the role of Kashmiri Pandits (KP) towards language and literature. It was the first time that such a seminar was held in Jammu.

Dr. Ashok Bhan, retired ADGP, inaugurated the seminar. The guest of honour was Sh. BL Saraf retired District & Session Judge. Dr Rattan Lal Shant read the keynote address. In his presidential address, Dr. Ashok Bhan commended the initiative of JKAACL in promoting the literature and culture of J & K.

On the first day, the first session, the papers were read by Dr Sohan Lal, Prof Veena Pandita, BN Betab, Dolly Tikoo Arrwal and Mohan Krishan Koul. The pieces read were on the patriotic poetry of Dina Nath Nadim, Lal Ded as Beacon of Knowledge and Pain of Migration in Literature. The session was presided over by Prof Veena Pandita and conducted by Dr Shah Nawaz, Editor cum Cultural Officer JKAACL.

In the second session, the topics of the papers were the Origin and Cultural Roots of Kashmiri Pandits in Kashmir, problems of Kashmiri Script after 1990, issues of Young Kashmiri Pandit Writers and the Contribution of Cultural Organisations. The papers were read by Prof BL Zutshi, RL Jowhar, RL Talash, AK Nawaz and Wali Mohd Aseer. The session was presided over by Prof BL Zutshi. Rinko Koul and Enger Vinod read their short stories.

The first day of the session ended with a light musical programme presented by Ravi Bhan, Rajesh Khar, Deepali Wattal and Naina Sapru. The second day started with the paper reading by PN Trishal and Gouri Shanker. The topic of the papers was Contribution of Kashmiri Pandits in Making History of Jammu and Kashmir and Kashmiri Pandits Contribution to Drama. The session was presided over by Prof Shad Ramzan, Convener Kashmiri Language. The session started with the address of Dr

Shahnawaz ECCO (G), JKAACL, who welcomed the gathering at the event. Makhn Lal Pandita and Vijay Sagar read the stories written by them.

The session of the poetry rendering was presided over by PN Shad. The guest of honour was Prof BL Zutshi. PN Shad, Badri Nath Abhilash, Bal Krishen Sanyasi, Pyare Hatash, Tej Sagar, Satish Safeer, Rajinder Agosh, Didar Mohan, Ramesh Nirash, Maharaj Krishen, Santosh Shah Nadaan, Kusum Dhar, Chaman Pinjuri, Som Nath Bhat, Pitamber Razdan, Nancy Chetna, Rajni Bahar, Shad Ramzan and Gopi Krishen Bahar read their poems. The two-day session concluded with a light music programme. The music was presented by budding artists Gandara Kaloo, Pranav Pandita, Vishwas Pandita, Simran Gurtoo, Pallvi and Shriya Gurtoo. The music was composed by Kuldeep Saproo. The anchor of the musical event was Vijay Wali.

Sarwanand Premi Remembered on his 99th Birth Anniversary

On November 2, 2023, a grand function was held at the late Sarwanand Kaul Premi Government Higher Secondary School Soaf, Kokernag. It was the first function held in the martyr's native Village. Glowing tributes were paid to martyr Sarwanand Kaul Premi on his 99th birth anniversary at his native Village, Soaf Shali, 30 km from Srinagar.

A good number of prominent people, including representatives from District Administration, Joint Director of Education (South), Chief Education Officer, Anantnag, Sub-Divisional administration, tehsil administration, B.D.O Kokernag, Zonal Education Officer, Bidder, Principals of local Higher Secondary Schools, HOI's of affiliated Schools of the Cluster Soaf, representatives from Panchayat Raj institutions, (B.D.C, D.D.C, Sarpanches and Panches of the area), representatives of Pandith community from Mattan and Vessu camps, senior citizens of the vicinity, members of the Local Auqaf Committees, students of the institutions of Cluster Soaf and residents of the Village.

Staff and students of the institution paid rich tributes to the late Premi for his contribution to society in general and the people of the area in

particular. His selfless services for the nation and the community were highlighted through topics and cultural programmes. The speakers highlighted his contributions to the government and society through his literary grants, social work, and promotion of brotherhood among different sections of society.

His elder son, Rajinder Kaul Premi, gave the audience the online address. He gave a message of brotherhood and complimented Deputy Commissioner Anantnag, Syed Fakhru-Ud-Din Hamid and Chief Education Officer Anantnag K.K. Badiyal for their efforts and directions for celebrating this grand function. He also praised the institution's Principal, staff, students, district, and Tehsil administration.

