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HELPLESS HINDUS WAILING IN BANGLADESH!



सत्यमेव जयते

प्रधान मंत्री
Prime Minister

New Delhi
आपाड 10, शक संवत् 1946
01st July, 2024

Dr. Ramesh Raina Ji,

Please accept my heartfelt gratitude for your warm wishes on the victory in the recently concluded Lok Sabha elections. This is a victory of the world's largest democracy, our abiding loyalty towards the Constitution and the vision of *Sabka Saath, Sabka Vikas*.

For the first time after six decades, a government has been voted in for the third consecutive term, after two full terms. By blessing our government, people have imparted greater strength to our efforts towards nation-building.

We have been marching ahead with the goal of building a Viksit Bharat by the year 2047. This mission has received the affection, faith and blessings of the people. We are determined to continue empowering the four pillars of our nation - the poor, youth, farmers and our *Nari Shakti*. Our government has already begun to intensify efforts in this direction.

This decade will prove to be extremely crucial for India. It will witness massive efforts to fulfil the dreams and aspirations of 140 crore people. The nation's global standing will also scale greater heights during this period.

I am fully confident that through *Jan Bhagidari* - people's participation - we will take the nation to newer heights of growth, inclusion and self-reliance.

I wish you and your family good health, peace and prosperity.

Warm regards,

Yours,

(Narendra Modi)

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**THIS MONTH'S COVER
IS ABOUT
Hindu Carnage in
Bangladesh**

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From the
Editor-in-Chief



When at school, we had a Hindi essay titled – *Issi Se Thanda Issi Se Garam*. The essay was about how in the winter cold we blow into the hands to warm them up and the same blow when used differently in summers cools the palms. The situation in the Kashmir valley for the last couple of years, symbolically, reflects the essay caption. The place being the Kashmir valley, the habitants being Muslim populace. These two are the constants of this geography for the last over three decades. If there is a variable, it is the growing age of this populace. Not considering the Kashmiri Pandit in this milieu, valley's this habitat, every now and then, goes overboard in their social media expressions with profuse adjectives for the Pandit brothers and plead for their return to the valley, calling it incomplete without them.

This is a pattern that, each time, kindles a hope for some in the beleaguered community of a possibility for their return to the motherland. Many even tried their journey back. And then, one day you hear of incidence like the one that happened in Mattan in the Anantnag district a few days back. A bunch of four Hindu abandoned yet historical architectural houses were gutted to ashes in no time with the administration citing electric short circuit to be the reason. And they want you to believe this concocted story. What beats the logic is that all the

adjacent Muslim houses remained unscathed as if through providential intervention. The incidents such as this have similar patterns; the differences are in the kind of property. It is sometimes the temples and at others the houses. This is despite the High Court intervention that directed the UT government to provide protection to temples, shrines and private properties of the minority Pandits.

The message that the Mattan incident has for the exiled community is very loud and clear – Kashmiri Pandit is not welcome in the valley despite the overtures that appear, now and then, on various social media platforms. Even if these overtures are genuine, it is a miniscule group whose point of view isn't in consonance with the ground reality. Hence, the dream of returning home is farfetched.

Under these circumstances, what should the Kashmiri Pandit do? While his fight to return must continue, his commitment to establish a concrete base for the larger community must not be shirked away by the overtures from the valley. It is time for united view and not of the individual interest. The strength of one voice is overarching than multiple voices that resound noise and get lost. Kashmiri Pandit today, more than ever, needs to become united to be seen as a force!

Food for Thought!
Namaskar!

युक्तकामरु
Namaskar!



MYSTERIOUS FIRES ENGULF KP PROPERTIES IN KASHMIR

The list is endless though, the mention of few temples revered the most, not only by KP's but Hindus from all across, merit a mention for the posterity which includes desecration of Bargheshakha Bhagwati Mata temple situated at Mattan Mountain ridge in J&K's Anantnag district in 2021, 109 years old Shiva temple in Gulmarg in June 2024, 350 year old famous temple of Jawala Mukhi Mandir located on the Zabarwan Hills at Khrew in South Kashmir's Pulwama district gutted in December 2014 the reason given short circuit. Noteworthy is that about 200 temples suffered major destructions during 90's in addition of demolishing numerous temples and 56 ransacked in Anantnag alone. As if it was not enough on the intervening night of 28th and 29th July, four houses belonging to Kashmiri Pandits in Razdan Mohalla of Mattan, Anantnag met the same fate as the temples. These houses were heritage houses over 100 years old. The

reason cited – same old short circuit theory; but it is said that none of these houses had electricity connection. Another surprising part of the incident is that allegedly though Muslims also stay in the vicinity but it was strangely restricted to Hindu houses only who continue to be the victims of hate. Therefore, possibility of a deliberate act of a mischief cannot be ruled out.

Having said that, Kashmir's terrorism and anti KP sentiment of 90's has brought about a seismic shift in Kashmir's politics and temperament. It has unsettled the KP community and it is all about a pernicious ideology, using Jihad as a vehicle, to spread hate and division. It is this which is galvanising and motivating its foot soldiers with a perceived objective to silence KP's by spreading fear. Religion, as such, is seen as a growing component of socio-religious identity of Kashmir. The idea of Kashmir without KPs, therefore, remains strong. This is what the realities on the ground have to say. In any case, there is a difference between preaching and practising which tells a different story of a strong doubt that the fire was deliberately set to intimidate the KPs to prevent their return to the Valley. The ideological drive of religious conservatives to kill their desire to return and encourage their erasure from the socio-psychological memory of Kashmir is finding success to a large extent. In fact, it is a multi-dimensional war being waged against the beleaguered community that is dominated by deception and denial fuelled by jihad. This protracted war on them has emerged as a safe soil for a politically programmed deceptive politics. Consequently, the long-standing tradition of giving intellectual gloss to violence as a

means of securing the ideological goals of an Islamic Kashmir continue to be pursued.

KPs are battling for the simple yet profound right to return to Kashmir, but they face an unholy alliance of neglect, discrimination, injustice and threat perception and frequently become victims of target killings. It is a new stage of logistical and ideological sponsorship of crisis in a heightened insecure environment for them. Their forced exodus is a living reality for their successive generations and a source of grave civilisational trauma. Consequently, this attack on one of the heritage sites has once again shaken their spirits which is raising a pertinent question whether the decision of making a return, which doesn't augur well for the victimised and harassed population is justified at all. The fresh spate has deepened the distrust and is proving to be a major setback to their rehabilitation in Kashmir. It is with profound disappointment that we acknowledge that neither the Central

Government nor the successive state administrations have adequately addressed the challenges and plight of the displaced KP community over the past 35 years of their exile.

The pressures of hatred, fear and frustration continue to exist under the crust of so called normalcy. It is a harsh reality of present day Kashmir. In the aftermath of such heinous acts, it is important to bring about an environment conducive to the restoration of their trust and confidence in the system. Hence, it is only expected that the administration nabs the culprits who continue to vandalise, burn, destroy and attack the left over Hindu properties, be that temples, shrines or residential houses and subjects them to severe and exemplary punishment that would act as a deterrent for any anti-social and criminal elements involving in such criminal activities.



NAAD Needs your Financial Support!

NAAD is a monthly community magazine of **All India Kashmiri Samaj (AIKS)** with circulation across the globe. It is published both, in the print and electronic forms. The aim of AIKS is to reach the feelings and expressions of its writers and authors that keeps the whole community, spread across the globe, informed about the happenings, developments and special initiatives that are expected to benefit them. To keep the magazine reaching you – on time, all the time – **NAAD** solicits your financial support in the form of liberal donations. Please come forward and own this community mouthpiece.

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A/C Punjab National Bank: A/c No. 0151000100442202
A/C Name : All India Kashmiri Samaj IFSC Code : PUNB0015100*



- Puran Patwari



General Secretary's Column

With the Returning Officer nominated by AIKS who declared its election schedule for the post of President-AIKS, the information has been sent to all the Patron, Life members and the Affiliates in India and abroad of AIKS. Through this communique in NAAD, I request all the members to participate in this democratic process and help in the election process that shall build a strong AIKS.

During the last one month, many events, both within and outside the country attracted the attention of the executive at the AIKS that resulted in some actions from that are listed below.

Gutting of Heritage Houses in Kashmir

Post 1990 turmoil, we have seen a pattern in the secessionist approach in the valley where they began with the gun culture with innocent killings, hounding the community out of their hearths, and demolition of religious places. Post Burhan Wani era, the focus shifted to vandalising the deserted properties. The pattern in this is to annihilate the last relics of the existence of the community in the valley. The latest modus operandi has shifted to destroying the very identity of the mansions and houses left behind by the community. AIKS, in its deliberations on the recent burning of heritage houses in Mattan in the Anantnag district, has approached the local administration of J&K and, in strong words, insisted on creating local bodies that shall look after the protection of the Hindu properties, temples and shrines. It also urged the State administration to institute a body to oversee the these local bodies to ensure protection to the minority Hindu abandoned properties and temples in the UT.

Bangladesh unrest and victimisation of the Bangla Hindus

Post the fall of the erstwhile government in Bangladesh, there has been an unfortunate turn in the focus of the agitating mobs there. In the interim when no administration was at the helm, the vandalism rose sharply on the singular soft target of the Bangladeshi Hindus. The attacks have resulted in mass killings and rapes of the innocent minorities, besides burning of their houses and vandalising their properties. While the secular faces of the world looked mutely on this tragic and barbaric act of the majority community in Bangladesh, AIKS in its prompt action, got in touch with the Bangladesh High Commission in New Delhi and registered a strong protest against the inhuman treatment meted to the minority Hindus in that country. In its written appeal, AIKS urged the authorities to urgently provide state protection to the beleaguered minority and enforce strict measures that shall stop the atrocities on the Hindus and other minorities in Bangladesh.

Polls announced in J&K

With the official announcement of the polls for the J&K Assembly, AIKS has started the process of consultations with its affiliate units in Delhi NCR, Jammu and across the globe, seeking their views in order to forge an appropriate response to the evolving situation. In its initiative, AIKS is proposing to have meetings with all the frontline KP organisations to hammer out a proper strategy and response to this new development which has far reaching consequences for the community in that country.



– Pooja Shali



HISTORIC KASHMIRI PANDIT HOMES DESTROYED IN BLAZE, COMMUNITY SUSPECTS SABOTAGE

(Article is courtesy India Today Dated Aug 01, 2024)

On July 28, four houses in Anantnag belonging to the Kashmiri Pandit minority were gutted in an overnight fire. These houses, over 100 years old, were architectural marvels and belonged to Hindu owners who were forced to flee in the 1990s. Again, a "mysterious fire" in Kashmir has turned Hindu properties to ash. After charred temples, now "accidental flames" have engulfed the abandoned houses of Kashmiri Pandits.

On July 28, four houses in Anantnag belonging to the Kashmiri Pandit minority were gutted in an overnight fire. These houses, over 100 years old, were architectural marvels and belonged to Hindu owners who were forced to flee in the 1990s due to Islamic jihad sponsored by Pakistan. But the tragedy is not simply about houses. As the administration and police assure that "all angles will be probed", frustration is visible within the community. Minority Hindus are asking if they are facing



One of the houses belonging to Kashmiri Pandits burnt in an overnight blaze in Anantnag. (Photo: X/@UTalashi)



(Four KP houses gutted in Mattan. Photo: courtesy Umesh Talashi)

sabotage to intimidate those planning to return. Some Pandits have started to renovate their properties as the situation has appeared to improve in the Kashmir Valley since 2019, and they wonder if that has triggered a reaction.

Umesh Talashi, whose maternal home was one of the burnt properties, shared heart-wrenching images on the social media site X. The National Conference leader, who continues to live in Kashmir, has asked the police to "thoroughly investigate the incident". Rajat Razdan (name changed on request) was born in 1981 and spent his childhood in one of the now-burnt houses, believed to be over 100 years old. Razdan's family was forced to flee Kashmir, and he went on to live in Jammu. But these Hindu families never sold off the property.

The house lay abandoned for 34 years. Speaking to India Today TV, Razdan shared images from visits, posing with his children in the hope they might return to the ancestral home some day. Razdan confirms that Muslims continue to live in the same vicinity, but the fire was restricted, strangely, only to the houses of Hindus. The coincidence is not easily accepted by the community members because Pandits quote past instances from the 1980s onward, when jihadist attacks targeted

and massacred Hindu families, and their houses were burnt down or encroached upon.

In fire cases over the past decade, officials have usually cited "short-circuit" as the cause, which Kashmiri Pandits have widely dismissed.

"None of these charred houses had an electricity connection. How would a short-circuit happen?" asks Razdan. Arun Patwari (name changed) spent his entire childhood and youth in his ancestral house, believed to be at least 200 years old, where he lived in a joint family until 1985. Like most educated Kashmiri Pandits, Patwari was appointed as a school teacher in Kashmir and looked forward to a stable future. But destiny had other plans.

Patwari lived the rest of his life in a refugee camp in Jammu, teaching students who went on to become IAS and IPS officers - a fact he mentions with pride. Recently retired as a lecturer, Patwari decided to focus on his ancestral property in South Kashmir and started renovations. "We were forced to leave our homeland in the 1990s, but the dream of returning never faded. I renovated my part of the house this summer, hoping to start spending days in Kashmir. I also made an advance payment," Patwari said.

As Patwari returned to Jammu, he received a call. "A caretaker informed me the houses had caught fire. Our heritage home and our family history, all gone," he said. When asked about who lit the fire, Patwari cautiously replied, "I do not know." Old houses had a common compound, mainly built with wood. Owners wondered if someone lit the fire in the compound, and soon flames engulfed the houses.

"We are warmly treated to tea by the neighbours and face no direct threat. But the risk prevails as terror activities continue," Patwari said. When asked if the fire at his ancestral house would delay his return to the Valley, Patwari said, "I am not scared because I have the support of local Muslims in the neighbourhood. This is my family's land. We have to perform our karma. I have walked these streets alone, I will keep returning." The Patwaris and Razdans of this village are known to be the descendants of Saint Parmanand, a renowned Kashmiri Pandit

but restored." Razdan adds, "I expect an independent investigation into the case for accountability and so we may know what happened that night."

A unanimous consensus among Kashmiri Pandits on why they do not believe the fire is accidental needs only recent incidents to understand. On June 5 in Gulmarg, the iconic Shiv Temple (also known as Rani Ka Mandir) was a landmark for devotees and tourists. The popular song "Jai Jai Shiv Shankar" was filmed here. The fire turned the temple into ashes, and the reason attributed, again, was a "short-circuit". In January 2022, the ancient Mata Tripur Sundari temple in Kulgam got engulfed in flames late at night (in the middle of a forest terrain). Police said it was an "accidental fire". The same temple was burnt down in the 1990s during the terrorism era. The Hindu community rebuilt it with donations. In December 2014, the Mata Jwala Ji Bhagwati Temple in Khrew, Pulwama, Kashmir, was destroyed by an early morning fire. The police

Before 1990, Hindus say they were approximately 60 per cent in Mattan. During the 1990s' bloody ethnic cleansing, their villages were burnt down, and soon barely a few families continued to live there. Most Hindus, despite having a house in Mattan, live in the nearby temple premises for safety reasons, protected by the Armed Forces.

seer. They realise the last thread connecting Kashmir's spiritual history to the future is turning thin.

Before 1990, Hindus say they were approximately 60 per cent in Mattan. During the 1990s' bloody ethnic cleansing, their villages were burnt down, and soon barely a few families continued to live there. Most Hindus, despite having a house in Mattan, live in the nearby temple premises for safety reasons, protected by the Armed Forces. But what do Kashmiri Pandits expect now from the administration? Patwari said, "We expect the government to take over and fence our area. Otherwise, I fear encroachment by miscreants. We expect the government to help us start rebuilding from the ground up because such old houses cannot be renovated

said it was due to a "short-circuit." Local Hindus of Jammu and Kashmir rebuilt this temple, and now the Indian Army helps with daily prayers. Despite the Narendra Modi government's crackdown on the terror ecosystem and efforts to encourage nationalist voices, threats against the Hindu minority remain. Innocent residents like Ajay Bharti, Makhan Lal Bindroo, and Sanjay Sharma were targeted and shot dead simply for their faith as "soft targets" and as steps by separatists to intimidate Hindus against plans to return. Meanwhile, Kashmiri Pandits hold on to what is left of their heritage and pass it on to their children. Every generation of this minority has had to prepare a path to rebuild their home, their temple, and their life. Only the walls in Kashmir know who lit the fire and who watched it burn.



– Ashok Bhan



Strong Political Approach and Pursuit of Normal Diplomacy is the Only way out

A spurt in militant attacks in Jammu and Kashmir has cast a shadow over the upcoming impending Assembly election in the region.

Panic has engulfed the Jammu province citizenry and South Kashmir after the recent spurt of terrorists violence in Reiase, Kathua ,Doda and South Kashmir. Many innocent civilians, army personals and security soldiers have lost their lives. Pakistan has a terrorist factory which churns out attackers in J&K to cause disturbances. The spurt in terror attacks in Jammu is a planned move by terrorists “to draw attention” to their self-belief that “terrorism is not dead”. Sources in the security establishment say terrorism is contained in the major parts of the Valley but it is not out, therefore the tactics of terrorists and their handlers have changed to shift the terror acts to Jammu region. Thus keeping in mind the shifting focus of terrorism in Jammu, the government has authorised confiscation of properties of the OGWs and supporters/sympathisers of the terrorists.

According to Government sources, in their tactical shift the terrorists have reduced taking logistics support from the locals and are using caves for hiding. The thick foliage and tree canopies add to the camouflage both from aerial surveillance and human tracking. Since terrorism is out from major areas of the Valley, the spurt of terrorists encounters in Jammu with security forces is the strategy to revive the

tail end and claim terrorism is not out. Currently the Chief of Army staff, the DGs of BSF and CRPF and other top security experts are in Jammu & Kashmir to reinforce a renewed strategy and tactical operations to eliminate the terrorists and their support structures.

Several security personnel and innocent civilians have lost their lives to terror in Jammu and Kashmir recently and are on their toes after four back-to-back terror attacks in June and July. Pakistan's involvement has been galore. These tragic incidents are a reminder that after over four decades of suffering Pakistan-sponsored terror, and despite numerous peace initiatives and 10 years of avowed muscularity from Delhi, the goal to put an end to it remains unaccomplished.

The attacks have brutally shattered the complacency of a section of our strategic community and in the minds of the public over Pakistan's relative restraint on its terror apparatus in recent years. The sporadic Pakistan-sponsored terror in Jammu and Kashmir have been continuing and has never ceased. The intractable internal challenges faced by the Pakistani state, especially since 2021, and the changed geopolitical dynamics,

have been seen as signs of its impending systemic collapse. The sense of complacency has also been buttressed by a tendency among some to overestimate the impact of our muscular approach, including revocation of the special status of J&K, and bifurcation of the State into two Union territories in largely containing, if not putting an end to, Pakistan problem. Delhi forgot that the Pakistan exists on the twin pillars of radical Islam and deep rooted Anti India bias -an unfounded “Paranoia”. A spurt in militant attacks in Jammu and Kashmir has cast a shadow over the upcoming impending Assembly election in the region. Many military experts have opined the ground situation is not conducive for the holding the assembly election.

The Supreme Court has advised the Union government to hold the Assembly

civilians, army and security forces. Many experts say and hope India resumes dialogue with Pakistan the way it engages China. Time has come to end it violence. Neither the war nor the proxy war are the means to resolve bilateral issues including the issue of cross border terrorism. It is the dialogue and diplomatic engagement that is the only acceptable means recognised by international jurisprudence of disputes resolution, says the Kashmiri intelligentsia.

Diplomatic success at international level is discernible by the support from the west and Islamic world for Delhi and Bharat is conscious of the fact that many Islamic countries have given up the notion that there is Kashmir dispute between India and Pakistan. A restive Jammu and Kashmir will continue to reinforce the old perceptions. For Delhi,

Inwardly the hot pursuit by the military along with the other security forces against terrorists is the only means to eradicate the old and new terror modules and harsh actions against their local supporters/sympathisers, the skeleton sleeper cells and OGWs is the need of the hour.

election in the region before September this year. The Amarnath Yatra, an annual pilgrimage to a cave shrine in Kashmir, is likely to conclude on August 19. Both events are large and call for heavy security. Terror attacks at this time could divert security resources away from elections and the yatra. The Centre has reportedly deployed an additional 500 companies (approximately 50,000 personnel) of the Central Armed Police Forces in the region.

The BJP-led NDA Union government came under fierce attack from parties in Jammu and Kashmir over the recent terrorist attacks in the Union Territory, with leaders calling for resumption of dialogue with Pakistan “to stop the violence”. Terrorism is not going to end unless there is an understanding between two nations [India and Pakistan]. The tragedy is that we face it and bear its brunt, lose lives of innocent

building peace, prosperity and democratic institutions in Jammu and Kashmir is key to permanently transforming the international attitudes.

Inwardly the hot pursuit by the military along with the other security forces against terrorists is the only means to eradicate the old and new terror modules and harsh actions against their local supporters/sympathisers, the skeleton sleeper cells and OGWs is the need of the hour. In the last few years, the Union government has broken down the terrorist ecosystem in the Valley. Many among the security grid and civil society as a whole are in favour of timely assembly election as they say, the people have in large numbers already participated in the democratic process in recent parliament election, the assembly elections will further reinforce the democratic temper in the people and bring a positive change the political discourse.



– B L Saraf



HIGH COURT'S POWERFUL BLOW FOR TEMPLE PROTECTION IN KASHMIR

In rather quick succession Hon Jammu Kashmir and Ladakh High Court issued two orders of great significance and far reaching consequences. One came to be passed on 4th July 2024, in WP (C)No 2758/ 2021 and the other one was made on 9th July 2024, in a bunch of Writ Petitions clubbed together. Worth mentioning here, among them, is the OWP 1800/ 2013. In making these orders provisions of J&K Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act 1997 (The Act for short) were invoked.

The matter in the issue in these petitions was an alleged assault on the immovable properties belonging to the Hindu Temples and Shrines situated, respectively, in Ganderbal and Anantnag districts of the Kashmir Valley. The respective District Magistrates (Deputy Commissioners) were entrusted with control and management of these properties and directed to look after them as envisaged by The Act.

It is an encouraging development that the Lt Governor Manoj Sinha has taken note of these orders. Addressing the



devotees at Lok Bhavan, Anantnag, on the occasion of annual Haar Bah festival of Mata Sidhalaxmi, he said that keeping in view the orders of the High Court all steps will be taken for protection and care of the temples and Shrines. Recall, in 2021 the LG Administration, after realizing that several religious and historical monuments in J&K are “battling for their existence and identity” issued directions for preparation of Action Plans under “Scheme for Revival, Restoration, Preservation and Maintenance of Architecture and Heritage.” Similar directions were issued in respect of “Scheme for Promotion of Traditional and Cultural Festivals”. The phraseology employed echoed sum and substance of aims and objects of the Bill No 11/ 2009 – for Protection, Care and Democratic Management of the Temples and Shrines of Hindus in Kashmir – introduced in the Legislative Assembly in March 2009 which unfortunately couldn't pass into a law. The Government emphasized the necessity of the Bill thus; “.....There are complaints that properties of these Shrines have been encroached and most of them are in deteriorated condition. Many associations and bodies of the community have shown concern in this behalf.”

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

Earlier also, State High Court took cognizance of the assault made on these religious places. Orders were passed in Writ Petition OWP 785/ 2008 titled Ghulam Nabi Khan v/s State of J&K, for protection of Mandir Properties and banning their sale in the Valley. But unfortunately they have not been implemented to the satisfactory level.

Supreme Court said in WP No 649/ 2018 Mrinalni v/s UOI dated 08-06-2018, “There is no doubt that proper management of pilgrimage centers of importance is a matter of public interest. These centers are of undoubted religious, social historical and architectural importance representing cultural heritage of the country. Millions of people visit these places not only for tourism but also for seeking inspiration for the righteous values and for their wellbeing. They make huge offerings and donations for advancement of such values.” Directions were made to Union Home Ministry to collect information with regard to the religious places in the country so that management practices therein can be reviewed.

A private Member's Bill (No XV111 of 2022) has been introduced in the Rajya Sabha, titled *Kashmiri Pandits (Recourse, Restitution, Rehabilitation and Resettlement) Bill, 2022*. The Bill is pending consideration. Chapter V of the Bill has a provision with respect to the Restoration of Temples and Heritage Sites in Kashmir, and vide Clause 7 Sub-Clause (7) provides for setting up of Kashmiri Hindus Shrine Board on the lines of Shri Mata Vaishno Devi Board and Shri Amarnath Shrine Board.

What the displaced persons of Kashmir have been saying for the last 35 years, with reference to their religious places, now, stands admitted by the government and affirmed by the Hon

Court. True, the government's intervention is required to retrieve the lost and usurped properties of these shrines and for carrying out repairs, renovations etc. But these religious places need continuous care and management to ensure "protection and longevity" which can be provided only by the devotees within the community on permanent basis.

Based as they are on the provisions of The Act, the orders of the Court and the government are in the nature of an 'ad hoc' measure. DMs have a temporary control over these religious places. Unless the displaced persons are condemned to live as 'The Migrants' for remainder of their lives, these orders and instructions will lapse once the most demeaning "Migrant" tag is removed from them. Therefore, the management has to be in the hands of a particular community and to ensure that happens in a transparent and democratic manner a statutory safeguard is required.

Hindus living in Kashmir have been yearning for a statutory architecture, like the Wakf Board and the Gurdhwara Prabhndhak Committees to take care of its religious places in the Valley, and utilize their properties and resources for the benefit of the society. The plight of Shrines

and temples is really bad in Kashmir. There is well documented record how the unscrupulous have plundered their properties. The undesirable activity goes on. It is unfortunate that role of those who were entrusted with the job of proper management of these Shrines and Temples have left much to be desired. These managers/ pujaris have lost confidence of the community.

Governments over the period have been trying to take the displaced back and rehabilitate them in Kashmir. The L G, after noticing presence of many Kashmiri Muslims in the Lok Bhavan festival said, "Participation of Muslims and Hindus in religious functions together is a good signal." Pious words indeed! However, such participation shouldn't be just a festival based. It has to be wholesome and a permanent feature in every walk of life. For that to happen Pandits need confidence to live in Kashmir, their home. We feel that enactment of a Law for a transparent and democratic management of Hindu Shrines and Temples in Kashmir will, surely, build necessary confidence in them.

(The author is a former Principal District & Sessions Judge)

APPEAL FOR ARTICLES!

NAAD is a monthly community magazine of All India Kashmiri Samaj (AIKS) with circulation across the globe. The monolingual publication is in English. It needs support from its readership scholars by way of articles that relate to the Kashmiri community and also to the country. Please come forward and send your articles. In order to give space to maximum number of writers, we request to make each article of 3 to 4 pages in Times New Roman with Font size - 12.

Please send your articles on hqaiks@gmail.com.



- Rajeshwar Dhar



NEWS ON GEO-ECO-POLITY

MODI-MODI, REVERBERATES FROM RUSSIA TO AUSTRIA

Hon'ble Prime Minister Shri Narendra Modi paid an Official Visit to the Russian Federation on 8-9 July 2024, was in Moscow at the invitation of the President of the Russian Federation and on 9-19 July 2024 to Austria, was in Vienna at the invitation of Chancellor Mr Karl Nehammer.

Hon'ble PM Narendra Modi in Moscow

Hon'ble PM Narendra Modi was warmly welcomed By HE Mr Vladimir Putin and attended the 22nd India-Russia Annual Summit. The leaders reviewed the entire range of multifaceted relations between the two countries and exchange views on contemporary regional and global issues of mutual interest. Bilateral talks were held between two close friends and trusted partners. It was held to review ties between the two Nations, including in areas like Defence, Investment, Energy Cooperation, Education and Culture. Also, during the meeting, the Indian PM told the Russian

President that a solution to the Ukraine conflict is not possible on the battlefield and peace talks do not succeed amidst bombs, guns and bullets. The Russian President accepted a direct request from the Indian PM to expedite discharge of all Indians who have been recruited by the Russian military and are now at the war front. Narendra Modi also received highest civilian honour-Order of St Andrew the Apostle-from Russian President. Established in 1698 by Tsar Peter the Great in honour of Saint Andrew, The First Apostle of Jesus and Patron Saint of Russia, it is bestowed for the most Outstanding Civilian or Military Merit.



Russia-Highest-Civilian-Award, Order of St Andrew the Apostle (was announced in 2019)

Interaction with Indian Community

The Indian PM shared his thoughts on India's rising global profile and its perception as a 'Vishwa Bandhu'. During the address, he applauded the Indian community for their contribution in taking India - Russia relations to new heights. He announced the opening of Indian Consulates in Kazan and Yekaterinburg. Other highlights included, at the Rosatom Pavilion, the Indian PM saw the "Atomic Symphony" - a model of the VVER-1000 reactor used in India's Kudankulam Nuclear-Power-Plant.

A Joint Vision Statement on Trade and Economic-Cooperation

As shift from previous Summits where military supplies, defence and strategic partnership between the two countries had been at the top of the agenda, this time Nine issues that need to be resolved by 2030 included: The elimination of non-tariff barriers; The development of a bilateral settlement system using national currencies; Ironing out customs Procedures and using new connectivity routes including-The Chennai Vladivostok Maritime route-The Northern Sea Route and The International North-South Transport Corridor via Iran; Investments in the energy sector including Nuclear Energy; Infrastructure development and Investment-Promotion.

MOUs

India and Russia signed a number of MOUs between institutions on Climate Change, Polar Research, Legal Arbitration and Pharmaceutical Certification. For ambitious bilateral trade target, India and Russia agreed to increase bilateral trade to \$100 billion dollars by 2030 (The Bilateral Trade reached an all-time high of \$65.70 billion in FY 2023-24, mostly because of the surge in India's imports of Russian crude) including the use of national currencies to circumvent Western Sanctions. Achieving this target would take the business relationship to levels of trade India currently has only with bigger economies like the US, China and the EU.



Narendra Modi and Vladimir Putin Walk the Talk

Besides, The Russian leader invited the Indian PM to return to the city of Kazan where he will host the first Extended BRICS+Summit (in October 2024). after 13 years without expansion, decided at its 15th summit held in Johannesburg on 22-24 August 2023. BRICS welcomed four new members into its ranks – Egypt, Ethiopia, Iran and the United Arab Emirates and is now informally called BRICS+ added to the Brazil-Russia-India-China-South Africa already grouping of emerging economies.

PM Narendra Modi in Vienna, Austria

This was the Prime Minister's first visit to Austria and that of an Indian Prime Minister after 41 years. This year marks the 75th year of diplomatic relations between the two countries. At the invitation of Chancellor Mr Karl Nehammer Prime Minister Shri Narendra Modi paid an official visit to Austria from 9-10 July 2024. During his visit, the Prime Minister called on H.E. Alexander Vander Bellen, President of Austria and held bilateral discussions with Chancellor Nehammer. The Prime Minister and the Chancellor emphasised that the shared values

of Democracy, Freedom, International Peace and Security, a rules-based international order with the UN Charter at its core, the shared historical linkages and the long-standing ties between the two countries are at the centre of the growing enhanced partnership. They reiterated their commitment to continue their efforts towards deepening and widening Bilateral, Regional and International Cooperation for a more Stable, Prosperous and Sustainable World. Both Leaders also addressed business leaders from India and Austria. PM Modi was also greeted by members of the Indian Diaspora. Later, Modi joined dinner hosted by Austria Chancellor Karl Nehammer.

Two Leaders agreed to adopt a strategic approach to advance this shared objective, to closer Political-Level dialogue, emphasised on a future-oriented Bilateral Sustainable Economic and Technology Partnership, covering a range of new Initiatives and Joint Projects, Collaborative Technology Development, Research and Innovation and B2B Engagement, inter alia, in Green and Digital Technologies, Infrastructure, Renewable Energy, Water Management, Life Sciences, Smart Cities, Mobility and Transportation.

Political and Security Cooperation

Both Leaders Stressed need of Democratic Countries like India and Austria working together to contribute to International and Regional Peace and Prosperity. Both leaders reinforced their commitment to Free, Open and Rules-based Indo Pacific in accordance with the International Law of the Sea as reflected in UNCLOS and full respect for the Sovereignty, Territorial Integrity and Freedom of Navigation to benefit The Maritime Security and International Peace-Prosperity-Stability.

The two leaders exchanged in-depth assessments of recent developments in Europe as well as West Asia/Middle East, noted the complementarities in the approaches of the two countries that prioritise efforts towards restoring peace and avoiding

armed conflict as well as rigorous adherence to International Law and the UN Charter. Concerning the war in Ukraine, both leaders supported any collective effort to facilitate a peaceful resolution consistent with International Law and The UN-Charter.



PM Modi's ceremonial welcome in Vienna, Austria

Terror and Terrorism Condemnation

Terrorism Condemnation in all its forms and manifestations, including cross-border and cyber- terrorism and emphasised that no country should provide safe haven to those who finance, plan, support or commit terrorist acts, concerted action against all terrorists, including through designations or individuals affiliated with groups that are listed by the UN Security Council 1267 Sanctions Committee. Both countries reiterated their commitment to work together in FATF, NMFT and other Multilateral-Platforms.

IMEC-India-Middle-East-Corridor

Leaders agreed that IMEC s project would be of great strategic importance and would significantly enhance the potential and flow of commerce and energy between India, the Middle East and Europe. Chancellor Nehammer conveyed Austria's keen interest to engage with IMEC and pointed to Austria's location at the Centre of Europe as a key enabler of connectivity.

That India and the European Union have the largest and most vibrant free-market space in the world and noted that deeper EU-India ties will be mutually beneficial as well as have a positive global impact. To enable various

initiatives to bring India and the EU closer with strong support for the ongoing India-EU trade and investment negotiations and the early implementation of the EU-India Connectivity Partnership.

Sustainable-Economic-Partnership

Two Countries as a strategic objective. welcomed the convening of the first-ever high-level Bilateral Business Forum with the participation of the CEOs of several companies in Vienna during the visit. The two leaders also addressed the Business Forum and encouraged business representatives to work towards new and more dynamic tie-ups across different sectors. Recognised the vital importance of Research, Scientific Tie-Ups, Technology Partnerships and Innovation in driving forward the Bilateral Partnership and called for all such opportunities to be explored in mutual interest and emphasised the need for stronger and need of Commercialise Technologies in identified areas through New Business, Industry and R&D Partnership-Models.

Start-Up-Exchange-Frameworks

Welcomed Initiatives to Link the innovation and start-up ecosystems of the two countries through the Start-Up Bridge set up during the visit of the Austrian Minister of Labour and Economy to India in February 2024 and the successful visit of a group of Indian Start-Ups to Austria in June 2024 and encouraged deepen further similar exchanges in future, including through frameworks such as Austria's Global Incubator Network and the Start Up India initiative.

UNFCCC

Being parties to the United Nations Framework Convention on Climate Change (UNFCCC) and as countries committed to holding the increase in the global average temperature to well below 2 degrees Celsius above pre-industrial levels, the leaders recognised that this would significantly reduce the risks and impacts of climate change. They recalled the binding targets adopted at the EU level for climate neutrality by 2050, the

Austrian government's commitment to achieve climate neutrality by 2040, and the Indian government's commitment to achieving net zero emissions by 2070.