The Principal and the staff complimented the Pandit community representatives who visited the area despite their busy schedules and paid tribute to their beloved guide, teacher, religious scholar, educationist and legend of his era.

The day-long programme ended with a vote of thanks by the Principal of the Institution with the promise that the mission of the national hero will be carried on with zeal and zest.

NC Flag is Red and Soaked with JK Innocent People

Greater Kashmir, the newspaper published in Kashmir, in its issue of November 10, has carried a news statement of national general secretary Tarun Chugh stating that NC was responsible for the exodus of Kashmiri Pandits from the valley in 1990. He said that the colour of the National Conference flag is red because it is soaked with the blood of innocent people in J&K.

Reacting strongly to the observation made by Omar Abdullah that the colour red reflected the blood of the people of the state, Chugh said, "It was an insult to the entire J&K. Because we all know how the Abdullah family engineered the exodus of the Kashmiri Pandits by unleashing grave violence," he said. He further said, "Abdullahs and the Muftis have been always hand-in-glove with the forces across the border to make life miserable for people in J&K."

*Source: Agencies
Editing: Vijay Kashkari*

PRESS RELEASE

Teetwal

16 Oct'2023

Amit Shah Hails Navratri puja at Sharda Temple LoC Teetwal – Save Sharda Committee reminds him of re-opening of Sharda Peeth PoK

Union Home Minister Sh. Amit Shah has expressed his profound pleasure on performing Navratri puja at historic Sharda Temple at Teetwal Kashmir. In an official tweet, Amit Shah has said after inauguration of temple in March this year Navratri puja has again been held, for the first time in last 75 years after partition. Ravinder Pandita, Head / Founder of Save Sharda Committee while thanking the Union Home minister has reminded him of the commitments made during his inaugural address on 22 march inauguration regarding re opening of Sharda peeth Pok on the pattern of kartarpur corridor.

“The Tweet has certainly encouraged us on the reclaimed project helped by a civil society initiative right on LoC duly supported by locals, district administration and Indian army” said Ravinder Pandita.

Ravinder Pandita

Tel: 9811143024





ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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Dated: 09/11/2023

His Excellency
Sh. Manoj Sinha
Honourable Lieutenant Governor
Union Territory of J&K

Your Excellency,

At the outset we wish to express our sense of deep gratitude to your excellency for sparing time from your tight schedule to open the cultural fete at our iconic KECSS premises in Delhi on November 4, 2023. It goes without saying that your presence at our community event added not only grace to the occasion, but underlined it with political significance which gave the exiled community something to cheer about which otherwise has felt forlorn and isolated from major scheme of things initiated in our home state.

Sir, in your inaugural address, while highlighting the development initiatives in recent times in J&K, you referred to the exiled community's two critical issues related to its return and rehabilitation—PM Package employees and allotment of land on subsidised rates to returning 'Kashmiri Pandit migrant community'.

Referring to the rehabilitation scheme for Kashmiri Pandit Migrants you mentioned that, except 23 posts, all the vacancies under the scheme have been filled up and plans were afoot to provide accommodation for all these employees. We congratulate you for these measures which will go a long way in instilling a sense of security among these young boys and girls who we consider as our ambassadors in the valley.

Your excellency also referred to allotment of land to 'migrant community' on subsidised rates for construction of houses, and also setting up of a security zone within these areas of security personnel alongside the resettlement colony in order to make returning migrants feel safe and secure all the time.

Pertinent to note that anything pertaining to our return and rehabilitation becomes a hot topic of debate within community social media platforms. The issues also formed the urgent agenda points in AIKS and as an apex organisation of Kashmiri people, would like to discuss the matter thread and bare with your Excellency the broad contours of these schemes and time frame with regards to its forward movement from drawing board to actual ground work so that we are positioned to discuss these initiatives with AIKS affiliates spread across India and overseas. The initiatives taken under your leadership has increased the pace of the expectations in the displaced Kashmiri Pandit community, the Apex Organization would also take members of the community into confidence and take their valuable inputs and views on these initiatives.

Ever in wait for a positive response.