Hydrogen Strategy and Green Mission

Engagement of the Austrian Government's Hydrogen-Strategy and the National-Green Hydrogen-Mission launched by India to address the energy transition challenges and supported a wide-ranging partnership between the companies and R&D institutions of both countries in Renewable/Green-Hydrogen. The leaders identified a range of Environmental Technologies for targeted cooperation in areas such as Clean Transportation, Water Management, Waste Management, Renewable Energy and other clean technologies and encouraging public and private institutions to extend financing for ventures and projects in these sectors to support an expanded engagement in these and allied sectors. They also recognised the growing role of Digital Technologies in industrial processes (Industry 4.0), including in the area of Sustainable Economy.

Shared Skills for Both Countries

Both countries recognised the importance of skill development and mobility of skilled personnel to support an expanded engagement in high-tech sectors. they welcomed the operationalisation of the bilateral Migration and Mobility Agreement, which provides an institutional framework to facilitate such exchanges, while at the same time combating irregular migration. They encouraged academic institutions of both countries to build Future-Oriented Partnerships focused on areas of mutual interest, especially in Science, Technology and Engineering.

People-to-People-Ties

Appreciated the long Tradition of Cultural Exchanges, particularly the role of Austrian Indologists and leading Indian Cultural Personalities who are engaged with Austria The leaders also noted the growing interest among Austrians in yoga and Ayurveda. They

welcomed efforts to promote further bilateral cultural ties in Music, Dance, Opera, Theatre, Films, Literature, Sports and other fields, including in the framework of the recently signed MOU on Cultural Cooperation. The leaders recognised the role played by tourism in generating Economic, Sustainable and Inclusive Growth as well as greater understanding between the people of both countries and relevant agencies to work together to expand tourist flows-in-both directions..

Multilateral-Cooperation

Reaffirmed their commitment to Multilateralism and the Principles of the United Nations Charter. They agreed to work together to safeguard and promote these Fundamental Principles through regular bilateral consultations and coordination at Multilateral Forum, Commitment to achieving comprehensive reforms of the United Nations, including its Security Council. India reiterated its support for Austria’s UNSC candidature for the term 2027-28, while Austria expressed its support for India’s candidature for the period 2028-29.

Prime Minister Modi conveyed India’s



Selfie together of Narendra Modi and Karl Nehammer (as clicked by the Chancellor)

invitation to Austria for its membership in the International Solar Alliance, which recently achieved an important milestone by welcoming its 100th member. Prime Minister Modi thanked Chancellor Nehammer for the gracious hospitality extended by the Government and people of Austria during the visit. Prime Minister Modi extended an invitation to Chancellor Nehammer to visit India at his convenience, which the Chancellor accepted with pleasure.

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Calendar of Month

Chandan Shashti	27 th August 2024
Zaram Satam	25 th August 2024
Janam Aashtami (Krishna Paksha)	26 th August 2024
Ekadashi (Krishna Paksha)	29 th August 2024
Amavasya	03 rd September 2024
Vinayak Choram	07 th September 2024
Ganga Ashtami (Shukla Paksha)	11 th September 2024
Ekadashi (Shukla Paksha)	14 th September 2024
Sankranti	16 th September 2024
Poornima (Pitra Paksha Starts)	18 th September 2024

Pann Saath: - 5th, 6th, 7th, 8th, 9th and 17th of September 2024

Note

Panchak starts on 16th September 2024 ends on 20th September 2024

Bhadra (Krishna Paksha) from 20th August 2024 to 03rd September 2024

Bhadra (Shukla Paksha) from 04th September 2024 to 18th September 2024



– Rajinder Premi



REMEMBERING PANDIT AMAR NATH VAISHNAVI – LALLA JI -REALLY A REAL KARMAYOGI

Some are born with God-given extraordinary abilities, creative acumen & talent, who by virtue of such sublime qualities give the world new direction. These people look & behave as ordinary citizens, but their intellect & sensibilities make them towering, to carve out a niche for themselves and make an everlasting impact, thus, leaving behind a great legacy. Lalla Ji, as we called him out of our love & respect, was one such legendary soul.

Shri Amar Nath Vaishnavi was born in Aug 1925. As a child in his school days, he had developed Social, Political commitment which grew with the passing years. He had inborn qualities of a pruned Hindu heart and remained for his full life a devout Hindu.

Late Lalla Ji was interested in community-affairs from his infancy days, as a conscious Kashmiri Pandit and became to be un-challenged leader of Kashmiri Pandits and became the President of All State Kashmiri Pandit Conference (ASKPC). He was not only popular within his own community, but was also respected by the majority community of Muslims in Kashmir as well as Dogras and Ladakhis.

Vaishnavi Ji was appointed as a teacher in the State Education Deptt. and was posted outside the Valley for most of his service carrier. Post-migration, Pt. Vaishnavi Ji had been an inspiration for the younger generation.

He took control of the displaced affairs of the exiled community into his hands at Jammu and worked closely with KP Sabha Jammu, which resulted into the setting up of tented accommodation, Relief-organization, adjusting displaced people in Schools or other Govt. buildings. He cherished the dream of continuing Publication of daily 'Martand' a voice of KPs of Kashmir.

Late Vaishnavi Ji's unflinching integrity and his love for his community can't be forgotten by the exiled community. His untiring service to the whole humanity will always be remembered by all, as he had devoted his entire life for human cause, for which he remained a lifelong activist.

Since I joined the arena of Social Service, after we landed in Delhi in May 1990, after we were forced to flee from our homeland, Kashmir, in the backdrop of martyrdom of my illustrious father & beloved younger brother, I became the first displaced Kashmir to be associated with Kashmiri Samiti Delhi, where I was appointed as chief coordinator in 1991 & subsequently became the secretary of KSD in 1992, when it was headed by Shri Chaman Lal Gadoo as President. During these 2 years of my stay in KSD we were coordinating with our Jammu biradari through Shri Vaishnavi Ji only.

My contact and rapport with Lala Ji became thick when BJP constituted a

Kashmiri cell in Delhi State Unit at 14, Pandit Pant Marg, under the chairmanship of Sh. C L Gadoo and I was made as founder General Secretary of “J&K Sangam”, when Late. Kidar Nath Sahni was President Delhi Pradesh BJP.

Late Shri A N Vaishnavi would come to attend our meetings, Seminars and symposia directly from Jammu and would discuss all matters of migrant relief, rehabilitation & welfare measures.

After our 3 years of stay in JK Sangam, I was advised by Sh. J N Kaul (Papa Ji) who came calling at my Lodhi-Road residence, on one hot humid morning of Aug month, to assist him in All India Kashmiri Samaj (AIKS), of which he was elected as its President. He said we have watched you during your stay in KSD and recently in JK Sangam and I have been personally much impressed with your untiring services for the exiled community.

I vividly remember AIKS, under JN Kaul, visiting 1st time various migrant camps of Jammu, Nagrota, Udhampur and Batal Bali, so there would be a close interaction with Shri Vaishnavi. I started understanding more about this leader.

Late Shri Vaishnavi Ji was a part of the delegation of the Kashmiri Pandits which was invited by the standing committee of Parliament Ministry of Home Affairs, to hear us in Parliament Annexe about our hardships, difficulties and problems being faced by the exiled community outside their homeland. The delegation was led by Sh. M K Kaw President, AIKS. A joint community representation was made by Late Kaw himself which was prepared by all of us earlier. Shri Vaishnavi was very happy on our conduct and approach during the whole exercise. When the standing committee

prepared its report and submitted its recommendations to Government of India, I took a copy of these recommendations to Jammu for Late Vaishnavi Ji. On seeing the copy, he was much impressed by my concern and respect for him.

National Human Rights Commission (NHRC) was hearing us on the petition of genocide during the year 1993-1999 and during some hearings. Mr. Vaishnavi was also present on my request. He was much impressed by my documentation work and arguments after which he came to my Lodhi Road residence to give me a pat for all this.

It was only during one of the hearings at NHRC, when we were asked, as petitioner, to nominate one Kashmiri Pandit for the apex-committee for displaced People, to be constituted for the welfare of the exiled community, by the commission, Shri Vaishnavi Ji was the unanimous choice, although the NHRC wanted a KP petitioner for this job. I, as a petitioner, had been requesting the NHRC to include a KP in the redressal mechanism, which the NHRC had earlier agreed on my continuous persuasion for formation of an apex committee at the J&K State Govt. level.

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Besides this Late Vaishnavi Ji participated in most of the regional conclaves/ meetings of All India Kashmiri Samaj (AIKS) held at Jammu in the year 1992-93, at Chandigarh in the year 1996, at Delhi in Year 2000, 2001, 2003; in Faridabad in the year 1997 & 1999, in Bengaluru in the year 2004 Dec and at Calcutta in the year 2006. Shri Vaishnavi has inspired the younger generation with the qualities of his head and heart. I pay my humble tributes to this great man, who has left an indelible impression on all of us with his honesty and dedication for the community welfare.



(Part – II)

– Vijay Kashkari



ASKPC (SDYS) VOICE OF KASHMIRI PANDITS

ASKPC was fighting the callous Government and facing the onslaught of the powers of the day. ASKPC kept the central Government abreast of the situation. In 1975, the second stint of Sheikh Mohamad Abdullah as Chief Minister ordered that KPs be given reservations as per their population, ignoring that the community was 100% literate. ASKPC convinced the powers and got the order rescinded. During Smt. Indira Gandhi's visit in 1980, while addressing a gathering at Hazuri Bagh named Iqbal Park, the deceased Prime Minister was hooted with anti-India slogans and created a scene of nuisance.

In 1986, a temple was converted into a mosque on Jammu Secretariat premises. The community resented it. Hindus of Jammu expressed strong resentment by holding demonstrations. ASKPC supported the agitation. At that time, Mr G M Shah was the Chief Minister. Muslim employees of the Secretariat returned to the valley. Rumours were afloat that in Jammu, several Muslims were killed. This rumour led to a communal conflict, in which 32 temples in Anantnag, 15 in Srinagar and 8 in Baramulla were burnt and damaged. Many shops, houses, one cremation ground, and godowns of KPs were vandalized. Shri M M Khajuria, the DG of J&K Police, was

approached about the situation, and he brought the problem under control.

After normalizing the situation, Shri Khajuria was sent to Assam. ASKPC regularly informed the high echelons of power in New Delhi and kept political parties up-to-date with the situation without any result. The period from 1987 to 1990 was challenging for the community and the organization. A new tribe of Muslims was spreading false narratives throughout the nook and corner of the valley. Islam in Kashmir, known for Sufism, was shredded to pieces. Religious intolerance was at its peak. A worldwide congregation held at Iddgah in Kashmir was a thought process of the 1990 event. In the first instance, Dr Farooq Abdullah didn't permit the meeting. The intervention of Rajeev Gandhi made it possible to hold the Conference.

The congregation led the killings of the community members. One Ashok Ganjoo of Raghunath Mandir Lane was stabbed on 8 November 1987. ASKPC raised this issue, and Deputy Commissioner Srinagar, Mr G Q Pardesi, arrested the culprit. On the 10th day of his death, 17 November 1987, the ancient Temple, 'Somyar' at Habbakadal, was burnt. This incident treads on the heels of the burning of five other temples in and around

Srinagar. A police guard killed ninety-year-old Mahant Maheshwarnath of Vicharnag Shrine. ASKPC's agitation forced the Dy. Comm., to arrest the murderer.

ASKPC took a severe view of the burning of the centuries-old Somyar Temple in Habbakadal. Pt. Amar Nath Vaishnavi, President, ASKPC, along with Pt. Tikka Lal Taploo sat on a dharna at Habbakadal. After a few hours, Pt. Hriday Nath Jatoo and Pt. Pran Nath Takoo joined the Dharna. Hundreds of Hindus in the vicinity joined them. A meeting in the house of Pt. Takoo was held for a future line of action. An action committee was formed, constituting Pt. A. N. Vaishnavi as Convener, Pt H N Jatoo, P N Takoo, D P Koul, K N Duloo, K N Koul and Advocate B L Handoo as members. The next day, a dharna was held at Sheetalnath, the headquarters of ASKPC. Amongst the satyagrahis were Pt. A. N. Vaishnavi, Pt. H N Jatoo and Pt P N Takoo. On 20 November, through the messengers, police officers R L Taploo and Data Jee Ganjoo, the President of ASKPC, were called for a high-level meeting in the State guest house. From the government side, Education Minister Mohmad Shafi, Revenue Minister P L Handoo, Director General Police Geelani Pandit and Divisional Commissioner, Kashmir, Mohmad Shafi Pandit, were present. Pt A N Vaishnavi and H N Jatoo from the Action Committee were present. The meeting lasted for two days.

The Government decided to repair the Temple, and Compensation of Rs 10000 was paid to the shopkeepers by the Government for their damages. The shopkeepers were offered a soft loan of Rs. 20000 to start their business. The Action Committee insisted on CM's signature being on the document. As CM Dr Farooq Abdullah was in Jammu, he called the delegation. The members who met the CM were Pandits H N Jatoo, P N Takoo, Kashi Nath and B K Handoo. Two days of discussions led to CM's signature on the agreement. On 26 November, the details of the signed document were conveyed in a public meeting at Sheetalnath. The Dharna was immediately lifted.

As the situation in the valley deteriorated in 1988, a delegation of ASKPC, led by Pt A N Vaishnavi, arrived in Jammu to appraise the KPs living in Jammu of the grim situation in Kashmir. Vaishnavi ji was accompanied, amongst others, by Pt. Prem Nath Bhat (martyred along with his son) and Pt. Harji Lal Jad. A meeting was held on Pushpati Nath Mandir's premises in Sarwal Jammu. The KP community audience was apprised of all the apprehensions, particularly about migration. Pt. Badri Nath of KP Sabha, Jammu, was present at the meeting.

In 1989, another critical meeting to discuss the community's future was held on Ganpatyar temple premises. The crucial members were Pandits Justice J N Bhat, Srikanth Koul Ex, MLA, M K Tickoo Ex-Minister, P N Koul, Ex-Chief Secretary and a few journalists, professors and lawyers.

The day the terrorists killed Retired Session Judge Neel Kanth Ganjoo, the ASKPC (All State Kashmiri Pandit Conference) was wide awake. In a joint meeting on 20 December 1989 with AIKPC (All India Kashmiri Pandit Conference), it was resolved to send a delegation to New Delhi to apprise the Central Government of the dangerous situation in Kashmir. Sudhar Samiti donated Rs 10000 for a visit. On 6 January 1990, Pt A N Vaishnavi and Pt D P Koul reached Jammu. On 7 January, both met RSS Prant Pracharak Shri Indresh at Jammu. On 8 January 1990, a meeting of Jammu-based Hindu organizations was held by RSS, and they resolved to form a coordination committee of the Hindu organizations to address the problem. Shri Vaid Vishnu Dutt was named chairman of the committee, and Pt M L Aima was the general secretary. The other members nominated were Pt A N Vaishnavi as Vice President, Girdhari Lal Sharma (President, Sanatan Dharm Sabha, Jammu), Dr Koushaliya Wali (President, KP Sabha, Jammu), Shri M M Khajuria, Pt HL Chatta, Pt M L Malla, as members. In its first meeting, the committee decided to hold a demonstration on 16 January 1990 in Jammu to protest against killings in the valley. The other decision was to

have an 'All-State Hindu Conference' on 11 February at Jammu.

On 11 January, the ASKPC team left for Delhi. On 13 January 1990, the team met CPM leader Sardar Harkrishen Singh Surjeet. On 14 January 1990, they met Sardar Buta Singh at the Congress headquarters. On 15 January, they met at Ashoka Road in BJP headquarters with Shri Kidar Nath Sahni. On 16 January 1990, the team met Shri L K Advani and Shri Atal Behari Vajpayee. Shri Kidar Nath Sahni also joined the meeting. At Atal Ji's request, a meeting with Prime Minister V P Singh was fixed at 3 PM on 17 January 1990. Shri L K Advani and Shri Kidar Nath Sahni led the delegation of Pandits A N Vaishnavi, D P Koul, M L Malla, HL Chatta and Sanjay Kumar. The PM called the Home Minister to raise the community's security and send more troops to the valley.

Under the Presidency of Retd Brig R N Madan, the All India Kashmiri Samaj called a meeting in Kashmir Bhawan, Lajpat Nagar, New Delhi. The same evening, Brig. Madan took the ASKPC team to meet the former cabinet secretary, Mr B K Koul.

Bomb blasts, killings of KPs on the pretext of informers, and propaganda against the valley's minority were at their peak during 1989-90. Warcry, "Hum kya chahte Azadi and Azadi ka kya Matlab, La Ilah Il Allah", was the last nail in the coffin of principles of co-existence and was communicated to all high-ups in the power of corridors and the political heavyweights. Even KP Sabha, Jammu, wrote to then-Governor Retd Gen. Krishna Rao to stop the migration.

On 17 January 1990, Shri Jagmohan was appointed Governor of the State. Dr Farooq Abdullah resigned in protest. On 18 January 1990, the ASKPC delegation led by the AIKS President met Shri Jagmohan at India International Centre, New Delhi.

During the midnight of 19th and 20th January 1990, the majority community all over the valley came onto roads and streets, targeting a small minority to leave Kashmir. But Governments nowhere, terrorism at its

peak, forced minorities of Kashmir to flee their land of ancestors.

1990 was a challenge to the organization. Thousands of people had stepped into the temple town of Jammu, and the community's Properties worth Crores should have been abandoned. Displacement of such an enormous magnitude was unexpected to the insensitive governance. Geeta Bhawan, Jammu, was the central nerve of the displaced community.