Yours Sincerely,

Dr Ramesh Raina

AIKS affiliated Units at:

Inland : Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgraon, Gwalior, Hyderabad, Indirapuram, Indore, Jabalpur, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Moradabad, Nagpur, Noida, Panchkula, Pune, Ranchi, Sahibabad, Shimla, Srinagar, Udaipur, Varanasi

Overseas : U.K. & U.S.A

Vyeth screens documentary on Bal Krishan Sanyasi

Vyeth, a socio cultural organization, released and screened a documentary on 2nd November (Profile for Progeny – VIII), on Bal Krishan Sanyasi, a versatile Kashmiri poet and an author, at the writer's club auditorium in Abhinav theatre, Jammu. Pt.Sanyasi who seems to have been highly inspired by Pt.Dina Nath Nadim, rendered his poetry ranging from revolutionary to romanticism and to pathos. His way of expressing the poems delivered in the film kept the audience spellbound, may those be related to the sufferings due to extremism in the valley during 1990's or those related to spiritualism, or on the beauty of our homeland.

The event was chaired by Prof (Dr) R L Shant as the chief guest and Prof R L Talashi and Sh Aseer Kistewari as the guests of honour. Sh Vijay Bakaya, Swami Kumar Ji, Sh Kuldeep Khoda, Dr Kailash Mehra, Prof B L Zutshi, Sh Upinder Nath Raina and Dr Deepali Wattel were the other dignitaries in the theatre. The program started with lighting of the traditional lamp by the guests and Sarwasati Vandhana recited by Rudrika and Rohini, students of Gandhi Memorial College. This was followed by songs sung by Naina Saproo Trisal supported by Dr.Ramesh Nirrash and team of professional musicians.

In the welcome note Prof Virender Rawal, the Founder President – Vyeth, said, “Vyeth is a voluntary organization and has been contributing to the society by way of making documentaries of the icons of the community for the past two decades without any financial assistance by any government or non-government organization.” He further said that the documentaries produced by Vyeth are concept based and is genuinely produced, preserved and propagated for the posterity. The welcome note was followed by formal screening of the film by Prof R L Shant. Later the event continued with award ceremony where in the guests honored Naina Saproo Trisal and Dr.Ramesh Nirrash for excellent musical performance, Sh Ramesh



Marhatha for incredible film hosting and the students of Mass Com and B.Com (H) Gandhi Memorial College, Jammu led by Ayaz Nishat and Amaad (Students) under the overall supervision of Sh. Pradeep Pandita and Ms Akansha (Faculty) for the their excellent stage management. In his brief address, Prof R L Shant impressed upon the audience that such documentaries shall genuinely prove to be a milestone for research work



for the students of history and creative art. While appreciating the sincere contribution by Vyeth towards the preservation of the works of our icons, he said that people should come forward to encourage this organization so that more and more is being produced in future. In his brief speech Swami Kumar Ji applauded the contribution of Vyeth in documenting the works of the legends like Sanyasi Ji. Prof R L Talashi and Sh. Aseer Kishtewari felt speechless on the poetry recited by Pt Sanyasi in the film. The event was brilliantly co-ordinated by Muskan Kaul and Anirudh Madoch, students of Deptt. of Mass Communication, Gandhi Memorial College, Jammu. Its live streaming attracted approximately 5K viewers across the globe. Vote of thanks was proposed by Prof Virender Rawal.

Calendar of Month

Govardhan Pooja	November 14, 2023
Bhai Dooj	November 15, 2023
Sankranti	November 17, 2023
Kumar Shashti	November 18, 2023
Gopal Ashtami (Shukla Paksha)	November 20, 2023
Ekadashi (Shukla Paksha)	November 23, 2023
Kartik Poornima	November 27, 2023
Sankat Nivaran Chartuthi	November 30, 2023
Ashtami (Krishna Paksha)	December 05, 2023
Ekadashi (Krishna Paksha)	December 08, 2023
Amavasya	December 12, 2023

Note

Note:-Panchak starts on November 20, 2023 ends on November 24, 2023

Kartik (Shukla Paksha) from November 14, 2023 to November 27, 2023

Margashirsha (Krishna Paksha) from November 28, 2023 to December 12, 2023

List of Entrance Exams After 12th Science

If you aspire to be a doctor, engineer, pilot, scientist, and more, the stream of science is the base to follow the science subjects in secondary and higher secondary schooling. Lucrative career options include medical, IT, engineering, pharmacy, research, data-scientist, etc. Career options for science students are vast in range. This science stream usually attracts students with the following abilities: Having a technical shape of mind. While science is an imperative choice for students who wish to make a career in the field, it can also be an excellent choice for those unsure. The list of entrance exams after 12th Science for medical, non-medical, engineering, architecture and other popular fields:

JEE main

The Joint Entrance Examination, JEE (Main) comprises two papers. Paper 1 is conducted for Undergraduate Engineering Programs (B.E/B.Tech.) admission at NITs, IITs, other Centrally Funded Technical Institutions (CFTIs), and Institutions/Universities funded/recognized by participating State Governments. JEE (Main) is also an eligibility test for JEE (Advanced), conducted for admission to IITs. Paper 2 is conducted to access the country's B. Arch and B. Planning courses. The JEE (Main) – 2023 will be conducted in 02 (two) sessions for admissions in the next academic session.