In Delhi, on the 20th and 21st of January 1990, an all-India Conference was held at Kashmir Bhawan. On 20 January 1990, thousands of KPs were sitting on the roads of Jammu. On 21 January, a delegation of Pt. A. N. Vaishnavi of ASKPC, Pt. H N Jatoo of AIKPC, Pt Brijender Kachroo of KP Sabha, Lucknow, led by AIKS President Brig R N Madan, met Secretary, Home, Government of India and Shri Rajeev Gandhi, the opposition leader, to express their concern about failed governance. On the 22nd and 23rd of January, a four-member coordination committee delegation formed at Jammu met PM V P Singh in New Delhi. The panel consisted of Mrs Koushaliya Wali, Shri Girdhari Lal Sharma, Shri Bhagwat Swaroop, and Shri Vaid Vishnu Dutt, who requested to check the departure and look into the Kashmir situation.

From 28 January 1990, the ASKPC team, in coordination with the Coordination Committee, were busy to hold a conference on 11 February 1990. During the period, coordination committee members Pandits A N Vaishnavi, D P Koul, HL Chatta and M L Malla were in constant contact with RSS Pracharak Indresh Kumar. In one of the meetings at 'Vir Bhawan', the headquarters of RSS at Jammu resolved to disband the Coordination Committee of 11 February 1990 to form J&K Sahayta Samiti. At Geeta Bhawan, Pandits HL Chatta, M L Malla and P N Tengloo were receiving the displaced persons. Pandits D P Koul and N N Kaul were enrolling their names. There was no significant response from the State Government till February 1990.

On 5th and 6th February 1990, many displaced persons sat on Dharna in front of the Divisional Commissioner, Jammu's office. The President, Coordination Committee, and BJP President Jammu sat on Dharna. Pandits A. N. Vaishnavai were among the speakers who addressed the gathering. Divisional Commissioner Vijay Baqaya called a meeting of Sahayta Samiti and ASKPC. Pt Vijay Baqaya talked to the Governor and immediately ordered free rations for the displaced persons in Geeta Bhawan. Shri Swami Raj Sharma was in charge of relief. He managed accommodation in under-construction labour buildings of Sarai, SRTC, some school buildings, polytechnic, etc. Shri Sharma adjusted people in need with the help of Pandits M L Malla and P N Tengloo. Some occupied government quarters in Top-Sherkhania, Janipur. Channi, company bagh, sports stadium. The Government opened camps for the displaced in Gomanasa, Golepully, Sashtri Nagar etc.

Protests were going on that resulted in the appointment of the Relief Commissioner and Relief Organization. Shri B R Kundal was the first Relief Commissioner. He purchased tents, and tented colonies appeared at Nagrota, Muthi, Jhiri, Purkhoo, Mishriwala and Animal Husbandry Department Golepully. In Udhampur, tented accommodation was set up by the administration at Batalbalian. The nodal point to distribute relief through day-to-day necessities, blankets, fans, and utensils was the Coordination Committee, ASKPC and BJP. The relief was sent by Kashmiri Pandit Sabhas, almost all over India and many philanthropists. KP Sabha Jammu distributed Kerosene oil stoves to the families living in tents. One Pt Ashok Mattoo of Tata distributed medicines. About 60000 families were registered. The Government provided tented accommodation to 6000 families. Other displaced Kashmiris searched for rented accommodation.

Many activists apprehended ASKPC going into oblivion as the President and some members were busy with the Coordination

committee; on 28 May 1990, ASKPC nominated a working President. A new executive of ASKPC was formed with Pt. HL Jad as working President, Prof G K Mujoo, Sr Vice President, Pt Ashwani Chrungoo, Treasurer and a substantial 44 members, including Dr Agnisekher, Dr Ajay Chrungoo and the youngest among all, Pt H L Bhat. Simultaneously, employees, traders, teachers and fire sufferers formed organizations to address their problems. Thus, the rejuvenated ASKPC held three-day conventions from the 13th to the 15th of July 1990 to give the community a future action plan. Pt M L Aima convened the Convention and program secretariat that opened in Jagrati Niketan, Balwadi, Jammu.

The protests continued for a long time. On 17 February 1990, a vast procession gripped the roads of Jammu. The agitators blocked Tawi Bridge. Dr O P Mengi, J & K RSS Chief and BJP office-bearers addressed the processions. On the intervention of Divisional Commissioner Vijay Baqaya, the Chief Secretary met ASKPC and Coordination Committee leaders: S/Sh Indresh Kumar, Vaidya Vishnu Dutt, Subash Gupta, Girdhari Lal Sharma, M L Malla, HL Chatta, and A N Vaishnavi, in a police control room. Chief Secretary R K Thakar represented the Government. The Government announced a relief of Rs 500 and a free ration for non-government employees. Displaced Government employees were paid a minimum of their pay scales, with specific riders. A set of new rules was framed for the displaced Government employees, as CSR had no footnote of displacement.

ASKPC held dharnas at Udhampur, Kathua and Talwara. These protests and the persuasions of many activists such as college teachers, employees, traders and youth activists forced the Government to review the demands of the displaced persons, resulting in the opening of camp Schools and camp Colleges and accepting the needs of employees, traders, etc.

(Contd....)



– Daleep Mattoo



GANDHI MEMORIAL CAMP COLLEGE

Beacon of Education in Raipur Bantalab, Jammu

Nestled in the serene locale of Raipur Bantalab, Jammu, Gandhi Memorial Camp College stands as a testament to the enduring legacy of education and social development. Established with the vision to honour Mahatma Gandhi's principles of peace, education, and community service, this institution has grown to become a cornerstone of academic excellence and holistic development in the region.

A Legacy of Vision and Dedication

Founded with a mission to deliver quality education and foster responsible, enlightened citizens, Gandhi Memorial Camp College stands as a beacon of academic and social progress. Named in honour of Mahatma Gandhi, an advocate for educational reform and social upliftment, the institution deeply integrates these values into its core ethos. The

college strives to embody Gandhi's vision by creating an environment where rigorous academics blend with ethical and social consciousness.

Established in Jammu in 1990, Gandhi Memorial Camp College has its roots in Gandhi Memorial College, Srinagar, Kashmir. The latter began as a self-financing teacher training department (B.Ed.) in 1955. At that time, higher educational opportunities were scarce across Jammu and Kashmir, particularly in the Kashmir Valley.

Visionary Kashmiri Pandits such as Pandit Shiv Narayan Fotedar, Chairman of the Legislative Council and Senior Vice-President of Srinagar Municipality; Pandit Bala Kak Dhar Rais-Azam and Jagirdar, Retired Wazir Wazarat and Pandit Jia Lal Kilam, Judge of the J&K High Court and former M.L.A. and Vice-President of the



Sanatan Dharam Yuvak Sabha, recognized the urgent need for a community college. In response, the Hindu Education Society Kashmir (HESK) was established in 1942, and Gandhi Memorial College Srinagar was founded in 1943 by this society to meet the educational needs of the Kashmiri population without religious or gender bias. True to the secular and progressive values of the Kashmiri Pandits, HESK adopted a constitution aimed at promoting liberal education in line with Gandhian philosophy and Kashmiri culture. Over its 75-year history, HESK has significantly contributed to expanding educational opportunities in J&K, consistently working to provide quality education to underserved communities.

Academic Excellence

The institution offers a range of undergraduate and postgraduate programs across various disciplines, including arts, commerce, and social sciences. Its curriculum is designed to not only impart theoretical knowledge but also to encourage critical thinking, creativity, and practical application. With a team of dedicated faculty members, many of whom are distinguished scholars in their fields, Gandhi Memorial Camp College ensures that students receive a well-rounded education that prepares them for the challenges of the modern world.

The Institution provides a range of courses

1. B.Ed
2. Mass Communication and Multi-Media Production
3. B.Com Honors
4. B.Sc IT
5. B.A Honors (In pipe line)
6. Skill Development Courses affiliated to **Shree Vishwakarma Skill Development University**, Haryana including Google Specialists, Python Programmer, Business Development Representative and Industry Data Operator.
7. Online Post Graduation Courses in Partnership with **Symbiosis Centre for Distance learning, Pune**

Current Executive Body Management

Under the visionary leadership of Prof. B.L. Zutshi, the current Executive Body has been steering the Hindu Education Society Kashmir since 2022. Prof. Zutshi, a renowned retired Senior Consultant at Kashmir University, leverages his extensive experience in education to drive excellence. Prof. Verinder Rawal, a seasoned expert in Electronics and Communications, serves as General Secretary. Drawing from his extensive experience at Government College and his technical expertise, he contributes significantly to enhancing the institution's infrastructure and academic setup. The Executive Body is a diverse team of professionals from various service sectors, united in their dedication to educational excellence. Since assuming leadership, the team has implemented transformative initiatives, including a comprehensive infrastructure upgrade and expansion of course offerings. These achievements underscore the Executive Body's unwavering commitment to enhancing the institution's educational impact and shaping a brighter future for its students.

Holistic Development

Beyond academics, Gandhi Memorial Camp College places a strong emphasis on the overall development of its students. The college's campus is equipped with modern facilities, including state-of-the-art laboratories, libraries, and recreational areas. Students are encouraged to participate in a variety of extracurricular activities, ranging from sports and cultural events to community service initiatives. These activities are designed to cultivate leadership skills, teamwork, and a sense of social responsibility. The institution is committed to produce ace RJ's in near future through the **HESK web radio** which was successfully launched on the S.N. Fotedar day on 9th October 2022 by the former Vice Chancellor Jammu University Prof. Amitab Mattoo. A separate area entitled **Literature in Exile** in its huge library consisting of approximately 20,000 books is allocated for the books written after the mass exodus in 1990 by our eminent authors.

Parks Named

Three parks in the college campus have been named after eminent philanthropists and community icons which are as:

- ❖ Justice Jia Lal Kilam Park
- ❖ Prof.D.N.Madan Park
- ❖ S.N.Fotedar Park

Community

Engagement and Social Impact

True to its name, the college is deeply committed to the principles of community service and social impact. It regularly organizes outreach programs and social initiatives aimed at addressing local and regional issues. These programs not only provide valuable support to the community but also offer students hands-on experience in applying their skills for the greater good. Empowering Underprivileged Students through Education and Scholarships our institution is committed to aiding students from under privileged backgrounds by offering access to quality education and annual scholarships. We are dedicated to empowering deserving and needy students, helping them realize their full potential.

Strategic Partnership for Scholarship Program

We are honoured to partner with distinguished community genius Dr.Ashok Raina, former scientist from the US Department of Agriculture in Maryland, USA. Together, we have launched a five scholarship program under the Hindu Education Society Kashmir (HESK) banner. This collaboration allows us to secure international funding, which is then used to provide scholarships to under privileged students. This initiative helps bridge financial gaps and paves the way for a brighter future for the most deserving students.

Transforming the

Auditorium for Community Enrichment

Dr.Ashok Raina, has expanded his philanthropic efforts beyond the scholarship program by graciously funding the auditorium's redevelopment at Gandhi Memorial Camp



College. This initiative paves the way for a cutting-edge facility, poised to revolutionize event experiences in Jammu.

Unveiling a State-of-the-Art Venue

Our **revamped auditorium** is set to become a flagship destination for events, boasting a modern design, advanced audio-visual technology, high-speed internet, and air-conditioned comfort. With a seating capacity of 200, every detail has been meticulously curated to provide an immersive and engaging experience for all attendees. The transformation is currently underway, and we are eager to share a sneak peek into its progress, marking an exciting milestone in our journey to create a vibrant community hub.

Looking Ahead

As Gandhi Memorial Camp College continues to grow and evolve, it remains steadfast in its commitment to upholding the values of integrity, innovation, and inclusivity. The institution's dedication to academic excellence and community service ensures that it will remain a leading educational establishment in Jammu for years to come. In conclusion, Gandhi Memorial Camp College is more than just an educational institution; it is a vibrant community that embodies the spirit of Mahatma Gandhi. Through its commitment to education, holistic development, and social impact, the institution continues to inspire and shape the leaders of tomorrow.

*(Author is the Administrative Coordinator /
Administrative Officer Hindu Education Society
Kashmir (HESK)*



– Rajat Mitra



WHY GRATITUDE CAN BE A BURDEN

And What Happens To the People Who Bear It

There is a saying that you are never a prophet in your own country. A prophet by whom I mean a visionary leader who leads his people on a chosen path, to a chosen future which they can't see in the present, which lies in the womb of the future and lives without persecution or fear.

The relationship between a visionary leader and his people is complex, turbulent with ups and downs. While some believe in him with total faith, he also makes many doubtful and scared as he leads them away from their zone of comfort and safety.

Bharat never had any leader for a long, long time who could be prophetic and speak in that language. The two most important and central leaders of our country of the last century were far from prophetic. One led us nowhere with his philosophy of non-violence and utter confusion and the other led his people from one disaster to another with losing more hope each time; no pun intended. Both never talked in a language that gave inspiration with a hope for the future. They didn't talk envisaging a future for their people.

Today, we talk about and visualize a Bharat of nineteen forty-seven, a Bharat also for the next one thousand years. Something similar to when Tagore talked of Bharat taking her place as part of Jagatsabha, holding her place amongst the nations.

What does it do to the people when a visionary leader addresses his people with such language, such visions of the future? It is

simple. They are not ready for it and say that they can't take it. They don't think like him. They can't visualize a Bharat that far away. Slavery has robbed them of that ability to see ahead. They are more comfortable with a language they have heard so far, grown up with and conversed in for as long as they can remember. It is the language of slavery that tells you are a slave and remain one, that you don't think of the future with hope and deserve any better than this, you should not visualize a future that is full of hope.

Prophetic language is threatening. It is dangerous for a people who are not ready for it. They can't embrace it and hold it in their heart because it is full of fear and negative feelings. It brings out their deepest fears of standing on their feet, alone and autonomous, something for which they have a no role model to look forward to due to prolonged slavery. Imagine the docile looks on the faces of earlier leaders as they stood with their British counterparts, and one will know what I am talking about. The language of the visionary leader is rooted in the ideas of self-respect, boldness and responsibility and can be threatening for a people who have forgotten what these terms mean experientially in the first place and for

whom whose fathers, grandfathers and ancestors did not pass on to think in that language.

It is imperative that our society, our people have to think in that language before they can be visionary and follow anyone with a prophetic vision.

What emotion does a man, who talks in a prophetic language, bring to his people? He creates gratitude. It is a feeling that is a burden and the most difficult one to bear. That is why almost every visionary in history has been betrayed by his followers, the people he led and for whom he gave his heart and soul. His people found the changes a burden too difficult to bear, one that frightened them, and they had to reject him. The follower is used to a mind-set that belongs to the past, which is self-limiting and narrow but that is all he possesses and knows to be the end of the reality beyond which he cannot see.

It is not anger but the burden of gratitude that makes him oppose his leader to whom he sits down on the path and refuses to move saying, "I am scared. Do not go fast for me. I should be left where I am which is my destiny, my fate." What does then the visionary leader do? He knows that his people are scared, but he can't leave and tells them to trust him one more time to reach the horizon. His people abuse him, may even reject him. He has to accept that as his destiny.

The song in Bengali 'ekla cholo re' by Tagore written more than a hundred years ago was meant for such leaders. Such a visionary leader may be followed by a million people, but inside he feels alone because only he has the vision for the future, it is only he who can

see the future and he knows that the millions standing behind him are scared of taking any step unless he takes it first and assures them they will be safe. Visionary leaders come once in a century or a millennium. They promise a different future but one that leads through a path full of thorns. Roses lie ahead. A chosen path that doesn't let you sleep. A path less travelled or not travelled before. It is a path, a future, where you and your children will live with their head held high. But it is a path that needs many a sacrifice.

Gratitude can take place in many forms through retrieval of the lost self-respect, through getting back the sacred spaces, through undoing the mind-set of slavery. Today, one community faces it more than others as it sees its past trauma being undone, its fragmented identity being healed.

The relationship between such a visionary leader and his people is never a straight path. His people are divided between those who love and follow him and those who look at him with doubt and ambivalence and who are too scared to move ahead. Like reaching the peak of a mountain, a place in a promised time and space of the future, it is only he who knows how to reach there. There will be many soothsayers who will abuse him, who will put doubts in his people saying that he is leading them nowhere. But his biggest legacy will be that he led his people to dream and to fly. When that happens, one may say his chosen people have finally moved out of their slavery.

(The author is a Psychologist, Speaker and Author of 'The Infidel Next Door'. E-mail id: www.rajatmitra.co.in)

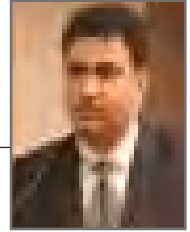
**Gratitude is a burden,
and all burdens are made
to be cast off.**

Denis Diderot





– Rohit Kachroo



SYNCHRONIZING GOALS

WEALTH AND SAKOON

In today's fast-paced world, many of us strive for Financial Success while also seeking Inner Peace, or "Sakoon," which embodies a state of calmness and peace of mind. Money is crucial for meeting our needs, securing our future, and enjoying life's comforts. For example, parents who diligently save for their child's education are investing in a brighter future, not just in knowledge.

However, an excessive focus on accumulating wealth can lead to stress and a sense of emptiness, despite financial abundance. This underscores that true wealth encompasses more than just monetary assets. In contrast, Sakoon flourishes through meaningful relationships, gratitude for life's blessings, and finding joy in simple pleasures. For instance, individuals who dedicate their time to supporting others through volunteer work often experience deep fulfillment and inner peace. My sister's father-in-law often discusses "Joothi Shaan," cautioning against the pursuit of wealth solely for status rather than real contentment.

Achieving a balance between financial success and personal Sakoon requires Intentional Choices. It involves not only working diligently and managing finances wisely but also prioritizing relaxation, pursuing hobbies, and nurturing relationships. By setting meaningful goals aligned with our values, we can lead lives enriched by both material comfort and



emotional well-being. Moreover, safeguarding our mental and emotional well-being is essential. This includes practicing mindfulness, spending quality time with loved ones, and engaging in activities that uplift our spirits. Incorporating these practices into our daily routines helps us maintain a sense of Sakoon amid life's unavoidable challenges.

In conclusion, while money plays a pivotal role in achieving our aspirations, genuine happiness lies in balancing financial success with personal fulfillment. By embracing both economic stability and the peace of Sakoon, we cultivate a more meaningful and satisfying life for ourselves and those around us. Additionally, contributing to society through acts of kindness and community service further enhances our sense of fulfillment and purpose. Taking time to give back to society not only benefits others but also enriches our own sense of Sakoon and purpose in life



From the Official Website of Jodhpur Kashmiri Samaj

Jodhpur Kashmiri Samaj

(An affiliate of the All India Kashmiri Samaj)

Celebrating 175 years of Jodhpur Kashmiri Samaj

Earliest records of a Kashmiri Pandit family settling down in Jodhpur are from circa 1848. Over the last nearly two centuries many Kashmiri Pandit families have migrated to the beautiful erstwhile kingdom of Marwar in western Rajasthan. It has been a never ending love affair between the desert and the people from the snow clad mountains.

Over the past century and a half, Jodhpur has seen many Kashmiri Pandit families making it their home, temporarily or permanently. Jodhpur, the cultural capital of Rajasthan has been generous in its love and affection towards them.

Though small in numbers, the community has produced luminaries in various fields like administration, education, defense services, judiciary, medicine, engineering, science, literature, linguistics, theater and other arts apart from the business and corporate world. Their contribution has not been limited to Marwar or Rajasthan. Many members of the Samaj have immensely contributed at the national as well as the international levels.

This website is an effort to link the past and the present of the Samaj to the modern world of information. Hopefully, the purpose will be achieved.

From the Archives





कश्मीरी पंडितों का गढ़ रहा हमारा जोधापुर

जोधाणा की छांव में कश्मीर से
कव्याकुमारी तक की प्रतिभाएं
पत्नी-बढ़ी। यहां एनएलयू भी हैं। जोधाणा
कश्मीरी पंडितों का गढ़ रहा। पंडित
शुकदेव काक मारवाड़ राज्य के प्रधानमंत्री
रहे। ओम शिवपुरी इसी माटी के लाल थे।
फिल्म निर्देशक मणि कौल की यह पैतृक
भूमि रही।





Members of Reception Committee

- | | |
|--------------------------|------------------------|
| 1. Dr. V. N. Hukka | 23. Shri S. N. Baiya |
| 2. Mrs. Manoma Hukka | 24. Mrs. Sathya Baiya |
| 3. Dr. P. K. Duman | 25. Shri V. N. Gurtso |
| 4. Mrs. Mohani Duman | 26. Mrs. Rama Gurtso |
| 5. Shri Vishva Taimni | 27. Shri K. C. Gaur |
| 6. Shri S. N. Taimni | 28. Mrs. Kam Gaur |
| 7. Shri M. K. Bhan | 29. Shri M. L. Kaul |
| 8. Mrs. Sham Oulri Bhan | 30. Mrs. Aaha Kaul |
| 9. Shri J. N. Kathje | 31. Mrs. Sita Taimni |
| 10. Mrs. Sushila Kathje | 32. Mrs. Kamal Kaul |
| 11. Dr. Shyam Kathje | 33. Shri Mahesh Tikya |
| 12. Mrs. Sarita Kathje | 34. Shri T. N. Kak |
| 13. Mrs. Bilas V. Gurtso | 35. Mrs. Savitri Kak |
| 14. Dr. Vinod K. Rastan | 36. Shri Y. K. Challa |
| 15. Mrs. Shobha Rastan | 37. Mrs. Ramika Challa |
| 16. Shri R. N. Kaul | 38. Dr. M. L. Raina |
| 17. Mrs. Shobha Kaul | 39. Mrs. Krishna Raina |
| 18. Dr. S. N. Raina | 40. Shri R. N. Munchi |
| 19. Mrs. Sarmish Raina | 41. Mrs. Kamala Munchi |
| 20. Shri C. L. Kaul | 42. Shri S. K. Man |
| 21. Mrs. Raj Kaul | 43. Mrs. Sarmish Man |
| 22. Shri M. N. Hukka | 44. Shri K. N. Man |

Organising Committee of the Conference

- | | |
|--------------------------------------|--|
| <i>Chairman, Reception Committee</i> | : Dr. V. K. Rastan |
| <i>Vice-Chairman</i> | : Dr. P. K. Duman |
| <i>Organising Secretary</i> | : Prof. V. N. Hukka |
| <i>Jt. Organising Secretary</i> | : Dr. S. Kathje,
Mr. Anil Kaul,
Mr. A. K. Kaul,
Mr. Anil K. Raina |
| <i>Treasurer</i> | : Mr. S. N. Taimni |
| <i>Jt. Treasurer</i> | : Mr. Ashok Labros |

Convenors of Sub-Committees

- | | |
|---------------------------------------|-----------------------------|
| <i>Accommodation</i> | : Mr. Vishva Taimni |
| <i>Catering</i> | : Mr. V. N. Gurtso |
| <i>Co-ordination</i> | : Spl. Ldr. Ajit K. Raina |
| <i>Cultural Programme</i> | : Mrs. Shobha Kaul |
| <i>Cultural Talent Contest</i> | : Mrs. B. L. Wali |
| <i>Decoration</i> | : Mrs. Shobha Rastan |
| <i>Elevation Contest</i> | : Mr. C. L. Kaul |
| <i>Exhibition</i> | : Mrs. Manoma Hukka |
| <i>Fellowship</i> | : Mr. T. N. Kak |
| <i>Finance</i> | : Mr. S. N. Baiya |
| <i>Hospitality</i> | : Mr. S. K. Man |
| <i>Inauguration & Invitations</i> | : Dr. M. Munchi |
| <i>Ladies</i> | : Mrs. P. Bamusi |
| <i>Listen with Care</i> | : Wing Condr. Mr. R. Bamusi |





(Part – II)

- Rajeshwar Dhar



WHO DESERVES CREDIT FOR RAM MANDIR IN AYODHYA

The Return of Shri Ram to Ayodhya is Symbolic in Many Ways



Success belongs to those who make sacrifices, It does not belong to nay and never sayers, definitely, not to those who try to scuttle or stumble or scramble or bustle the effort in every ways. Was it good that the disputed structure had to be removed the way it was in 1992? Perhaps not, but that is how history works! A great historic outpouring, such as the fall of the Bastille during the French revolution of 1789, contains many ironies!

For Indians everywhere, the Ram temple comes at a time of Great National Renaissance. We are building Expressways, Railways and Airports at amazing speed and scale. We are reaching out to the last person in line with Toilets, Tap Water, Gas Connections, Electricity Connections, Bank Accounts, as well as Digital Infrastructure. India just became the fifth largest economy and by 2032 is expected to the third - The world awaits the return of India as a Great Power.

Chronology of Ramlalla Site

- ❖ 1529, Babri Mosque constructed by Mir Baqi (Baqi Tashqandi) of Babar - Who was a Mughal commander (Beg) originally from Tashkent (in modern Uzbekistan) during the reign of the first Mughal emperor Babur. He is widely believed to have been made the governor of the province of Awadh. He is believed to have demolished a Ram Temple and constructed the Babri Mosque in Ayodhya in 1529, which later became the focal point of the Babri Masjid–Ram Janmabhoomi dispute.



Babri Masjid as existed in 1992



Shree Rama Idol of 1949, appeared at Shree Ram Janmabhoomi

- ❖ **1885, Court Dispute Begins, Mahant Raghubir Das** - Files the first suit in the matter, seeking to build a temple on land adjoining the mosque. After Faizabad District Magistrate (DM) refuses him permission, next he files second title suit in Faizabad Court against the Secretary of State for India, seeking permission to build a temple on the Chabutra (courtyard) of the Babri mosque and Faizabad Court rejects this plea, too.
- ❖ **Dec 1949, Ram Idol appears inside the Mosque** - On the night of December 22nd, a Ram Idol appears inside the mosque. Hindus see the appearance of the Idol as a divine revelation, however many argue that the Idol was smuggled inside at night. Hindus start offering prayers. The Government declares the site a 'contested area' and locks the entrance.
- ❖ **1950, Hindu sides file Suits** - Two suits are filed in Faizabad Court by Gopal Simla Viharad and Paramhansa Ramachandra Das - Seeking permission to conduct Hindu Pujas to Ramlalla. The Court granted the parties permission to conduct Pujas. The Court orders the inner courtyard gates to remain locked.
- ❖ **1959, Third Hindu suit filed by Nirmohi Akhara** - Files a third suit, seeking possession of the land.
- ❖ **1961, Muslim suit filed by UP Sunni Wakf Board** - Files a suit seeking possession of Babri Mosque site. They also demand the removal of Ram Idols from Babri Masjid.



Makeshift Tent for then Ramlalla Idol was guarded by Security Personnel



Swarn Jayanti Rath Yatra from Somnath to Ayodhya led by Sh L K Advani

- ❖ **1984, Ram Janmabhoomi Movement Commences** - Vishwa Hindu Parishad (VHP) constitutes a group to start the Ram Janmabhoomi Movement. BJP leader LK Advani is made the leader of the campaign.
- ❖ **February 1st 1986, Inner Gate of Babri Mosque Opened** - A third party, lawyer UC Pandey appeals for the Gates to be unlocked before the Faizabad Session Court, on the grounds that the Faizabad district administration and not a Court had ordered its closure. District Judge orders the locks to be removed to allow Hindu Puja and Darshanas'. Muslims constitute a Babri Mosque Action Committee (BMAC) in protest.
- ❖ **November 9th 1989, Shilanayas Performed** - PM Rajiv Gandhi allows the VHP to perform Shilanayas (laying of foundation stone) near the disputed area.
- ❖ **1989 - All title suits shifted to Allahabad High Court, Ram Lalla Virajman with Nirmohi**

Akhara (1959) and Sunni Waqf Board (1961) suits as Defendant - Another Suit was filed in the Allahabad High Court, naming these parties in the Suit.

- ❖ **September 25th 1990, Rath Yatra** - LK Advani launches a Rath Yatra from Somnath (Gujarat) to Ayodhya (UP) to incite support for the Movement. Communal riots break out.
- ❖ **December 6th 1992, Babri Demolished** - Babri Mosque razed by a violent mob of Karsevaks who leave behind a make-shift temple in its place.
- ❖ **December 16th 1992, Liberhan Commission Formed** - 10 days after the Mosque was demolished, the PM forms a committee led by retired High Court Justice M. S. Liberhan, to look into circumstances leading to the demolition of the Babri Mosque and the communal riots. The Commission was originally mandated to submit its report within three months of its formation.
- ❖ **January 7th 1993, State acquires Ayodhya Land** – PM Narsimha Rao Government issues an ordinance acquiring ~68 acres of land (Site and adjoining areas). Later it was passed as a law – Acquisition of Certain Areas at Ayodhya Act, 1993 to facilitate the acquisition of land by the Central government.
- ❖ **1994, Ismail Faruqi Judgment** - The SC by a majority of 3:2 upheld the constitutionality of Acquisition of Certain Areas at Ayodhya Act. The majority judgment by former CJI J.S. Verma reasoned that every religious immovable property is liable to be acquired. The SC adjudged that offering Namaz at Mosque was not integral to Islam unless that mosque had any particular significance in Islam. The judgment has been criticized for regarding the mosque as a non-essential place of worship. There were no reviews filed against Ismail Faruqi.
- ❖ **April 2002, Ayodhya Title Dispute Case Begins** – The Lucknow Bench of the Allahabad High Court begins hearing Ayodhya Title Dispute.
- ❖ **March -August 2003, ASI Survey** – Archaeological Survey of India begins excavating the land underneath the disputed site under the directions of the Allahabad High Court. It claims to have found remnants of a 10th Century Hindu Temple. Muslims question the ASI report.
- ❖ **June 30th 2009, Liberhan Commission Report Submitted** – After a delay of 17 years, the Liberhan Commission submits its report to the Prime Minister, though its contents are not made public.
- ❖ **September 30th 2010, Allahabad HC Splits Land in Three Ways** – The High Court delivers its judgment, dividing the land between three parties: One third for the Sunni Wakf Board, One third for the Nirmohi Akhara and One third to Ram Lalla Virajman. The Judgment of the Lucknow Bench of the HC on September 30, 2010, divided the disputed land in Ayodhya in 2:1 ratio among the Hindu and Muslim litigants. The HC allotted the Dome of the demolished Babri Masjid, under which the makeshift temple currently stands, to the Hindus.
- ❖ **On December 6, 1992**, the structure was demolished by a group of Karsevaks. The nearby Ram Chabutra and Sita Rasoi also went to the Nirmohi Akhara. The One-third share of the Sunni Wakf Board comprises the outer courtyard of the disputed land.



Site where Present Ramlalla has been consecrated



Glimpse of Futuristic Mosque at Ayodhya released by Indo-Islamic Cultural Foundation

- ❖ **May 2011, Supreme Court stays Allahabad High Court Ruling** – The SC admits a batch of petitions filed by all parties. A Division Bench of Aftab Alam and R.M. Lodha, term the High Court Judgment as 'strange'. RM Lodha observes 'a new dimension has been given by the High Court as the decree of partition was not sought by the parties. It was not prayed for by anyone. It has to be stayed. It's a strange order. How can a decree for partition be passed when none of the parties had prayed for it?'
- ❖ **March 21th 2017, Former Chief Justice Khehar** - Suggests an out of court settlement among all parties.
- ❖ **August 11th 2017, 3 judge bench of SC Starts Hearing in the Matter** – The 3 judge bench of SC comprising Deepak Mishra CJI, Ashok Bhushan and Abdul Nazeer JJ began hearing the appeal.
- ❖ **Feb July 2018** -The petitioners argue that the SC ought to refer the 1994 Ismail Faruqui judgment to a 7-judge Bench for reconsideration.
- ❖ **July 20th 2018: SC Reserves Verdict** -The SC reserves judgment on the question of referring the appeal to a larger Bench
- ❖ **September 2th, 2018, SC refuses to form a Larger Bench** -The 3 judge bench in a split of 2:1 verdict held that the Ismail Faruqui judgment of 1994 does not require reconsideration by a larger bench.
- ❖ **January 8th 2019, CJI Gogoi forms a 5 Judge Bench** - Gogoi CJI used his administrative powers to list the matter before a 5 Judge Constitution Bench, overturning the September 2018 judgment.
- ❖ **March 8th 2019, Supreme Court Orders Mediation** - After two days of hearings, the Constitution Bench orders court-monitored mediation, despite the objection of some key parties. The mediation is set to end in mid-May 2019.
- ❖ **Supreme Court judgement on 9 November 9, 2019** -The Top Court delivered its judgement. It awarded The Title to the Deity, Shri Ram Virajman and directed the State to grant the Sunni Waqf Board five acres in a “prominent” location in Ayodhya for the construction of Mosque.
- ❖ **January 22, 2024, Pran Pratishtha** – Of Shree Ram Mandir in Ayodhya has been solemnised with Religious Zeal, Zest and Fervour, about ~One Lack People visits Ramlalla everyday at Ayodhya and till date ~3Crores people have paid their obeisance to Ramlalla at Ajodhya's newly built Ram Janmabhoomi Temple since Pran Pratishtha Solemnisation.

So it took Ramlalla 500 Years to take its abode back and about 150 years of Bharat's Karsevaks to fight for Ramlalla Abode – A history made itself. Political Pandits believe that this could be one of the fundamental reasons of failing of the Congress and Opposition Parties, so far and they have been unable to counter the BJP's Renaissance of Hindutva because, at the end of the day, no better ideology does it offer? In Hindutva Renaissance, the BJP is unmatched and the party has most of the country convinced that this is one of the greatest civilisational achievements they have ever witnessed. As a result, the Congress can't stand against BJP's renaissance of Bharat and its Civilisation Legacy of Hindutva and Santana Dharma.

For decades, congress has waffled about Ram temple out of pseudo appeasement policies and not much has changed in its thought process. Its positions on the issue have historically lacked clarity and this exemplifies the current crisis in the Congress. It's an

echo of decades ago, which is compelling Congress to switch between support and dismay, unlocking a gate or disappearing into prayer, the Congress is almost exactly the same, forcibly caught in a cycle of going along with popular sentiment because it can't afford to do otherwise.

Quoting from Dr Karan Singh's Words "In India Politics cannot be separated from Religion as both are Inter-related as his ancestors have Ruled the Perfect Secular State of India where People of all Sections of Hindus, Muslims', Christians, Sikhs, Buddhists, Parsis, Jews etc have been living in Harmony for Centuaries until infiltration spoilt the Culture and I know what it means, So Pran Pratishtha of Shree Ram must have been attended by One and All, irrespective of any Political Affiliations".

Foot Note

'Goli nahin chalegi (police will not open fire),' the then and now late Chief Minister Kalyan Singh remembered his words in a Hindi-language interview in 2009. He was speaking of the time when lakhs of karsevaks had gathered in Ayodhya in December 1992 and he was the chief minister of Uttar Pradesh. The interviewer was not happy. 'So you let it happen just to save a hundred lives,' he demanded. Again, Chief Minister tried to explain. The crowd was in lakhs. If the police had opened fire, there would have been a stampede and thousands would have died. But the 'liberal' interviewer would not give up on his bloodthirsty line of questioning. 'So what if a thousand people had died?' he asked. 'You let India's secular foundation be hurt just to save a thousand lives?' But this is only one example of the attacks that the BJP has faced from the 'Pseudo Secular' establishments.