JEE Advanced

The exam is conducted to offer admission into the various courses in the IITs like Engineering, Science and Architecture. The 12th percentage required for the JEE Advanced exam is 75% for General category students. The candidates should be within the top 20 category percentile of the qualifying examination. JEE Advanced is regarded as more difficult by IIT aspirants due to the level of questions asked.

SRMJEEE

SRM Joint Engineering Entrance Examination or SRMJEE is a national-level engineering entrance exam for admission to BTech courses offered at SRMIST campuses. This entrance exam is based on the 10+2 syllabus and has MCQ-type questions from Physics, Chemistry, Maths/Biology, Aptitude and English. SRM Institute of Science and Technology includes six campuses: four in Tamil Nadu Kattankulathur, Ramapuram and Vadapalani, and Tiruchirappalli; one in Amaravati, Andhra Pradesh and one in NCR Delhi.

WBJEE

West Bengal Joint Entrance Examination, or the WBJEE, is a state-government-controlled centralised test conducted by the West Bengal Joint Entrance Examinations Board for admission to many private and governmental engineering institutions in West Bengal.

KIITEE

Kalinga Institute of Industrial Technology (KIIT) is a private academic institution in Bhubaneswar. The Deemed to be University admits students. Admission to all the courses(except MBBS, BDS, PG Medical & PG Dental) will be ONLY through KIITEE.

CUSAT CAT

CUSAT CAT is the Cochin University of Science and Technology Common Admission Test acronym. It is conducted for admission to various programmes, viz. Engineering, Environmental Studies, Humanities, Law, Marine Sciences, Medical and Technology, Science, Social Sciences and Technology.

NATA

The National Aptitude Test in Architecture is conducted by the National Institute of Advanced Studies in Architecture, a body of the Council of Architecture, New Delhi, India. The National Aptitude Test in Architecture is a national-level examination for admission to undergraduate courses in architecture.

HP CET

Himachal Pradesh Common Entrance Test (HP CET) is organized by Himachal Pradesh Technical University (HPTU) to provide BTech/BPharm/BHMCT & BSc/MTech/MPharm/MSc/MBA/BBA/MCA/BCA admissions into the participating institutes of the state.

IPU CET

Guru Gobind Singh Indraprastha University (GGSIPU) was established in 1998 by the NCT of Delhi. It is a teaching and affiliating University. It has a vast list of programs for conferring UG, PG and PhD Degrees. For seeking admission to the IPU, the criteria for Engineering courses was CUET (UG).

MHT CET

The MHT-CET or Common Entrance Test is an annual entrance exam conducted by the Government of Maharashtra. The Directorate of Technical Education conducts it. UG and PG courses include B.E/B.Tech/B.Des, MBA and MCA.

KEAM

Kerala Engineering Architecture Medical is an entrance examination series for admissions to various professional degree courses in Kerala, India. It is conducted by the Office of the Commissioner of Entrance Exams run by the Government of Kerala.

BHU UET

Banaras Hindu University was established in 1916 and now has one of Asia's largest residential campuses. BHU UET is a Banaras Hindu University exam for students pursuing an undergraduate degree at BHU in courses like BA, BSc, BA LLB, LLB, BPED, B.VSc, BPA, and BFA. The test is only held at the university level, and BHU UET scores are used to occupy more than 5000 seats. The BHU UET is offered in paper-based (PBT) and computer-based (CBT) formats.

APEAMCET

Engineering Agricultural and Medical Common Entrance Test, commonly called EAMCET, is an entrance examination held separately in the Indian states of Andhra Pradesh and Telangana for admission into various colleges across both states in the streams of Engineering, Medicine and Agriculture.

TANATA

TANATA is the state-level entrance examination conducted by Anna University. TANATA stands for Tamil Nadu Test in Architecture, an entrance examination conducted by Anna University for candidates aspiring to get into B. Arch course offered by the University.