Rajeshwar Dhar is Business Services Advisor, Writes for Geo-Eco-Politico-Sustainability.

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TODAY IT IS SOMEONE ELSE, TOMORROW IT CAN BE ME



– H L Kak



THE MIRACULOUS JOURNEY OF THE BRAHMIN GIRL AND THE KASHMIRI PANDIT ROTH POOJA

In a humble village, there lived a poor Brahmin family consisting of a Brahmin, his wife, and their beautiful young daughter. The Brahmin sustained his family through the meagre alms he collected, while his daughter ventured into the forest daily to gather firewood. One fateful day, during the auspicious month of Bhadoon Shukla Paksha on the fourth day, the Brahmin's daughter encountered an extraordinary sight in the forest. She saw celestial beings, the Devis, descending from the heavens. Curious and eager to learn their purpose, she hid behind a tree and observed. The Devis meticulously cleaned a spot, kneaded wheat flour mixed with sugar, ghee, and cardamom, and then baked the mixture on a hot plate.

When the Devis sought a girl to complete their pooja, they discovered the Brahmin girl hiding behind the tree. They invited her to join them, giving her a bath and dressing her in new clothes. After the pooja, they offered her Roth prasad and some money as dakshina. The girl, overwhelmed by the divine encounter, returned home with her newfound possessions.

Her parents, however, reacted with suspicion and anger, believing she had



acquired the items through dishonest means. Despite her sincere recounting of the day's events, they did not believe her. Life continued with its hardships, but the girl's faith remained unshaken.

A year later, the girl decided to replicate the Devis' pooja on the same auspicious day. With no resources, she painstakingly collected wheat grains from cow dung, dried them, and ground them into flour. Unable to afford sugar or ghee, she made the Roth with simple ingredients, performing the pooja with

unwavering devotion. The Devis, witnessing her sincere faith from their abode, decided to reward her.

Upon completing the pooja, she lifted the cover to find the Roths transformed into golden cakes. Overjoyed, she hurried home, only to face her parents' wrath once more. They locked her in a room, thinking she had committed a greater misdeed. That night, the Devis appeared in her parents' dreams, revealing the truth and instructing them to treat their daughter with kindness.

The family's fortunes improved as they continued to perform the Roth pooja annually, blessed with prosperity by the Devis. Years later, the king of the state noticed the Brahmin girl, now a young woman, and was captivated by her beauty. He proposed marriage, and with her father's consent, she became the queen.

As the next Roth day approached, the queen requested the king to arrange the necessary materials for the pooja. Misguided by his minister, the king dismissed her request, believing it to be frivolous. Heartbroken, the

queen prayed earnestly to the Devis for forgiveness.

That night, the king dreamt of the Devis, who warned him of impending doom if he did not fulfil the queen's request. The next day, a neighbouring king invaded, and the dethroned king sought refuge with his queen. Realizing his mistake, he begged for her forgiveness, and together they prayed to the Devis.

Moved by their sincere repentance, the Devis blessed them. Loyal soldiers soon found the exiled king, and with their support, he reclaimed his kingdom. Grateful and humbled, the king decreed that the Roth pooja be performed annually throughout the kingdom.

And so, the legacy of the Roth pooja endured, bringing prosperity and divine blessings to all who faithfully observed it. Through this story, we seek the same blessings from the Almighty, striving for unwavering faith and dedication in our spiritual practices.

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– Sandeep Raj Koul



BHAVANI SAHASTRA NAAM AND NANDIKSHETRA

Since antiquity, Kashmir valley has been a cradle of Philosophical churning, where not only the esoteric knowledge pertaining to a philosophy existed and flourished, but its Devotional aspect equally illuminated the hearts and minds of the spiritual seekers. The devotion towards the Holy creatrix mother, Tripurasundari has been in practice since centuries. She has been worshipped by different names at various Geographical locations in Kashmir, Like Sharika, Jwala, Shiva and Ragyna.

Another epithet for the Divine Mother is, 'Bhavani'.

Bhavani-Nama-Sahasra is a Devotional hymn of thousand names dedicated to Bhavani. Before the mass-migration of Kashmiri Pandits from Kashmir, each and every KP household used to have at least one copy of this manuscript/Booklet. It has/had the same significance what, 'lalitasahasranaam' has in the South India. It used to be recited in all the KP Households. It won't be a misnomer to say that this, 'Strota' was endemic to the Kashmir valley and that it was kept alive as a practice by the Kashmiri Pandits. This Strota is a part of, 'Rudrayamal Tantra'. Some other works which owe their allegiance to the 'Rudrayamal Tantra' are, 'Vijnanbhairava tantra' as well as, 'Para-trisika-vivarna'. The last two works mentioned form a very important part of the, 'kashmir Shaivism'. The

description and the meaning of Many names of 'Bhavani' very closely resemble to that of, 'Kashmir Shavism' and have been explained from the 'Trika' point of view!

In the 17th century AD, an erudite Kashmiri Pandit Scholar, Pandit Sahib Kaul, composed Sanskrit verses of 'bhavani Naam Sahasra', and gave poetical exposition to all the names, besides his narration of the situation and the site of Kailasa.

His work is known as, 'Devinaamvilasa'.

The 'Nilmatpuran' mentions that all the sacred places or Tirthas that exist on earth are there in Kashmir! 'Harmukut Peak' meaning 'Shiva's Diadem' may be taken as the Mount Kailasa. As the description of this book is unique to Kashmir; hence it is believed that it has a connection with the Kailasa of Kashmir. This finds relevance with the site of, 'Uttaramimansa' which is believed to be the source of, 'Harmukut Ganga', and lies at the foot of the north eastern glacier of the 'Harmukuta' and along the Tirthas of Nandikshetra. At a short distance below the 'Gangabal' lake, also called, 'Uttarganga', there exists another lake with blue water (kala siva). This marks the place Siva sat in meditation and the outer portion having light green water represents the place of Nandi(Nund). Nandi is said to have performed penance to propitiate, 'Siva' at this place. 'Siva' made his permanent abode by the side of this attendant, 'Nandin'. It is believed that it is at this

place (Nandikshetra), 'Siva' revealed the thousand names of 'Bhavani' to his faithful attendant, 'Nandi'.

'bhavaisahsranaam' is also known as, 'Nandi-Vidya', and 'Rahasyasutra'. 'Siva' termed this stutih as, 'Stavaraja'-The chief among Hymns. Every year, Kashmiri Pandits visit this place (Gangabal) and pay their obeisance to, 'Siva'. They also perform the ritualistic, 'Shradh' of their ancestors on the banks of the Holy lake, 'Gangabal'. After the copious work done by Pandit Sahib Kaul in the 17th century AD; An equally important work of the translation of this, 'Stotra' was done in English Language for a larger audience by Pandit Janaki Nath Kaul 'Kamal'- an erudite Kashmiri Pandit scholar. The preface of the Book written by Pandit Raghu Nath Kukiloo –

an ardent devotee of Holy Mother and a Scholar of very high repute adds more authenticity to the Book. In the recent times of digitisation; 'Core Sharda group' too have taken a momentous step to present the hymns digitally and have explained the names of Bhavani via their 'YouTube' Channel. They are putting a lot of effort in explaining the stotra. I am attaching their link too for those, who might be interested to know more!

<https://youtu.be/5juXdqhBnoY?si=ladvNQKJn4G4g8Z>

(References have been taken from Bhavani-Nama-Sahasra-Stutih by J N Kaul and Trika Shaivism Books)

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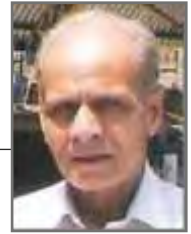


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– H L Kak



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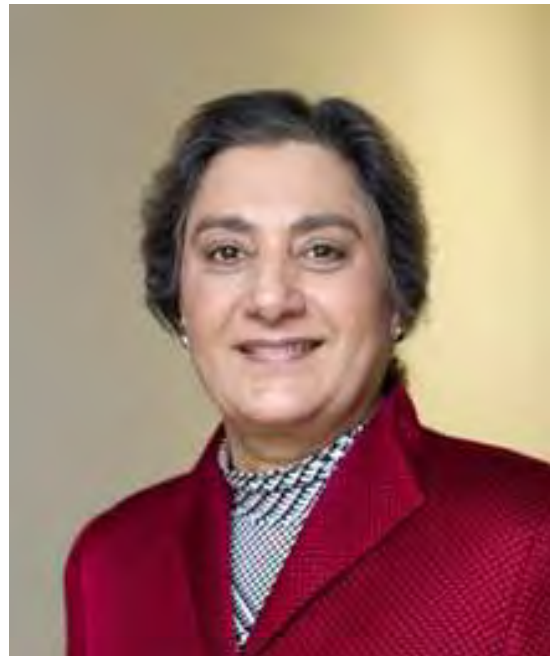
Leading the Fight Against Infectious Diseases

Dr. Nancy M. Khardori stands at the forefront of infectious disease management and research, with a distinguished career spanning clinical practice, academic leadership, and groundbreaking contributions to antibiotic stewardship and infection prevention.

Dr. Khardori currently serves as Professor in the Division of Infectious Diseases and the Department of Microbiology /Immunology and Molecular Cell Biology at Eastern Virginia Medical School (EVMS) in Norfolk, Virginia. She holds the pivotal role of Medical Director of the Infection Prevention Service at the Bon Secours DePaul Medical Center, also in Norfolk, and is the Director of the Antibiotic Stewardship Program at the same institution.

Her academic journey began with a medical degree from the Gov. Medical College in Srinagar, Kashmir, India, followed by a postgraduate degree in Microbiology and Immunology from the prestigious All India Institute of Medical Sciences in New Delhi. Dr. Khardori pursued advanced training in the United States, completing fellowships in Microbiology and Immunology at Southern Illinois University School of Medicine, and later in Infectious Diseases at the University of Texas M.D. Anderson Cancer Center.

Dr. Khardori's career has been marked by a deep commitment to advancing the field of infectious diseases. Since 1986, she has



actively engaged in clinical practice, research, and teaching across major academic medical centers in the United States. Her expertise spans clinical infectious diseases, microbiology / immunology, and internal medicine, where she has significantly influenced patient care and medical education.

In addition to her clinical and academic roles, Dr. Khardori is a prolific author and researcher. She has authored numerous original research papers, reviews, book chapters, and books covering critical topics

such as infectious diseases emergencies and bioterrorism. Her contributions have been published in leading national and international journals, where she also serves as a respected reviewer.

Leadership in Antibiotic Stewardship and Infection Prevention

Dr. Khardori's leadership extends to the forefront of antibiotic stewardship and infection prevention. As the Director of the Antibiotic Stewardship Program at Bon Secours DePaul Medical Center, she plays a pivotal role in promoting responsible antibiotic use and combating antibiotic resistance – a global health challenge of increasing concern.

Dr. Khardori continues to shape the future of infectious disease management through her innovative research, clinical practice, and

educational initiatives. Her dedication to patient care, coupled with her scholarly contributions, underscores her influence in the medical community both nationally and internationally.

In conclusion, Dr. Nancy M. Khardori exemplifies excellence in infectious diseases, embodying a rare combination of clinical acumen, academic rigor, and leadership in antibiotic stewardship. Her relentless pursuit of advancing medical knowledge and improving patient outcomes underscores her as a true pioneer in the field.

As she continues to make strides in infectious disease management and antibiotic stewardship, Dr. Khardori remains a beacon of inspiration and expertise for the next generation of healthcare professionals and researchers worldwide.

शिव के गर्भ से
हिम जब पिघला,
दिल जब धडका,
झरने की छन-छन से
मन जब महका।

झरना बन दरिया
मिला सागर से,
फिर भी नहीं समझा
सृष्टि का भेद।

क्या जीवन है
सापेक्ष गति का,
ब्रह्माण्ड का युगांतर,
परमाणु का क्षण ?

सूरज की तेज से
नीर जब उड़ा,
सृष्टि की चकाचौंध मैं
मेघ जब भटका।

सत्य!

अशोक मनवटी - वर्ष २०१२



जिज्ञासा ने जब पंख पसारे,
सागर की गहराई से
आकाश की ऊंचाई तक
हिम की चोटी भई अति दूर।

सृष्टि की मन्दाकिनी मैं
कोई ओर न छोड़,
अन्तहीन गंगा की शून्यता के सत्य से
वापस मुड़ा बादल हिम की ओर।

अनादिकाल से यू चलती
आवर्ती शृंखला,
ईश्वरीय दिव्य शक्ति की;
पुनः समा गई बूढ़
हिम अंकुर मैं।



- Ashok Ogra

JOURNEY THROUGH THEATRE, CULTURE & CONFLICT

By M K Raina

In 1967, a young lad from Srinagar, M.K. Raina, was admitted to the prestigious National School of Drama, where the legendary Ebrahim Alkazi was at the helm. The drama school, an open house encouraging students to decode India's diverse traditions, resonated with MK's upbringing, shaped by the secular environment of Kashmir. He had his early education at Lal Ded Memorial School and later Hindu High School, Srinagar, where the Kashmiri literary figure Dina Nath Nadim was Principal. At school, he was exposed to plays and also acted in "Neki Badi."

The school was located at Sheetal Nath complex that held socio-cultural and political importance for the Kashmiri Pandits and was the epicenter of their politics.

Although initially drawn to playing hockey and learning Hindustani classical music at Prem Sangeet Niketan, it was at Kashmir Kala Kendra that he developed into a polished amateur actor and soon emerged as an accomplished theatre artist. M.K. Raina has come out with his memoir titled BEFORE I FORGET in which he shares personal stories of his formative years and his experiences, challenges, and the philosophies that shaped him as an artist, civil society activist, and teacher.

He profoundly acknowledges the invaluable inspiration bestowed upon him by the luminaries of the state: Bansi Parimoo (painter), Shamim Ahmed Shamim (journalist), Moti Lal Kemmu (playwright), Ghulam Rasool Santosh (painter), Triloke Kaul (painter), Radha Krishan Baroo (theatre), Pran Kishore (radio & theatre) and Ali Mohammad Lone (playwright). He demonstrates narrative mastery when reflecting on significant historical events: the tense atmosphere that gripped the valley when the Holy Relic disappeared from the Hazratbal Shrine in 1963. Nehru deputed Shastri to calm the situation: "Shastri had to borrow overcoat from Nehru for the severe winter."



Raina's writing, infused with nostalgia, captures the both the turbulence and peaceful coexistence of a bygone era.

In the chapter 'Growing Up,' Raina's account often draws on familial experience: he running through the narrow, winding alleys, his outings echoing against the houses adorned with wooden balconies and ornate lattice windows. These structures, some bearing the marks of time, whisper stories of the many generations that have called them home. Raina's family, like many thousands of other Pandits, fled the valley when militancy erupted in 1990. The mosques were effectively used by the terrorists to disseminate highly inflammatory slogans-targeting Pandit community. The entire valley was put under strict curfew. He narrates the harrowing experience when he had to cremate his mother. At each security checkpoint, Raina had to lift the shroud to show them his mother's body. He laments the loss of centuries-old links of interdependence that existed among neighbors.

He writes: "I begged all my family members and uncles not to delay their departure from the valley. It was not safe anymore to stay back." He quotes his brother when describing the sudden turn of events: "home lost in five minutes." He is dismayed at the lack of understanding of most secular parties when talking about the plight of Kashmiri Pandits. However, his declaration, "We should never forget but always forgive," balances memory with forgiveness and emphasizes the necessity to move forward and heal.

It is in Delhi where MK's career took wings. In the chapter 'Delhi Fulcrum,' the author describes his days of struggle as a theatre director and actor. At Meghdoot Theatre, Raina honed his skills as a professional. "Meghdoot Theatre has been where much of contemporary Indian theatre history has happened, presenting the best world dramas, from Sanskrit to Western classics and major contemporary works of Indian and foreign playwrights. This was the stage where Om Shivpuri, Uttara Baokar, Surekha Sikri, Manohar Singh, Pankaj Kapoor, Seema Biswas, K.K. Raina, Naseeruddin Shah, Om Puri, Anupam Kher, I, and many others trained to become seasoned actors and directors."

After graduating from NSD in 1971, Raina declined job offers, opting instead to be a freelancer. During the genocide of East Bengalis in 1971, Raina put up street plays framed around the poetry of Faiz Ahmed Faiz to highlight the plight of the refugees. He formed a theatre group called PRAYOG, which performed many plays, including Badal Sircar's "Juloos," as a tribute to those who suffered due to demolitions carried out at the Turkman Gate during the emergency. Soon, PRAYOG emerged as one of Delhi's major experimental theater organizations.

This freedom to express one's thoughts was cut short when the emergency was imposed in 1975. Raina's play "Chalk Circle" (Bertolt Brecht) was banned, and he was summoned by the authorities. However, MK quietly left Delhi, only to return to active work after the emergency was lifted in January 1977.

To Raina free speech must entail the right to question the authorities. In this memoir we get to witness the life of Raina who advocates for a more conscientious consumption of culture, encouraging that we question the truth as paraded by those in power.

He went on to direct several memorable productions like Kabira Khada Bazar Mein, Karmawali, Pari Kukh, Kabhi Na Chooden Khet and The Mother, Bhanbhatt Ki Atmakatha, Godan, Muavze, Tum Saadat Hasan Manto Ho, Badshah Pather, and many more. He also directed several documentaries and short films, and acted in several TV jingles.