VITEEE

Vellore Institute of Technology Engineering Entrance Examination (VITEEE) is conducted for admission to undergraduate engineering programmes in the VIT group of Institutions. VIT has four campuses, which are located in India. These are Vellore, Chennai, AP-Amravati, and Bhopal. Vellore Institute of Technology (VIT) is a private research university in Katpadi in Vellore, Tamil Nadu. The institution offers 66 Undergraduate, 58 Postgraduate, 15 Integrated, 2 Research and 2 MTech Industrial Programmes. It has campuses in Vellore and Chennai and sister universities in Amaravati, Bhopal[5] and Bengaluru.[6]

BITSAT

Birla Institute of Technology & Science (BITS), Pilani, a leading Institute of Higher Education and a deemed University under section 3 of the UGC Act, offers degree programmes in Engineering, Sciences, Technology, Pharmacy, Management and Humanities. BITS Pilani has four campuses: three in India, at Goa, Hyderabad, and Pilani and one in Dubai (United Arab Emirates – UAE). Around 22,000 students study on all four BITS Pilani campuses. The institute primarily focuses on higher education in engineering and sciences.

MET

The MET League of Colleges is a conglomerate of premiere educational institutions. Mumbai Educational Trust (MET) is a professionally managed, multi-disciplinary and multi-faceted oasis of knowledge. Its premiere educational institutes conduct university-accredited and autonomous courses. There are about 21 institutes housed in state-of-the-art campuses in Mumbai and Nashik.

SITEEE

Candidates aspiring to join B.Tech programmes offered by institutes of Symbiosis International

(Deemed University) have to appear for the common, mandatory Computer-Based Test (CBT). Since 2018, SET - Engineering as SIT Engineering Entrance Exam (SITEEE). This is conducted in Computer Based Test (CBT) mode across various cities of India. A candidate needs to register for SITEEE 2023 & also register for the institutes offering his/ her choice of programmes by paying separate programme registration fees. If shortlisted, he/she would need to attend the further admission process conducted by each of these institutes individually.

NCERT Gets Deemed University Status

Union Education Minister Dharmendra Pradhan, on the 63rd Foundation Day Celebration of the National Council of

NCERT to "provide holistic education to children." With the status of a deemed university, NCERT will offer graduate, postgraduate and doctoral degrees. Pradhan also inaugurated three labs, of which one lab on teacher training centre and another on virtual reality education.

Top-ranked Medical Colleges in Delhi

Seven medical colleges from Delhi have been recognised as the highest ranking in the National Institutional Ranking Framework 2023. It is the highest number of medical colleges in a state in the NIRF 2023 rankings. Institute of Liver and Biliary Sciences fell by 10 places. Rankings of Lady Hardinge Medical College, Maulana Azad Medical College and University College of Medical Sciences also dropped.

NIRF Ranking 2023	NIRF Ranking 2022	Name of Medical College
Rank 1 Rank 14 Vardhman Mahavir Medical College and Safdarjung Hospital Website: vmmc-sjh.nic.in	Rank 1	All India Institute of Medical Sciences, Delhi Website: aiims.edu
Rank 23	Rank 13	Institute of Liver and Biliary Sciences Website: ilbs.in
Rank 29	Rank 33	Jamia Hamdard Website: jamiahamdard.edu
Rank 31	Rank 29	Lady Hardinge Medical College
Rank 32	Rank 23	Maulana Azad Medical College Website: mamc.ac.in
Rank 36	Rank 28	University College of Medical Science Website: ucms.ac.in

Credits: IE Online Media Services Pvt Ltd

Educational Research and Training (NCERT) in New Delhi, declared that the NCERT has been conferred with the status of a As the top organisation for school education, the NCERT undertakes various activities and programs, including educational research and innovation, curriculum development, and textual and teaching-learning materials.

The education minister also called for merging Bal Vatika and Bal Bhavans with the

UGC Launches WhatsApp Channel for Higher Education

The University Grants Commission (UGC) launched the UGC India WhatsApp channel on October 16, 2023. According to the news report, UGC Chairman M Jagadesh Kumar has said on the UGC India WhatsApp channel that this is a significant step towards fostering a more inclusive and informed higher education

landscape. The launch of the UGC India WhatsApp Channel marks a significant leap towards democratising access to crucial information in higher education. This innovative initiative ensures that diverse stakeholders, including Higher Educational Institutions, educators, students, and others, can effortlessly access authentic and up-to-date information at their fingertips.

One of the key advantages of this platform is its inclusivity. Recognising that not everyone may have seamless access to UGC websites or other social media handles, the WhatsApp Channel becomes a powerful tool for reaching a broader audience. In a country as diverse as India, where connectivity varies, this initiative bridges the digital divide and ensures that policy updates on higher education are readily available to all.

Source: The New Indian Express

Story by ABP News Bureau 6h

A minimum of two to four credits, out of the required minimum 120/160 credits, of a three-year UG degree/four-year UG degree (Honors)/ four-year UG degree (Honours with Research) can be assigned for an internship as per the National Higher Education Qualifications Framework (NHEQF) and Curriculum and Credit Framework for Undergraduate Programme (CCFUP)," the draft guidelines stated. It has been specified that UG degree program students must complete a mandatory internship lasting between 60 to 120 hours after their fourth semester. "Three-year UG degree, four-year UG degree (Honours) and four-year degree (Honours with Research) programme will be operating strictly adhering to NEP-2020, NHEQF and CCFUP provisions," the draft guidelines stated. "Based on the higher education qualification level descriptors for level-5.5 and level-6, some of the competencies with research orientation should be attained by the students by studying the courses under the Research Ability Enhancement Courses (RAEC) and undertaking the research internship project," they stated.

In the case of students pursuing a three-year UG degree, they are required to complete a mandatory internship spanning 60 to 120 hours after their fourth semester. On the other hand, for those opting for a four-year degree, a mandatory research internship during the eighth semester is essential. These internships can encompass many experiences, including regular internships with government or private organisations, non-governmental organisations, businesses, local industries, artists, craftsmen, and similar entities.

For research internships, students can engage with faculty, scientists, and mentors at higher education institutions (HEIs), research institutions, universities, industrial research labs, well-established national and international organisations, farmers, and entrepreneurs, as outlined in the provided guidelines.

"Each HEI should have a nodal officer who is responsible for developing need and demand-led verticals as well as expectations from each vertical in undergraduate programs...to define verticals, HEIs must survey the local market to understand the needs of companies and the expectations of the student," the draft guidelines stated. The Commission has recommended a variety of sectors for internships, including trade and agriculture, economy and banking, financial services, logistics, information technology, art, design, music, healthcare, life sciences, sports, wellness and physical education, environmental studies, and more.

"The interns will be evaluated by the research internship supervisor based on their efforts and research output, or the interns will be evaluated through seminar presentation or viva-voce at the HEI," the draft guidelines stated.

National Law University Delhi AILET-2024

B.A.LL.B.(Hons.) Five Years Programme

AILET is a national-level All India Law Entrance Test examination conducted by the National Law University Delhi every year for admission to B.A.LL.B.(Hons.), LL.M. and Ph.D. Programmes offered by the National Law University Delhi Any candidate who wishes to secure admission at NLU Delhi will have to appear in AILET. Eligibility: Senior Secondary School Examination (10+2 system) or an equivalent examination with 45% marks (40% in case of Candidates appearing for the 12th standard annual examination in 2024 are eligible to apply. Additional Supernumerary Seats: One seat for Kashmiri Migrants and two seats for residents of Jammu & Kashmir

Last date for submission of applications

❖ 13 Nov, 2023

Issue of Admit Card

❖ 20 Nov, 2023

AILET 2024 Examination

❖ 10 Dec, 2023

The candidate will have to apply online through the following link: National Law University Delhi nationallawuniversitydelhi.in

Feedback : vijaykashkari@gmail.com



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Matrimonial Service



Looking for an alliance for my daughter Dr. Aditi Tikku, Date of birth : 12-10-1989, Time of birth : 10:58 AM, Place of Birth : Srinagar, Height : 5 feet 5 inches, Qualification : BDS Mumbai, MBA in Health Care Management from IIM-Calcutta. Currently working as an Implementation Project Manager at Tata Trusts Hospital Mumbai. Valley Address : Haba Kadal Sgr, Present Address : Mumbai/Gurgaon. If interested please WhatsApp tekni and kolawali on Contact no: 9312869544 or Email id: jyotinder.nath.tikku@gmail.com.



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 25lakhs. 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.



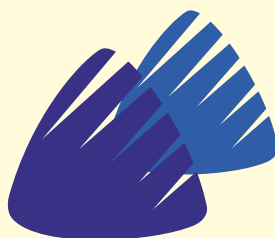
Looking for a suitable match for our son, Manik Patwari, DoB: 21-12-1994, Place of Birth: Faridabad (Haryana), Time of Birth: 09:35 AM, Height: 5'5" ft. Qualification: B-Tech (Mechanical Engineer) from Deen Bandhu Chhotu Ram University of Science and Technology, Murthal Sonipat) Haryana. Job Profile: 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



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