He profoundly acknowledges the invaluable inspiration bestowed upon him in his younger days by the luminaries of the state: Bansi Parimoo (painter), Shamim Ahmed Shamim

(journalist), Moti Lal Kemmu (playwright), Ghulam Rasool Santosh (painter), Triloke Kaul (painter), Radha Krishan Baroo (theatre), Pran Kishore (radio & theatre) and Ali Mohammad Lone (playwright).

The advent of parallel cinema in the late 1960s provided professional theatre actors like Raina the opportunity to embrace the film medium. Late Avtar Kaul cast Raina in his award-winning film "27 Down." This began Raina's association with cinema, working with leading directors of that period, including Mani Kaul, Avtar Kaul, Kumar Shahani, Buddhadeb Bhattacharya, Mrinal Sen, Govind Nihalani, Ketan Mehta, Basu Chatterjee, Basu Bhattacharya, and many others.

Perhaps because of the recognition Raina achieved in both theatre and films, in 2000, Shabana Azmi asked him if he would consider heading the Acting Department at the reputed Film Institute, Pune. Raina laughed off the suggestion, remarking, "I am a Kashmiri. I can only compromise up to the trees and monuments of Delhi after leaving the gardens and Chinars of Kashmir."

During the Punjab militancy, Raina, along with journalist Shamim Ahmed, Prof. Mursheel-ul-Haq, and his wife Zoya Hassan, met Mrs. Indira Gandhi at her residence. When asked about the situation in Punjab, Mrs. Gandhi remarked, "Whom do you talk to? There you talk to one group of politicians, and then another group appears." She then asked why Sheikh Abdullah converted the beautiful meadows of the sacred Hari Parbhat area in Srinagar into a housing colony, encroaching on the path of sacred sites for both Kashmiri Pandits and Muslims, where they worshiped and meditated under the huge Chinar trees. "A great site of composite culture had changed."

Raina does not inform what prompted this sudden switch on the part of Mrs. Gandhi from Punjab to Kashmir.

The only time Raina felt let down by the city he loved, Delhi, was when mobs indulged in mass killing of Sikhs as revenge for the assassination of Mrs. Gandhi. He took part in several peace marches along with George Fernandes, Chandra Shekhar, Madhu Dandavate, and many others.

With sadness, he recalls, "In the dark of the night, an orange color permeated the sky, and as I turned my head, I saw Delhi burning in all directions."

Raina provides an interesting account of his meeting with Sardar Joginder Singh, the father of slain Sant Bhindranwala. He was part of a film crew gone to interview Joginder who asked Raina: "Do you agree that Sikhs are a quam?"

Initially, Raina dodged the question, but when Joginder Singh insisted on getting an answer, Raina casually replied, 'No, Daji, I do not agree.' And that was it. Joginder refused to continue with the interview.

The tragic murder of his long-time friend and theatre activist Safdar Hashmi by Congress workers in 1989 left Raina in deep sorrow. The book elaborates on the dangers that social and cultural activists face in tumultuous times.

Similar pain is palpable when he recalls the demolition of Babri Masjid in December 1992. SAHMAT, an organization co-founded by Raina in memory of Safdar Hashmi, decided to stage massive protests across the country.

The poster that was printed carried the following lines of Kabir: "Sadhu Dekhoyeh Jag Baurana, Hindu Kahat Hai Ram Hamara, Musalman Rehmana, Aapas Mein Dou Lade Marathain Maram Koi Najana."

Anhad Garje, the words from a poem by Kabir, was used as a clarion call to the nation to

unite and spread the message of love.

Having traveled extensively, Raina's work encompasses a wide range of geographical and cultural settings of India and neighboring countries. He has also been to Lahore, where he staged the Punjabi play 'BuheBariyan.'

From conducting theatre workshops in J & K and North East to working for the popular TV serial SURABHI (produced by Siddharth Kak), Raina has been active in building bridges and fostering understanding and mutual trust.

In 2001, he volunteered to visit the valley to reclaim diverse cultural spaces by engaging with the traditional folk theatre 'Bhand Pather' community.

When he thought of adapting King Lear, the artists protested as to quote Raina “Banda Pather is all about satire, humour, jokes and pun, and King Lear is a major tragedy of Shakespeare's.”

As expected Raina adapted the play to suit the vocabulary of the locals, and it evoked huge response when performed in the village. Recipient of prestigious honors such as the Sangeet Natak Akademi Award, Sahitya Kala Parishad Samman, Sankriti Award, and B.V. Karanth Lifetime Achievement Award, Raina's life has been one of a vivid tapestry woven from his relentless drive for social change. Though he has acquired great distinction, he has never been self-seeking, preferring that his work speak for itself.

In the chapter 'Kashmir Implodes,' Raina sums up his dilemma: “I felt that my Kashmir, my home, where I was born, brought up, educated, and nurtured, was now a closed chapter for me. But my mind was not ready to accept this fact.” The pain of 'missing' comes out strongly in his memoir.

He graciously recognizes the guidance and help received from many of his mentors and friends in the valley when he decided to reclaim the shared cultural spaces buried under the boot of militancy: Saleem Beg, Nghat Shafi, Shafi Pandit, Naeem Akhtar, Naseem Shaifai, Rehman Rahi, Amin Kamli, and to Manzoor Ahmed Meer, Hakim Javed, Arshad Mustaq and to the Bhand Pather community of Akhingam- who all joined him in his endeavour to revive theatre activities in the state.

However, one wonders how Raina manages to negotiate the dilemma that most migrants like this reviewer face: 'The More We All Long For Home, Farther It Appears.'

He attributes his success to two teachers: Dina Nath Nadim for inculcating in him the values of Kashmiri culture and its legacy, and Ebrahim Alkazi, who Raina writes “gave me a talisman which I hold very essential in whatever I do; his words that I always remember when he said to me, 'you know, Raina, in our country, if you want to achieve something, remember to lead yourself from the front, and don't wait for someone else to lead you.”

Nothing can be more gratifying and elevating to M.K. Raina than to see his memoirs BEFORE I FORGET showcased together on the bookshelves alongside the recently released biography of his teacher Ebrahim Alkazi titled HOLDING TIME CAPTIVE- highlighting their contributions side by side.

Published by Vintage (Penguin Random House), the memoir is intellectually engaging and profoundly impactful. Raina's soul is deeply intertwined with the majestic Chinar trees of Kashmir, as well as with cultural reverence and artistic innovation.

He recreates his memories, creating an experience within an experience. No wonder the book resonates with authenticity and emotional truth.

For those of us who have long known and admired Raina, this book validates and tells them why.

4th ONLINE ESSAY CONTEST - 2024 - 25

TEAM ESSAY HEREBY ANNOUNCES

4th ONLINE ESSAY CONTEST 2025-2026 FOR KASHMIRI DISPLACED, NONDISPLACED BOYS AND GIRLS ALL OVER THE GLOBE. TOPICS FOR THE CONTEST WOULD BE BROADLY HELD UNDER FOLLOWING CATEGORIES:-

- **GREAT MEN AND WOMEN AMONG OUR COMMUNITY.**

This shall cover all major fields i.e. Historical, Scientific, Political, Sports, Authors/Poets/Writers; Administrators; Social Reformers; Spiritual and any other. Period covered can be right from Hindu period of Kashmir upto the modern era. Preference may be given to personalities who are no more in this world except Sports, Scientific, Administrators categories .

HISTORICAL EVENTS:-

- I) ROTI AGITATION
- II) 1967 AGITATION
- III) 1990 - EXODUS
- IV) ANY OTHER

- **HISTORICAL PLACES:-**

Sheetal Nath; Vicharnaag; Tulmul; Manzgam; Martand; Awantipora; Parihaspora; THALWAL/BADRKALI; Saadmaliyun, Venkuru, Sharda Mata, Teetwal/ Sharda,, etc. / Anyother.

- **MY VILLAGE/MY MOHALLA**

- **CATEGORIES:-**

- I) 4TH -6TH standard (300-500 words)
- II) 7th-9th standard (500-700 words)

THERE WON'T BE ANY COLONY OR REGION BASED CATEGORY; NOR ANY LANGUAGE BASED CATEGORY. HOWEVER ONLY ESSAYS WRITTEN IN (KASHUR) DEVNAGARI SCRIPT SHALL BE AWARDED 02(TWO) MARKS GRACE.

CONTEST IS PRIMARILY IN ONLINE MODE, HOWEVER CONDUCTING OFFLINE CONTEST IN FEW POCKETS OF VALLEY viz. SHEIKHPURA AND VESSU IS ALSO UNDER CONSIDERATION.

1ST, 2ND & 3RD PRIZE WINNERS WITH 03

(Three) CONSOLATION PRIZE IN OFFLINE MODE SHALL BE AWARDED SEPERATELY. A CONTESTANT IS ALLOWED TO COMPETE IN/THRU BOTH OFFLINE AND ONLINE MODES.

FEW IMPORTANT POINTS:-

1. NO CASH PRIZES SHALL BE AWARDED. TEAM ESSAY PREFERS TO GIVE RELEVANT BOOKS, SPORTS GOODS, SCIENTIFIC MODELS etc. AS PRIZES.
2. ALL CONTESTANTS SHALL HAVE TO REGISTER ON THE BELOW GIVEN LINK.
3. AIM OF THE CONTEST IS TO ACQUAINT / INFORM COMMUNITY CHILDREN ABOUT OUR BRIGHT PAST, GREAT MEN AND WOMEN, ACHIEVEMENTS etc.
4. NEGATIVISM OR CONTROVERSIAL ENTRIES SHALL BE CANCELLED.
5. DECISION OF TEAM ESSAY SHALL BE FINAL AND BINDING .
6. Research based, knowledge / information adding enteries shall fetch more marks.

• **PROBABLE DATES:-**

- I) DECLARATION OF CONTEST –
1ST AUGUST, 2024
- II) LAST DATE OF REGISTRATION -
31ST DECEMBER, 2024
- III) LAST DATE OF EMAILING ESSAY (ONLINE MODE)- 30-04-2025
- IV) DATE OF OFFLINE ESSAY CONTEST / ON THE SPOT WRITING AT PARTICULAR CENTERS only ... 02-07-2025
- V) EVALUATION OF ESSAYS (FROM MAY 2025 TO 07-07-2025)
- VI) DECLARATION OF RESULTS (1ST WEEK OF JULY 2025)
- VII) PRIZE DISTRIBUTION FUNCTION (KASHMIR VALLEY, JAMMU etc.
3rd WEEK OF JULY, 2025).

(TEAM ESSAY)

PRESS RELEASE

New Delhi, 29 July'2024

Save Sharda Committee calls on Chief Secretary to discuss issues for Sharda Temple, Teetwal

Head and founder of Save Sharda Committee, Kashmir (Regd.), Ravinder Pandita called on Chief secretary Govt of J&K Sh. Atal Dulloo in New Delhi yesterday. He extended invitation for Sharda Divas at Teetwal falling on 11 September this year. Besides, he

presented a list of demands to Chief Secretary regarding issues faced by public and tourists at Teetwal. The demands include Extension of NH to Teetwal from Chamkote, expediting construction of Sadhna pass tunnel, providing full body scanner there, upgradation of water supply, electricity and setting up of Yatri Niwas at Teetwal. Chief secretary assured the committee that all issues will be looked into, as a boost to Border tourism.



New Delhi, 02 August'2024

Save Sharda Committee calls on Nitin Gadkari to discuss issues of Teetwal, Karnah.

Head and founder of Save Sharda Committee Kashmir Regd Ravinder Pandita called on Cabinet Minister Nitin Gadkari, Road Transport & Highways in New Delhi yesterday. He extended invitation for Sharda Divas at Teetwal falling on 11 September this year. Besides, he presented a list of demands to the minister regarding issues faced by public and tourists at Teetwal. The demands include Extension of NH to Teetwal from Chamkote, expediting construction of Sadhna pass tunnel and providing full body scanner there. The Honble



Minister assured the committee that all issues will be looked into, but raised a doubt whether the extension of Highway to Teetwal falls under his ministry. Ravinder Pandita also presented his book on sharda and a portrait of Sharda Peeth PoK to the Hon'ble minister.

Ravinder Pandita
(Tel : 9811143024)

PRESS RELEASE

Election to Tirthraj Kapalmochan Shrine and Temples District Shopian 2024



Elections to the Tirthraj Kapalmochan Shrine and temples, District Shopian Sanastha which were overdue since 2015, were held yesterday on 2nd June 2024 as per the directions of honourable court. The court had appointed Advocate Mr Kanya Lal Pandita for the job of conducting the elections.

The elections were conducted in a cordial and peaceful atmosphere at Geeta Bhawan Muthi. 42% polling was recorded. Polling started at 8.30 am till 3pm. From among 1018 total registered voters of the Sanastha, 425 votes were polled for different posts of the Sanastha. The following were elected:

- Mr Ashok Sathoo – President
- Mr Rajiv Koul – Vice President
- Mr Satish Kandhari – General Secretary
- Mr Ashok Koul – Treasurer
- Mr Vimesh Pandita – Org. Secretary

After a gap of 12 years the elections were held to elect a new committee of TRKM Sanastha. The newly elected committee lead by Present Mr Ashok Sathoo were administered oath of office and secrecy on 4th June, 2024.





Over 5,700 Kashmiri Migrants Given Govt Jobs

Replying to an unstarred question in Lok Sabha, Nityanand Rai, the Minister of State for Home Affairs Nityanand Rai said, "Around 5,724 Kashmiri migrants have been given Government jobs under the Prime Minister's Development Package-2015 and Prime Minister's Reconstruction Plan. He said, "Unemployed youth are also being facilitated to get financial assistance under self-employment schemes." He also said that the Government has also taken several steps for the security of Kashmiri migrants.

He said the eligible Kashmiri migrants are provided with cash assistance of Rs 3,250 per person, subject to a maximum limit of Rs 13,000 per family per month, and are provided with 9 kg of rice per person, 2 kg atta per person, and 1 kg sugar per family per month as basic dry ration. He said that to facilitate the return of Kashmiri migrants to Kashmir Valley, 6,000 transit accommodations are being constructed for employees recruited under the Prime Minister's Package.

He further informed that the Government of Jammu and Kashmir launched an online portal in August 2021, wherein Kashmiri migrants can lodge online grievances regarding encroachment, change of title, mutation, and distress sale.

Kashmiri migrants have been provided with Ayushman Golden Health Cards. He added that Primary Health Centres and Dispensaries have been made available in camps for appropriate healthcare. Further, he articulated, "Five government schools (4 higher secondary level and one secondary level) have been set up in camps to provide education to displaced children. A Migration Certificate is issued to eligible migrant students through online portal www.jkmigrantrelief.nic.in. For the

convenience of Kashmiri migrants, Domicile Certificate, Resident of Backward Area Certificate, Migrant Certificate, Income Certificates, Economically Weaker Sections (EWS) Certificates and Registration Certificates are issued online."

Dharmarth Trust renovates and restores ancient Shiv Temple in Pahalgam

To preserve the region's rich cultural heritage, J&K Dharmarth Trust has claimed that it has successfully renovated and restored the Shiv Temple in Pahalgam to its original glory. This Temple was built by Dr Karan Singh, Chairman Trustee, in 1962. As claimed by the 'Raj Pariwar' of Jammu and Kashmir, the historic event was marked by the installation of a specially crafted Shiv Parivar idol, ordered and manufactured in Rajasthan by Rajeev Rai Bhatnagar, Advisor to the Lieutenant Governor of J&K, He and his wife Manu Bhatnagar visited the Temple, along with Vikramaditya Singh (Trustee of J&K Dharmarth Trust). 'Pooja' following the 'Murti' installation ceremony of Shiv Parivar. Chitragada Singh and Vikramaditya Singh offered gold ornaments to Maa Parvati. Brig R S Langeh, president of the Trust, informed that the Trust is committed to preserving and enhancing the region's cultural and religious heritage. Other Trust officials and dignitaries who graced the occasion included IG Sujit Kumar.

DC Ganderbal lays the foundation stone for chain fencing around Devraj Bhairav Temple. The Deputy Commissioner (DC) Ganderbal recently visited Devraj Bhairav Temple Nunner and laid the foundation for a chain fence around the temple premises.

The management of Asthapan Sudhar Samiti organized the foundation stone function. The event was attended by SSP Ganderbal, Sandeep Gupta, President of PM Package Employees Association Ganderbal, and local civil society.

Uma Bhagwati Temple Reopened After 30 Years in Anantnag

On July 14, the Temple of Goddess Uma Bhagwati was reopened after more than 30 years in the Anantnag district of Jammu and Kashmir in the presence of Union Minister Nityanand Rai. Following the restoration work, the Temple was opened to devotees.

The idol of Goddess Uma, brought from Rajasthan, was placed in the sanctum sanctorum amid the chanting of religious hymns.

Jawala Ji Jayanti celebrated with religious fervour, gaiety

The Haar Tchodah (Haar Chuterdashi), falling on July 20, the birthday of Mother Goddess Jawala Ji, the presiding deity, was celebrated with great religious fervour and gaiety at the Shrine of Goddess at Khrew in Pampore tehsil

of district Pulwama. Hundreds of devotees, including army personnel, were drawn from different parts of Kashmir and Jammu to participate in the celebrations. A Maha Yagya was also solemnized on the occasion, which was followed by the serving of Prashad to devotees.

A Samuhik Aarti was also held in the evening. Elaborate arrangements were made for the function by Dharmarth Trust, the local army unit, Jawala Ji Samiti, and other social organizations of KPs from the area.

Another function was held at Jawala Ji temple at Gangyal Jammu, organized by Jawala Ji Samiti and led by its president, M K Raina. Devotees participated in large numbers to pay obeisance to the Goddess and seek blessings for the prosperity of the nation.

*Source: News Agencies
Editing: Vijay Kashkari*



The Kashmiri Sewak Samaj (KSS) in Faridabad celebrated the 78th Independence Day with great enthusiasm. During the event, KSS honored senior citizens of the community, acknowledging them as living legends. KSS also recognized the outstanding achievements of students who excelled in their 10th and 12th-grade examinations.

Study Webs of Active Learning for Young Aspiring Minds (SWAYAM)

The National Testing Agency (NTA) has been entrusted with conducting the Exam for the courses offered under the Study Webs of Active Learning for Young Aspiring Minds (SWAYAM) for the July 2024 Semester.

✓ Dates of Examination 7th, 8th, 14th and 15th December 2024

SWAYAM, or Study Webs of Active-Learning for Young Aspiring Minds, is a free platform offering Massive Open Online Courses (MOOCs). The Government of India started the program to provide access to the best teaching and learning resources to all, including the most disadvantaged. The program aims to achieve the three principles of Education Policy: access, equity, and quality. The platform covers courses in disciplines such as Science, Engineering and Technology, Humanities and Social Sciences, Law, and Management.

The All-India Council for Technical Education (AICTE) developed and designed the platform. The fourth quadrant of the platform is self-assessment, which includes tests in the form of Multiple-Choice Questions (MCQs), quiz or short answer questions, long answer questions, etc. The fourth quadrant also has Frequently Asked Questions (FAQs) and their answers to clarify common misconceptions among students.

The registration fee for the SWAYAM July 2023 exam is Rs 750 per course for the To ensure that the best quality content is produced and delivered, nine National Coordinators have been appointed. They are:

- ❖ AICTE (All India Council for Technical Education) for self-paced and international courses
- ❖ NPTEL (National Programme on Technology Enhanced Learning) for Engineering
- ❖ UGC (University Grants Commission) for nontechnical post-graduation education
- ❖ CEC (Consortium for Educational

Communication) for undergraduate education

- ❖ NCERT (National Council of Educational Research and Training) for school education
- ❖ NIOS (National Institute of Open Schooling) for school education
- ❖ IGNOU (Indira Gandhi National Open University) for out-of-school students
- ❖ IIMB (Indian Institute of Management, Bangalore) for management studies
- ❖ NITTTR (National Institute of Technical Teachers Training and Research) for Teacher Training programme

The current SWAYAM platform is developed by the Ministry of Education and NPTEL, IIT Madras, with the help of Google Inc. and Persistent Systems Ltd.

The SWAYAM shall cover the following:

- a) Curriculum-based course contents covering diverse disciplines such as arts, science, commerce, performing arts, social sciences and humanities, engineering, technology, law, medicine, and agriculture in higher education (all courses to be certification-ready).
- b) School education (9-12 levels) modules for teacher training and teaching and learning aids to learners to help them understand the subjects better and to help them better prepare for competitive examinations for admissions to professional degree programmes.
- c) Skill-based courses, which cover both post-higher secondary school skills presently in polytechnics and industrial skills, are certified by the sector skill councils of various ministries.
- d) Advanced curriculum and professional certification under a unified scheme in the higher education domain that can be tailored to meet the demands of the Choice Based Credit System (CBCS) currently being implemented in India at the undergraduate level.
- e) Curricula and courses that can meet the needs of life-long learners.
- f) Independent courses, which may not be part of any set curriculum and may be taught as awareness courses, continuing education

programs and for training specific skill sets. general category students.

Source: SWAYAM, UGC, AICTE

Commissionerate of Technical Education, Gujarat, Admission Committee for Professional Courses

Applications were invited from the wards of J&K migrants and Kashmiri Pandit/Kashmiri Hindu Families (Non-Migrants) living in Kashmir valley for admission to first-year Degree Engineering, Degree/Diploma Pharmacy, Degree Architecture courses after 12th (HSC) Science Stream and MBA/MCA after graduation in Govt. /Grant-in-aid/Self-financed institutes (two seats per Institute) until August 16 2024. Students applying under this category for admissions to the first year Degree Engineering, Degree/ Diploma Pharmacy are exempted from GUJCET-2024

It is mandatory to produce the domicile Certificate issued by the competent authority along with the application for Kashmiri Pandit/Kashmiri Hindu Families (Non-Migrants) living in Kashmir Valley. The domicile certificate is not required for the J&K migrants, which may be noted.

- ❖ Merit list of all eligible candidates shall be placed on the website on Dt.:22-08-2024.
- ❖ The Counselling program will be held on Dt.:30.08.2024 from 11.00 a.m. at the office of the Committee.

No individual call letter will be issued. Candidates whose names appear in the merit list shall remain present with all original documents & necessary token tuition fees (Rs.1500/- for Govt. Grant-in-aid institutes & Rs. 20,000/- for self-financed institutes) at their own cost.

The candidate who remains present without original documents shall not be allowed to take part in the counselling. Details of institutes, their profiles and tuition fees are available on the website www.acpc.gujarat.gov.in.

Address to Post/Courier the Application along with D.D. and other required Documents: Admission Committee for Professional Courses, Room No.111, First Floor, L. D. College of Engineering Campus, Navarangpura - Ahmedabad -380015, Gujarat.

CLAT Notification 2025

The Common Law Admission Test (CLAT) is a

national-level entrance exam for admissions to undergraduate (U.G.) and postgraduate (P.G.) law programs offered by 24 National Law Universities in India. CLAT is organized by the Consortium of National Law Universities, comprising representative universities. Affiliate universities and organizations also use the CLAT exam for admissions and recruitment.

All admissions to the 5-year integrated LL.B. and LL.M. programmes that commence in the Academic Year 2024-2025 shall be through the CLAT 2025

- ❖ Applications Open July 15 2024
- ❖ The last Date for receiving applications is October 15 2024
- ❖ CLAT 2025 Exam Date: December 1, 2024

U.G. Eligibility

Candidates must secure Forty-five per cent (45%) marks or its equivalent grade in case candidates belong to the General category.

Candidates who may be appearing for their qualifying examination in March/ April 2025 are also eligible to appear for the CLAT 2025 examination. However, they must prove they passed the qualifying examination at admission.

P.G. Eligibility

An LL.B. Degree or an equivalent examination with a minimum of Fifty per cent (50%) marks or its equivalent grade in case of candidates in the General category.

Candidates appearing for their qualifying examination in April/May 2025 can also apply.

There is no upper age limit for appearing for the CLAT 2025. Candidates can register for the Common Law Admission Test by visiting the official website of CNLU, i.e. consortiumofnlus.ac.in

Courses: -

5-Year B.A., LL.B. (Hons.)

LL.M.

3-Year LL.B. (Hons.)

Master's Programme in Public Policy:

This two-year postgraduate programme is open to graduates from all disciplines, focusing on law as an interface between inclusive sustainable development and public policy.

Ph.D. (Law)

Ph.D. (Interdisciplinary)

Admission will be based on an all-India National Law School Admission Test (NLSAT-PhD). For any queries regarding NLSAT, write to nlsat.query@nls.ac.in

Online & Hybrid Programmes

NLSIU's Professional and Continuing Education (PACE) offers a postgraduate master's degree and seven postgraduate diplomas for students from all backgrounds. NLSIU's PACE programmes are provided in a hybrid online format.

Candidates can keep track of all the most recent information on CLAT 2025, including modifications to the syllabus, pattern, marking system, and seating arrangements, below.

For queries related to Eligibility/ Documents/ Images, please write to NBEMS at the Web Portal: <https://exam.natboard.edu.in/communication.php?page=main>

Directorate of Technical Education & Industrial Training, Punjab

Admission for the Kashmiri Migrants and Kashmiri Pandit/ Kashmiri Hindu Families (Non-Migrants) living in Kashmir valley

The Department of Technical Education & Industrial Training, Government of Punjab, has reserved one seat in each course below.

Engineering, MBA, MCA, 2nd year Degree course in Engineering (Lateral Entry), Hotel Management & Catering Technology in Thapar Institute of Engineering & Technology, Patiala, Punjabi University,

Engineering Colleges and Polytechnic Colleges of the State of Punjab

Admission to various Degree/Diploma level Engineering Courses shall be made based on Inter-se-Merit of Qualifying Examination. However, for the seat of Thapar Institute of Engineering & Technology, Patiala, the candidate must have passed 10+2 or equivalent examination with at least 60% marks in aggregate of three subjects, namely, Physics, Mathematics and any one subject out of Chemistry, Biology, Biotechnology and Technical Vocational subject. Have passed the 10+2 examination in 2022, 2023 or 2024. Has appeared in JEE(Main)-2024.

Kashmiri Pandits/Kashmiri Hindu Families (Non-Migrants) living in the Kashmiri Valley need a domicile certificate.

The condition of domicile requirement is waived off for Kashmiri Migrants only. However, each Kashmiri Migrant candidate must prove his being a Kashmiri Migrant or a ward of Kashmiri Migrant along with the Application Form.

The fees shall be charged as per rates fixed for 2024-2025 by the State Government /University.

- ❖ Counselling of the candidates shall be held on 27.08.2024 at 11.00 a.m. in the Committee Room of Directorate of Technical Education & Industrial Training, Punjab, Plot No. 1, Sector 36-A, Chandigarh. The Proforma application is available on the website.
- ❖ Application form on the given proforma, complete in all respects, must be submitted to reach in the office of Director Technical Education & Industrial Training, Punjab, Engineering College Cell, Room No. 208, Plot No.1, Sector 36-A, Chandigarh by 20.08.2024 up to 5.00 p.m.

State Common Entrance Test Cell, Maharashtra State, Mumbai

Admission B.E/B. Tech

Schedule of Activities for J&K Migrant Candidates

- ❖ Counselling Round at "Director, Sardar Patel College of Engineering (SPCE), Versova Road, Munshi Nagar, Andheri (West), Mumbai-40005.
✓ 26/08/2024 to 28/08/2024
- ❖ Reporting to the Allotted Institute and Confirmation of Admission by submitting required documents and fees, as per Final Allotment.
✓ 26/08/2024 to 30/08/2024

Note: The schedule above is provisional and may change due to unavoidable circumstances. The revised schedule will be notified on the website <http://fe2024.mahacet.org>

Counselling Management Admissions (MBA/MMS) 2024 - 2025

Union Territory of Jammu and Kashmir and Union Territory of Ladakh Migrant Candidates:

- ❖ Counselling Round at "Director, Sydenham Institute of Management Studies &

Research & Entrepreneurship Education (SIMSREE), B-Road, Churchgate, Mumbai 400020”.

✓ 26/08/2024 to 28/08/2024

- ❖ Reporting to the Allotted Institute and Confirmation of Admission by submitting required documents and fees, as per Final Allotment.

✓ 26/08/2024 to 28/08/2024

In case of Candidates of Union Territory of Jammu and Kashmir and Union Territory of Ladakh Migrant Candidates after registration & confirmation of their application at “Director, Sydenham Institute of Management Studies & Research & Entrepreneurship Education (SIMSREE), B-Road, Churchgate, Mumbai 400020” shall approach directly to the Institute for admission where the appropriate authority grants such quota. However, CET Cell may publish the list of such registered & eligible candidates separately on the website.

Counselling Master of Computer Applications (MCA)

Union Territory of Jammu and Kashmir and Union Territory of Ladakh Migrant Candidates :

- ❖ Counselling Round at “Director, Sydenham Institute of Management Studies & Research & Entrepreneurship Education (SIMSREE), B-Road, Churchgate, Mumbai 400020”

✓ 28-08-2024 to 30-08-2024

- ❖ Reporting to the Allotted Institute and Confirmation of Admission by submitting required documents and fees, as per Final Allotment.

✓ 28-08-2024 to 31-08-2024

Candidates of Union Territory of Jammu and Kashmir and Union Territory of Ladakh Migrant Candidates, after registration & confirmation of their application at “**Director, Sydenham Institute of Management Studies & Research & Entrepreneurship Education (SIMSREE), B-Road, Churchgate, Mumbai 400020**” shall approach the Institute directly for admission where the appropriate authority grants such a quota.

However, CET Cell may publish the list of such registered & eligible candidates separately on the website. Candidate shall carry a printed copy of the Application Form, Original

documents and one set of Xerox copies of the required documents.

Bharti Airtel Scholarship

Bharti Airtel Foundation aims to support deserving students from diverse socio-economic backgrounds, focusing on female students, to become future technology leaders. To achieve this goal, a merit-cum-means based scholarship program has been designed for students enrolled in technology-based engineering undergraduate (U.G.) courses and 5-year integrated programs (per the eligibility criteria) in the top 50 NIRF Engineering institutes, including IITs. The students receiving the scholarship shall be called Bharti Scholars. The fully funded scholarship is envisaged to eliminate financial barriers that hinder access to quality education for meritorious students. It covers 100% of annual fees throughout the course, including meal & accommodation charges. A laptop will also be provided to all Bharti Scholars in the first year.

Family annual income from all sources should not exceed INR 8.5 Lakh. Applicants should not be recipients of any other scholarships or grants supported by the Bharti Airtel Foundation for the same purposes. Girl students are encouraged to apply.

The scholarship is for the full duration of the U.G. courses, including integrated courses for up to 5 years (subject to meeting the renewal criteria) The scholarship covers 100% of annual fees as per the fee structure of the respective Institute The hostel and mess fees shall be given to all selected scholars who apply for it.

For scholars staying in P.G./outside hostel, the support shall be extended as per the hostel/mess charges of the Institute

Once the Bharti Scholars graduate & are subsequently gainfully employed, they will undertake to voluntarily extend financial support to at least one student at a school or college level at any point in time, to the extent they can.

- ❖ Apply by August 31 2024

Credits:

<https://www.buddy4study.com/page/bharti-airtel-scholarship>

Feedback: vijaykashkari@gmail.com



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



Looking for a suitable match for our son working in Deloitte Bangalore as a Software Engineer. Qualification: B.Tech from PDEU Gandhinagar Gujarat in ICT (information and communication Technology). Born on 14 NOV 1997 at 09:26 AM, Height -6 Feet. Appearance: Handsome, FAMILY originally from Fathe Kadal (Vakils) Srinagar. Family well settled in Ahmedabad, Father - CEO in Pvt organisation. MOTHER - Associate Professor in Pvt University Please contact: 9924700377



Suitable alliance invited for my son (B.E, M.B.A), born 28th May 1995, 5'9". Working as DATA ANALYST at LOWE'S COMPANI, Inc., Bengaluru, Karnataka Interested may contact: Ramesh Pandita, Anand Nagar, Jammu, Email-Id: aryanramesh99@gmail.com, or Mobile no. 9419189513.



Looking for a Suitable Match for our Son Born on 29th August 1994 at 08:55 AM at Jammu. Parents are presently living in Roop Nagar, Jammu. Height 5'9", Qualified as BE in Computer Engineering from Mumbai University plus pursuing MS in AI & ML. Working as Senior Data



Scientist in Fractal Analytics Pvt Ltd, Pune currently WFH. Interested people may contact on MB- 7889558793,9419241773, Email id: sunitarazdan25@gmail.com for Tekni & Biodata.



Seeking Alliance for my Daughter. DoB: 12-09-1997, Born in Faridabad, Haryana at 05.04 PM. Height: 5ft.2in. Qualification: B.TECH (EIC) from Govt Engineering College YMCA, Faridabad. Non-Manglic. Working in Central Govt. Service. Father from Karan Nagar, Srinagar. Retired as C.E.O and Settled in Faridabad Haryana. Mother: Gazetted Officer, retired from Central Government. Seeking Alliance from equally educated Boy. Preferably working in PSU or Central Govt Service (DELHI NCR). Interested, Please Contact on: WhatsApp No - 8178887009 Or 9868109905.

Looking for suitable match for our Son, born on 02nd January 1991 (06:30 PM) at Jammu. Height: 5'11, Education: BE (C.S.E) MBA from University. Working as Manager in MNC company at Bangalore handsome package. Interested person may contact on : - MB No. & WhatsApp: - 7006171324, 8717090262, 8717090264 & 9055272134 or Email-Id: - hldhar1958@gmail.com



We are looking for an alliance for our Daughter, DOB: 24-07-1995, TOB: 09:41PM, POB-Delhi and Height: 5'5". Qualification: MBBS (IGMC Shimla), Currently Perusing Masters in UK. Present address: Dwarka, Delhi. Valley address: Zaina Kadal, Srinagar, Kashmir. Boy should preferably be settled in the UK/USA. Interested may contact on MB no. 9871790735 or 9871790729.



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. Bunty Tikoo, House Wife. Valley Address: Village Bandipora, Kashmir. Present Address –Saraswati Vihar, Bohri, Jammu. Interested may contact at MB No- 9419240281, 9419272653.



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



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Obeisance to Late Smt. Uma Shori



Late Smt Uma Shori

(01-10-1941 to 25-02-2024)

We pay obeisance to our beloved sister-in-law (Bhabhi), Late Smt. Uma Shori, wife of Late Sh. P.N. Lidoo who left for her heavenly abode on 25.02.2024.

M.A. degree-holder in History and a noble teacher who retired as Vice-Principal from Government Girls Higher Secondary School, Kothibagh, Srinagar, originally resident of House No. 37, Pamposh Colony, Natipora, Srinagar, she was a loving and caring person.

In fond memory of the departed soul, her six monthly Shradha Ceremony (Shadmos) will be performed on 20.08.2024 and Maaswar will be held on 21.08.2024 at House No. 2679, Sector-21, Panchkula, Haryana.

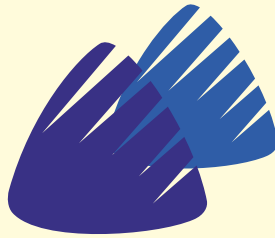
May almighty rest her pious soul in peace.

Grief Stricken:

Sh. Chaman Lal Lidoo (brother-in-law.) M. No.9625896358

Smt. Ratna Lidoo (sister-in-law) M. No.9592619898

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